ABSTRACT
        This instructor's manual provides an overview of
educating human-services workers in British Columbia (Canada) in
order to change and understand racism. In addition to exercises that
can be used with classes to promote examination of beliefs and
values, brief histories of racism in British Columbia and the
experiences of specific racial or ethnic groups are traced. British
Columbia is a microcosm of intense and controversial racial and
cultural interactions. Several models of cross-cultural social work
are explored, so that students can understand what cross-cultural
work with people should entail. Ten case studies are presented to get
students to think about the issues involved. Effective cross-cultural
teaching calls for a critical approach that must begin with the
learners and their world views. The structure of this manual
parallels that of the student edition, with the following sections:
(1) Introduction; (2) Journeys of Discovery: Teaching Cross Cultural
Social Work Practice; (3) Historical Antecedents to Racism; (4)
Beliefs, Values, and Racism; (5) Values Exercises: Activities for
Self Examination; (6) Models of Cross Cultural Human Service Work;
(7) Case Studies; and (8) Agency Resources, Resources, and
Bibliography. (Contains 5 tables, 8 figures, 18 resources, and 86
references.) (SLD)

TOWARDS CROSS CULTURAL SENSITIVITY

IN THE HUMAN SERVICES

Developed by Gloria Wolfson

INSTRUCTOR
◆EDITION◆

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INTRODUCTION

Why This Project, and Why Now?

The past decade has been a time of great change for Canada in terms of both the numbers and composition of immigrants to Canada and, in particular, to British Columbia. Canada has, with its Multicultural policy, hopefully become the Canadian mosaic it set out to be. However, there is still much to be done in terms of easing the settlement of new immigrants and coming to terms with our Aboriginal and other cultural minority populations. We need to provide better ways of training human service workers to be sensitive both to their own cultures and to the needs of others.

For too long we have assumed, as social work educators, that there is only one way that people can access services and that if they fail to make use of services then there must be something the matter with the people. In other words, we, the mainstream service deliverers, have failed to make services relevant and culturally accessible to minority populations. This manual does not set out to change the service delivery system; that is something that others will have to work on.

However, we believe that, as educators, we can make a difference in service delivery if we can train workers to be more culturally sensitive to both their own needs and those of diverse populations. The original working title of this manual was "Towards Cultural Competence in the Human Services". The working group quickly realized that this was ethnocentrism on our part. Cultural competence is an end goal, worth striving for no doubt, but probably not achievable. What we hope we can do is help produce workers who are more sensitive to both their own and others' cultures; workers who regard culture as a construct which is real for the person whose culture it is.

How To Use This Manual

In this instructor's manual we try to provide an overview of educating for change and a brief understanding of racism. Besides exercises which you can use with your classes to promote examination of values and beliefs, a brief history of specific groups in British Columbia and their experience with racism is provided.

Also included are several models of what could be called "cross-cultural social work" so students can understand what cross-cultural work with people really should entail. The purpose of the case studies is to get students to think about the issues involved.

Structural Inequities and Racism

The relations of power, which we loosely group as gender, race, and class, are not discrete realities that can be separated out in relation to how people experience life. If we wish to take into account the multicultural nature of work in the field of Human Services, we cannot simply add 'race' onto our considerations of social services work. Whether a person is a woman or man, Black or White, poor or economically well situated, heterosexual or homosexual, each of these "identities" is inextricably bound with the others.

Further, every kind of inequity or disadvantage is compounded by every additional form of exclusion or marginalization. The woman who is from a visible minority group, and the man who is old and has a physical disability—these people experience prejudice in a much more profound way than a person who resembles the masses of mainstream society.

The impact of poverty on the individual and on the family is oppressive. Many studies have documented the effects of poverty on school performance, job performance, and the generalized stereotyping of people who live in a lower "social class". The effects of being poor, combined with racial discrimination, *and* being a woman is possibly one of the most disadvantaged combinations that an individual can have in society today (Rothenberg, 1992).

Gender is the social construct of our biological sex. Biologically, women and men are the two sexes, with men fathering babies and women bearing them. The matter of whether or not this happens (sexual orientation, life choices, etc.), how these decisions are made, the structure of family and child rearing, the relationships between men and women, and the expectations and behaviours of both sexes (gender) is prescribed by our cultures.

The concept of **race** has no agreed upon definition, and from a biological perspective humans belong to only one species—Homo sapiens. Biologically speaking, as no discrete boundaries exist between groups of humans, there are no racially pure people. From a sociological perspective, race can be defined as a population group distinguished on the basis of physical characteristics and socially perceived differences (Elliott and Fleras, 1992). Fiona Williams (1989) uses quotation marks with the word 'race' to note that a separate race of people is not meant, but rather the conditions arising from racism and imperialism.

The difficulty we face in coming to terms with cross cultural understanding is that, historically, western thought "conditions us to see human differences in simplistic opposition to each other: dominant/subordinate, good/bad, up/down, superior/inferior" (Lorde, 1984). This means that to acknowledge difference is to place one of us in an inferior position. Most social scientists oppose the notion of racial typologies because the tendency to typologize people (into racial groups, for instance) places them on a hierarchy scale of superiority and inferiority. This dichotomous thinking of "superior/inferior" produces the doctrines of racial superiority which underpin global expansion and ill treatment of non-Western populations (Elliott and Fleras, 1992).

Dichotomous thinking of "superior/inferior" produces guilt in many people, and to lessen feelings of guilt people will assume the notion that everyone is the same. This happens not only in relation to ethno-cultural differences, but whenever there is the sense that someone is "different". For example, although common sense tells us that differences exist between those of us with no disabilities and someone who is in a wheelchair, we may make believe there are no differences because we don't want to appear prejudiced. In relation to cross cultural understanding, people may take the "colour-blind" view that people are all the same, regardless of our different ethno-cultural backgrounds, in order to maintain complacency. The problem in not acknowledging differences, however, is that the relations of power in our society then go unanalyzed.

Ethno-specific cultural groups are constantly challenged by the notion of "power" and what it means in the hands of women. There is legitimate scepticism that "power" for one group is not necessarily "power" for another. In terms of economic independence, power is linear in its ability to provide certain freedoms. With it come limitations for women who become dependent on the opportunity it provides and the power that it holds, but more often than not it is provided with strings attached specifically by men.

In the context of cultural awareness in the Human Services, therefore, gender in particular must be acknowledged so that women's experiences are not subsumed under men's, as if a generic view is all that is required. And, equally important, experiences of women from differing ethno-cultural groups cannot be viewed as the same, or even similar.

We have to understand that the experiences of First Nations women, Black women, and White women have differing antecedents, contexts, and outcomes, even though all are women. And within ethno-cultural groups, there are vast differences between women that have to be acknowledged if we are to get at the realities of their lives. Audre Lorde (1984) says that "refusing to recognize difference makes it impossible to see the different problems and pitfalls facing us as women" (p. 118).

Although there is increasing recognition of the unequal treatment experienced by non-dominant ethnic communities, women from non-dominant ethnic communities may be perceived to possess two disadvantages: sexism and racism.

Traditionally, women's work in the domestic or informal economy was related to childrearing, housekeeping, caring for the sick and elderly family members, and community activities. Traditionally, men worked for wages in the formal economy, and women were made dependent on their husbands for financial support. Women as dependent mothers became the ideal, and such idealism underpins our stereotyped images of women. Although women's dependence on men has changed significantly over the past decades, historical factors interplay with the sometime unquestioning acceptance of that mode even today (Gunderson, Muszynski, and Keck, 1990). The disadvantage experienced by women from non-dominant ethnic communities is the mainstream societal belief that for them, the role of a wife and mother in a submissive manner is the norm.

Lena Dominelli (1988), in writing about the racism inherent in social work, talks about how racism and sexism can combine to oppress black women:

> Institutionalized sexism—the casting of women in the role of carer; the definition of men as bread-winners and 'head' of the family; and the placing of children in a dependent status—combines with white people's racism to subordinate black family forms to the white middle-class heterosexual nuclear one (p. 106).

Another example can be seen when white people use white cultural supremacy to judge "arranged" marriages as inferior to Western "romantic" marriages. Conceptualizing South Asian families in this way ignores both the extended ties and relationships existing among them, and the financial and emotional security provided families. Dominelli points out in another example that even though white families have been found in research to express preference for boys over girls, white people tend to deprecate this preference in other cultures.

This is not to suggest that sexism should be condoned in any culture. White Human Services workers need to understand, however, that when women of other cultures choose to escape the bounds of their particular form of sexism, they are not rejecting their culture to embrace the Western one. Nor should white workers convey the notion that white women are free of gender oppression and can tell people from other cultures what to do (Dominelli, 1988).

Socialization of children from birth consciously and unconsciously allows for unequal treatment of the two genders in some distinct cultural groups. However, in this age of information comes a recognition of this inequality, and community advocates lobby for the removal of inequalities. Because of this, Human Service workers often find themselves in the role of advocate, and so must be aware of their prejudicial assumptions and how they effect their services provided to people of various ethno-cultural groups.

When the Multicultural policy was enacted by Canadian parliament in 1971, the stated preservation of minority culture did not explicitly acknowledge the critical role that racism plays in preventing this vision from materializing. True pluralism requires critical attention to racism, an expanded understanding of culture(s), and challenges to injustices which maintain unequal power. No particular culture is inherently better or worse than another—just different and unique. Every culture provides its members with a sense of identity, with a profound influence on their behaviour and life span.

JOURNEYS OF DISCOVERY:
TEACHING CROSS-CULTURAL SOCIAL WORK PRACTICE

Introduction

In his introduction to *The Politics of Education* (1985) by Paulo Freire, Henry Giroux describes education as the meeting ground for life's experiences, struggles and contradictions. He states that:

> Education is the terrain where power and politics are given fundamental expression, since it is where meaning, desire, language and values engage and respond to the deeper beliefs about the very nature of what it means to be human, to dream and to name and struggle for a particular future and way of life. (Freire, 1985)

Approaches to teaching cross-cultural social work practice can range from a bland rendition of "factual" or stereo-typical traits of a particular population in question, with the occasional point made about the implications for practice, to a rich and exciting interactive journey of discovery of self and other. It can be both painful and enlightening as one explores, through the annals of history, the triumphs, follies, and, in some cases, the cruel and insensitive treatment of one group by another. This uneven pattern of the human experience is not new; indeed, it is alive and well in the 1990s. One has only to turn to a daily newspaper to encounter a steady diet of world-wide accounts of racial strife, "ethnic cleansing", national-ism gone mad, or the troubling rise of Neo-Nazism, and to quickly realize how little our world seems to have changed, and how difficult creating a better place to live is. Yet, amidst such dark and foreboding patterns many people are genuinely troubled by these events and are willing to seek change actively, and to develop new and healthy ways of living in these disturbing times.

In a recent poll conducted by the United Nations, Canada was voted one of the most desirable places in the world in which to live. This is indeed an honour and a great responsibility to live up to. British Columbia, in particular, has an especially bountiful heritage to draw on in this regard. The province is also a microcosm, both historically and currently, of intense and controversial cultural and racial interactions, some of which are increasingly being recognized as cases of systemic and often institutional racism. While such allegations can cause feelings of shame and embarrassment, they can also be regarded as the sign of a maturing society that is able to deal with painful realities in a mature and progressive manner. The hopeful paradox would seem to be that while the scars of discrimination and racism may be deep and hurtful, they also hold the seeds of what ultimately binds us together as a caring nation and consequently enriches us all.

Teaching and studying cross-cultural social work practice in Canada offers the teacher and student a unique opportunity to view the state of inter-cultural relations, and come to grips

with our history, and thus better understand the political and cultural realities that confront the so-called "minority populations" in this country. An examination and study of our past can allow us to see many of the common struggles that Aboriginal peoples and immigrants share. This "soul searching process" also encourages us to look deep within our selves and think critically about the ways in which we perceive differences and our reactions to them. Finally, it enables us to re-define and reconstruct our patterns of interactions and world view.

A Philosophical Overview

Effective cross-cultural teaching calls for a critical thinking approach that must begin with the learners and their world view. Critical thinking is the ability that allows students to move from a surface understanding of issues to deeper levels of thinking; it encourages the linking of 'lived experiences' with materials presented in the classroom. In short, it encourages students to challenge their present understanding of the world through questioning the basis of this knowledge. In this approach, the teacher becomes a guide, facilitator and learner, creating a climate where we are all teachers and we are all learners. Writing about teaching controversial issues, Susan Hargraves (NFB, 1993) makes several useful suggestions that can serve as a philosophical overview to a critical thinking approach:

1. Create a safe class-room environment. Students from main- stream groups and minority groups are all apprehensive and often fearful of expressing feelings and thoughts that may be unpopular Students need to feel that they can share these thoughts and feelings freely, and that making mistakes is acceptable. The instructor's role is crucial in addressing "put-downs" and "stereotypes". It is a prime opportunity to open discussion about safe ways of handling difficult subjects. Stressing the importance of community building, and modelling democratic decision making within the classroom can lead to lively and healthy discussions while offering a prime opportunity for open discussion about safe ways of handling difficult subjects.

2. Think globally. Use the theatre of world events to draw upon for examples of how narrow-mindedness and insularity can limit our thinking. The media abound with daily examples of various harmful discriminatory practices against women, Aboriginal people, people of colour, the disabled, gay and homosexual populations, religious groups, etc. Deconstructing and analyzing such material can enrich and challenge students.

3. Challenge students to act locally. Using what is going on within their learning environment and home communities, students can be encouraged to become involved in building strong and healthy communities. Such involvement can be supported from the classroom by providing a safe space to re-group. The classroom can be used to think through proposed social action and to engage participants as a "think-tank" or sounding board. The classroom is also a place for students to develop a sense of support and strength to continue the challenging and sometimes discouraging journey toward social justice. It might be useful to frame such efforts within the context of citizenship training, and directed, in the words of the

eminent Canadian political scientist C.B. Macpherson (1965), "to provide the conditions for the full and free development of the essential human capacities of all members of society."

4. Build on students' knowledge and questions. Encouraging students toward open-ended inquiry and making connections between personal reflections and reality is both a useful and important way to begin the learning process. Hargraves (1993) specifically identifies four questions to probe in this regard: What do you know? What do you *think* you know? What are your sources of information? What questions do you have? We will elaborate further on this approach when we deal with specific orientations to teaching.

We also believe that learners should adopt a personal and subjective orientation within which they are comfortable. Being "politically correct" in the short term without truly exploring the fuller implications of this choice may lead to a form of "surface learning" that could be short-term and become quickly disillusioning.

5. Teach from multiple perspectives and build effective communication skills. Diversity in teaching and learning styles requires that we be open to different world-views and methods by which we have become socialized within them. The consistent focus should be on developing an orientation toward critical examination of the underlying assumptions, both explicit and implicit, and of diverse ways of understanding the world and our place in it.

6. Discuss feelings. Earlier we noted that being subjective and personally connected to this type of learning is important. That this learning become intellectual, affective and action oriented is crucial. Students' personal feelings and experiences can be an invaluable grounding from which to build on future learning. Cross-cultural work, however, can be both exhilarating and disheartening. Hargraves (1993) speaks of the "despair/empowerment" curve. Students and instructors alike can become disheartened and discouraged about the magnitude of the change that has to occur for people to live satisfying lives free of the scourges of racism and discrimination. In the same light, seeing real change and progress, albeit small and incremental, can be greatly encouraging and spur on further growth. Instructors should be sensitive and aware of changes and rhythms in the learning process. Encourage learners to see the potential long-term beneficial results of social change, and how they as future human services workers are an integral part of the solutions. At the same time, recognize and commend personal growth and change is equally important. Tolerating and encouraging ambiguity is necessary in an area such as this, where new knowledge and experience are constantly enriching and enhancing our search for meaning.

Berman and Thompson (NFB, 1993) have developed a set of critical questions that support, complement and enhance these six points and underscore the critical thinking approach described. The questions include:

● How do we know what we know?

● What are the biases in the way we are socialized and in what we are told?

● What are the competing interests and powers?

● What are the assumptions underlying the positions on an issue?

● In whose interests are the solutions?

● What are the systemic and structural sources of political and social problems?

Orientations to Teaching and Learning

Teaching and learning are a mutually dependent process. The learner and teacher join in a contract, sometimes explicit, but more often implicit, about how this process will unfold. It would seem almost imperative that students and teachers engage in this dialogue **prior** to beginning to either teach or learn. However, the reality suggests that this is rarely the case. Indeed, most courses at the college level are designed well ahead of the arrival of students, and generally based on principles of educational planning design conceived at a time when student input, and issues of race, gender and class had limited impact on such matters. In designing the teaching of cross-cultural practice an examination of models of education and the assumptions and values that support such models is useful.

The majority of our teaching and learning has been heavily influenced by what has come to be termed 'the dominant paradigm'; this is a model of education that is deeply rooted in rational and scientific thinking. The work of Talcott Parsons (1951) and his desire to see the world in a strict functionalist and ordered manner has had a marked influence on education, especially in terms of what constitutes knowledge and the role of teacher and student.

Miller (1988) argues, however, that much of western education has served to atomize and alienate us as a society. The dominant scientific paradigm requires us to segment and separate our learning, disconnecting the bond between the head and heart. This deliberate searing of a vital connection has caused us to seek "objective" and scientifically verifiable truths. The scientific revolution, and in particular the work of Descartes, has done much to drive a deep wedge of mistrust between what we think and how we feel about issues. The uncertainty of "objective" universal truths and the need for a safe space to explore subjective and relative perspectives finds little comfort in the rationalist approach. As Polkinghorne (1986) notes:

> Moreover the Cartesian system is stiffly rationalistic. Clear ideas are excellent when we are able to conceive them but it may be that at certain times with certain problems it is better to be content with a creative confusion than to strive for an oversimplified solution.

Three models of education (transformation, transaction, and transformation) useful for educators to review with respect to their own personal orientation, and most importantly to

reflect upon regarding the implications for teaching cross-cultural work, are described by Miller (1988).

The Transmission Model: This model (Figure 1) is regarded as the most conservative of these three models and is analogous to a laissez-faire, free-market type of economy. A strong separation exists between teacher and student; each has distinct roles.

FIGURE 1

TRANSMISSION MODEL
(Miller, 1988)

CURRICULUM   STUDENT

The conservative approach of the transmission model where the instructor is considered an expert is useful in teaching facts and scientifically verifiable information. Students have little or no participation in design or delivery (Arnold, et al., 1991).

In this orientation, competition is regarded as healthy and a spur to encourage progress. The "market" essentially determines the priorities; thus, issues of social justice are only addressed to the extent that they prevent the market from functioning effectively. This mode is also characterized by narrow and strict sex roles and hierarchy. The perpetuation of these structures is seen as important for the maintenance of the system. Arnold, et al. (1991) note this mechanistic approach focuses on the "banking" approach (Freire, 1984) which treats students as empty vessels waiting to be filled with knowledge and depersonalizes the learning process.

The method of technocratic education is to trivialize or dismiss outright the life experiences of the learners. This requires labelling certain uses of language as correct, certain kinds of knowledge as valuable. When the social identity of the learners is different from the dominant group in race, class, gender, religion or culture, the learners must be made to feel that their ideas are primitive and their aspirations "unrealistic". Then they in turn will be open to the imposition of conservative education (Arnold, et al., 1991).

In a recent study of 253 people who were interviewed about teaching and teaching styles from five different countries, Pratt (1992) described the transmission mode as falling within the "engineering conception" of teaching. The focus was primarily on the teacher and content with a heavy emphasis on the "transmission" of information (Figure 2).

FIGURE 2

ENGINEERING CONCEPTION OF TEACHING
(Pratt, 1992)

LEARNERS

TEACHER

CURRICULUM

As teaching in this mode occurs through the transmission of factual learning, the focus is on efficiency and the dividing and reducing of information for easy delivery and convenient testing.

In teaching cross-cultural work, we believe examining our own experiences and feelings with respect to the subject is important, if not essential. Students need to feel free to challenge assumptions about people, and relationships between and among groups of people. This type of learning is evolutionary and assumes that new understanding is created through discussion and analysis of not just facts and knowledge, but also feelings, values and perceptions. Thus, the transmission approach would have limited, if any, use in the teaching of cross-cultural work.

The Transaction Model: This model (Figure 3) is perhaps the most common in institutions of higher learning such as colleges and universities. Drawing on classical humanism, and made popular by adult educators such as Malcolm Knowles (1980) highlighted by his notion of the "self directed learner", this mode has become the hallmark of liberal education (Elias and Merriam, 1984).

FIGURE 3

TRANSACTION MODEL
(Miller, 1988)

CURRICULUM   STUDENT
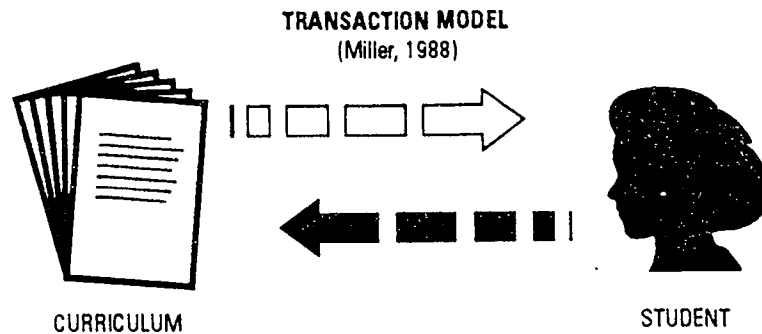
The transaction orientation is a liberal approach with an
emphasis on self-directed learning and individual growth. It does
not address power/structural imbalances.

In this conception, denoted as "developmental" by Pratt (1992), knowledge is personally
constructed and the teacher's role is to use materials and methods that will provoke critical
thinking and egalitarian relationships between learner and teacher (Figure 4).

FIGURE 4

DEVELOPMENTAL CONCEPT OF TEACHING
(Primary Relationship)

LEARNERS   CURRICULUM

TEACHER
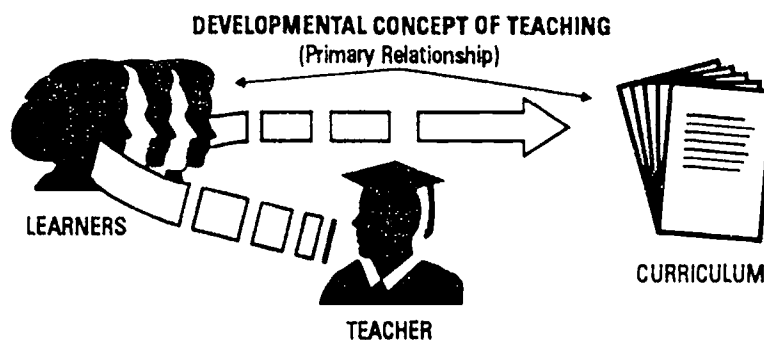
Teaching here occurs through challenging students to inquire
into new ways to think about familiar material. The emphasis is
on intellectual rigour.

Arnold, et al. (1991) concede that such an approach can have some beneficial aspects including: ensuring that learners are aware of and value what is being learned; that mistakes are seen as part of learning; that participants are encouraged to take responsibility for their own learning; and that an on-going dialogue/relationship with the teacher about learning develops. The major criticism is that the approach aims to develop and validate individuals within the present social and cultural arrangement. While an implicit recognition of gender, race and class exists, little is done to tackle social inequities. Pratt (1992) agrees that within this developmental conception, dedicated to cultivating the intellect, there is "little concern about the broader social context within which learning occurred, emphasis was on the individual, not the collective."

The merit of this approach is the intense and accumulated research that has been developed on individual learning styles, and therefore a respect for diverse needs and aspirations. In the final analysis the process of liberal education is the beginning stage of a dialogue that moves from an absolute position (transmission) to one that encourages questioning and contemplation. It could become the catalyst that sparks both instructor and student to seek out progressive forms of education that work to change structural constraints that limit growth and development.

The Transformation Model: This model of education seeks to actively transform social relations (Figure 5). Central to this approach is the concept of "Praxis", or action and reflection. In this model the educator works actively to change and redefine personal and collective power relations in the community while striving to dismantle structural barriers and systems that have blocked the process of emancipatory change.

FIGURE 5

TRANSFORMATION MODEL
(Miller, 1988)
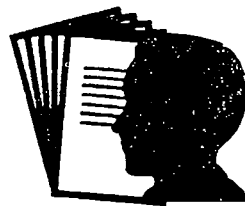
CURRICULUM   STUDENT

The transformation orientation is directed at questioning power/structural arrangements/relationships. It seeks to transform the socio-economic system into one which is more democratic and egalitarian.

Reflecting on the transformation of the socio-economic system as a goal for education, Giroux (1992) states:

> Knowledge and power come together not to merely reaffirm difference but to . also interrogate it, to open up broader theoretical considerations, to tease out its limitations and to engage a vision of community in which student voices define themselves in terms of their distinct social formations and their broadest collective hopes. For the critical educators, this entails speaking to important social and cultural issues from a deep sense of the politics of their own location and to engage and often unlearn the habits of institutional (as well as forms of racial, gender, and class specific) privilege that buttress their own power and prevent them from becoming questioning subjects.

This type of education is described by Pratt (1992) as being within a "social reform conception" (Figure 6) directed toward seeking a better society. The assumption is that social, cultural, political or moral imperatives exist, becomes explicit and takes centre stage in the teaching process.

FIGURE 6

NURTURING CONCEPT OF TEACHING
(Primary Relationship)

LEARNERS

TEACHER

CURRICULUM
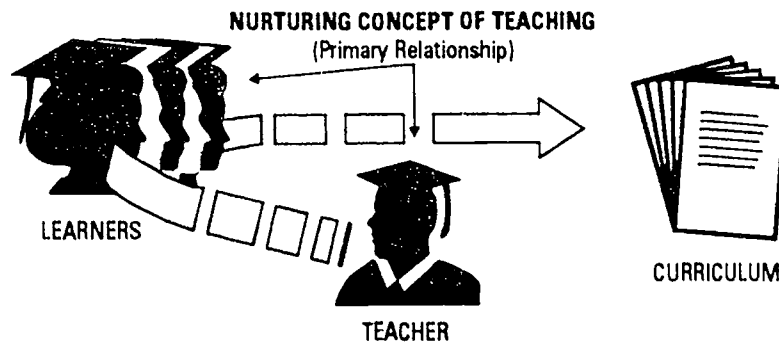
Strong conviction that there exists a more democratic and desirable social and political world-view.

The intellectual roots for this mode are in 'Third World' liberation struggles. However, even within this mode there can be variations that can be elitist and characterized as top-down. For instance there may be educators who adopt the language and analysis of influential writers within this tradition, and yet favour an elitist approach in their practice, assuming that

"correct theory in the heads of an enlightened few can translate into effective social justice work" (Arnold, et al., 1991). A critical component in this mode is not only talking about democratic practice, but modelling and struggling with such practice in the classroom.

Thus, while transformational approaches appear to hold much promise for educating people interested in changing power relationships and re-defining socio-economic systems, the actual application requires considerable insights and reflection on the part of the educators about the roles they adopt and, most importantly, the process used in working for change. Early successes with this approach seem to have been enjoyed by what Miller (1988) calls small or "human-scale economies".

On the instructor's part, considerable flexibility and adaptability, as well as a commitment to an evolutionary, organic view of change, is required to transcend traditional ideological polarities and sex roles. The ability to find consensus between the segmented and separated components of the inner needs (spiritual, emotional, physical, and mental), and outer dimensions and splits between the environmental and cultural (social, political, economic) worlds is integral to transformational work.

A key ingredient of success within this approach is the development of a "partnership" and caring that emerges from an ethical stance founded on high personal regard for another. Although Pratt (1992), refers to this ingredient as part of the "nurturing conception" directed at facilitating personal agency (Figure 7), it is, in our opinion, fundamental to transformational work.

FIGURE 7

SOCIAL REFORM CONCEPTION OF TEACHING

LEARNERS   TEACHER   CURRICULUM
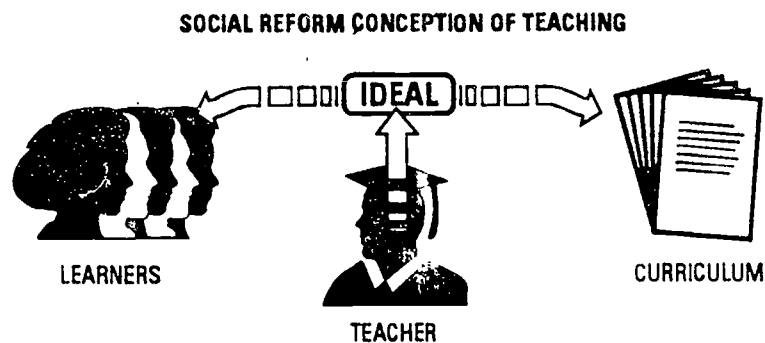
The teacher and learner develop a close working relationship. The teacher both validates the learner's world-view and has a high respect for the learner's knowledge.

The blending of both the "social reform" and "nurturing" conceptions into a transformational approach can occur through the common ground found in emphasizing the personal relevance of information and learning. Teachers in this mode are vitally concerned about egalitarian relationships, but they are equally impassioned about challenging, directing and supporting students in their learning endeavours. Democratic practices such as negotiating with students about learning goals, evaluations, and learning processes take on a high priority. A climate of mutual trust, dignity and reciprocal respect is sought as a prerequisite for this mode. The teacher is working on cooperation as well as independence.

Not all educators working in cross-cultural work, however, need to fall within a pre-determined mode of teaching or approach. Teachers are individuals, with their own personal backgrounds, ideological perspectives, and teaching orientations. However, the recognition of different approaches helps to demonstrate the strengths and limitations within each. What is taught can be as important as how it is taught. Values and beliefs act as "regulators" in the process of learning and can filter what is considered acceptable and useful knowledge. As Pratt (1992) points out, concluding that any one conception is universally better than another would be wrong. Each has it merits and limitations and should be judged on the purpose or goal of learning. Indeed, all teachers at some point engage in aspects of practice that are associated with one or another mode.

Clearly we see much merit in favouring the transformational mode in teaching cross-cultural practice. However, we also realize that this can in many respects be an ideal that at times may seem impractical and difficult to achieve; nonetheless, this does not diminish the opportunity that such an approach presents to begin an exciting and satisfying journey of learning that can bring about lasting and important changes.

A Planning Model for Participatory Teaching

Regardless of the teaching mode or orientation followed, a planning process supports classroom work. While a wealth of information is available on traditional liberal planning approaches as well as more progressive perspectives (see, for example, Boone, 1985; Houle, 1980; Knowles, 1980; Brookfield, 1986), not much practical information on how to plan effective participatory and transformative education seems to be available. The planning processes described in most adult education texts seem to remove the most important co-inquirers in this journey of learning, the students, to a position where they have little control over the planning process. Although Knowles (1980) and other liberal educators encourage starting with learners and their needs, they tend to be silent on issues of social transformation. Because effective cross-cultural education calls for close contact with the learners and their experiences and knowledge, a model that actively engages the student in the learning process from the outset, regardless of whether the mode is 'transaction' or 'transformation', is desirable. The Spiral Model outlined by Arnold, et al. (1991) is such a model and worthy of consideration in developing a planning process.

The spiral model is a departure from the traditional planning approaches in that it begins with the experience of the learners or participants. This is consistent with good social work practice which insists we begin with where the client is (Hepworth & Larsen, 1993). In this case, the students bring to the class rich and varied experiences that can be very useful in the teaching process. Cross-cultural encounters, views, experiences and perceptions are all part of the learning base. Each participant, including the instructor, needs to understand and appreciate the power, privilege and status of others as it relates to cross-cultural interactions. At this stage, to the greatest extent possible a frank exchange should occur that defines what the goals of the learning will be, and what teaching and evaluation processes will be used. The instructor will need to be flexible and open to alternative ways proposed by the students, as long as the integrity of the course or institutional requirements are not jeopardized. Remember, the classroom is in many ways a microcosm of the world—a microcosm where democracy can be given a thorough workout.

Once a safe and permissive climate has been created in which genuine sharing of cultural differences has occurred, it is time to analyze the experiences. We should search for the differences that separate us, but also look carefully for the ties that bind us. Encourage students to present material in a variety of ways, such as pictorial histories, personal video/audio tapes of interviews with key informants from the culture, use of role plays, and action theatre. Our experience is that students tend to learn better and enjoy their explorations more if they are personally involved.

The addition of new knowledge and information broadens the discussion and needs to happen at a stage when questions about *how* we know and *what* we know emerge. Books, articles, films, etc., that both support and contradict student experiences and knowledge need to be provided so students have several models of cross-cultural work to draw from. This diversity can only enrich and broaden the repertoire of potential practice approaches. Similarly a variety of ways should be used to present information from small lecture format to group exercises and role plays, to films, videos and theatre. Often during the term a film or play may feature in a community theatre. For example, films such as "Malcom X" or "Gandhi" contain invaluable cross-cultural learning themes that could make for lively and animated class discussion.

The next stage is to allow students to practice skills that have been presented with the new information and theory they receive. Safe situations in the classroom using simple role play, graduating to more complex interactive role play using the techniques of action theatre, need to be encouraged. This allows students to practice new skills in an effective context. In addition, discussions of case studies and analysis of media reports provide yet another opportunity to develop skills. Students should be encouraged to maintain a log of personal insights and awareness related to cross-cultural education. A particularly effective exercise is to have the class, through a field visit, explore various ethno-cultural communities and report back. In these explorations students should be encouraged to immerse themselves in the culture through sampling the foods, music and if possible engaging in the spiritual and cultural rituals of the community. Finding out the ways in which family and community are

perceived, as well as trying to understand the socio-political concerns of a community can lead to valuable insights about cross-cultural work. This type of exploration also encourages students to develop their own personal network of resources in various communities. A personal network of resources and awareness of 'local' politics in the community will hold the future human services worker in good stead.

As students become more proficient and confident in cross-cultural work, they will generate new and challenging orientations and perspectives. The insights provided by students having opportunities to practise and test out new ideas and knowledge will become part of the experience that participants bring to the learning process in a second spiral of learning. The process then begins again, moving through the stages just described.

As we conclude this section, we emphasize that the learning environment should provide lots of space to muse about and laugh at ourselves. This is a way of showing regard for our fellow learners; it also places the learning in an essentially human context. Celebrating our triumphs and mourning our failings is cause to rejoice in what binds us as a thoughtful and caring nation.

HISTORICAL ANTECEDENTS TO RACISM

Introduction

History in Canada has traditionally been depicted through the stories of the British and French settlements, and the attempts at incorporation of the Native people, who were considered savages, into a "civilized" Eurocentric lifestyle. Little mention is made of the contribution of other cultures and races in the history books, yet many groups helped to build Canada's geographical and social framework.

Racism, in its earliest context, evolved 'rom tribalism and the clans. Groups of tribes and clans were pitted against each other in the struggle to survive in a gathering and hunting society. As the tribes and clans grew into cohesive cultural groups, prejudices and hatred formed as a means of defending the culture of each group, as well as promoting the continued devotion to the unique history, mythology, and spiritual practices of the individual tribes and clans.

In Canada the racism associated with European colonial imperialism developed with the migration of Europeans for capitalist purposes, beginning in the mercantile period of the seventeenth century. At this time, the Europeans exploited the Aboriginal peoples to develop their merchant and fur trade society. Christianity supported capitalism, and tended to support the exploitation of non-European peoples in the colonies.

The Hudson's Bay trading posts brought a staggering change to Aboriginal society. Aboriginal peoples were used to produce goods for exchange, at the sacrifice of the continuance of their communal society. Aboriginal women were exploited in relationships, and traders gained access to the kinship system and control of labour through these relationships. Social divisions between the Aboriginal people and the Europeans were reinforced through the education system and the religious system (Christianity).

The exploitation of racial groups for economic purposes was a dominant theme for Black, Chinese, Japanese, and South Asian (then called "East-Indian") immigrants from the time of their arrival to the middle of the twentieth century. In all of these cases, inexpensive labour was essential for capitalist development.

Black people were imported as slaves and indentured servants, arriving in North America in 1619. Slavery in Canada continued until the early nineteenth century, and was practised particularly in Nova Scotia, New Brunswick, Ontario and Quebec.

Chinese people were recruited to Canada because labourers were needed and because the draw of the gold rush in British Columbia held out great hopes for prosperity. The Chinese migration began in the 1880s. Japanese people followed in the 1890s. Both of these Asian

groups suffered from similar kinds of racial abuse and discrimination, although for Japanese people this became dramatically worse with the outbreak of World War II, when Japanese people were interned. The apartheid used to control Japanese people during the Second World War, and to control Aboriginal people through residential schools, is viewed by some as a means of control tantamount to genocide.

South Asian people were recruited to provide labour, but they also came under illusions of a supportive British commonwealth environment and a dream of improving their economic conditions in British Columbia. Their migration is unique because, as British subjects, they were automatically franchised in Canada, and this posed a serious threat to white supremacy in British Columbia.

Racial domination over all groups of immigrants was maintained by employers and governments composed of European-Canadian people. Education was limited or non-existent for early non-European immigrants. When education was made available, segregation and discriminatory practices were the norm. Legislation was created to control continued immigration of specific groups, to remove the franchise, and to restrict the types of employment available. Attitudes of racism were endorsed by legislation, including the statutes of British Columbia.

During the 1950s and 1960s, thanks mainly to the drama of TV newscasts and the dominance of American magazines, most Canadians learned about civil rights issues in the United States. However, Canada did not and often still does not see itself as a racist society. It has left that reputation to its neighbour to the south. In comparison to the racism in the United States, racism in Canada is more veiled and the struggle against it has been largely local and peaceful.

A major feature of racism in Canada is subtlety or invisibility. It is, in fact, this subtlety that places the burden of proof of racism on the injured individual or group, and serves to discourage complaints and actions against racism. Unlike the distinct provisions against sexual harassment, a cautious approach toward racial harassment leaves these claims in a discretionary and relative state. Racism is also intrinsic in laws which limit or do not protect the rights of non-white people, producing racist opinions about non-white people through policy, laws and, statements in the mass media.

The following sections briefly describe the historical basis and development of racism towards identified cultural groups. While each story is unique, the elements of racism have many common elements. Each section was written by a member of the cultural group and the historical facts chosen for their significance to the particular group.

Aboriginal People

Notes on Terminology: The terms below are colonial labels that have long been used to lump together the original occupants of Europe's new-found lands in the Americas, obscuring the real names of the cultures.

Indian This term was first used by Columbus to describe the people he encountered on the island now called San Salvador. The term "Indian" is also used in Canadian law under the Indian Act to clarify federal responsibility for Indian people.

Aboriginal At the international level, Aboriginal people are referred to as "Indigenous" which means native to the soil. In Canada, this term is often used for the same group of people known as "Indians".

Native In its original meaning, native refers to people born in the land where they live. "Indian" people are referred to as Native people rather than Indian or Aboriginal people by some.

First Nations In its true context, this term refers to the Nations throughout the "Great Island" of North and South America, before the arrival of the Europeans. For the purpose of administering the Indian Act, "Indian Bands" were created and were commonly referred to as units of First Nations. Today, these same individual nations are coming forward and correcting their individual identities according to their territories. For example, the Bella Coolas are Nuxalk; the Shuswap are Secwepemc; and the Queen Charlotte Islands are Haida Gwaii.

Canadian According to Sessional papers of King George V, the term "Canadian" was used by the French to refer to all of the "Indians" in Canada. This term is now used to identify all people born in Canada or accorded citizenship. Indian people were not involved, however, in making a choice to be Canadians at the time of Confederation (Rosalee Tizya, 1992).

According to Martin Dunphy (1992), at the time of Columbus' landing on the Bahamas Island of San Salvador, estimates of the population of the Americas range from 80 million to 100 million, about one-fifth to one-quarter of all the people in the world in 1492. Before the end of the 1500s, about 90 percent of the Americas' indigenous population had perished. At the time of Columbus' landing, the Native peoples of the Pacific Northwest still had almost another three centuries of isolation before European contact. Just as the Micmacs, in 1534, discovered on their mainland shore strange white men with hairy faces, the Haidas on the west coast were similarly visited by newcomers in 1774. Five years later, "In 1789, Captain James Cook came upon Friendly Cove, where he was greeted by the Mowachat ca ting feathers on the water as a sign of friendship" (Rosalee Tiyza, 1992). During Cook's exploration, he would discover the sea otter of the west was in great demand in China. Word spread, causing an influx of fur traders by 1780. A busy coastal trade in sea otter furs brought big profits for the fur traders, who traded with the Indian people for the furs items

such as tools, muskets, arms, ammunition, and liquor. By 1810, the sea otter was depleted and by 1900 was literally extinguished.

Once the European interest changed from monetary profits to settlement, the threat to Indian people's lands and rights began. After numerous confrontations with the Indian people who resented the infringement on their lands and rights, the colonial government, realizing their military might, sought to standardize a policy whereby they could extinguish all Indian people's titles to the land and proceed peaceably with settlement. The policy that was eventually drawn up appeared in the Royal Proclamation of 1763. Although the Royal Proclamation of 1763 does recognize the existence of aboriginal title to the land, it limits the Indian people's interest in the land to an "usufructuary" right, meaning, they could use the land as though they had full ownership of it but could not sell it or transfer title except to the Crown.

In 1867, the British North American Act (Confederation) was brought into existence—thereby creating the country known as Canada. The Federal government held the responsibility for and jurisdiction over Indian people and their lands. In 1868, Parliament passed "An Act for the Gradual Civilization of the Indian Tribes in Canada." This act was consolidated and amended when Parliament passed the "Indian Act of 1876". This Act, and its enforcement, have subsequently come to govern and control every aspect of the life of Indian people.

With a comprehensive policy aimed at civilizing and assimilating the Indian people, many Federal laws were enacted. The Indian Act was repeatedly used to destroy traditional institutions of Indian government and to abolish those cultural practices that defined Indian identity:

> From 1884 to 1951, the Indian Act prohibited Indian people from holding a potlatch or spirit dance. The penalty was up to six months in jail. Because these events were an integral part of the political, social, and economic system of the people, and they served to maintain important values, communities suffered greatly during the time that they were banned.

> From 1928 to 1951, the Indian Act made it illegal for anyone to solicit money for the purpose of pursuing Native land claims. This inhibited bands from pursuing claims which inevitably turned out to be legal claims in which land was given to bands and then taken back by the government.

> Status Indian people were not allowed to vote in provincial elections until 1949 and in federal elections until 1960. During that time, Indian people were encouraged to enfranchise and become Canadians by giving up their legal status. This process was used as a solution to gain title to all Indian lands (*Native Issues in Social Services*, 1992).

The policy of assimilation was also aimed at the young. Indian children were taken from their homes and placed in residential schools in the early years of the twentieth century. Parents

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were not only told they would be jailed if they refused to force their children to attend these
schools, but children were prohibited from attending a provincial school near their
community. At the school, the children were beaten for speaking their own languages or for
attempting to practice their traditional customs. These schools operated well into the 1960s.

These policies had a drastic impact on almost all Indian families. Children were severed,
culturally and geographically, from their parents. As generations of children grew up in insti-
tutions, they not only lost important cultural skills, but they lost important parenting skills as
a result of the lack of parental nurturing. The children were also made to feel ashamed for
being Indian people, which resulted in their having low self-esteem.

According to Duff (1964), the Indian people of British Columbia accounted for one-third of
the native population of Canada. The Indian people of British Columbia, like Indian people
all over North America, had no resistance to the ravages of small pox, measles, tuberculosis,
influenza, and other illness brought by the invading Europeans. By the early 1900s, these
diseases had wiped out 98 percent of the Aboriginal population of British Columbia. For
example, the Haida population of Haida Gwaii was 6,000 in 1835, and by 1915, the
population was reduced to 588.

The native people of British Columbia live in a variety of community settings that support
their lifestyles. One example is the Sub-Arctic (Athapaskan language group), where the
strategy of the native people is mobility, usually by foot, along traditional hunting and
trapping territories. Traditionally, these people are not sedentary for longer than a period of
two weeks; thus, material goods are kept to a minimum, and dwellings are made from
material from the area. The Beaver Indian's seasonal round, for example, can be divided into
five activities: the fall dry-meat hunt, early winter hunting and trapping, late winter hunting
and trapping, the spring beaver hunt, and summer slack. Each of these seasons has its pattern
and its own areas of land use. People have followed this seasonal round from the early days
of the fur trade, and it is still the basis for hunting that is carried on from the fixed-base
camp or the permanent camp-site that housing on a reserve represents. The depletion of game
by white sports hunters has caused hardship to the Indian people's economic life, and the
push by gas and oil industries, for what little land is left for the Indian people, has caused
disruption to traditional seasonal hunting patterns.

Another example of the varied community settings is the fishing and whaling people of the
North Pacific and Alaskan coastlines. The resources of the sea essentially moved to the
people; thus, the people spent most of each year in one village site. The most important food
source is the Pacific salmon. The run of salmon spawns in the stream that it was born in only
once in its life and then the entire run dies. Throughout history, the many species of fish and
other sea life have been very important to the Indian people's way of life. History shows that
the Indian people have never surrendered their lands and resources, yet many are still charged
by the Federal Department of Fisheries for the illegal sale of fish.

A further indication of this diversity is seen in the fact that British Columbia has the greatest diversity of native speech forms in Canada. The 10 "language groups" contain 27 languages spoken by the 189 Bands in British Columbia, ranging in size from groups with fewer than 10 members to groups with more than 2,000 members. Languages are grouped by linguists based upon the "similarities in the sound of the language" (*Native Issues in Social Services*, 1992).

Traditionally, the care of First Nations children is the responsibility of the extended family. Thus, the responsibility for the care of the child is not solely the responsibility of the parent. For example, grandparents played an important role in teaching the children values and important philosophies of the culture. This sharing of responsibility for the children is common among First Nations people, which ensures a healthy development for the child, as well as a sense of security and love. Today these values are still important and the Indian people have survived the impact of the European invasion and all the suffering it brought by living according to their cultural traditions.

Historical Facts

1492   Columbus lands on the island of San Salvador.

1534   Micmacs encounter Europeans.

1763   The Royal Proclamation limits native people's interest in land.

1774   Haidas on the west coast encounter Europeans.

1779   Captain James Cook arrives on the West Coast.

1780   Influx of fur traders seeking the fur of the sea otter.

1810   Sea otter seriously depleted.

After 1810, trading interest came from the east; the first trading company in the west was established at Astoria, at the mouth of the Columbia River, and was later purchased by the North-West Company.

1821   The Hudson's Bay Company takes over the North-West Company and all the
            fur trading posts that follow until 1849. The British government establishes the
            colony of Vancouver Island.

1858   Vancouver Island and the mainland area become the colony of British
            Columbia, and the era of fur trade dominance ends. The influx of gold rush
            settlers overpowered the population of the native people in British Columbia.

1867   British North American Act creates Canada.

1871   The colony of British Columbia enters Confederation, becoming the fifth
            province. The province obtains jurisdiction over most crown lands, while the
            federal government assumed responsibility for Indian people. No Indian
            Nations in British Columbia are part of any discussion, negotiation, or
            agreement with regard to Confederation.

1868   Parliament passes "An Act for the Gradual Civilization of the Indian Tribes in
            Canada."

1876   Parliament passes the "Indian Act of 1876."

1884   Potlatches and spirit dances are prohibited.

1949   Status Indians allowed to vote in provincial elections.

1960   Status Indians allowed to vote in federal elections.

Chinese People

The immigration of the Chinese to Canada began largely with their migration to British
Columbia in the 1850s. Chinese men came in search of gold in the Fraser River region, and
to work as labourers on the Canadian Pacific Railway. Initially, the Chinese migrated from
the United States as well as China.

Chinese labourers were recruited to provide cheap labour. Between 1876 and 1880, over
2,000 arrived by ship at Victoria, and between 1881 and 1883, over 13,000 migrated. At
railway sites, the Chinese were exploited as cheap labour, and suffered under extreme
segregation and racism. Their presence was accepted since other labour was not available at
the time. However, the men were non-persons, and were identified with dogtags labelled
"Chink # ...". The Chinese learned very little English, and there was no incentive to do so.

While there was a shortage of labour in the 1860s and 1870s, Chinese labour was welcomed,
and became much needed for a number of industries. As well as working in the gold mines
and in railway construction, they also found employment in fish canneries, coal mines,
vegetable farms, and manufacturing. However, the exploitation of their labour gave them the
status of no more than a work horse or a piece of machinery in the eyes of Canadian-
Europeans in British Columbia. After the completion of the Canadian Pacific Railway,
legislation was passed to control immigration, initially by a head tax, and subsequently with
the Chinese Immigration Act.

In the 1880s, Chinese women were able to come to Canada, either as the wives of merchants, or to join their husbands. The early 1900s brought tremendous immigration, primarily to Victoria and Vancouver. In many cases, these reunions were significant for the women, since they had been separated from their husbands for many years. They also had the additional problem of attempting to integrate into a Canadian culture that was largely British. With the incorporation of women into Chinese society, the people began to establish their own way of living in Canada, and start families and family life. The extended family and Confucian philosophy were stressed.

The Chinese people were able to make a transition into a merchant society, and establish businesses, although this activity had some restrictions. Organizations such as the Chinese Benevolent Association (CBA) and the Chinese Freemasons (Zhigongtang) were formed to give more support to working class Chinese people. The CBA established a hierarchy of its own within the Chinese Community, but also provided a stable reference point for many people in need of a social structure. The Zhigongtang provided social assistance to many bachelor workers, but were also involved in political activities in China.

The 1880s brought a number of statutes that controlled the activities of Chinese people. They were not allowed to acquire Crown lands (S.B.C., 1884, ch.2), or be employed in public works (S.B.C.,1897, ch.1). Restrictions were also placed on occupations and on entering professional schools. At the same time, Chinese workers made up a significant percentage of all workers in laundries, restaurants and domestic occupations. Racism was institutionalized against Chinese people by the Statutes of British Columbia, the head tax, their disenfranchisement, and the Chinese Immigration Act of 1923.

Many Chinese people served Canada in World War II, and this brought a shift in acceptance and tolerance. Many who served were decorated for particularly difficult reconnaissance missions in Japanese territories. This service and recognition resulted in the eventual franchise of Chinese people, and the repeal of the Chinese Immigration Act (also called the Exclusion Act) in 1947.

The 1950s and 1960s brought together many couples and families that had been separated because of the Exclusion Act. Re-establishing these families was often a difficult process, since many of them had been separated for literally decades. Immigration at this time also included Chinese people from other countries, such as Taiwan, Malaysia, the Philippines, India, South Africa, Peru, and Jamaica. After 1962, Chinese people were able to immigrate without the sponsorship of Chinese-Canadian relatives.

Confucian philosophy, with is emphasis on the family, the roles of family members, customs, and traditions, dominated Chinese society during these times. The role of women in the Chinese society was focused on child-rearing, support for the husband, and servitude to the extended family. Confucianism provided a stability for new immigrants in the face of cultural change in western society.

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The 1970s and 1980s brought many more Chinese people to Canada, including people from Hong Kong. At the same time, there has been much more active involvement of community social services, and the revival of many Chinatowns as a focus of cultural pride and diversity.

Racism continues to have a significant presence in the media and in educational institutions. In 1979, "W5" aired a program on CTV called "Campus Giveaway". This program portrayed Chinese people as foreigners preventing Caucasian Canadian students from admission into programs in the universities. The Chinese students were not recognized as Canadians in their own right, nor as students who were working hard to gain their education. Instead, the message of a "yellow peril" was conveyed.

Chinese people have continued to immigrate to Canada through the 1990s and now range from first to fourth or more generations in British Columbia and Canada. Fewer immigrants come from China, due to the communist government, and migration is predominantly from Hong Kong and Taiwan. All of these generations have to struggle with being marginalized by society, and seek a balance in integration into Canadian culture.

The pressures of a changing society that is much more culturally diverse, an unstable economy, and uncertainty about the future are among the forces that shape attitudes among cultural groups. The prejudice and racism which exist in Canadian culture have been exacerbated, in some respects, by a failing economy, unemployment and significant provincial and federal deficits. In particular, Chinese people with higher incomes or investments are resented and often meet with hostility in their communities.

Chinese-Canadians have intermarried, and this has usually been accepted by families of both cultures, particularly if the intermarriage occurs between individuals who are educated and occupationally self-sufficient. Third- and fourth-generation Chinese-Canadians experience a sense of integration, but at the same time, recognize that there is a continued lack of understanding of their culture. Although there is an explicit doctrine of non-assimilation, a high expectation remains, particularly by mainstream Canadian culture, that assimilation should and will take place and prejudice and stereotyping flourish.

Chinese-Canadians have a strong presence in British Columbia and Canada. Social and service networks have developed to assist Chinese people in their adjustment and integration. The variety of responses and types of social services accessed is affected, however, by the range of countries of origin. Although Chinese people in British Columbia are predominantly from Hong Kong, Taiwan, and the People's Republic of China, some have emigrated from Southeast Asia and other parts of the world.

The following discussion deals primarily with first-generation immigrants, their families, and the similarities among these people. The reader is cautioned that some of this information is based on generalizations, using specific examples. Every cultural group has distinct variations and differences. In addition, any group's behaviour and responses will vary depending on the reception they receive upon immigration.

New Chinese immigrants often have some common issues including: isolation and difficulties in developing relationships, cultural differences, developing generational differences, and language competence. Any one of these issues may be the focal point of concern in community and social adjustment.

Chinese people in British Columbia have arrived from a range of economic strata, from businessmen and investors to working class individuals. The work ethic is strong among Chinese people, and a source of self-worth and pride. Education and improved occupational status are highly prized. Families tend to emphasize the importance of educational and training achievement to their children as a key to success.

Improved economic opportunity is also among the reasons for migration. In some respects, the view of British Columbia as "Gold Mountain" has not lost its lustre. The Pacific Coast of North America is still seen as a land of prosperity, with a range of possibilities, and diverse economy.

Chinese people's values may be influenced by Confucianism, with an emphasis on family loyalty, obedience, and patriarchy. The family structure is multi-generational, often multi-parenting, with specific roles for the man as husband, father and breadwinner. The woman is seen as mother, nurturer, and submissive to the needs of the man, and his family of origin. Obedience is a sign of respect for the elders of the family, and by children for their parents. The expected role of the child or adolescent in the family is one of working towards the family order, which includes: respectful behaviour, obedience, and compliance.

The emphasis on family and family values extends to the perception of society and any problems that may arise. The family is perceived as the main source of support and the foundation for dealing with issues and problems. When concerns arise, the expectation is that the family will deal with the issue first. The traditional framework of the family and Confucianism impose a fear of shame and guilt when the family cannot deal with its own concerns.

Child-rearing in new immigrant families is the primary responsibility of the mother, although this responsibility does extend to other members of the family. Sons are traditionally more valued that daughters. Families are concerned about the maintenance of their cultural values, and some of western values, particularly in relation to dating, sexual relations, marriage, and divorce, create discomfort. Marriage is viewed as a lifetime commitment, regardless of the difficulties the couple and family may endure along the way.

Chinese people may approach and receive social services after family attempts to resolve the issues have failed. In some instances, the problem may now be at a critical stage, and exacerbated by pronounced acting-out behaviour or even denial. Any work with a client must somehow involve the family. If involvement is not encouraged or acknowledged, family members may subvert problem resolution.

Historical Facts

1886	After the completion of the Canadian Pacific Railway, a head tax of $10 is imposed on Chinese immigrants. This tax is raised to $50 in 1896, $100 in 1900, and $500 in 1904.
1875	Chinese people are disenfranchised in British Columbia.
1882	Prime Minister John A. Macdonald tells Parliament that Chinese immigrants are "alien" and will never assimilate into the "Aryan" way of life.
1884	The Colonist, a Victoria paper, depicts Chinese people as debased, uncivilized, and a threat to Canada. This kind of press continues through to the twentieth century.
1888	The Women's Missionary Society of the Methodist Church establishes a Chinese Girls' Home to provide a refuge from prostitution.
1904	Legislation is passed requiring Chinese immigrant labourers to have $200 in their possession over and above the "head tax" before being permitted to enter Canada.
1907	Racial violence takes place with an attack on Vancouver's Chinatown, and the Japanese community.
1914	Legislation is passed in British Columbia preventing the hiring of white women in businesses owned by "men of certain races, irrespective of nationality".
1920	Chinese people are disenfranchised in Canada.
1923	The Chinese Immigration (Exclusion) Act prohibits the immigration of Chinese people.
1947	The Chinese Immigration Act is repealed.
1947	Chinese-Canadians are given the franchise in Canada.
1946-1975	Of 4,195,700 immigrants to Canada, only 2.9 percent are Chinese people.
1979	"W5" airs the program "Campus Giveaway" which is followed by protests across Canada, including picketing and demonstrations at CTV in Toronto and Edmonton.
1981	The Chinese Canadian National Council for Equality is founded in Toronto.

Japanese People

Japanese people began emigrating to British Columbia in the 1880s. They left Japan in search of a better life and economy. The first immigrants were men, and primarily established themselves as farmers and fishermen, as well as providing cheap labour on the railways. Many emigrated to Canada as a step to gain entry to the United States.

By 1901, there were over 4,000 Japanese people in Canada, and they had established themselves in boatbuilding, lumbering, and mining, as well as continuing in farming, fishing, and railway work. In 1907, the ship **Kumeric** brought 1,189 Japanese immigrants and 200 Sikh immigrants to British Columbia. In the fall of 1907, the Asiatic Exclusion League demonstrated in Vancouver's Chinatown and in the Japanese community. The race riot that resulted was one of the worst in British Columbia history. Shops and businesses were subject to violence and looting.

Immigration was controlled through to 1940. Most Japanese labourers migrated through contractual agreement as western employers recruited cheap labour. During the First World War, there was a labour shortage in Canada. Japanese men who worked as labourers were not subject to as much anti-Asian sentiment, since they provided a much-needed workforce. However, after the war, depression and unemployment again aggravated racist attitudes.

Japanese people had a strong presence in the fishing industry, and attempts were made to limit the number of fishing licenses they could hold. In addition to controls over fishing, pressure existed to prohibit any Asian people from acquiring ownership or significant interest in agriculture, timber, and mining. These sentiments did not materialize in provincial or federal legislation because of provisions of the British North America Act and the Anglo-Japanese Treaty.

The Japanese invasion of China influenced a resurgence of anti-Japanese attitudes, and hostilities began to mount again. With the Japanese attack on Pearl Harbor, the federal government responded immediately: fishing boats were impounded, language schools were closed, and Japanese language newspapers were closed.

Japanese people were evacuated to "protected areas", and this evacuation did not differentiate between new Japanese immigrants and naturalized citizens. All Japanese people were moved by federal regulation, and their movements within the internment camps were restricted. Approximately 22,000 Japanese-Canadians, mostly in British Columbia, were evacuated from coastal regions, to prevent collusion with the enemy. In addition, the government took possession of all property owned by the Japanese. These properties were auctioned off, without the consent of the Japanese owners. While Japanese people were interned, they worked on agricultural and construction projects established by the Canadian government.

Following the end of the Second World War, the right to vote was restored, federally and provincially. Claims of property loss were taken to a Commission for hearings. Most claims

were under review from two to three years before any settlements were offered, while larger claims took up to 20 years to be settled by the courts.

Property claims were not the only issue at stake in the retrospective of the Second World War, and the internment of the Japanese people. During the mid 1970s, discussions began to address reparations and redress. The issue of human rights and racism had to be examined. How could these people be compensated for a violation of their human dignity? A Study Committee presented a Reparations Committee Report to the federal government, but discussions continued unresolved for 10 years.

During the 1980s, three Conservative government Multiculturalism Ministers grappled with the issues of redress. In the fall of 1988, the fourth Multiculturalism Minister, Gerry Weiner, issued a formal apology to Japanese Canadians. Each of the 12,000 survivors of the internment camps received tax-free payments of $21,000; $12 million was set aside for the Japanese-Canadian community, and $24 million was earmarked for the establishment of the Canadian Race Relations Foundation. This redress was a significant historical event, not only for Japanese-Canadians, but for all Canadians.

The redress settlement is considered by some to be "too little too late". While in some ways, it is an admission by the government that the Japanese people were wronged, it does not compensate for the loss of human dignity, and the calculated disbursements of homes that were never recovered by Japanese people. The children who grew up in the internment camps are now adults, and they will not forget the experience that inextricably changed their lives and the lives of their families.

Japanese people have continued to immigrate to Canada since the end of the Second World War. The current immigration of Japanese people to Canada is relatively low compared to other immigrant groups at this time, averaging 400-500 annually since 1980. Japanese Canadians range from first generation (called "Isei"), second generation (called "Nisei"), to third and fourth generations who were born after 1940. Recent immigration has been slow, mainly for economic reasons.

New immigrants to Canada have moved here because of business and employment opportunities, as well as short-term exchanges, cross-cultural experiences and educational opportunities. The greatest populations of Japanese people reside in British Columbia and Ontario. In the last decade, Canadian business and industry have begun to view the Japanese style of capitalism and industrialization in the last decade as highly successful. At the same time, this success has contributed to an resurgence of racism toward Japanese people, their technology, and their work ethic.

Japanese-Canadians have intermarried, and to a large degree integrated into Canadian culture. This is most common among the third and fourth generations, and this group demonstrates the most movement among cultures. However, on the whole, the culture maintains strong family values with paternal domination in the family still common.

Historical Facts

1895	Japanese people are disenfranchised in British Columbia.
1896	Disenfranchisement is extended to municipalities. Naturalization laws are amended, and a residency requirement of 10 years before naturalization can take place is mandated.
1907	Race riots precipitated by a demonstration by the Asiatic Exclusion League take place in Vancouver's Chinatown and Japanese community.
1908-1940	Japanese immigration is controlled.
1913	The Anglo-Japanese Treaty is established.
1931	First World War veterans are given the franchise, but this franchise is not extended to their descendants.
1941	On December 7, Japan attacks Pearl Harbor.
1942	The Canadian government issues an order to evacuate "all Japanese male nationals" from the coast.
1942	The B.C. Security Commission is established to control Japanese people within the internment camps and to take possession of their properties.
1946	An Order in Council is passed for deportation. Nearly 4,000 Japanese people are deported following the war.
1947	Deportation orders are repealed.
1948	The federal franchise is restored.
1949	The provincial franchise is restored.
1976	Discussions begin to address reparations and redress.
1978	The Reparations Committee Preliminary Report is released. This report emphasizes the hardships endured by Japanese-Canadians and that these hardships were based on racism. The report stresses that the government had a responsibility to ensure fairness in re-establishing and upholding human rights.
1984	The National Association of Japanese-Canadians presents the federal government with the brief *Democracy Betrayed: The Case for Redress*.

1988   The federal government issues a formal apology to Japanese people and establishes a redress settlement totalling $291 million.

South-Asian People

South-Asian people are the group of immigrants also referred to as Indo-Canadians and East Indians. These peoples began migrating from India in the early 1900s. Although these people came largely from the Punjab, this geographical area of India was comprised of many ethnic and religious groups, including Hindus and Sikhs (Buchignani and Indra, 1985).

Immigration to Canada was motivated by a desire to expand economic opportunities beyond the agrarian culture, and to acquire land that would not be excessively mortgaged or taxed. Immigrants wanted to leave the poor conditions of India and cheap labour was recruited. In addition, Canada was a part of the British Empire, and as such, there was a hope that it would be a commonwealth-friendly country. Many of the early South-Asian immigrants spoke some English since they had served with English people, or in the British India Army.

Immigration was routed through Hong Kong to British Columbia, since there was no direct passage to Canada. South-Asian immigrants were therefore often accompanied by Chinese and Japanese immigrants on immigrant ships. Chinese people and Japanese people had begun to emigrate to British Columbia in the 1880s. Initially South-Asian immigrants did not draw much attention, since Chinese and Japanese immigrants were the primary focus of antagonism and racism.

South Asian people worked as cheap labourers in the sawmills and on the railway, and moved into the interior and northern areas of British Columbia. However, rising anti-Asian sentiments caused a ripple effect on South-Asian immigrants. Racial tension and local hysteria caused local governments to try to deport these people to Hong Kong. As British subjects, South-Asian immigrants were technically eligible to vote and receive the privileges of commonwealth citizens. This created additional anxieties for British Columbians. In 1907, South-Asian people were disenfranchised in Vancouver, British Columbia, and Canada. Legislation was also passed requiring South-Asian immigrants to have $200 in their possession in order to enter Canada. Although this was not a "head tax", it was legislation of similar intent.

The "continuous journey" legislation of 1908 was another means of trying to control immigration. This regulation required immigrants to arrive in Canada on a continuous journey from their country of origin. Since South-Asian immigrants could not make a direct and continuous journey from India, immigration was virtually stopped by this legislation. However, there were some who were not daunted by the legislation.

The journey of the **Komagatu Maru**, in 1914, is a striking example of the determination of the immigrants, and the insidious nature of the immigration authorities to keep these people out of their country (Buchignani and Indra, 1985; Kanugo, 1984). The **Komagata Maru** became a test case for 376 passengers who travelled from Shanghai to Vancouver. The ship remained in the harbour in Vancouver for over two months, while only four passengers were allowed to disembark. All other passengers remained on the ship and were not allowed visitors or provisions of food or water. Ultimately, the passengers were deported, and the ship returned to its original destination.

Immigration continued at a controlled rate until 1947. At that time the Canadian Citizenship Act was passed, and South-Asian immigrants became eligible for citizenship. Racism continued to be a major issue in legislation and in setting entrance requirements into Canada. The Immigration Act of 1953 made it clear that immigrants who were "people of colour" were considered undesirable. Not until the Immigration Act of 1967 did South-Asian people win access to immigration equal to that enjoyed by their white counterparts (Kanungo, 1984).

Throughout the first 50 years of migration, a high percentage of immigrants were male, although some families, women, and children were also able to enter Canada. The result was a bachelor society not dissimilar to that formed by Chinese male immigrants. Life was difficult for these men, and they were isolated socially and culturally. Many lived and worked in logging and work camps. Some were able to maintain family and communal living situations. Those who maintained a family life, including an extended family, often established multiple male domination in the household

Immigration from the mid-1960s onward was relatively high, with over 100,000 immigrants during the period 1967-1975. During this time, South-Asian people were controlled, but able to enter professional, technical, clerical and commercial occupations, while there was continued work in farming, lumber mills, and mines. While employment and skilled training appeared to offer hope for improved lifestyles, screens of discrimination still existed in both education and joh placement. Employee recruiters and trade unions imposed requirements that were exclusionary and racist. In this situation, immigrants were often only able to obtain employment doing piece work in factories, picking crops, and other low-income labour.

One of the foci of prejudice and racism occurred with Sikh males, who wear a turban as a requirement of their religion. Many Sikh people were prohibited from obtaining certain types of employment, unless they abandoned the wearing of the turban. Some did conform to this demand from employers. Others did not. Human Rights legislation made it possible for Sikh people to protest this discrimination, and to receive fair legal hearings. Cases were won in favour of the Sikh people, though some went through lengthy appeals. However, precedents were set which enabled individuals to continue to practice their religion and still acquire employment opportunities.

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South-Asian people have continued to immigrate from a wide variety of countries, including India, Pakistan, Sri Lanka, Africa, the Caribbean, and Fiji. The ethnicity, religions, languages, and class structures of these groups are widely diverse. Within the cultures and subcultures, religious antagonism and prejudice exist—antagonism and prejudice often reinforced by a continued and generalized racism toward South-Asian people, in spite of the official multicultural policy of Canada.

The extended family is the mainstay of daily living for South-Asian people. New immigrants are sponsored and supported by the existing family networks in Canada and for households to contain multiple families of multiple generations is not unusual. The culture emphasizes family loyalty, obedience and respect and deference to elders. Intermarriage between Indo-Canadians and white Canadians is limited, although there are third and fourth generations in their communities.

A number of cultural associations and support systems are in place to maintain Indo-Canadian culture. Religious temples are a foundation for cultural and family values. Three of the dominant religious groups are the Sikhs, the Ismailis, and the Hindus. Other religion affiliations include Christians, Muslims, and Buddhists. All of these religions would be considered traditional with emphasis, characteristically, on the patriarchal family and community.

In British Columbia the South Asian community is comprised of Canadians who can trace their origins to India. Although the largest number of South Asians immigrated from India itself, there has also been South Asian immigration from Fiji, Malaysia, Singapore, South Central and East Africa, England, Mauritius, Trinidad, Thailand, and numerous other countries.

Eighty to ninety percent of South Asians living in British Columbia came from a small province in the north of India called the Punjab and are of the Sikh faith. In 1985, there were 60,000 Sikh people in British Columbia, with the majority of them living in the lower mainland and Greater Vancouver area. Many reasons contributed to the immigration of Sikhs who comprise only 2% of the Indian population in India. Most came from agrarian backgrounds. Education and a better life for their children, as well as family reunification, is the motivation for the hard work that they undertake in immigrating. South Asians, and particularly Sikhs, have a one-hundred-year history in Canada. However, it not until the mid-seventies did a significant increase in the South Asian population in British Columbia occur.

The socio-economic status of South Asians in Canada ranges from sophisticated professionals quite familiar with Western culture to rural farmers who have had little or no exposure to Western culture. Religious beliefs play an important role in family values for most South Asians and, even abroad, they have kept their religious values true and strong. With these beliefs comes the notion that traditions from the old country be followed and adhered to. Family structure is hierarchial and patriarchal with elders

providing guidance and support to other members of the family. In the Canadian context, this structure may be challenged due to the western influence of the nuclear family concept versus the Asian influence of the extended family. Although by no means is the extended family disappearing, it is being challenged by youth in the community. As such a family crisis is considered just that—one should stay within the family and not be exposed to ridicule by outsiders.

The South-Asian family unit is close knit and extremely loyal to its members. Integrity of the family is considered paramount in terms of allegiance to the family. Dependency on the family is fostered at a very young age, especially for girls. This is seen as a family value to ensure that girls grow up obedient and showing respect for elder family members. This trait is then carried over to the husband and his family after marriage. Marriage is considered an important family event with the whole family getting involved in decisions and planning. After marriage, if problems occur with the young couple, social service programs are not accessed because it is the family's responsibility to help look for solutions. Divorce is considered an almost impossible solution from the outset. All means are exhausted before divorce becomes a reality. Marriage counselling is provided in the most part by elders and agency counselling is seen in a negative light.

New immigrants tend to find out about social services through the sponsorship network of families, but access is mostly reserved for assistance on filling out forms or advice on governmental matters. Only when South Asians feel comfortable with an agency and after repeated visits, does any in-depth service delivery happen. Although there is a degree of relief that help is available, it is seen as a last resort; especially if the issue is sensitive in nature or has repercussions on the whole family. Most issues have to be dealt with by keeping the whole family in context because concerns happen in isolation only rarely. Extenuating circumstances are usually exacerbated by family involvement and allegiances and the oldest male member wields all the power and decision making ability.

The South-Asian community is resilient in its nature and very committed to making a profitable and advantageous living in Canada while keeping all the values of their own cultures vibrant and thriving. Where social problems are concerned, however, sometimes the sense is of burying one's head in the sand. However, slowly but surely, the community is beginning to realize that they will have to deal with their social issues in a context that respects both South Asian and Canadian values.

Historical Facts

1902   The **Empress of Japan** arrives in Victoria with immigrants
              from the Punjab, most of them Sikh people. The turbans
              worn by the Sikh men are noted in the local newspapers as a
              novelty.

1905	Wages for South-Asian people are from $1 to 1.25 a day, while wages for white people are from $1.25 to $1.56 a day.
1907	The Tartar arrives with 850 South-Asian immigrants. Officials in Victoria and Vancouver notify the federal government no housing is available for these individuals. The city of Vancouver seeks legislation to evict all South-Asian people from Vancouver.
1907	An Order in Council is passed requiring South-Asian immigrants to have $200 in their possession in order to enter Canada.
1907	South-Asian immigrants are disenfranchised in Vancouver, and therefore indirectly disenfranchised in British Columbia and Canada.
1907	The Vancouver Khalsa Kiwan Society is created to deal with the development of Sikh religious institutions.
1907	Race riots take place in Vancouver's Chinatown and Japanese community.
1908	An Order in Council is passed requiring a "continuous journey" as a stipulation for immigration to Canada. Concurrently, the C.P.R. is directed to discontinue ticket sales from their outlets in India.
1914	The Komagata Maru arrives in Victoria harbour on May 21, with 376 passengers. On May 23, it anchors in Vancouver's Burrard Inlet. On May 28, four returning immigrants are able to land, while 90 passengers are rejected for immigration on medical grounds. Passengers are not allowed to disembark, nor are they allowed visitors. On July 6, the passengers petition the government for food and water. This petition is denied, and passengers are told that food and water are the obligation of Gurdit Singh, who had originally established the charter. On July 22, in the presence of half of the Canadian Navy, food, water, and medicine are put on board the ship. On July 23, deportation orders are carried out, in the presence of H.M.C.S. Rainbow, and the Komagata Maru sets sail.
1924	Vancouver immigration officials "informally" require a $1,000 cash bond be posted by any South-Asian people who wish to enter Canada as students.
1924	The Provincial Elections Act in British Columbia disenfranchises all Asian peoples, except any Japanese who fought in World War I.

1947   South-Asian people are given the franchise in the province and in Canada;
                later the Municipal Elections Act provides for the municipal franchise.

1952   Quotas are established for immigrants from India, Pakistan and
                Ceylon to restrict entry to Canada.

1967   The Immigration Act puts a point system into effect for admission to
                Canada. Factors include age, education, occupational demand and skill.

1972   Immigrants within Canada are barred from application for landed
                immigrant status.

1976-78   The Immigration Act is revised, with an emphasis on skills of immigrants
                to Canada. Immigration from non-white countries is discouraged, and
                immigration officers are given discretionary powers that make it possible
                for them to make discriminatory judgments, based on racism.

Black People

Most people, if asked what a typical Canadian looked like, would conjure up the image
of a white man or woman. Yet First Nations people predated all other settlers here;
Black people have lived here since the American Revolution sent British Loyalists
scurrying to Canada, servants in tow; and Chinese-Canadians built the railroads that
linked this vast area together as a country.

A steady stream of non-white immigration alongside white immigration has not, however,
altered the image of Canada as a white country. That image is reinforced daily through
the media and through our educational and other social institutions. While it takes less
than one generation for a white immigrant to be viewed as a Canadian, two centuries of
Black settlement is still not incorporated into the image of Canada.

The first wave of Black settlers came to Canada in the 1800s by the underground
railroad. They were escaped slaves from the southern U.S. seeking freedom. Vigorous
attempts were made to keep Black immigrants out of Canada. If Canadians couldn't
have Black people as slaves they didn't want them at all. The climate, it was said, was
too harsh for Black people to endure. Western Canada, in particular, had a climate
totally unfit for them.

But come they did. The discovery of gold, well publicized in California, attracted
hundreds of fortune seekers to Victoria and to the banks of the Fraser River. The first
Black people to arrive in British Columbia were part of that wave of immigration. They
landed in Esquimalt on Sunday, April 25, 1858.

They were welcomed by Sir James Douglas, who later became Victoria's second governor and B.C.'s first Black elected official. The first pioneers lost no time in getting settled. Many bought land in town, some formed a brickmaking company, others found work at once on the farms of white settlers, who were delighted to see them. Several of the Black pioneers had families in slavery, and hoped to earn enough in Victoria or in the gold fields to buy their freedom.

The delegate who reported to the people in San Francisco's Black Community said that the first Black pioneers had enjoyed a very good reception. Governor Douglas had made them welcome, and he had given then a good deal of information about settling. Under the colony's laws, immigrants could buy land at one pound per acre—about five dollars. Land would not be taxed until 1860.

After nine months, anyone owning land had the right to vote and to sit on juries, while all immigrants would be protected by the laws. Douglas had advised settlers that they could not claim all the rights of British subjects until they had lived in the colony for seven years, and then taken an oath of allegiance to the Crown. As Black people were to learn, to their sorrow, this aspect of their status was not entirely accurate. The prospect of enfranchisement was especially attractive to the Black pioneers, who had endured taxation without representation for generations in the United States.

In 1905 W.E.B. Du Bois, Black American leader and writer, called Black leaders to Niagara Falls, Ontario. The "Niagara Movement" demands equality for Blacks in education, employment, justice and other areas. Their Declaration of Principles demanded political and social justice for all Blacks. The movement later gave rise to the National Association for the Advancement of Coloured People (NAACP).

Black people encountered prejudice right from the start of their settlement of British Columbia. As a community, Black people were too few to have much political or social impact, though as individuals they prospered. One hundred and thirty-five years later, the Black community of British Columbia remains very weak in the areas of business, which in the white-collar world supplies the economic and political power of our society.

In the history of settlement in British Columbia, Saltspring Island deserves some special consideration. Confusion exists about the date and manner of the first Black person's arrival on Saltspring Island. Saltspring was mountainous but well watered and possessing good land for farming. Its climate was moderate. The island was rich in game, and fish could be literally raked out of the waters around the island. Though geographically close to Victoria, Saltspring could be reached only by occasional steamers or by dangerous canoe trips.

Black people were only one among many racial and national groups to settle on the island. American, British, German and Polynesian people also pre-empted Saltspring Island. Many of the first white settlers abandoned their claims after one winter, but the

Black settlers did well enough to bring their families to the island. For a time, therefore, they increased more rapidly than did other groups. This was to be a temporary predominance. As the settlement grew, the Black pioneers were soon outnumbered by white people. But there was very little prejudice or hostility between Black and white neighbours.

Confronted with a rich but dangerous country, Blacks and white people could not afford to be bigoted. Prejudice was a luxury of Victoria's comfortable bourgeoisie. When a neighbour's help meant the difference between survival and perishing, it scarcely mattered whether he or she were a Black, white, Indian, or Hawaiian person. Nor could racism develop easily in the island's later years, since interracial marriages were common place.

Among white, Indian, and Polynesian people, Black people became just another group—and not always a distinct one, thanks to intermarriage. Most of the Black settlers were eventually to leave Saltspring Island, but not because of discrimination. As agriculture developed in the Fraser Valley and the Okanagan, farming on Saltspring became only marginally profitable. For economic reasons the children and grandchildren of the Black pioneers moved to Victoria, Vancouver, or even the United States. But the contribution of those pioneers, though sometimes misunderstood or distorted, was a real one, and should not be forgotten or overlooked.

The association of Black people with slavery has had profound consequence in North America. Slavery has been abolished, but the social stigma ˉttached to it lingers on. Racial oppression extends beyond economic exploitation and legislative control and what slavery began, prejudice and discrimination affecting jobs, housing and self-respect has continued in oppressing Black people.

The "problem" of racial oppression involves two opposing sides. On the one side is the Black people's struggle (wherever they live) to move from the stigma of slavery, ignorance, exploitation and social restrictions of racial oppression into the mainstream of society, into total equality and acceptance at all levels and in all areas of society. On the opposing side, is the white people's struggle to retain the psychological and material advantages of racial prejudice and discrimination, without surrendering legal or political power.

Progress has been made, but the fact remains that today "Blacks" (defined as descendants of early Black slaves and newer arrivals from the Caribbean and several African countries) are still demanding equality in education, employment and the judicial and political system. Discrimination is more difficult for Black people living in British Columbia to prove than for Afro-Americans precisely because it affects such a small number of people at a time. Those who suffer because of racist acts or attitudes have few resources to combat it; the larger white community is either ignorant of their problem or prefers to think that the problem does not exist at all.

The Black Historical Society of British Columbia over the past ten years has been dedicated to facilitating the study, the education, the promotion, and the development of the history and the culture of Black people in British Columbia.

The last word on this brief account of Black people in British Columbia is that throughout this report, the word "Black" has been given an initial capital to stress a common heritage, a cultural and personal identity proudly claimed by Black people. Whites, in this society, however, do not stress their colour as part of a distinctive heritage. For most white people in Canada, their heritage lies in being Canadian, Italian, English, Polish and so on. Additionally, this account has not incorporated the history of Blacks of African and West Indian ancestry who have since become an intricate part of the Black community of British Columbia.

Historical Facts

1492	A Black person, Pedro Alonso Nino, accompanies Columbus to America.
1608	Mathieu D'Acosta, a Black person, serves as interpreter for sieur de Monts, Governor at Port Royal, the French outpost established in what is now Nova Scotia.
1619	A "Dutch Manne of Warre" trades 20 Black slaves for food at Jamestown, Virginia. Today, the incident is seen by many as the beginning of Black slavery in North America.
1628	In Canada's first recorded slave sale, a Black slave from Madagascar is sold in New France by one David Kirke.
1709	Slavery is declared legal in New France.
1783	General George Washington meets with Guy Carleton in an unsuccessful attempt to stop Black people from escaping into British lines. One group of soldiers, the Black Pioneers, serves the British forces with distinction. After the American War of Independence, many of them come to the Maritimes, where they fail to receive land grants equal to those offered to other Empire soldiers. Quakers in New Brunswick, Nova Scotia and other regions of Canada fight against slavery. Over 3,000 Black immigrants, free and enslaved, arrive with the United Empire Loyalists.
1792	1,200 free Black people leave Nova Scotia and New Brunswick for Sierra Leone, Africa.
1793	The Legislature of Upper Canada abolishes slavery.

1833   Slavery is outlawed in the British Empire.

1839   Canadian Black people are allowed to sit on juries.

1850   Canada West's Separate School Act allows for *de facto* segregated schools.
            The American Fugitive Slave Bill of 1850 acts as a catalyst in the
            formation of anti-slavery societies in Canada.

Mid-1800s   Harriet Tubman leads hundreds of runaway slaves from the southern U.S.
            through swamps and forests into Canada.

1858-64   In 1858, the first of an estimated 600 Black people arrives on Vancouver
            Island. James Douglas becomes British Columbia's first Black appointed
            official. Black people participate in the Cariboo Gold Rush. Numerous
            Black immigrants settle on Saltspring Island.

1861   In Victoria, British Columbia, the all-Black Pioneer Rifle Corps receives
            recognition.

1882   John Ware, Canada's first recorded Black cowboy, enters Alberta.

1901   The Black population of Canada is 17,437 (Haitian and Jamaican
            people are not included in this census).

1902   British Columbia's Mattlin Gibbs publishes his autobiography,
            Shadow and Light. A number of Black newspapers are started but
            are short-lived. Perhaps the best known of these is *The Canadian
            Negro* published from 1903 to 1906.

1904   Birth of Charles Drew, Black Canadian doctor, and discoverer of a
            process for the storing of blood plasma.

1914-18   Canadian Black people serve in both segregated and non-segregated army
            units overseas.

1920s   The Ku Klux Klan moves into Canada.

1923   The "Franklin vs. Evans" law case allows Black people to be legally
            refused service in Canadian restaurants. A significant number of similar
            rulings are made throughout the 1920s and 1930s.

1924   Militant Black people, led by James Jenkins of London, Ontario, and J.W.
            Montgomery of Toronto, form the Canadian League, later the Association
            for the Advancement of Coloured People.

1951   Addie Aylestock becomes a minister—perhaps the first Black woman in Canada to gain this distinction.

1952   Wilson Brooks becomes one of Toronto's first Black teachers.

1957   Ed Swartes becomes one of British Columbia's first Black lawyers.

1958   Willie O'Rea becomes the first Black to play hockey in the NHL.

1960   Significant numbers of West Indian Black people begin to arrive in Canada.

1970   More than 100,000 Black people in Canada.

1972   Emery Barnes is first elected to the Legislature. That historic campaign also saw Rosemary Brown take a seat in the Legislature. It marked the first time a Black man or woman had won a seat in B.C. Barnes is re-elected to office in 1975, 1979, 1983 and 1986.

1982   The Black Historical and Cultural Society of British Columbia is officially incorporated as a non-profit organization.

Latin American People

The presence of the Hispanic/Latin American immigration has become noticeable only during the last 20 years. Latin America refers here the geographic area south of the USA border where the predominant languages are Spanish and Portuguese, although many of the native languages are still alive. It is the region where some of the oldest civilizations, such as the Aztecs, the Mayas and the Incas, emerged. The dominance of Spanish and Portuguese reflects the legacy of Iberic (Spain and Portugal) colonial domination carried out from Mexico to Argentina and Chile from the 1500s until the 1800s. Only small areas of the Caribbean region were colonized by the French, British and Dutch (and culturally are not Latin American). Thus, Latin America includes all the countries where Spanish and Portuguese are the predominant languages. "Hispanic" or "Hispano America" is a restrictive denomination which does not include Brazil, the largest country in the region, where Portuguese is the predominant language. The "Latin American"/"Hispanic" community then, includes all Latin American people (including people from Brazil) and people who came to North America from Spain and Portugal.

Latin America's history of colonial domination paved the way for a pattern of domina-tion/subordination and resistance vis-a-vis first the two main colonialist powers of Spain and Brazil, and later during the nineteenth and twentieth centuries, of socio-economic and cultural penetration/resistance vis-a-vis Britain and the USA. Since the nineteenth

century, the Latin American economies have gone through a process of: a) being sources of cheap labour and natural resources, first for Britain and later for the USA; b) during this century, undergoing a process of "industrialization by import substitution" which nevertheless, did not break down Latin America's subordination to US economic interest; c) undergoing a process of transnationalization of the dominant sectors of the economy, with the strong presence of multinational corporations and the parallel formation of a large fringe of "informal economies".

Every phase of foreign domination has encountered in most Latin American countries strong movements of resistance, often of a revolutionary character. Politically, few Latin American countries can show a history of stable political democracy. Political authoritarianism, deep class socio-economic inequalities and acute polarization along class lines have been rampant in this geographical area. Strong social antagonism has been accompanied by cultural differentiation, with the urban elite living more like their North American and Western European partners and the majority of workers, peasants, natives and shanty-town dwellers living a culture of oppression, differentiation and, often, of overt resistance.

Although indigenous cultural values are still alive in most Latin American countries, they exist in a relation of syncretism and complex mixture with the values characteristic of Iberic Catholicism. In Latin America a generalized importance is attached to the extended family, often very patriarchal and paternalistic, although women participate in strong and alive networks of mutual aid and support and are central in the socialization of children. The extended family often includes the *compadres* (godparents and co-parents) and other close friends of the family.

The Latin American/Hispanic community in B.C. includes some 300,000 people, and according to some demographic projections, will double in the next 20 years. The bulk of these people came to B.C. during the last two decades. However, even before the French and British colonization of Canada, some Spanish navigators left evidence of their arrival and contact with aboriginals. The presence of the Spanish navy on the Pacific Coast lasted from 1774 until 1795, when the Spanish Crown decided to withdraw from the region following the "Nootka Conflict". Names such as Malaspina, Cortez, Quadra, and de Fuca remain as part of the B.C. story.

During the period between the two World Wars, a small but tight Spanish community began to take shape. The bulk of the Latin American immigration became apparent after the 1960s and included several waves of political refugees from the Southern Cone (Chile, Brazil, Argentina, Uruguay and Peru) and from Central America.

· As a community, Latin American and Hispanic people became well organized and active during the 1970s and 1980s. In 1984, the Hispanic-Canadian Congress was created, at the national and provincial level, reflecting a new level of adaptation.

Berdichevsky, in his brief monograph *The Latin American Family within the Ethno-Cultural Process of British Columbia* (1987), describes this process of formation of the Latin American/Hispanic community as having two basic stages: a) *incorporation*, covering the period from the end of the 1960s until the beginnings of the 1980s, following patterns more or less characteristic of all the other ethnic communities; and b) *integration*, which shows internal differentiation along all axes of social stratification, accompanied by a process of ethnic and cultural assertiveness and advocacy on behalf of the community.

Cambodian People

Cambodian people, along with Laotian people and Vietnamese people, migrated to Canada to escape their war-torn countries, impending oppression of communist regimes, concentration camps, and the trauma of torture, death and family upheaval. People who leave their countries for these reasons are usually called "refugees", and as such have a particular immigration status when entering Canada.

Immigrants who come to Canada in a crisis situation not only experience the chaos in their country, but also the difficulty of leaving their home. Migration is usually difficult, sometimes involving the separation of families, with transitory movements from numerous refugee camps, and uncertainty about eventual entry into Canada. Passage to Canada is usually by ship, and is often as arduous as were the journeys a century ago by Chinese, Japanese, and South Asian people.

Cambodian people enter B.C. with great concerns about how they will survive emotionally and financially. Language and cultural barriers, loss of social status, displacement, and disorientation are among the problems that they face upon arrival. Disorientation includes an ongoing fear and insecurity that precludes the awareness that Canada is a relatively "safe" country. These issues are of primary importance, and without some process of support and integration, Cambodian people are unable to make "successful" transitions into the community.

The culture of the "refugee" is different from that of other immigrants. Not only is there fear and insecurity, but there may be a "culture of silence" and repression within the family and in the community context. As a result, authorities and social institutions may be distrusted. Human services workers must be sensitive to psychosocial aspects of this immigrant group, and must allow time for these immigrants to feel more at ease with the customs and practices within agencies and organizations.

All survivors of trauma and torture have a need for social counselling. However, the immigrants will often place a primary emphasis on language and employment before counselling can come into play. Social counselling will assist individuals and families to

regain a sense of security and identity. Ideally, counselling should occur with language
training and social adjustment.

As for many Asian cultures, for Cambodian people the family is the foundation of social
and economic survival. Family values are stressed and extended family members play an
important role in daily living and community contact. Elders are respected and have a
significant impact on decision making. Problems and concerns that occur in the family
are initially dealt with by the family. If resolutions are not found, the family may talk
with friends and may eventually go to the priest or monk of their church. Spiritual
guidance and comfort is an important aspect of the culture.

If families have been separated during the escape from their home country, there will be
an adjustment period to being on their own. Women and children, in particular, may be
separated from their husbands. The reintegration of the husband into the family after a
period of absence may be quite difficult.

Child-rearing is the primary responsibility of the mother, as it is in other Asian cultures.
The extended family may be supportive or intrusive in this process. Families are
concerned about maintaining the values of marriage, chastity before marriage, and the
endurance of marriage in spite of any difficulties that may occur.

Access and use of social services is defined in two spheres: practical problems such as
language, community information, and job training can be dealt with by agencies; family
problems or issues will be dealt with by the family first, and the agency will become
involved when the family feels that they cannot resolve the problem.

BELIEFS, VALUES, AND RACISM

Beliefs and Values

Beliefs are those principles or statements that are held as truths. Beliefs and belief systems affect and guide values, attitudes, and behaviour.

Beliefs are not based on statistical data or scientific research but are based on perceptions and upheld by supporting information, events, and incidents. Beliefs rely on both the internal aspects of the individual: skill, knowledge, discipline, as well as the external environment: peer support, recognition, agreement (Schiebe, 1970).

Milton Rokeach (1968) discusses classes of beliefs within a belief system. Two of these have particular relevance to the nature of resulting values and racism:

Existential versus non-existential beliefs. This refers to beliefs that impact on individual existence and identity, and have functional connections and consequences.

Shared versus unshared beliefs about existence and self-identity. Beliefs that are shared with others have more functional connections and consequences than those that are not shared.

Values are comprised of weighted expectations, hopes and desires, and are most frequently an outcome of a specific belief. Values are the foundations for attitudes and behaviour and may describe certain ideals that are "good", and negate actions that do not support the goodness of those ideals. Value judgements indicate what is required, what is most desirable, what is superior, and what actions are most suitable (Schiebe, 1970).

The literature describing values is voluminous, with its foundations in philosophy and psychology. In Western intellectual history, the discussion of values has a long tradition. As early as Plato's *The Republic*, a distinction is made between three components of the soul: "knowing, wanting, and willing". These may represent knowledge or information, needs or values, and action or behaviour. Plato's works declared that people were born with differentiated ability, and society should maintain the placement of these individuals within the societal structure. In essence, hierarchy is seen as good and necessary.

Belief and value systems develop when a series of beliefs and values are combined to comprise a set for a group, a doctrine of a religious affiliation, or support for a culture, a community, or an organization.

Development of Beliefs and Values

In their primary years, children develop beliefs and values from their parents, or parent figures, and the family grouping. These are shaped in their personality development through modelling and interaction. Children make choices, and soon learn that certain choices are more desirable than others. They receive approval and encouragement for the "right" choices (Mussen, et al., 1975). Early experiences in childhood may have a significant, unalterable formation on beliefs and values, especially in situations of trauma, war, and upheaval. Early values include independence, identification, and sociability.

Through later childhood and adolescence, the parental figure continues to be influential in beliefs and values. Peers and authority figures in the school and possibly the church will play a significant role. Beliefs and values may be shaped, but may still be changeable in this stage of life. Adolescents will seek affirmation of their beliefs, values, and attitudes. Representative behaviour of beliefs and values will be tested. Feedback and responses to the behaviours will have an influence on the continuance of such actions.

During adolescence, youth may have difficulty in identifying with parental values and may test out behaviour which represents opposing beliefs and values. A period of unconformity or inquisition which will be viewed as rebellion and non-compliance may occur. This is most common in Western society.

Values clarification is an ongoing process from childhood to adulthood. For adults, the clarification process will take on a more evaluative and informational dynamic. Through clarification, adults will make new choices or affirm their previous choices. The influence of peers and family on these value choices may be somewhat reduced, as the adult is more involved in self-reflection.

Values clarification is frequently a consideration in the counselling process. Individuals may attend counselling due to an internal values conflict, or a relational values conflict with a family member, spouse, or authority figure. The counsellor will take care to explore values considerations with the client, while maintaining some neutrality in the judgement of certain values and behaviours (Hart, 1978; Raths, et al., 1966).

The role of the teacher and instructor in values clarification and development is also significant. The teacher has the opportunity to provide an environment of safety for questioning and exploration. The teacher also provides a role model for students. Students may choose to accept this model into their values and behaviour construct or reject it.

Cultural Values

Cultural groups and cultural collectives develop beliefs and values that usually reflect the history of the group, economic and geographic factors, and the influence of religion and

government on the survival of the group. Agrarian societies have been typified by collectivism and interdependence, while industrial societies have tended to be more individualistic and stress independence. While such values may have been discrete in their inception, they are now more representative of a continuum. Groups and societies will take a position on the continuum, but this is not a static position.

Cultural and societal values are the foundation for individual values. In instances where cultural and societal values are in conflict with the values of the individual, processes of values evaluation and assignment may take place. An individual who enters Canada with values that tend to those of the traditional rural society will be expected to adjust to the values of mainstream Canadians. This adjustment may be differentiated from assimilation of Canadian values to accommodation to Canadian values, and should not necessitate complete rejection of the individual's cultural values. The process of values clarification and choice is a key component in the individual's adjustment to Canadian culture.

An example of values across cultures is presented by MacDonald (1991):

Value Comparison Across Cultures

Urban-Industrial Mainstream Canadian	Traditional Rural Societies
individualism	collectivism and group well being
competitiveness	cooperation and harmony
precision	imprecision (subtlety?)
future orientation	present orientation
work motivated by ambition	work motivated by need
scientific explanation	mythic explanation
mastery over nature	harmony with nature
specialization	generalization (holism?)
competing tasks, achieving goals	human relations and affiliations
impatience for change and action	patience

This model demonstrates the cultural differences in values that may occur in Canadian society today. Conceptually, differences in values may be accepted, but in practice, differences may be more difficult to reconcile. In Western culture, the emphasis tends to be on an assimilation of the values of the mainstream culture and the putting aside of traditional values.

Racism

A broad definition of racism involves the exploitation, oppression, or exclusion of one group by another. It includes the belief that one group or race is superior to another. Racism may be expressed by individuals or within institutions or organization and may be wilful, conscious, or inadvertent. In any case, racism involves the use of power or influence (Elliot & Fleras, 1992).

The development of racism is based in ethnocentrism, stereotyping, prejudice and discrimination:

> **Ethnocentrism** focuses on the superiority of one's own cultural values, practices and norms.

> **Stereotypes** are fixed generalizations made about all members of a particular group. Stereotypes ignore individual differences.

> **Prejudice** involves an unfavourable opinion or feeling, a prejudgment with no basis in knowledge, information, or reason. Prejudices are often extended to groups which have social distance, and are confined to specific social or economic contexts.

> **Discrimination** is the action or behaviour based on prejudice. Discriminatory treatment is targeted at people who are perceived as different because of language, skin colour, or cultural practices.

> (Elliot & Fleras, 1992; Centre for Curriculum and Professional Development, 1992)

Ethnocentrism includes the development of beliefs and values that support cultural or racial survival. It is the root of cultural pride and identity, and has foundations in the history of the group. Ethnocentrism was one of the basis for the tribes and clans in pre-history.

Stereotypes are used as a filter for information about groups. Generalizations allow individual differences or exceptions to the inferences made not to be taken into account. At times, stereotypes may be harmless, but within a cultural context, they provide a basis of flawed logic that may lead to harmful discriminatory and racist practice.

Children learn at an early age that stereotyping and prejudices are acceptable and, in some cases, even encouraged. As children and adults have contact or social experience with the stereotyped group, they will seek information that supports and reinforces the generalizations and judgements. Information regarding uniqueness or contradictions to the stereotyped may now be screened out of the individual's operational context.

Legislated segregated schools provided children with the notion that certain groups should be kept separate from the mainstream, and reinforced the belief that these groups were inferior. Children were in no position to question the laws and actions of governments and institutions of authority. Therefore belief and value systems were influenced by statutory practice, and still have a significant impact on attitudes (McKague, 1991).

Racism is intrinsic in laws which limit or do not protect the rights of individual groups and is promoted through policies and statutes. Mistreatment occurs at economic, political, and social levels. The media offer racist opinions while also reporting news of racism as confrontations with a social, educational or police agency. Such reporting makes it seem as if racism exists only in isolated incidents or as an unusual crisis on an otherwise even plane of social tranquillity.

However, every time we walk on the streets, every time we apply for a job, every time we look for decent affordable housing, we encounter racism. As people's opinions and actions are legitimized by the ways in which society is organized and managed, we can see by examining everyday occurrences which often seem unconnected that they are strongly indicative of the often-subtle racial barriers which are still with us. We find these when people:

cannot, even if they wish, arrange to be in the company of their race most of the day.

run the risk of not being able to rent a house or apartment they can afford in an area that they would want to live in.

cannot be sure that their neighbours will be accepting of their presence in the neighbourhood.

can be sure that once they enter a store (especially clothing stores) they will be followed and watched.

cannot turn on the television or read the newspaper and see their race positively and widely represented.

can be sure that the curriculum materials their children receive throughout their school years will not testify to their ancestors' contributions to civilization and society.

cannot go into a music shop and count on finding the music of their race represented, or into a supermarket and find the staple foods that fit with their cultural traditions.

can, whether using cheques, credit cards or cash, count on their race to work against the appearance of financial reliability.

fear for their children's safety from people, ranging from neighbours to teachers, who might not like a child because of race.

cannot speak in public, work on a job or walk the streets without putting their race on trial.

are always asked to speak for all the people of their race or in some situations referred to as a credit to their race.

cannot readily purchase posters, post cards, magazines, greeting cards, dolls, toys and/or children's books featuring people of their race.

cannot take a job with an Affirmative Action employer without having co-workers suspect they obtained the job because of race instead of qualifications.

once employed, regardless of education and qualifications, can expect to work twice as hard and look upon a promotion into supervisory or management position as a distant and often unattainable prospect.

cannot choose a restaurant, motel or store without fearing that people of their race will not be served.

cannot swear, or dress in second-hand clothes or drink in public without having people attribute these choices to the bad morals, or the illiteracy of their race.

can never be sure that if a police officer pulls them over they haven't been singled out because of their race.

can never be sure that if they need legal or medical help, their race will not work against them.

cannot attend a meeting without feeling somewhat isolated, outnumbered, unheard, held at a distance or feared.

are left questioning whether such encounters or situations has racial overtones. (Adapted from McIntosh, 1988)

As we can see, racism exists today most profoundly and is expressed in many different ways at the personal, interpersonal and institutional or systemic level. Within these levels, responses may take the following forms (Batts, 1989):

Dysfunctional Rescuing: This form of racism is characterised by helping people of colour or ethnicity based on the assumption that they cannot help themselves. This response may set the individual up for failure, and may lead

to patronizing and condescending behaviour. By taking this "helping response", the well-intentioned limits people's ability to help themselves. This response is often motivated by guilt, shame, or fear.

Blaming the Victim: This form of racism is expressed by attributing the results of systemic oppression to the target group. It ignores the impact of historical and institutionalized racism. Blaming the group for their situation perpetuates the cycle of failure and oppression as the mainstream culture denies its responsibility in contributing to the situation in the past and in the present.

Avoiding Contact: This response is common in social and work settings. The avoidance of people of colour or ethnicity keeps the groups separated and contributes to a lack of understanding as well as a perpetuation of stereotypes.

Denial of Cultural Differences: This response minimizes the physical and behavioural differences between people, the influence of different cultural experiences, and the impact and difficulties that occur because of these differences. Denial devalues and negates the experiences people have.

Denial of Political Impact: This response denies the significance and impact of different social, political and economic realities in the lives of people of colour or ethnicity. This behaviour minimizes the influence that these factors have in personal, interpersonal, and institutional relationships. The mainstream culture may simply regard cultural differences as interesting or novel.

Responses to racism either perpetuate racism, or help to eliminate it. Each of these responses is characterized by a lack of understanding of the people who are marginalized, as well as the influence of the mainstream culture.

Racial Oppression

Racial oppression occurs when the mainstream group has the power and influence to oppress the non-mainstream group. The stages of this stratification and the increasing oppression at each stage, beginning with prejudice and stereotyping and moving to extermination and genocide, are illustrated in the following model developed by Roger Daniels and Harry Kitano in 1970.

A number of cultural groups in Canada (Aborginial, Chinese, Japanese, South Asian, Black, and Jewish people) have moved rapidly from Stage 1 to Stage 4. In some instances, war was not the trigger to apartheid, but the mainstream culture was certainly threatened by the existence of the non-mainstream group. The perceived threat was to social order, economy, and the belief that the "superiority" of the mainstream would be at risk.

The Four Stages of Maintaining The Two Category System of Stratification (Daniels and Kitano, 1970)

	STAGES	BELIEF	ACTION-EFFECTS	PRIMARY MECHANISM
1	ORDINARY SOLUTIONS	Prejudice informally governing interaction	Avoidance	Stereotyping and patterned rules
2		Discrimination, norms, agreements	Deprivation	More formal rules, laws
3		Segregation	Insulation	If the outgoing is perceived as stepping over the line, there may be lynchings and other warnings
4	EXTRA-ORDINARY SOLUTIONS	Apartheid	Isolation, Concentration Camps	A major trigger such as war is necessary, outgroup is perceived as a real threat or danger to the existence of the host culture
5		Expulsion	Exclusion	
6		Extermination	Genocide	Ordinary Mechanisms have failed

Once governments move toward control of groups through statutes, oppression becomes institutionalized, and an accepted form of maintaining the norms and economy of the mainstream group. Oppression becomes a normative lifestyle within the mainstream culture, and attitudes and behaviour become entrenched.

Racial oppression may range from physical and geographic control to power over ideas, thinking, and community practices. Societies that are racially stratified may even have legislation controlling language, marriage and religious practices. All of these attempt to justify racial boundaries and inequities, as well as supporting discriminatory practice and segregation (Bolaria & Li, 1988).

Historically, racial oppression has occurred with almost every visible minority group entering Canada, as well as some particular ethnic groups, non-visible minority groups, and indigenous peoples of Canada. The most obvious uses of oppression have been the denial of political rights, the control of employment and wages, the control of access to education and training, and the control of geographic mobility. The danger of these particular types of control is that the mainstream culture integrates them into their ideology, and they are viewed as necessary for the self-preservation of the mainstream culture's values and lifestyle.

Internalized Racism

Individuals in minority non-mainstream groups have experienced and will experience racism in a number of practical areas with the denial of access to education, to training, to employment opportunities, to services, and to social opportunities. The result of continued stereotyping and racism can be the internalization of racism and self-abjection.

Racism can be turned inward in the attitudes towards one's own cultural group, and toward the self. This internalized racism can begin with a perceived lack of value and low self-esteem and move to self-depreciation.

The following model, adapted from Byron Kunisawa (1992), describes the stages of internalized racism:

Stage One: Individuals believe that they have little value and their presence is not important. These feelings result from interactions with peers, employers, teachers and people in authority. The individual experiences being "invisible", discounted and marginalized. The individual may make attempts to be included, but these are ignored, rejected, or treated with humour. A Eurocentric view of the world may be presented, and racist jokes and comments are accepted.

Stage Two: Individuals deny or negate their ability, and will begin to withdraw or reduce participation in the work, social or educational setting. These feelings result from continued interactions of being excluded, ignored, and made fun of. As the responses of the mainstream culture become predictable, the individuals are able to justify their decision to withdraw or not participate. In experiencing a lack of success, individuals will not question external factors or information that may play a role in performance.

Stage Three: Individuals begin denying their ambitions, and motivation to succeed is reduced. These feelings are based on a fear of failure, and a belief that external factors will prevent success or achievement. Rejection and failure are anticipated. The individual forms a defensive position to cope with an increasingly difficult situation.

Stage Four: Individuals deny responsibility for their situation and feel powerless. The position of the victim is a way of making sense of a situation that appears entrenched. At this stage the individual feels hopeless, and may leave the situation as a way of escaping further pain and humiliation. The individual may take on the role of the victim.

Stage Five: Individuals dissociate from their own group. In this stage, they may reject their own cultural group, apologize for their group, or develop prejudices toward the group. The individual may try to "fit in" by minimizing cultural differences. There may be aggressive responses towards their own or other groups.

In this model of internalized racism, the individual moves from lack of opportunity, to lack of ability, and eventual self-hatred. Opportunities exist in the early stages to break the cycle if participants of external influences can change their attitudes and behaviour. Peers, family, co-workers, teachers, and employers are instrumental in the process.

Early intervention may take place in the first stage—that of "presence". In some ways, , Human Rights legislation attempts to influence the process of access and presence. At this stage individuals can begin to examine their relationships with others, attitudes toward the self and others, and attempt to change behaviour. Individuals must examine the cost of continuing to accept the mainstream culture's imposition of beliefs, and the implicit and explicit mechanisms that deny their self-worth and importance.

VALUES EXERCISES: ACTIVITIES FOR SELF-EXAMINATION

Introduction

Cultural values guide attitudes and behaviour. The accumulation of cultural values throughout childhood and adulthood affects behaviour that may be discriminatory or racist. For decades behaviourists and humanists have argued over how behaviour may be changed. Cognitive insight appears to be inadequate to bring about change in behaviour, particularly if the behaviour is frequently practised and well accepted in the workplace, home, and society of the individual.

The activities in this section are examples of the kind of work that can promote visceral awareness as well as cognitive insight. While they may be adapted to suit the learning situation of the student/learner, instructors and facilitators should have had instruction or training in cultural diversity or cross-cultural awareness. Instructors and facilitators using these activities will also need to be skilled in group dynamics as well as adult education. In particular, the principles of group dynamics and adult education which will help make these activities useful include:

- creating an environment of trust;
- creating situations conducive to learning;
- acknowledging that modelling occurs in the classroom;
- introducing new values and information that will challenge students;
- facilitating good communication;
- and identifying the needs of individual students that may go beyond the classroom.

As some of these activities generate a variety of emotional responses for both students and instructors, approaching the subjects from a non-judgmental and non-blaming perspective will reduce fear and increase the possibility of change. Instructors must be prepared to facilitate awareness and, if necessary, defuse anger.

VALUES INVENTORY

OBJECTIVES

- To help participants clarify their values.

- To help participants understand the range of values and to see the relationship between differences in values and cross cultural differences.

- To help participants gain respect for differences in values.

GROUP SIZE   20

TIME REQUIRED   1 hour

MATERIALS   Handout: *Values Inventory*, flip chart, felt pens of different colours of felt pens.

CONTENT AND PROCESS

1. Begin with a brief presentation on "What are values?" Values represent what is expected and what is hoped for. Values are often the ideal, not the reality. They are the criteria by which conduct is judged and sanctions are applied. When people's values are threatened, people know at the "gut" level and resist. Unresolvable conflicts are often around values.

We hold our values deeply and don't change them easily. Often we expect others to be like us, so when someone is different we think that person is "just difficult". In cross cultural situations, that difference is often a value difference.

You may want to ask students to consider the following statements about values:

"A value system represents what is expected or hoped for, required or forbidden." (Ethel Albert)

Values is a system of criteria by which conduct is judged and approval or disapproval is given.

Values are often the ideal, not necessarily the actual behaviour.

A self-fulfilling prophecy functions to make some values into fact. e.g. In a youth valuing culture, old people are often isolated and separated. As a result they may feel useless and devalued.

2. Ask the participants to do the *Values Inventory*, putting down a rating on a scale of 1-8 for themselves and a rating of their perceptions of Canadian values.

3. Divide participants into small groups of persons with similar ethnic backgrounds; for example, put all the Chinese-Canadians together, all the Indo-Canadians together, etc. Their task is to reach consensus on the values of their own cultural group. The groups of "white" Canadians will reach consensus on "Canadian" values.

Each group will select a recorder who will write "consensus" on a piece of flip chart paper. Every person states her/his opinion, every person should agree with the group's decision. In some instances people may have to agree to disagree. The recorder writes down the group's decision about where their "group" cultural value resides on the scale in each of the seven values areas.

(maximum 30 minutes)

4. On two or three pages of the flip chart write the seven values areas:

   1.   Individualism   Interdependent

        1   2   3   4   5   6   7   8

   2.   Youth valuing   Age valuing

        1   2   3   4   5   6   7   8

   etc.

   Tape these to the wall.

5. Give each group a different colour felt pen and have a representative circle a rating on flip chart paper for each value that their group decided on.

Debrief: Was it easy/difficult to reach consensus on your own cultures values? On Canadian values? Were there any you got stuck on? Which ones? What insights did this exercise provide? What feelings?

Discuss and describe the patterns that you see. Discuss the perceptions of Canadian values and note the discrepancies and similarities.

6. Stress the idea that the intent of the values inventory is not to stereotype. Of course, within every culture factors such as, for example, class, age, and gender create individual differences and so we are only able to generalize and say many people of a culture hold those values.

7. Use these discussion questions to explore the impact of value differences on inter-personal relationships.

- Where do your values come into conflict with those of others?

- What is an area that is most difficult if someone holds a different value from you?

- What experiences have you had involving value differences? How did you deal with them?

- What are the values you refuse to compromise?

- Does who you have a value conflict with make a difference?

Variation: The participants can be broken into different groups of 4 or 5 to discuss the questions above.

This activity is adapted from *Equity and Multiculturalism; A Curriculum for Administrators, Instructors, and Staff*, produced by Douglas College, funded by the Centre for Curriculum and Professional Development, 1992.

VALUES INVENTORY

	My Canadian	
	Values Values	

1.

     Individualism   Interdependent

____ ____   1   2   3   4   5   6   7   8

2.

     Youth valuing   Age valuing

____ ____   1   2   3   4   5   6   7   8

3.

     Female   Sexual   Male
     Superiority   Equality   Superiority

____ ____   1   2   3   4   5   6   7   8

4.

     Doing   Being

____ ____   1   2   3   4   5   6   7   8

5.

     TIME:
     Past   Present   Future
     Oriented   Oriented

____ ____   1   2   3   4   5   6   7   8

6.

     SUCCESS:
     Material   Spiritual Peace

____ ____   1   2   3   4   5   6   7   8

7.

     Capitalism   Socialism

____ ____   1   2   3   4   5   6   7   8

VALUES INVENTORY: DEFINITIONS

1. **Individualism:** The individual is important and valued. Individual achievement and self growth is important. The value is in being separate but equal.

    Interdependence: Each person is part of a family, group, community, or collective. One's achievements are for the group, and contribute to the group's aims. Harmony and consensus are valued.

2. **Youth valuing:** Being young, keeping youthful, change, new experiences, and new ways are valued.

    Age valuing: The wisdom of the elders is valued. There is value in traditions, old ways, and experience.

3. **Female superiority:** Females are superior. They take leadership. The foundations of society and the family rests on the female.

    Sexual equality: Females and males are equal in ability and should be given equal opportunities in all areas.

    Male superiority: Males are superior, take leadership, and make decisions. Females are to serve the men in their endeavours.

4. **Doing:** You are judged by what you do. Doing something and keeping active is important. Individuals are defined by what they do.

    Being: To be human is to embrace life. Life is an organic whole. Relationships are important.

5. **TIME Past oriented:** The past helps direct present and future behaviour and decisions.

    Present oriented: Live for the present. Enjoy life and enjoy relationships. "There's always enough time for everything."

    Future oriented: Time is urgent; so don't waste your time. Making plans, settling goals and being on time are important. The emphasis is on future consequences of present actions.

6.   **SUCCESS   Material:** Money and material possessions represent success. Acquisition of revenue and goods is the focus of activity.

Spiritual peace: Success is measured by self-fulfilment. This can be attained regardless of material possessions.

7.   **Capitalism:** The production and distribution of goods depends on private capital, wealth and profit making. There is a dominance of private ownership and production for profit.

Socialism: The political and economic theory of social organization advocating state or collective ownerships, particularly in the control of natural resources, commercial activities, social and health programs.

BARNGA

OBJECTIVES

● To demonstrate cultural differences.

● To give participants the experience of the dynamics of differences in culture and communication.

GROUP SIZE   20 or more

TIME REQUIRED   45 minutes to 1 hour

MATERIALS   Handouts, decks of cards.

CONTENT AND PROCESS

Barnga is a card game in which groups of players sit at a table and play "tricks". Each table is given a guidesheet, which they may keep, and a set of rules, which is removed after they have been read.

After a round has been played at each table, players move to other tables depending on whether they have won or lost the most or fewest number of games.

Once the tournament begins, players are not allowed to speak and may only communicate through gesturing and symbols. They may not write words on paper.

After playing several rounds, players may or may not discover that different tables have different sets of rules. Non-verbal communication may be frustrating, although in good humour.

Debriefing the tournament includes a discussion of living in different cultures, moving to places where the "rules" are different, and people have difficulty communicating what the rules are.

Barnga is copyrighted and may be ordered from:

> Intercultural Press Inc.
> P.O. Box 700
> Yarmouth, Maine 04096, USA
> Phone: 207 - 846-5168, Fax: 207 - 846-5181
> Cost is approximately $25 U.S.

THE POWER FLOWER *

OBJECTIVES

● To identify who we are (and who we aren't) as individuals and as a group in relation to those who wield power in our society.

● To establish discrimination as a process for maintaining dominant identities.

TIME REQUIRED   45 minutes to 1 hour

MATERIALS   1. The power flower drawn on large paper.
                 2. Individual copies of the flower as handouts.
                 3. A variety of colour markers.

CONTENT AND PROCESS

1. Introduce the power flower, which is drawn on large paper and placed on the wall. Together the group all fill in the dominant social identity of the group on the outside circle.

2. Ask people to work with the person next to them, then hand out individual flowers to each pair. Participants are asked to locate themselves on the inner blank circle.

3. The groups of two post their identities on the inner circle of the large flower as soon as they are ready to do so.

4. Discuss and review the composite as a group and reflect on :

Personal location: How many factors you have as an individual that are different from the dominant identity; what factors can't be shifted, changed?

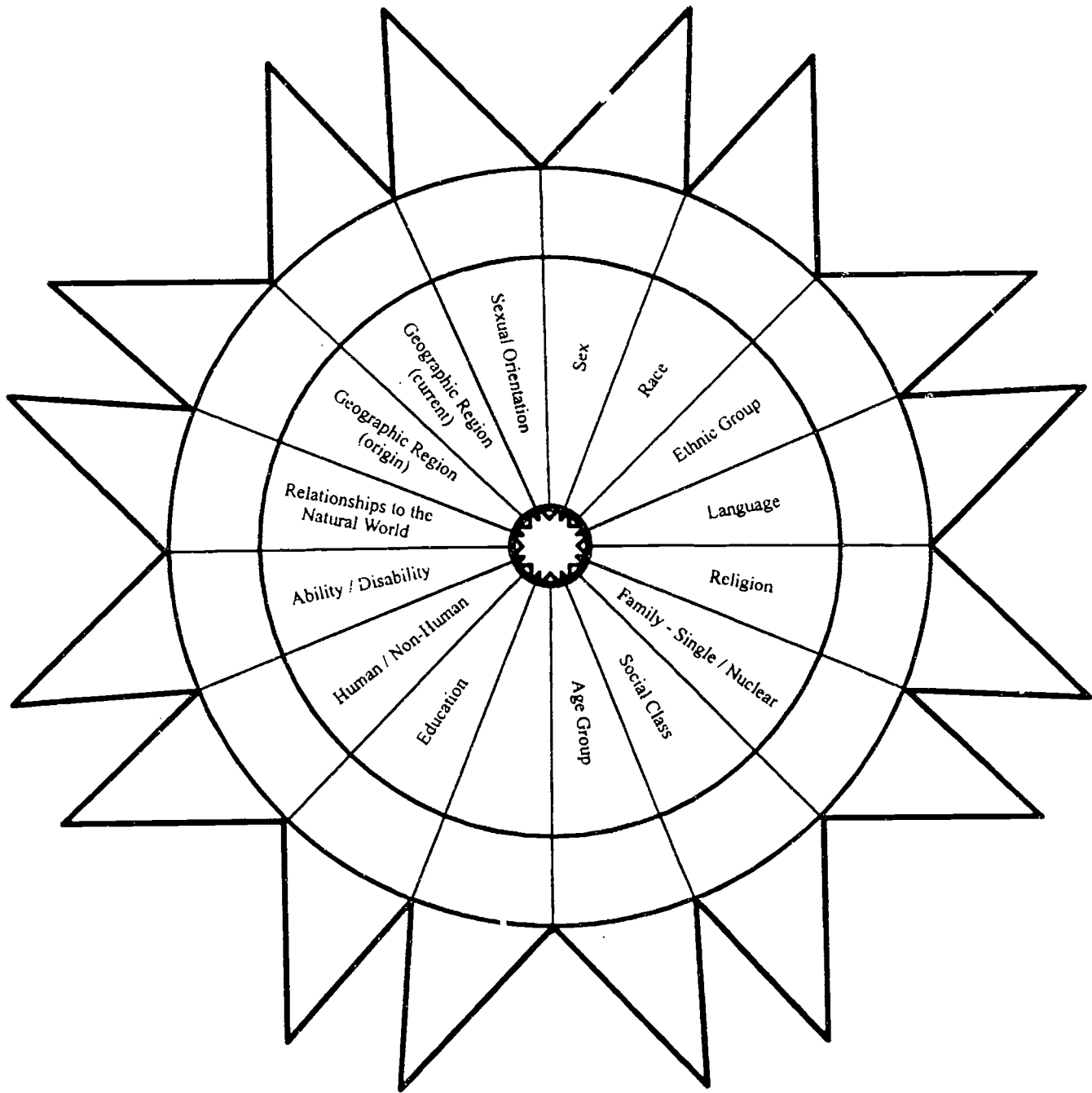Representation: Who we are/are not, as a group–and how that might influence the task/discussion at hand.

The relationship between and among different forms of oppression.

The process at work to establish dominance of a particular identity and, at the same time, to subordinate other identities.

VARIATIONS

1. Individuals fill in the inner circle of the flower before reflecting on the dominant social identity in the group.

2. Using flip chart paper, cut out large versions of the twelve different petals. Each petal should be large enough so that all participants can make an entry on it. Name each of the petals and spread them around the room. Participants circulate and record their personal identity on the inner part of the petal and the dominant identity on the outer part. Gather the petals in the centre of the room, and use as a catalyst for discussion as above.

3. Use the power flower as an introduction to focus on one form of oppression; the flower was developed specifically for use in anti-racist work.

4. List the words participants use to describe their own "ethnicity" and "race". Examine the two columns for differences. Use this as a take off point for talking about race as a social —as opposed to scientific—concept.

* Source: Barb Thomas, Doris Marshall Institute. In Rick Arnold, et.al., *Educating for a Change*, Doris Marshall Institute and Between the Lines, Toronto, Ontario, 1991.

The Power Flower

Sexual Orientation
Geographic Region (current)
Geographic Region (origin)
Relationships to the Natural World
Ability / Disability
Human / Non-Human
Education
Age Group
Social Class
Family - Single / Nuclear
Religion
Language
Ethnic Group
Race
Sex

The Power Flower

BODY RITUAL OF THE NACIREMA

OBJECTIVES

• To allow participants from North American to see how it feels to be part of a "third world" culture.

• To allow participants to explore their own ethnocentrism.

GROUP SIZE   Anywhere from 6 to 60

TIME REQUIRED   45 minutes to an hour

MATERIALS   Journal Article: Horace J. Miner, "Body Ritual Among the Nacirema."
                  American Anthropologist. V.58, 1956, 503-507.

CONTENT AND PROCESS

1. "Body Ritual Among the Nacirema" describes some North American ritualistic behaviour, especially in relationship to toiletting and health practices, in anthropological terms without any attempt to create a bond of familiarity with the reader.

2. The facilitator should read the article in a very serious tone.

3. In small groups, if desired, students should discuss the significance of the article. What can we say about the "barbaric" practices of this group? How can we help members of this culture adapt to Canadian ways? What kinds of practices might be the same? What kinds would be different?

4. At the end of the exercise, the facilitator may wish to reread sections of the article to the participants, now asking them to label the practice with its usual (and therefore familiar and acceptable) name.

Note: Nacirema is simply American spelled backwards.

PERSONAL VALUE AWARENESS

OBJECTIVES

● To identify our values in order to explore our biases and prejudices.

● To gain insight into how our values affect our decision making.

● To gain an ability to see a diversity of opinions, values, and cultural attitudes which differ from own.

● To provide experience in attempting to reach a consensus.

GROUP SIZE   4-5

TIME REQUIRED   45 minutes to 1 hour

MATERIALS   Flip chart, markers, and 2 handouts:
                  a. Personal Value awareness exercise.
                  b. List of Candidates for the Kidney Machine.

CONTENT AND PROCESS

1. Participants form groups of 4 to 5. They designate a recorder/reporter who will be in charge of taking notes of their decisions and discussions and who will report to the larger group.

2. The handouts are distributed. Participants are instructed to read the handouts individually; select individually one of the proposed candidates; and identify the reasons for their choice.

3. Participants are instructed in small groups to share their personal selections, discussing their choices with the small group and reflect on the values underlying them. Using a consensual model, they will select as a group one of the proposed candidates.

4. In the larger group, each recorder to is present the group's choice, along with its rationale, and report on the difficulties encountered in the process. The facilitator should encourage participants to reflect on the difficulties they encountered in making a group decision.

PERSONAL VALUE AWARENESS EXERCISE

A prototype of a new kidney machine which has been recently manufactured is available in British Columbia. The machine is a marvel of technological ingenuity and the only hope of life for people with a rare kidney disease. The machine actually replaces the kidney function of people who have totally lost the use of their own. By connecting themselves to the machine for 24 hours each week, they remain alive and healthy until they die of reasons not connected with their kidney failure.

Unfortunately, the main problem associated with the use of this machine is that there are far more people who need it than there are machines available. Only one machine is available and only five people can use it.

Physicians have submitted a list of recommended patients to the hospital administration. You are a member of this group and must decide who will be given access to the machine.

The hospital administration group has already chosen four people. The remaining short list contains the names and brief description of seven candidates. Your committee must decide **unanimously** on the one person who will be allowed to have access to the last space available on the machine.

Please consider the list of candidates and make your decision.

LIST OF CANDIDATES FOR THE KIDNEY MACHINE

1.   Male, Caucasian, Canadian, age 45, no religious affiliation, Ph.D. Three marriages, two high school children (girl 18, boy 15), has an alcohol problem. Well known research scientist working on cancer immunization. Current publications indicate that he is on the verge of a significant medical discovery.

     Reason in favour

     Reason against

2.   Female, Indo Canadian, landed immigrant, age 37. Hindu, High School graduate. Married (11 years), five children (boy 10, girl 8, girl 7, boy 5, girl 3 months). Husband is self-employed in import-export.

     Reason in favour

     Reason against

3.   Male, Black, Canadian, age 28, Grade 9 education. Married (5 years), one child (girl 3), wife is 8 months pregnant. Auto mechanic, attending night classes. Released from prison six years ago, after serving an 18-month sentence for drug possession.

     Reason in favour

     Reason against

4.   Female, Chinese Canadian, age 19. Single and in love. Social work student. Hopes to set up support services for gays and lesbians residing in the Fraser Valley. Plans to have a child through artificial insemination. Mother dead, no contact with father who is an engineer.

     Reason in favour

     Reason against

List of Candidates for the Kidney Machine continued

5.   Male, Native, age 76, traditional religious beliefs, widower, four adult children, ten grandchildren, two great grandchildren. An elder and a healer in his community. Very active in native substance abuse rehabilitation and in transmitting language and culture to the new generation.

Reason in favour

Reason against

6.   Female, Latin American refugee, age 54, Jehovah's Witness. Three adult children, presently residing in a shelter for battered women with her orphaned grand-daughter (age 9), fleeing her husband who lives in Vancouver. Registered Nurse. Was very active in several charitable groups.

Reason in favour

Reason against

7.   Male, Caucasian, age 63. Mennonite pastor. Married (40 years), seven adult children, 15 grandchildren, 5 great-grandchildren. Very active in his church, outspoken anti-abortion leader.

Reason in favour

Reason against

VALUES IDENTIFICATION

OBJECTIVES

● To discover one's own personal values.

● To experience thinking about one's own personal reaction.

GROUP SIZE   4-5

TIME REQUIRED   30 minutes

MATERIALS   Flip charts, markers, masking tape.
                 List of Statements.

CONTENT AND PROCESS

1. The participants form groups of 4 to 5. They designate a recorder/reporter who will be in charge of taking notes of their discussion and discussions and who will report to the larger group.

2. Each participant draws a flight of nine steps on a piece of paper. The lowest step is meant to symbolize the weakest emotional reaction (either positive or negative) and the highest step the strongest reaction.

3. The facilitator reads a series of statement which call for a value judgement by the participants. After hearing each statement, each participant rates them on the value ladder according to the strength of their individual reaction.

4. In small groups, the participants share their reasons for the ranking. Each group is instructed to draw a flight of nine steps on flip chart paper. Individual rankings are transferred onto the flip chart paper and the group attempts to identify whether or not there is a common value pattern within their group and reflects on the reason for the similarities and/or differences.

5. In a larger group, the activity is processed. The facilitator should ask the groups to pay special attention to what the process felt like for them and the difficulties they encountered.

STATEMENTS

1.   An old age pensioner is caught shoplifting. She defends her actions by pointing out that her old age pension does not cover her food expenses and that shop owners make high profits anyway. (shoplifting)

2.   A television reporter finds out that a manufacturer of household detergent is mixing dangerous chemicals in their products. His report on the factory is suppressed by the television station when the manufacturer threatens to withdraw their ads. (censorship)

3.   A doctor cheats on her income tax every year and gives all the money she saves to a woman's health clinic. (physician)

4.   A group of lawyers set up an office to provide free legal advice to hate-mongers who are being sued. (legal aid)

5.   A university student uses the bus without paying the fare. When he is caught he pays the fines. He goes on doing it as he considers that paying the fines are cheaper than paying for tickets since he doesn't get caught that much. (bus fare)

6.   A nurse reveals the fact that the wife of a famous pro-life activist recently had an abortion in the clinic in which she works. (nurse)

7.   Animal catchers have found the last two specimens of a dying species. They sold them to a private zoo. (animals)

8.   A scientist has discovered that cancer is caused by pollution. Politicians have managed to have him isolated in order to prevent him from revealing his discovery. (cancer)

9.   An immigrant from Chile has no option but to work in a factory at a menial job because her medical degree is not recognized in Canada. (work)

PRIVILEGE AWARENESS *

OBJECTIVES

● To illustrate the privileges white people have in our Canadian society by virtue of their whiteness.

● To illustrate the differences between the experience of being white and being of colour in present Canadian society.

GROUP SIZE   4-5

TIME REQUIRED   45 minutes

MATERIALS   Flip chart, markers, masking tape.

CONTENT AND PROCESS

1. Participants form groups of 4 to 5. They designate a recorder/reporter who will be in charge of taking notes of their discussion and discussions and who will report to the larger group.

2. The small groups are requested to write the statement "Being White in Canada Today is Like....." on the flip chart. Participants are asked to jot down individually three or four completions of this statement that reflect their experience.

3. The participants are asked to share their personal selections and the feelings they experienced in doing the exercise and reflect on the impact of their statement.

4. The groups are then instructed to use the responses already given but restate their statements by substituting "of colour" for "of white" so that their statements now read: "being of colour in Canada today is like...". Participants should then discuss the different meanings the sentences take.

5. Each group then shares the two lists of responses with the class and identifies any difficulties they experienced.

6. The facilitator debriefs the exercise and facilitates a class discussion of how being white differs from being of colour and in identifying the privileges white people seem to have.

* Adapted from J. Katz, *White Awareness Handbook for Anti-Racist Training*. Tulsa: University of Oklahoma Press, 1950.

STEREOTYPES

OBJECTIVES

● To raise awareness about stereotypes.

● To facilitate openness of participants towards talking about stereotyping and its
  effects.

● To raise participants' awareness regarding their feelings when they stereotype.

● To help participants "own" their own stereotypes.

GROUP SIZE   4–5

TIME REQUIRED   60 - 90 minutes

MATERIAL   Flip chart, markers, masking tape.
                         Handout: Stereotypes That You Own.

CONTENT AND PROCESS

1. Participants form groups of 4 to 5. They designate a recorder/reporter who will be in
charge of taking notes of their discussion and discussions and who will report to the larger
group.

2. The facilitator makes a brief presentation on the subject, giving examples from his/her
own experience in order to demystify and facilitate the process.

3. The facilitator hands each group a sheet of paper from the flip chart with cultural titles
such as

male	female	physically challenged
over 60	under 20	homosexual
Anglo-Canadian	Jewish	First Nations
Indo-Canadian	Japanese	Chinese
Latin-American	Black Caribbean	Policeman

The paper should be divided down the middle and each group section identified with positive
and negative symbols (+ and -).

Each group is to brainstorm all the positive and negative stereotypes they have heard others use or that they know exist from their own experience about the group.

4. Tape all the filled sheets around the room. Instruct participants to circulate in the room, read the stereotypes and reflect. As they slow down, instruct them to go back to their seats. The facilitator debriefs by facilitating the sharing of feelings, insights, and ideas brought about by the exercise. (Note: This exercise usually evokes strong feelings, especially for participants who are not part of the dominant culture. Seeing the stereotypes can be a hurtful experience and their hurt needs to be acknowledged.)

5. In the small groups, participants should be instructed to

    a. recall a time when they have personally been stereotyped and share the incident
    b. identify the feelings and thoughts they had at the time
    c. identify how they responded to being stereotyped.

6. Facilitator debriefs the exercise and hands out "Stereotypes That You Own" which the participants are requested to fill out individually. (Note: Acknowledge the difficulty of the exercise as we usually don't talk about this subject).

7. Participants should be instructed to pair up with someone they feel comfortable with and share their personal responses.

8. Debrief the exercise by summarizing the learning. Include mention of how we organize experience, the importance of awareness of our own stereotypes and their effects, the impact of stereotypes, the limitation of interaction, and distorted perception about other people.

STEREOTYPE'; THAT YOU OWN

1. What are some of the stereotypes that you have:

   a.

   b.

   c.

2. How did you come to hold these stereotypes? Did they come from your own experience, from hearsay, from family, from media, or from other sources?

3. How do these stereotypes affect your behaviour with the people in question?

DESIGNING A RACIST COMMUNITY *

OBJECTIVES

● To identify the key elements of racism.

● To perceive the systemic nature of racism.

● To explore the functions of racism.

GROUP SIZE   4-5

TIME REQUIRED   60 to 90 minutes

MATERIALS   Flip chart, markers, masking tape.
                   Handout: Designing a Racist Community.

CONTENT AND PROCESS

1. Participants form groups of 4 to 5. They designate a recorder/reporter who will be in charge of taking notes of their discussion and discussions and who will report to the larger group.

2. Each small group is given the handout and asked to design a racist community. They should describe it on a sheet of flip chart paper.

3. Each group's sheet is posted on the wall and their spokesperson describes the community they designed and explains how it maintains its racist structure. They should also describe the difficulties they encountered in the exercise.

4. The instructor debriefs the exercise by facilitating the sharing of feelings that surface, the insights the participants may have had, and the ideas brought about by the exercise.

* Adapted from J. Katz, White Awareness Handbook for Anti-Racist Training. Tulsa: University of Oklahoma Press, 1950.

DESIGNING A RACIST COMMUNITY

The community you are designing can be fictitious; it can have a fictitious culture and you may invent non-existent races. You may also choose whether the racism you are describing is blatant or subtle.

Each group is to describe:

1. The structure of the community.

2. Who makes the decisions.

3. How decisions are made.

4. How decisions are implemented. (Provide some examples).

5. Who sets up laws and rules.

6. What the laws and rules are. (Provide some examples).

7. Who controls the money and how.

8. The role and function of various community institutions such as: churches, businesses, media, social services, health, schools, recreation, etc.

MODELS OF CROSS CULTURAL HUMAN SERVICE WORK

Introduction

This section presents several models of cross cultural human service/social work for the instructor to consider. Rather than be proscriptive about the model, we have chosen to summarize and illustrate several, since they all have strengths and weaknesses. However, before going on to explicate the models, we believe you should have an indication of the criteria used to assess the suitability of a model for practice. We believe that for a model of cross cultural practice to be fully comprehensive, it should address the following issues:

1. Models closer to the *holistic* end are more desirable than those which are more reductionist in nature. Reductionist approaches do not allow for the complexity of a culture to be grasped. This very complexity, however, makes a holistic model difficult to achieve.

2. The model should be both *structure-oriented* and *actor-oriented*. Models should address the interactions of both actors and social structures with each other. Cultural sensitivity will not be achieved by attempting to change only the attitudes of actors (social workers, policy makers, administrative staff, etc.) through training, therapy or other means if the structures that link them and constrain them remain untouched. But neither can cultural sensitivity be achieved if systems change without a change in the attitudes of individuals which animate and give life to the structures that link them.

3. The model should *illuminate systemic as well as personal change*. We need models for cultural sensitivity that go beyond statements about workers and beyond ideological discourse about the unjust nature of social structures. The preferred model should help us,see not only the direction of change that is needed, but spell out the concrete steps required to achieve the desirable changes.

4. The model should be *inclusive*. That is to say, it should address all or most of the relevant dimensions of power and can be expanded and articulated with elements of other models. A model of cross cultural sensitivity needs to recognize the complex relationship between different levels of oppression (class, race, culture-ethnicity, gender, age, and other factors). The model needs to be particularly sensitive to the way in which gender and race/ethnicity intersect (i.e. the specific ways in which women experience race and ethnicity as a dominant factor in their lives).

5. The model needs to be truly *culturally sensitive* in not assuming that Western industrial society is the highest point in human history and civilization. The model needs to account for other histories and other civilizations but not assign a hierarchal value to any culture. The model should nct be a strategy for prescribing assimilation of ethno-cultural minorities into a mainstream culture. Rather, the model needs to value the history and civilization of the ethno-cultural minority as an entity unto itself and recognize the diversity and heterogeneity of modern life.

An underlying assumption of this manual is that cultural sensitivity refers to the recognition that cultural-ethnic minorities are placed in a subordinate position in the power structures of society. We further assume that power differences are expressed in a variety of different ways: class, gender, age, regional location, etc. Thus, if the ideal of cultural sensitivity in human services is to overcome power differentials, the model should have something to say about the many fields where power differentials are formed.

The Cultural Competence Model

This model, which has been adopted by the B.C. Ministry of Social Services, was formulated by several authors under a grant from the U. S. National Institute of Mental Health, (Child and Adolescent Services System Program). The principal author of the report was Terry Cross, a Native American.

The development of the cultural competence model was prompted by findings that minority children in the United States received differential treatment and placement in care-giving systems compared with their Caucasian counterparts. A high rate of out-of-home placement was just one of the many differences. Cultural traits, behaviours and beliefs were, and often still are, interpreted as both familial and individual dysfunctions to be overcome. There was a pervasive belief operating that Western child rearing systems were "the best" for all children, regardless of ethnicity.

The development of an inclusionary model in serving children and youth was the goal of Cross's 1989 monograph *Towards A Culturally Competent System of Care: A Monograph on Effective Services for Minority Services for Minority Children Who Are Severely Emotionally Disturbed*. This model views culture as an untapped resource for minority children and families in terms of developing culturally competent systems of care for minority youth, adolescents and their families. It looks at change at the practitioner, agency, and administrative levels.

The Cultural Competence model is defined as a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations. The term culture is used because it implies the integrated pattern of human behaviour that includes

thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. The term competence is used because it implies having the capacity to function effectively. A culturally competent system of care acknowledges and incorporates—at all levels—the importance of culture, the assessment of cross-cultural relations, vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally-unique needs (Cross, et al., 1989:v).

Thus a culturally competent[1] model must take into account the importance of culture for *all* human beings, the assessment of cross-cultural relationships, and the power differentials that result from cross-cultural relationships. It must also expand practitioners' knowledge of other cultures, and, most importantly, adapt services to meet culturally unique needs.

Cross contends that the cultural competence of a care-giving system (agency) can be conceptualized on a continuum ranging from "cultural destructiveness" to "cultural proficiency", with several points in between. Obviously, a culturally proficient system is more culturally sensitive than a destructive system.

> **Cultural destructiveness:** This end of the continuum is characterized by attitudes, policies and practices which are destructive to cultures and individuals within the culture. A culturally destructive system assumes the superiority of one ethnicity and supports eradication of "lesser" cultures. This model advocates assimilation as a dominant goal.

> **Cultural incapacity:** Here the system is not intentionally destructive, but lacks the capacity to help minority clients or communities. The system remains extremely biased, supports the superiority of the dominant group, and reinforces a paternalistic posture. Characteristics of cultural incapacity include discriminatory hiring practices and lower expectations of minority clients.

> **Cultural blindness:** At this stage, the system and practitioners believe that they are unbiased and that culture or colour makes no difference. The system views all people as being the same. Such a system is based on the belief that traditional mainstream helping approaches are universally applicable and effective. Cultural strengths of ethnic minorities are ignored and assimilation is encouraged.

> **Cultural pre-competence:** The culturally pre-competent system recognizes its weaknesses in serving minorities and attempts to improve some aspect of its services to specific minority populations. The pre-competent system has begun the process of

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[1] While Cross, et. al, use the words cultural competence, we have deliberately chosen to use the words cultural sensitivity since, for the project team, competence is an end state which is rarely achievable while sensitivity is something we can all strive for.

identifying the issues, but often lacks information on what is possible and how to proceed. Cross warns that a false sense of accomplisnment or failure, and tokenism are pitfalls at this stage.

Cultural competence: Culturally competent agencies and practitioners respect differences and pay attention to the dynamics of difference. They do continuous self-assessment, expand cultural knowledge and resources and adapt their service models to accommodate needs. Such agencies consult with minority communities and are committed to hiring unbiased employees. They also understand the interplay and influence between policy and practice and attempt to meld both.

Cultural proficiency or advanced cultural competence: Culturally proficient agencies and practitioners represent the most advanced end of the continuum. They add to the knowledge base by conducting research and developing new approaches and service innovations for the groups with which they work. They hire cultural specialists and advocate for cultural competence throughout the system.

Cross concludes that

> ...the degree of cultural competence agencies achieve is not dependent on any one factor. Attitudes, policies and practices are the three major areas wherein development can and must occur if agencies are to move toward cultural competence. (Cross, et al., 1989:18)

Attitudes should and must change to become less ethnocentric and biased. Policies should change to become flexible, culturally relevant, and impartial. Practices need to become more congruent with the cultural needs of clients.

In order for a system to become truly culturally competent, it needs to address, according to Cross, five essential elements or values:

Valuing Diversity: The practitioner/system needs to view differences as just as important, if not more so, than similarities. The system must understand and respect cultural differences.

Cultural Self-Assessment: The system must be able to assess itself and have a sense of its own culture. Courses of action which minimize cross-cultural barriers can only be chosen after a system has assessed what the barriers are.

Dynamics of Difference: This involves the understanding of the interaction between the system and the culture with which it interacts and the choosing of actions which minimize cross cultural barriers.

Institutionalization of Cultural Knowledge: Every level of the system requires access to accurate cultural information about the population which it serves. Ongoing education for all is important.

Adaptation to Diversity: Each of these elements interact in order to build a context for a cross-cultural system. As knowledge and understanding increase, the various aspects of a system's approach and services can be adapted to reflect more accurately the needs of minority groups.

Cross further points out that

> Attitudes can be cultivated through training, modelling, and experience. Policy evolves through research, goal setting and advocacy. Practice grows with information, training, and the development of new attitudes. (Cross, et al., 1989:25)

Achieving cultural competence is a developmental process for any system or agency. Time, training, experience, guidance, and self-evaluation are important elements of this process. These elements of attitude, policy, and practice should come together in a congruent whole called cultural competence.

Cross describes in detail the types of changes and initiatives required in each of the three levels to foster the development of a culturally competent system. Suggestions for changes in the legislation, policy-making, and administrative levels can be found in the monograph. However, the suggestions for change at the practitioner level are summarized below.

Sound cultural practice begins with a commitment from the worker to provide culturally competent services. To succeed, workers need an awareness and acceptance of cultural differences, an awareness of their own cultural values, an understanding of the "dynamics of difference" in the helping process, a basic knowledge about the client's culture, knowledge of the client's environment, and the ability to adapt practice skills to fit the client's cultural context. Five essential elements for becoming a culturally competent helping professional are described below:

1. The worker needs to acknowledge cultural differences and to become aware of how these differences affect the helping process. Understanding that each culture finds some behaviours, interactions, or values more important or desirable than others helps workers interact more successfully with members of different cultures.

2. To fully appreciate cultural differences, workers must recognize the influence of their own culture on how they act and think.

3. The dynamics of difference must be understood at the practice level. When a worker from one culture interacts with a client from another, both bring to the interaction their unique history with the other group and the influence of current political or power relationships between the two groups.

4. Productive cross-cultural interventions are even more likely when mainstream workers make a conscious effort to understand the meaning of clients' behaviour within their own cultural context.

5. Information that will add to the worker's knowledge is vital, but because of the diversity within groups, the average worker cannot achieve comprehensive knowledge. More important is knowing where or how to obtain the necessary detailed information for use with specific clients.

The monograph then cites the personal attributes, knowledge areas, and skills essential for practitioners to have in order to develop cultural or ethnic competence:

Practitioner's personal attributes

Personal qualities that reflect genuineness, accurate empathy, non-possessive warmth and a capacity to respond flexibly to a range of possible solutions.

Acceptance of ethnic differences between people.

A willingness to work with clients of different ethnic minority groups.

Articulation and clarification of the worker's personal values, stereotypes and biases about their own and others' ethnicity and social class, and ways these may accommodate or conflict with the needs of ethnic minority clients.

Personal commitment to change racism and poverty.

Resolution of feelings about one's professional image in fields which have systematically excluded people of colour.

Practitioner's knowledge

Knowledge of the culture (history, traditions, values, family systems, artistic expressions) of ethnic minority clients.

Knowledge of the impact of class and ethnicity on behaviour, attitudes, and values.

Knowledge of the help-seeking behaviours of ethnic minority clients.

Knowledge of the role of language, speech patterns, and communication styles in ethnically distinct communities.

Knowledge of the impact of social service policies on ethnic minority clients.

Knowledge of the resources (agencies, persons, informal helping networks, research) that can be utilized on behalf of ethnic minority clients and communities.

Recognition of the ways that professional values may conflict with or accommodate the needs of ethnic minority clients.

Practitioner's skills

Techniques for learning the cultures of ethnic minority client groups.

Ability to communicate accurate information on behalf of ethnic minority clients and their communities.

Ability to openly discuss racial and ethnic differences and issues and to respond to culturally-based cues.

Ability to assess the meaning ethnicity has for individual clients.

Ability to differentiate between symptoms of intra-psychic stress and stress arising from the social structure.

Interviewing techniques reflective of the worker's understanding of the role of language in the client's culture.

Ability to utilize the concepts of empowerment on behalf of ethnic minority clients and communities.

Capability to use resources on behalf of ethnic minority clients and their communities.

Ability to recognize and combat racism, racial stereotypes, and myths in individuals and institutions.

Ability to evaluate new techniques, research, and knowledge as to their validity and applicability in working with ethnic minorities.

Assessment of the Cultural Competence Model

This model is practical, easy to use, and applicable at all levels (practice, policy, administrative) for an agency or human service system. Based on a holistic approach which addresses the need to change systems as well as to influence the values, attitudes and behaviours of workers, it stresses the need for both systemic as well as personal change. Although focused on the situation of visible ethnic minorities, it recognizes socio-economic status and classes, and gender and age as realms of human existence where power relations of domination/subordination are formed. Although it does not address specifically the dynamics of the interrelationships between gender, race, age, ethnicity, etc., it opens up the ability to develop them as an awareness of the "dynamics of difference." The model is inclusive, advocating the use of multiple therapeutic, training, and educational approaches which can influence the values, attitudes, and behaviours of workers/systems. It is also inclusive in that it advocates change at all levels: individual, agency, administrative, policy making, and legislation.

The model does not advocate the process of gradual assimilation of the culture of minorities into the culture of the mainstream of North American society. It rather assumes that some fundamental characteristics of modern, industrial, society are detrimental for us and considers the input of the minority cultures as forces that can act in a humanizing way upon the larger society. Although the assumption is that, in the contact with mainstream liberal society, the culture of minorities is and will be transformed, the model actively advocates a creative, transforming impact of the cultures of minorities on the mainstream culture. Moreover, the notion that all human needs will be better served if the mainstream society understands and values the contribution of minority cultures is explicitly expressed.

In this sense, the model represents a critique of the ethnocentric views that see Western industrial society at the summit of human evolution. By actively protecting the systems of meaning of cultural minorities, the model implicity rejects the underlying values of theories which argue that "progress" and "development" can only be achieved by cultural minorities through assimilation. The Cultural Competence model suggests that the cultures of minorities can contribute to a restoration of the positive appreciation of the community as a caring one, as a safety net offering mutual aid and solidarity.

What makes the Cultural Competence Model particularly attractive as a framework is that it represents: a) an interpretation of the situation of cultural minorities; b) a series of prescriptions for change; and c) a vision of the preferred future. It assumes that visible minorities must be given access to a more fair redistribution of the wealth of society; must access the processes of decision-making at all levels; must actively protect the system of meanings that result from their cultural knowledge and wisdom; and must influence the systems of legislation, enforcement, and conflict resolution.

"High-Context/Low-Context" Model of Cross Cultural Social Work

Dorothy Chave Herberg's article "Social Work With New Immigrants" focuses on an elaboration and adaptation to the Canadian situation of the concept of "contextation", originally formulated by Edward Hall (1976). Our analysis of this work needs to be prefaced with a caution to the reader of this manual. Herberg did not set out to present a theory of cross cultural social work. What she was trying to do is to present some concepts which would be useful to social workers who were working with new immigrants. Thus the caveat that while we are looking at Herberg's work as a "model", it was not intended as such.

"High-context" refers to the notion that in most pre-industrial societies, communication and relationships are embedded in a network of kin, acquaintances, and cultural context. This complex, reciprocal web of relationships comprises the system which dictates and gives meaning to behaviour. Herberg suggests (as does Hall) that in "high-context" societies, personal responsibility is built in, shared, and socially pre-programmed. For example, a person's word is her/his bond, because others in the cultural group share the same meanings, obligations, and responsibilities. Very little needs to be said in any transaction because each person's place in the system dictates how they must behave and the meaning of the transaction. Moreover, the fact that everyone else understands what is required of her/him is a sufficient moral force for the action to take place.

In low-context societies, which according to Herberg include most Western, urban, modern, technological settings, few meanings or contexts are shared. Instead, in each transaction, a new context or meaning must be shaped. Thus, there needs to be great reliance on explicit rules and procedures and on spelling out everything that is expected. Meaning must be made explicit; we cannot rely on culture to provide it.

For example, in Western low-context societies meaning is given by the words themselves. "No" means "no" and "yes" means "yes". In high-context societies, "yes" may mean "yes" and it may mean "no". The context in which it is said is what gives meaning. As individuals from high-context societies are likely to have grown up in a culture that has remained relatively unchanged throughout their lives, they may have difficulty when they immigrate to a low-context society, Herberg suggests, because they have had less practice in building up a context.

Herberg summarizes the characteristics of "High- and Low-Context Cultures" in a table:

Continua of High- and Low-Context Cultures

	High-Context Cultures	Low-Context Cultures
Basic Unit of Society	Family or Clan	Individual
Social Structure	Hierarchal	Egalitarian
Gender Relations	Segregation	Integration
Orientation to the Social World	Holistic	Segmental
Societal Referent	Religious	Secular
Medium of Communicating Culture	Oral	Written
Validity of Cultural Beliefs	Unquestioned	Questioned
Form of Social Interaction	Interdependence	Personal Independence
Time Reference	Polychronic	Monochronic

In high-context cultures the factors which serve to shape the context in which relationships and communication take place are:

A particular family or clan group is the basic decision making unit.

The individual has a position in a hierarchy, which is based firstly on the family's social position in the community and secondly on each member's age and gender position in the family itself and in the larger community.

Likely a set of factors related to gender differentiation. There is most likely a "man's world" and a "woman's world" which form separate domains in which people live and interact and which determine obligations and restrict and define behaviour.

Strong norms about interdependence. These tend to tie people together and produce a sense of purpose, togetherness, and belonging.

A tendency to see the society as "religious" and "holistic" and behaviour defined within these contexts.

A "polychronic" way of valuing time; time expands to fill the needs that are being expressed. Time is seen as less important than people. Low-context

cultures, by comparison, tend to have a "monochronic" way of valuing time; time is a commodity which can be saved or wasted. Strict punctuality, as measured by the clock, is valued. Low-context professionals plan client care by means of slotted appointment times. High-context clients, however, often have a hard time organizing their lives in this rigid fashion and may be mystified when their request for urgent and immediate help is met by an appointment some time away.

Herberg suggests that workers can locate themselves on these continua and thereby identify where clients are relative to themselves. Some new immigrants may indeed be low-context and some human services workers, especially if from rural or working class backgrounds, may be high-context.

The author emphasizes that high-context and low-context values are neither right nor wrong; each has equal validity for individuals and groups. Herberg suggests that the worker should be prepared to take a "tentative, exploratory approach to 'differentness', not a judgemental one." (Herberg, 1985:235)

Herberg then goes on to give students of social work various suggestions for learning how to communicate better with people from other cultures. For example, she proposes that students engage in cultural immersion exercises (where they consciously experience culture shock) in order to realize what an immigrant might feel. Other exercises that are discussed include those which draw attention to non-verbal patterns of communication, so that the student can better understand patterns of communication which are imbedded in the non-verbal realm.

Herberg's main concern is with the experience of new immigrants to Canada. She discusses the various motives that immigrants usually have to migrate and then centres most of her discussion in an examination of the problems they meet in their Canadian resettlement. Social workers who work with immigrants will, for the most part, need to be able to help their clients deal with a variety of problems including: language problems, cultural loss, downward mobility, overt and covert racism. She also mentions the difficulty that families experience when they are involved in "sequenced migration"—that is, when not all members of a family immigrate together. She points out that mental health issues become paramount when the mental health needs of immigrants are being assessed by someone who is not familiar with their culture. Each culture tends to have its own definition of mental health and mental illness and symptoms are culture-bound. Each culture may have very different attitudes towards mental health and mental illness and how it is expressed and dealt with.

While Herberg primarily deals with the attitudes and values of the practitioner, she is aware of the need for introducing policy and systemic changes. Herberg stresses that while social workers need to face the fact that their methods and knowledge are very incomplete and often ineffective with people from other cultures, they will also need to recognize as legitimate value systems that were often previously ignored, disliked, or branded as inferior.

Herberg strongly suggests that the "high-context—low-context" continuum be applied to agency practice. She believes that most agency practice in Canada tends to represent the low-context side. However, changes towards a more high-context agency culture can be made. This would involve increased staff training; the creation of different policies for staff recruitment, selection, and programming; and developing new ways of understanding and valuing people and activities.

Assessment of High-Context/Low-Context Model

In looking at this model in terms of our criteria for completeness, we can say that it is fairly complete, although probably not as complete as the Cultural Competence model. In terms of the continuum of holism-reductionism, the model is closer to the holistic end as it sees cultures as complex, open, and subject to reciprocal influence systems of meaning.

The model tends to be primarily actor(worker)-oriented. The emphasis in this model is on the worker in the sense that most of Herberg's elaboration seeks to contribute to attitudinal and behavioural changes in workers' activities when they approach their culturally-different clients. The focus of Herberg's contribution can be interpreted as putting the emphasis on training programs for workers to learn about the dynamics of difference or the creative tension that results when different cultures (and different values) interact. This may be the greatest strength of this model.

The model offers only general hints about what kinds of systemic changes could be needed to move an agency, organization, or government towards the goal of cross-cultural sensitivity or cross-cultural competence. It basically advocates a general training process for all staff and suggests the need to hire workers directly from ethno-cultural communities as well as developing a value base that will reorient agency programming and services towards creating more space for high-context individuals.

The model does not address in any direct ways the interrelations between class, ethnicity-culture, gender, age, or region. The underlying hope of the author seems to be that by learning to walk in others' shoes, workers may be led to act in a fashion that will encourage them to address the power asymmetries affecting ethno-cultural minorities.

The model does not address, in any explicit ways, the criticism of ethnocentric theories that present Western industrial society as the highest point in human history. Although Herberg is appreciative of high-context cultures, by making use of notions such as "pre-industrial," she assumes that all societies will follow a given route of development. While she does not attach value to either high- or low-context culture, stating that "each has validity in its own place," we can assume that since Canada is basically a low-context culture, the immigrant will have to, at some point, adapt.

As well, some of her assumptions about the different dimensions of "context" may pose difficulties. For example, the assumption that Western societies are more egalitarian and less hierarchal may simply not be true or as true as she assumes. The distribution of wealth is certainly more egalitarian in communities involved in subsistence agriculture, gathering and hunting (high-context) than in Western societies with their concentration of wealth in the hands of a few. Class disparities are certainly more acute in North American as a whole than in some high-context cultures. Also, in low-context societies, certain classes of people (politicians, scientists, religious leaders, owner/managers of capital) quite often enjoy high and quite stable positions in the hierarchy. Their position in the power ladder is often stronger than that of people holding positions of power in rural Third World communities (high-context). Herberg may subscribe to the notion that the liberal-democratic ideology of "one person, one vote" and the belief in equality of all before the law makes these societies more egalitarian, but these are assumptions not tested by empirical research.

Similarly, Herberg's statements that "in high-context societies personal responsibility is built, shared, and socially pre-programmed" and that in "Western, urban, modern, technological settings, there are few shared meanings and contexts" may be gross oversimplifications and reflect a degree of culture blindness.

The model is useful, however, for the insights it does offer. Integrated with other models it could become a very powerful model for cross-cultural human services work.

Racial/Cultural Identity Development Model

Most earlier models of racial/cultural identity development were formulated initially by Black social scientists and educators dealing with the experiences of African-Americans in the United States. These models have some useful insights to offer those working with individuals from racial minorities.

Sue and Sue (1992) in their Racial/Cultural Identity Model set out to provide practitioners with tools to avoid stereotyping the culturally different client. Their premise is that once human services workers recognize that cultural groups do have different values, attitudes, practices, etc., workers could fall into a trap of assuming that all members of an ethnic group present similar attitudes, values, and behaviours. In other words, all members of a cultural group are seen as the same, based on our experience with one member of a group (stereotyping).

In order to help the worker to understand individual variations, the model proposes to differentiate various stages in the development of an individual's "racial/cultural" identity. Understanding this identity as the result of a complex interrelationship of experiences that encourage racial/cultural continuity assists the worker to encourage integration of new elements in both the clients' and workers' identity. The model also provides tools for the

workers' own assessment of their racial/cultural identity. Understanding one's own identity is seen as a crucial step in working with clients from different backgrounds.

The Racial/Cultural Identity Model proposed by Sue and Sue does not claim to be either a comprehensive model of personality nor a comprehensive model of cross cultural social work. Rather it is a conceptual framework that can aid counsellors in understanding their culturally different clients' attitudes and behaviours. The model defines five stages of development that minority groups experience as they struggle to understand themselves in terms of their own culture, the dominant culture, and the sometimes oppressive relationships between the two cultures. The five stages are:

> Conformity
> Dissonance
> Resistance and Immersion
> Introspection
> Integrative Awareness.

At each of these stages of identity formation, the person from a minority culture has characteristic beliefs and attitudes towards herself/himself, others of the same minority, others of another minority, and dominant group individuals. The following table outlines the Racial/Cultural Identity Model and the interactions of the four dimensions.

In order to counsel effectively, human services workers need to be sensitive to the stage the client is in and this model can assist the worker in this determination. As well, the model can aid workers in recognizing differences between members of the same minority group with respect to their cultural (and self) identity. Thus, it can serve as a useful assessment and diagnostic tool for workers to gain greater understanding of their culturally different clients.

Workers familiar with the sequence of stages of identity will be better able to plan effective intervention strategies for a culturally different client. For example, clients experiencing feelings of isolation and alienation in the conformity stage may require a different approach than they would in the introspection stage, although they would be experiencing the same feelings. As well, an understanding of where clients are in the sequence is a valuable asset in assigning workers. The need to match the racial/cultural identity of the worker and client is more important at some stages than others.

Racial/Cultural Identity Development
(Sue and Sue, 1992)

Stages of Minority Development Model	Attitude Toward Self	Attitude towards others of the same minority	Attitude towards Others of Different Minority	Attitude Towards Dominant Group
Stage I Conformity	Self-depreciating	Group-depreciating	Discriminatory	Group-appreciating
Stage II Dissonance	Conflict between self-depreciating and appreciating	Conflict between group-depreciating and group-appreciating	Conflict between dominant held views of minority hierarchy and feelings of shared experience	Conflict between group-appreciating and group-depreciating
Stage III Resistance and Immersion	Self-appreciating	Group-appreciating	Conflict between feelings of empathy for other minority experiences and feelings of cultural-centrism	Group-depreciating
Stage IV Introspection	Concern with basis of self-appreciation	Concern with nature of unequivocal appreciation	Concern with ethnocentric basis for judging others	Concerns with the basis of group-depreciation
Stage V Integrative Awareness	Self-appreciating	Group-appreciating	Group appreciating	Selective appreciation

This model allows workers to realize the potentially changing, developmental nature of cultural identity. If the goal of cross-cultural work is to help the client move toward an integrative awareness stage, then this model is able to provide the worker with the ability to anticipate the sequence of feelings, beliefs, attitudes, and behaviours that are likely to be experienced. The counselling implications for both workers and clients at each stage of development are summarized below.

Conformity Stage: Characteristics of the conformity stage individual, where there tends to be a belief in the superiority of White ways and inferiority of minority ways, suggest several implications.

The culturally different client at this stage is likely to prefer a White worker over a minority worker. Such a racial preference can be manifested in the client's reaction to a minority counsellor via negativism, resistance, or open hostility.

Most individuals at this stage of development will find attempts to explore culture when they focus upon feelings very threatening. Clients in this stage generally prefer a task-oriented, problem-solving approach because an exploration of identity may touch upon feelings of low self-esteem, dissatisfaction with personal appearance, vague anxieties, racial self-hatred and, as well, might challenge the client's perception that s/he is not like other members of her/his own race. In working with a "conformity" individual, the human service worker's goal and obligation is to help the client sort out the conflicts related to racial/cultural identity.

While the goals for both the White and minority workers are the same, the way the worker strives toward them may be different. Minority workers are likely to have to deal with hostility from the culturally-similar client because the worker may symbolize all the client is trying to reject. The opposite may be true of a White worker. The culturally different client may be overeager to identify with the White worker in order to seek approval. If the minority worker can assist these clients to work through their feelings of antagonism, and if the White worker can assist the clients to work through their need to over-identify, then the clients will be moved closer to awareness. Both workers, however, need to guard against unknowingly reinforcing the client's self-denial and rejection.

Dissonance Stage: As individuals from racial/cultural minorities begin to come into contact with others from the same group who challenge their assumptions about what being a member of this group means, they become more aware of the differences between dominant held views and those of their own racial/cultural group. A sense of dissonance will develop., Preoccupation with issues and questions concerning self, self-identity, and self-esteem are likely to be present. More culturally aware than their conformity counterparts, dissonance-stage clients may prefer workers who possess good knowledge of the client's cultural group, although there may still be a preference for a White worker (albeit one who is conversant with the practices of the racial/cultural group). At this stage, with the client experiencing dissonance, issues of identity and self-esteem can be raised without them being very threatening.

Resistance and Immersion Stage: At this stage, individuals are likely to view their difficulties as products of oppression and racism from the White society. Feelings of guilt, shame, and anger are quite prevalent. Issues of racism are seen by the client as legitimate areas to explore in counselling. Openness or self-disclosure to workers other than from one's own group is seen as dangerous because dominant group workers are likely seen as the enemy and as oppressors. Resistance and immersion stage clients are likely to view social service institutions with a high degree of suspicion because they see them as agents of social control and as representing "the establishment". Very few clients in this stage will willingly use services that are seen to be provided by the dominant group.

Workers working with clients at this stage of development need to recognize several issues. First, White workers are likely to be viewed by the culturally different client as a symbol of the oppressive "establishment". If the worker becomes defensive and/or personalizes the client's hostility, then the worker's effectiveness will be lost. For clients at this stage to

make sweeping negative generalizations about White North Americans is not unusual. The White worker who takes a non-defensive posture will be better able to help the client explore the basis of these racial attitudes. In general, clients at this stage of development much prefer a worker from their own race and culture. However, a counsellor from the same group can also be viewed by the client as being a "sell-out" of her/his own culture.

Clients at this stage will constantly test workers to determine their degree of openness, sincerity, and non-defensiveness, as well as competency. Individuals at this stage tend to be receptive to approaches that are more action oriented and are aimed at promoting external change (i.e. challenging racism). Also, group-counselling approaches with individuals experiencing similar issues tend to be well-received. The worker needs to be willing to help the culturally different client who is at this stage explore new ways of relating to both minority and White people.

Introspection Stage: Clients at this stage may continue to prefer a worker of their own ethnicity, but are receptive to workers from other cultures as long as the workers understand the client's world view. Ironically, clients at this stage may, on the surface, appear similar to clients at the conformity stage. Introspection clients are in conflict between their need to identify with the minority group and their need to gain greater autonomy. This need for autonomy may occasionally mean going against the wishes or desires of the ethnic group. This may often be perceived by ethnic group members as a rejection of cultural heritage. This is not unlike conformity stage individuals who also reject their racial/cultural heritage. The dynamics, however, are quite different. Individuals at the conformity stage move away from their own group because of perceived negative qualities associated with it. Introspection-stage individuals desire to move away on certain issues because of individual needs, but perceives their group quite positively. Self exploration approaches that allow individuals to help integrate and incorporate a sense of identity are important.

Integrative Awareness: Clients at this stage have acquired an inner sense of security as to self-identity. They have pride in their racial/cultural heritage and identity and can exercise a desired level of personal freedom and autonomy. Other cultures and races are appreciated, and a perspective which is more multicultural develops. While discrimination and oppression remain a powerful part of their existence, integrative-awareness individuals possess greater social and emotional resources to deal with these problems. Being action or systems oriented, clients respond positively to the design and implementation of strategies aimed at community and society change. Preferences for workers are not based on race/culture, but on those who can share, understand, and accept their world views. In other words, attitudinal similarities between counsellor and client is a more important dimension than membership-group similarity.

Whatever the racial or cultural identity of the worker, the worker's stage of development of cultural identity is likely to have major implications for both the client and the counselling process. Recently, a number of multicultural experts in the field have begun to emphasize the need for White counsellors to deal with their concepts of Whiteness (race and culture) and to

examine their own racism. Since the majority of workers and students are usually White, White identity development and its implications for cross-cultural counselling are important aspects to consider. Sue and Sue see the need for dominant group workers to be as aware of where they are in the stages of their own development in order to work with clients. This is especially true if we accept the fact that Whites are as much victims of societal forces (socialized into racist attitudes and beliefs) as their minority counterparts. Thus Sue and Sue delineate the stages of identity development for Whites which are summarized below.

At the **Conformity** stage, the White person's attitudes and values are very ethnocentric with a minimal awareness of the self as a racial being and a belief in the universality of values and norms governing behaviour. Accurate knowledge of other ethnic groups is limited, but a great deal of adherence to social stereotypes. Consciously or unconsciously, the White person believes that White culture is the most highly developed, and all others are "primitive" or inferior. People at this stage of development may believe that they are not racist yet believe that minority inferiority justifies discriminatory and inferior treatment. Such a person may believe that while minority persons are different and deviant essentially "people are people" and that differences are not important. For example, many Whites deny that they belong to a race. Some theorists have concluded that such a denial allows Whites to avoid personal responsibility for perpetuating a racist system.

Movement into the **Dissonance** stage occurs when a White person is forced to deal with the inconsistencies that have been compartmentalized or encounters information/experiences at odds with denial. A major conflict is likely to ensue in people who begin to recognize their racism, to see the conflict between upholding humanistic non-racist values and their contradictory behaviour. Feelings of guilt, shame, anger, and depression may characterize this stage. Guilt and shame may be associated with the recognition of the White person's role in perpetuating racism in the past. Or, guilt may result from the person's being afraid to speak out on the issues or to take responsibility for her/his part in a current situation.

For example, an individual may witness an act of racism, hear a racist comment, or be given preferential treatment over a minority person, but decide not do say anything for fear of violating racist White norms. Sometimes individuals may delude themselves with rationalizations: "I'm just one person. What can I do about it?" This approach is one frequently taken by many White people, where they rationalize their behaviours by the belief that they are powerless to make changes. The tendency is to retreat into White culture.

In the **Resistance and Immersion** stage, the White individual begins to question and challenge her/his own racism and begins to realize just how prevalent racism is. Racism is seen everywhere (advertising, television, educational materials, interpersonal interactions, etc.). There is likely to be considerable anger at family and friends, institutions, and larger societal values, which are seen as having sold a false bill of goods (democratic ideals) that were never delivered. Guilt is also felt for having been a part of the oppressive system. The person may undergo a form of racial self-hatred at this stage. Negative feelings about being

White are present and accompanying feelings of guilt, shame and anger toward oneself and other Whites may develop.

This process quite often leads to two types of attitudes: a paternalistic protector role or over-identification with another minority group. This protector role may make White individuals devote their energies to protecting minorities from abuse. With over-identification, the individual may actually want to identify with a particular minority group in order to escape from her/his own group. Whites will soon discover that this is not appreciated by minority groups and will experience rejection. A White individual may resolve this dilemma by moving back into the protective confines of White culture (conformity stage), again experience conflict (dissonance), or move directly to the introspective stage.

The White person who enters the **Introspective** stage is likely to have gone between two extremes (White ethnocentrism to rejection of Whiteness). The individual begins to realize that one's White identity cannot be defined by simple external forces. A need for greater individual autonomy is expressed. The individual comes to realize that the standards used to judge one's White identity cannot come from one group or the other. Some compromise or middle ground needs to be identified. Feelings of guilt or anger that have motivated the individual to identify with one or the other group are seen as being dysfunctional. The individual begins to realize that s/he must engage in an independent search which will involve going beyond just reacting to White racism. While the individual no longer denies that s/he is White, there also needs to be a reduction of the defensiveness and guilt associated with being White.

Whites at the **Integrative Awareness** stage experience a sense of self-fulfilment with regard to racial/cultural identity. A non-racist White identity begins to emerge. Exploring White culture and those aspects that are non-exploitative and self-affirming are an important aspect of this stage. The person no longer denies personal responsibility for perpetuating racism, but tends not to be immobilized by guilt or prompted into rash acts by anger. There is increased knowledge of sociopolitical influences as they affect race relations, increased appreciation for cultural diversity, and an increased social commitment toward eradication of racism.

Analysis of Racial/Cultural Identity Development Model

As a model, this is quite close to the holistic end of the continuum in that it sees cultures as complex, open, and subject to reciprocal systems of meaning. The ethnic/racial identity of an individual is seen as a dynamic, ever-changing process and the interaction with the culturally different is seen as the main factor in this fluidity of someone's ethno/racial identity.

It is primarily an actor-oriented model. Interesting enough, while actor-oriented, it offers some possible directions for structural change, very much in agreement with the Cultural Competence model. Sue and Sue seek to contribute to attitudinal and behavioural changes in the worker's role and demeanour when they approach their culturally different clients. The

focus of the authors' contribution can be interpreted as putting the emphasis of the training process on learning about the dynamics of difference, or the creative tension that results when different cultures interact.

Sue and Sue's model tends to advocate the same kind of systemic changes suggested by Terry Cross, whose work is widely cited in Sue and Sue's book. However, the thrust of Sue and Sue's work is with the worker and therefore the "actor oriented" propositions are of greater interest. This model is mainly an approach to counselling and the authors' thesis can be read as suggesting that the encounter with difference and diversity is what makes possible an awareness of one's own limitations. The greatest strength of this model is the understanding and clarification of the many possible stages a person's ethnic/racial identity goes through and of the important implications the understanding and differentiating of these stages have for counselling.

This model is very sensitive to the interrelations between the different axes along which power takes shape (class, ethnicity-culture, gender, age, etc.) and assumes that these interactions influence one's ethnic/racial identity.

The model does not assume in any explicit ways the criticism of Modernity and of modernization theory, but it gives intrinsic value to cultural diversity. The authors are very much aware of the reciprocal influence interacting cultures have upon each other.

The Medicine Wheel: Where the People Gather

This section presents the Medicine Wheel—a First Nations approach for working within their culture. As the Medicine Wheel was not meant nor developed as a cross-cultural social work model it is not subjected to any analysis. However, it does have implications for practice with and for First Nations people. We will leave it to the instructor to provide, if relevant, the levels of analysis. To do so here, the authors of this manual feel, would be inappropriate.

> Teach your children what we have taught our children,
> that the Earth is our Mother.
>   Chief Seattle, 1854.

In First Nations cultures, four is the number of completion or wholeness. Each person has four aspects to their being: heart, mind, body, and spirit. There are also four realms of existence: the mineral world, the animal world, the spirit world, and the human world. Traditional teaching in the aboriginal world requires that all parts must be strong and in balance. Like the wheel, if one or more spokes is weak, there can be no balance. The Medicine Wheel ceremonies provide an opportunity for individuals to engage and strengthen these four aspects of being and creation.

A Medicine Wheel is a sacred gathering place for all people. Spirituality People from all directions come to share the teachings and heal the sick of heart, mind, body, and spirit. Once the area where a Medicine Wheel has been held is blessed by the Spirituality People, it is considered to be sacred and should be respected as a place of healing.

The purpose of the Medicine Wheel is for participants to hear the teachings of Native culture and to learn about respect. These teachings can help individuals to understand how strong they are as people. Traditionally, the Medicine Wheel provided healing by creating the opportunity for cultural traditions to be passed on from one generation to the next. The gatherings provided opportunities to heal oneself, the family, the community, and Mother Earth. Elders and their helpers provide spiritual guidance for the proceedings and share the teachings of Native Culture. The ceremonies are open to all; the only requirement is a willingness to learn.

As four is a sacred number, the centre of the gathering is a sacred fire which burns for four days and four nights. Most of the circle meetings are held at the fire, while elders and their helpers share the teachings of the Medicine Wheel and the culture. As well, there are traditional sweat lodges with separate lodges for men and women. The sweat lodge ceremonies are also led by Elders and their helpers. A woman's area, where women who are experiencing their menstrual period can gather to pray, meditate and hear the traditional teachings of women, is available. Pregnant women and any others are also welcome there. Often children have their own area, again led by an Elder, where they can gather for storytelling.

Spirituality Elders and their helpers pass on knowledge and facilitate healing in people through traditional activities. Since most First Nations culture is passed on orally, we need to respect the sacred nature of these ceremonies by only briefly describing the activities which are available. These consist of:

> Sweat lodge ceremonies, where people come together for cleansing on all levels: physical, emotional, mental, and spiritual.

> Drum circles, where people learn new songs and share old songs with each other.

> Pipe ceremonies, where pipe carriers smoke their sacred pipes and pray for all the people.

> Talking circles, where people come together to share from the heart and to strengthen each other with the teachings they carry.

> Teaching circles, where elders and teachers share their traditions with the people.

Storytelling circles, where traditional stories will be passed on to children; they learn about Mother Earth, the green grass, the forest, and all the animals.

The Medicine Wheel ceremony, where all who are at the gathering place a handball-sized rock (one that fits in the hand) in a circle at the Medicine Wheel. This rock is one that the individual has talked to and prayed to over the past year. The rock will watch over the individual and the family until the end of the world.

As people everywhere struggle with many problems, such as alcohol and drug abuse, violence, unemployment, racism, and the loss of culture; participation in the Medicine Wheel can strengthen individuals and renew their pride and respect.

As people return to their communities, they will, in turn, strengthen those communities. Like a pebble flung into a pond, the ripple will be felt far from the source. Next year more people will come and do the same, until all humanity is living in unity once more.

> Our vision is to live on Mother Earth under the guidance of the
> Creator in peace, harmony, balance, and unity and that all things
> be honoured, respected, and loved. (*Healing Ourselves and Our*
> *Communities*).

Conclusion

Although none of the models analyzed here provide a complete model, all of them are useful to some extent. We believe that if they are viewed in an integrative rather than exclusionary way they will be most useful. The greatest strengths of these models resides in their appreciation of the dynamics of difference resulting from the interaction of diverse culture as the most important area where cross-cultural sensitivity can be achieved.

We may conclude then that in encountering the "other" we come with the totality of our experiences in the world but that also we are affected by novelty. Human beings are "open" systems; we influence one another. To be conscious of the dynamics resulting when several cultures interact is to open up the way to growth and change.

CASE STUDIES

Case studies of some cultural groups that have high immigration into British Columbia today are included in this section. The reader is cautioned that the information used in describing these cultural groups is based on generalizations, using current examples. Every cultural group will have its distinct variations and differences. In addition, any group's behaviour and responses will vary depending on the reception they receive upon immigration. It is fair to assume, however, that the cultural distinctions expressed are typical of many different cultural groups and may be taken as examples of cultural distinctions in all specific immigrant cultural groups.

No cases of Aboriginal/First Nations people and their use of social services are included. The reason for this is that Aboriginal peoples are indigenous to British Columbia and Canada, and therefore issues arising out of multiculturalism and racism take a different tenor based on the history and complexity of the subject. The issues of new immigrants do not apply to Aboriginal/First Nations people. For information about social services for Aboriginal/First Nations people, the instructor may refer to the resources section of this manual.

The case studies included in this section are for the instructor to use in discussion, problem solving, and strategy development. These case studies are based on real experiences, with minor variations to maintain confidentiality. Instructors may use these in small group activities, with handouts. Groups can discuss the situations described and come up with strategies and suggestions for dealing with the particular cases. Instructors can then use these explanations to discuss issues of cultural impact, sensitivity, and issues for human service practice.

CASE STUDY 1

You work at a multiservice family agency that employs social workers, child and youth care workers, and crisis intervention workers. The community that the agency serves has a number of ethnic and racial groups in it. Chinese represent about 35% of the demographic population.

A mother calls the agency, very worried about the behaviour of her teenage daughter. The daughter, Amy, age 15, is skipping out of class, talking back at home, and to teachers. The mother also suspects that Amy is having sexual relations with her boyfriend. (Chastity is a cultural value for Chinese people, and it is expected that a woman will be chaste before marriage). The mother wants to know how she can regain "control" of Amy.

The mother has had no contact with the school because her English is not very good. The family emigrated to B.C. six years ago. The father works as a manager in a food chain store, and works long hours six days a week. His English is reasonably good. There is also a son, Russell, age 11, at home.

Amy was nine when the family moved to B.C.. Her adjustment was very difficult at first. She was lonely and isolated, and had problems learning English. Amy never saw a counsellor in school. She kept to herself for the better part of two years until she finally began to make friends, and developed better English language skills. Amy views her parents as old fashioned and conservative. She is enjoying her freedom with her friends, a freedom that she never experienced when she was growing up in China.

Russell and Amy do not get along. Russell holds an important status in the family as the only son. When the children were younger, in China, Amy often had to give up part of her meal for Russell, because it was more important for him to have a full meal than for Amy. Russell might be considered a "spoiled" child, and Mother tends to be more permissive with him.

Questions for Discussion:

What are the factors contributing to the problem as it now presents itself?

What immediate intervention should take place with the Mother?

How should the Father be involved? How should Amy be approached?

What action can be taken in consultation with the school?

Are there other resources that might be helpful in dealing with this family?

CASE STUDY 2

A woman telephones the agency asking for information about divorce, and protection of her immigration status. In interviewing the woman, on the telephone, you assess the situation and discover the following factors: The woman was married by arrangement; in this instance, she is considered a "mail-order-bride". She is still under the sponsorship of her husband and does not have immigrant status in her own right. The woman came from mainland China. The woman has been emotionally, physically, and sexually abused. The husband is impatient with the wife. He tries to control her interaction with the community and possible community resources, and "forbids" her to go out. He maintains financial control.

The limited access to community and socialization means that the woman's English is still quite poor. She has been isolated and protected by her husband. At the same time, she does not want the husband to be involved in any possible criminal charges, or to be blamed for her making the call to the agency. The husband's family lives in an adjoining community, but the woman is fearful of them as well. They are very judgemental towards her and expect her to be dutiful and subservient to them.

You encourage the woman to come in to see you for a counselling appointment and she does so. Upon presentation, you observe bruises on her arms and face. She now talks about the possibility of working things out with her husband. She continues to be fearful of losing her status in Canada, and she is also fearful of reprisals from her husband. She expresses shame, humiliation and guilt.

The husband was unemployed for a period of two years, but is now working as a groundskeeper for the municipality. During the period of unemployment, abuse was particularly severe. The women has worked on call as a cleaning lady, by personal referral. She did bring some income into the home, when her husband was unemployed. The money that she earned was turned over to the husband when she received it.

At the end of the session whether or not the husband will agree to talk with a counsellor about the situation is unclear. You suspect that his view of the problem is that the wife must simply learn to conform to his expectations and demands.

Questions for Discussion:

What are the cultural issues to be considered here?

What immediate intervention should take place with this woman?

What can be done to involve the husband in counselling? Is this desirable?

Are there other resources that might be helpful to the couple?

CASE STUDY 3

Mr. Chea lived in a little rural village in Cambodia before arriving in Canada with his family. The first few months were difficult. Apart from the language difficulties the family experienced, Mr. Chea was unable to find employment.

Mr. Chea's wife, Vanna, found a job thanks to her contacts in the Cambodian community. Mr. Chea hated the notion of his wife working outside of the home. Not being the sole provider for the family humiliated him. He is progressively worried as he witnesses the changes his spouse demonstrates. She takes it upon herself to go alone to meetings at night with other women, and once even suggested he prepare his own meals.

Some time later, Mr. Chea managed to find himself a stable job and told his wife she should quit her job. She refused after some thought, explaining it was preferable she went on working because the household costs were high and the children needed too many things at school. Their relationship deteriorated markedly after this and the fights became more frequent. The children reacted by starting to disrespect curfews and by bickering among themselves.

One of the children's teachers suspected something was amiss since her student was progressively experiencing difficulties. One morning, noticing that Vanna was making great efforts at hiding her bruised face, the teacher suggested that Vanna consult a social worker. Vanna appeared to listen to her. In fact, she knew she would not follow the advice as she could not imagine sharing intimate problems with foreigners.

A few weeks later, Vanna reluctantly decided to consult a social worker because the situation had become unbearable. She hesitantly and very gradually explained her situation to the social worker. The latter replied that Vanna was within her rights to decide what she wanted for herself. She added that her husband could not force her to quit working if Vanna did not want to. Furthermore, she suggested that since he was violent with her, Vanna should think in terms of her own safety and envisage the possibility of separation.

Vanna returned home bewildered and discouraged, a series of questions running through her head: How could she separate? What would people think? How would she be considered by them? How could she even contemplate the idea of living alone if the family was not there? "It's preferable to endure Chea's criticism," she thinks to herself.

Questions for Discussion:

What are the values differences to be considered here?

What kind of intervention might take place with Vanna?

Are there resources that might be helpful to the social worker in dealing with this couple?

Should someone talk to Mr. Chea separately? If so, who should that be?

CASE STUDY 4

Mrs. Dara, a Laotian widow, and her daughter, Dokmay, a third-year university student, meet with a social worker from the Ministry of Social Services. Mrs. Dara's son, Sanouk, age 17, was referred after neighbours' complaints brought the police to their home. Sanouk had become violent towards his mother and the scenes woke the neighbours.

In an individual interview, Sanouk told the social worker that he resented the discipline his mother imposed on him. He had to be home by 9 p.m., was not allowed to have a weekend job, had to wear clothes he hated, and was subjected to his mother's continuous objections to his going out with his non-Laotian girlfriend. He didn't feel that his peers at high school were subjected to the same kinds of restrictions as he was. Sanouk was fed up with his mother's demands.

Mrs. Dara and her husband emigrated to Canada five years ago, when Sanouk was twelve and Dokmay was fifteen. Mr. Dara had been a factory worker but a lung ailment plagued him until he finally had to quit his job. The family thought his illness was "consumption". Mr. Dara was an unhappy man, and was not a good patient at home. It seemed as if his choice to bring his family to Canada had made him angry and bitter. His anger had, at times, led to violence toward Mrs. Dara and the children. Mr. Dara died a year ago, after a long debilitating struggle with his illness. Mrs. Dara was a religious woman. After her husband's death, she could only find solace at the temple, where she prayed. She often went there when she was lonely and did not know what to do. She had very few friends, but the people she met at the temple seemed friendly.

Mrs. Dara had gone to work in a meat packing plant when Mr. Dara had quit his job. It was a struggle for her to keep up with the job, her husband's illness, and the demands of her children. The new life she had dreamed of in Canada was not what she had expected. Mrs. Dara worried about her children constantly and hoped that they would be able to make their way in this new country. She knew that Sanouk had taken his father's death particularly hard, but she did not speak of this to him or to Dokmay. For the past few months, Mrs.

Dara found Sanouk to be "unmanageable" and seemingly indifferent towards her and the ways of the family. There had been arguments between them, and a few days ago Sanouk went into a rage that woke the neighbours.

In the interview with Mrs. Dara, Dokmay and the social worker, the worker stated that Sanouk may have become violent towards his mother because he felt browbeaten by Mrs. Dara, and that she was too severe with him. Dokmay became embarrassed and would not translate this statement to Mrs. Dara. Disconcerted and in a fluster, the social worker decided to do without the translation and with gestures attempted to communicate with Mrs. Dara. Mrs. Dara and Dokmay became angry, stood up and left the office.

Questions for Discussion:

How do family values play into this situation?

How should the social worker have handled this situation?

Should Dokmay have provided the translation to her mother?

Why did she not translate?

Who should provide intervention with this family?

CASE STUDY 5

Jose Martinez is a 36-year-old widower of Latin American origin. He is a civil engineer working for the provincial government, as the head of his department. His wife died seven years ago while giving birth to their second child, Lana. This occurred a year and a half after they had emigrated to Canada. The couple also had a son, Jon, who is now nine. Jose has relied on his sister and sister-in-law to provide him with support in raising the children. They also have school-age children.

Lana and Jon are relatively happy children. They like their aunts, and they like to play with their cousins, who do not live too far from them. Lana does not remember her mother, although there is a picture of her in the living room of their home. Jose has spent as much time as he can with his children, but his work is very demanding and at times he has to work late.

Jose has been accused of neglecting his children and has to meet with a worker, Mr. Pearson, at the Ministry of Social Services. The accusation of neglect is a serious one to Jose; he is shocked and angered by this complaint. During the meeting, Jose protests that he does not need the intrusion of the Ministry. He is not very cooperative and it is difficult for the

worker to get any information from him. Jose wants to know who has made these complaints and why the Ministry is interfering with his life.

During the interview, both Jose and Mr. Pearson become quite nervous. After thirty minutes, the worker is thinking of abandoning the process. He then discovers that their two children go to the same school, are both in the same class, and are friends. The worker talks about the difficulties he has experienced with one of the teachers and the problems within the school. Gradually Jose starts to become more involved in the conversation. He is now able to talk about his children, and the worker is able to discuss with Jose more specific points regarding child care, organization of Jose's time, and related problems. The worker is then able to help Jose make a plan, and some decisions for improving the situation.

Questions for Discussion:

What cultural dynamics came into play in the communication styles of Jose and the worker?

How would you explain the change that occurred in Jose's attitude?

What effect did the personal experience of the worker have on Jose?

Are there ethical considerations regarding the personal information shared by the worker?

CASE STUDY 6

Mrs. Jay is a 67-year-old Chinese woman living with her family. She speaks some English, but is not fluent. She exhibits confusion, disorientation, occasional incontinence, and often does not recognize or recall her family members. She has been found wandering in the community.

Mrs. Jay emigrated with her son's family almost 10 years ago. Prior to that they lived in separate residences in a town outside of Kwangdung. Mrs. Jay's husband was 15 years older than her, and he died two years before the family moved to Canada.

Andrew Jay is an accountant, and the sole provider for the family: his mother, his wife, Lin, and their four children—ages three, five, eight, and nine. Lin is at home with the children and with Mrs. Jay and she is finding this an increasingly difficult task. The five year old has just started kindergarten so is at school for half days now, but the time freed up has been consumed with the problems of Mrs. Jay's occasional incoherence, wandering, and concerns expressed by the neighbours.

Andrew has two younger sisters living in the city. They are married and have young families as well. They will occasionally take Mrs. Jay for a few days.

The community health nurse has been to the home and talked to Lin. The nurse has stated that Mrs. Jay has Alzheimer's disease. The family does not accept this diagnosis. The family wishes to keep Mrs. Jay in their home, in spite of the difficulties of caring for her at this time. They do not want to work with the community health providers. Andrew is particularly concerned about the continued care of his mother in their home, as she is the elder of the family. As the eldest son, it is his responsibility to ensure she is cared for. While the situation is difficult for Lin, she agrees with Andrew. The children like their "Yun-yun", their name for Mrs. Jay. When she wanders off, the oldest two boys will often go and find her. These two boys seem to have a calming effect on Mrs. Jay.

Questions for Discussion:

What are the cultural issues to be considered here?

Does the family have to accept the diagnosis of Alzheimer's?

What approach should the nurse be taking with the family?

Who should be involved in the discussions concerning Mrs. Jay?

CASE STUDY 7

Savita, age 17, is an Indo-Canadian/South Asian student in high school. She is a good student and last year was on the honour roll. Savita has been gaining weight for the past few weeks and now has confided in the school health nurse that she is pregnant. Savita has had a very traditional upbringing. Family values and chastity are stressed. In many East Indian families, dating is not allowed. Savita has a boyfriend, Anil, and they have been seeing each other secretly. He does not know what to make of the situation.

Savita is one of four children; she has two brothers and a sister. She is the youngest. Her parents were born in Canada, but they maintain strong ties to their family who are still in India. Savita's father works in the mill as a plywood sorter. Her mother is at home. Her sister and brothers are all at university, but living at home. Savita has confided in her sister about her predicament, and she is supportive but also very anxious.

The family attend temple regularly and are involved with family and friends of their religious faith. This is where Savita met Anil. Their parents are friends as well. There are many girls of Savita's age who are secretly dating and are curious about sex, but none of them have had the experience of Savita.

Savita is terrified of the family reaction to her situation. She is particularly afraid of her father, who can be physically violent. He has limited tolerance for any "out of the ordinary" behaviour by her or her sister. Savita knows her family will be shamed by her indiscretion, and she faces being ostracized from her family.

Savita is in the early stages of pregnancy, so abortion is not out of the question. However, the shame and humiliation of such an event could be devastating, not only for her but for the entire family.

Questions for Discussion:

What are the cultural issues to be considered here?

Who should be providing service to the family?

How can this issue be raised with the family?

What intervention is possible to deal with Savita's emotional and physical state?

Are there community resources that might assist a worker in dealing with this problem?

CASE STUDY 8

Mr. Dhillon is a Sikh whose parents emigrated from the Punjab over 50 years ago. Mr. Dhillon is 45 years of age. He has a wife and five children. The children are in their teens and early twenties, and in high school and college.

Mr. Dhillon has been having increasing gastro-intestinal problems. After several months of complaints, he has finally been to the doctor. Lab tests indicate diminished liver function. The doctor suspects substance abuse as a primary concern. Mr. Dhillon wants the doctor to give him something for his discomfort and not make accusations to him about his drinking.

For the past two years, Mr. Dhillon has only been working part-time in his vocation as a pipe fitter. There have been periods of unemployment of two to three months. Many of his friends are in the same employment situation as he is. There is simply not much work, and the economy is not improving. Prior to the slump in the economy, Mr. Dhillon seemed to be in good health, happy with his work and busy at home with his carpentry work.

Mrs. Dhillon has steady employment as a cashier in a department store. She likes her work and has made friends there. She started to work shortly after work became unpredictable for

Mr. Dhillon. At first Mr. Dhillon objected, but he finally relented since the family needed the money to support their mortgage and the expenses of the children.

Mr. Dhillon has not been going to temple regularly for quite some time now. Mrs. Dhillon is very devoted and often her daughters will go with her. She has nagged Mr. Dhillon to go with her, but this does not seem to have any effect. Mrs. Dhillon is also worried about how her husband is spending his free time, or the time when he is not working. He seems very depressed and uncommunicative.

Mr. Dhillon is in denial of his abuse problem. He feels that his drinking is a way of dealing with the anxiety of his work situation, and that it is under control. He drinks to relax, and so do his friends.

Questions for Discussion:

What are the cultural issues here?

What role does Mrs. Dhillon play in Mr. Dhillon's problem?

Who should be providing service to Mr. Dhillon?

Should the family be involved in a referral for service?

CASE STUDY 9

Jimmy is a five-year-old Korean child who has a mental handicap and cerebral palsy. He is at home but should be entering kindergarten. Jimmy is a Downe's Syndrome child, so he is reasonably high functioning. He seems to be quite alert, although he also seems to be easily frustrated. When Jimmy was in play school he had some difficulty socializing with the other children, and there was some concern from the teacher about aggressive behaviour. Jimmy needs to be assessed for speech and hearing ability.

Jimmy is the only son of Mr. and Mrs. Quok. They have four other children, girls ranging in age from 7 to 16. The Quoks emigrated to Canada shortly after Jimmy was born. It was not until Jimmy was a year old that he was diagnosed, although they had been fearing something was wrong for quite a few months. Mr. Quok (Benny) owns and runs a large contracting business with his brother, Jack. Mrs. Quok (Ruth) works part time as a bookkeeper in a lawyer's office. They have a part-time nanny.

Ruth's parents live in the next community, as do her two sisters. Ruth's family is quite supportive and involved with the family. Her two sisters are married. One of them has two

children. Benny's parents are both deceased. He and his brother Jack are the only remaining children of their family. Jack is married with three children, two girls and a boy.

The school has approached the Quoks to put Jimmy in a special education classroom. Benny and Ruth are unwilling to discuss the situation. They have been considering the possibility of placing Jimmy in a centre for disabled children, but they have been unable to come to grips with the situation.

The school counsellor has met with the Quoks and has not made much progress in discussing the possibilities for Jimmy. The counsellor suspects that there are a number of fears and myths about mental and physical disabilities that are interfering with the Quok's ability to plan for Jimmy. A decision has to be made soon; otherwise there will not be a place for Jimmy in this particular classroom. The counsellor feels that this is really the best option for Jimmy.

Questions for Discussion:

> What are the values of the family and how do they affect the Quok's behaviour?
>
> What is the best approach for the Quoks?
>
> Who should be involved in the discussions with the family?
>
> Should Jimmy be reassessed and by whom?

CASE STUDY 10

Barry is a 29-year-old black man, mentally handicapped, who lives in a group home for the mentally challenged. Barry has an I.Q. of 68 and is diagnosed as moderately mentally retarded with behaviour problems.

Barry has been a resident of the group home for 10 years and is no longer benefitting from the program. Although Barry is capable of accomplishing the activities of daily living, he could not live on his own. Because of his behaviours and lack of trust in people, an ad was placed in the local newspaper for a foster home specifically to fit Barry's needs.

Applicants were screened and eventually narrowed down to one prospective family. A white middle-class couple with no children was interviewed in their home by two white group home counsellors.

For well over a couple of hours, there was an exchange of information regarding the couple's lifestyle and Barry's life experiences, behaviour and goals of the future.

Throughout the discussion both perspective foster parents expressed their enthusiasm for having Barry come to live with them.

It was a perfect match, that is until one question was posed to the couple: "How do you see yourselves supporting Barry in maintaining his culture?" A look of recognition followed by a look of horror quickly crossed the man's face and the placement was lost.

Questions for Discussion:

What are the cultural issues that need to be addressed in this case?

How reasonable is it to ask foster parents to provide culturally sensitive care?

How do we support foster parents to provide culturally sensitive care? what resources would be available in your community to help them provide this kind of care?

How necessary is it for the worker to assist the foster parents to provide culturally sensitive care? How can the worker do this?

AGENCY RESOURCES

A list of resources is included in this section to use for referrals. Cultural specific resources and agencies have arisen out of a critical need for immigrants and clients to be able to talk to service providers who understand the cultural issues of the group, and who may be able to speak the language of the group, without the screen of an interpreter. These resources and agencies tend to provide an entry level of services, i.e. immigrants will use services as stepping stones to access language training and educational services, employment, child care and family services.

Cultural specific social services organizations and agencies provide an important role in service provision today. This service was not and is not provided by mainstream agencies. The dynamics of these specific social services are such that many of them are now segregated or marginalized because of funding sources and a question of ultimate responsibility. Should mainstream organizations become multicultural and integrate these specific services? Will the continuation of specific social services fractionalize agencies and hinder appropriate integration? It is expected that these questions will have to be addressed in the coming years. Social services are changing, and must change to meet the needs of their community.

Resources change and move from time to time. While these telephone numbers are current at the time of publication, updates may be required. Umbrella organizations such as AMMSA, Immigrant Services Society, and MOSAIC may have the most current information if a particular service appears to be discontinued. These represent services available in the lower mainland at the time of printing.

AMMSA—Affiliation of Multicultural Societies and Service Agencies of B.C.
738-2724

African-Canadian Association of B.C.
875-1763

B.C. Human Rights Coalition
872-5638

B.C. Multicultural Education Society
1254 West 7th Avenue, Vancouver, B.C. V6H 1B6
738-2747

Burnaby Multicultural Society
299-4808

Cambodian Cultural Association
contact Chansokhy Anahaui   876-6327

Canadian Human Rights Commission
        666-2251

Canadian Latin American Cultural Society
        251-6626

Catholic Immigrant Services—Catholic Family Services
        683-0281

Chinese Cultural Centre
        687-0729

Congress of Black Women of Canada
        432-1127

English as a Second Language
contact local School Boards and Community Colleges

Harambee Centres Canada
        876-1640

Hellenic Community Centre
        266-7148

Hey-Way'-Noqu' Healing Circle
        874-1831

Hispanic Catholic Mission
        261-4811

Immigrant Reception Centre
        681-8253

Immigrant Services—Langley Family Services
        534-3176, 534-7921

Immigrant Services Society of B.C.
        684-2561

Immigrant and Visible Minority Women of B.C.
        438-3369

India Mahila Association
        321-7225, 325-1662

Inland Refugee Society of B.C.
251-3360

Italian Cultural Centre
430-3337

Japanese Canadian Citizens Association of Greater Vancouver
254-7838

Japanese Community Volunteer Association
687-2172

Language Bank of Vancouver
228-5021

Latin American Services Network
879-4464

MOSAIC
251-9626

MOSAIC Translation Service
254-0469

Mt. Pleasant Neighbourhood Association—networks for Cambodians and Latin Americans
879-3412, 879-3676

Native Education Centre
873-3761

Native Housing Society
980-3611

Native Youth Job Corps
874-8144

Native Services, Ministry of Social Services
660-0515

OASIS
324-8186

Pacific Immigrant Resources Society—Britannia Community Services Centre
253-4391

Preschool Multicultural Services
        873-4700

Progressive Indo-Canadian Community Services—Surrey
        576-2307

Richmond Multicultural Concerns Society
        278-6902

SUCCESS—United Chinese Community Enrichment Service Society
        684-1628

Surrey Delta Immigrant Services Society
        597-0205

VAST—Vancouver Association for the Survivors of Torture
contact Yaya de Andrade 736-3531

Vancouver Multicultural Society of B.C.
        731-4647

Vancouver Multicultural Women's Association
        876-3031

Vancouver Society on Immigrant Women
        731-9108

Vietnamese Society of Greater Vancouver
        684-2561

Welcome Centre—Burnaby Multicultural Society
        299-7877

RESOURCES

A Class Divided. Videorecording. 1984. Source: Vancouver Community College, Langara Media Services, Vancouver, B.C.

A PBS Frontline production revisiting an American teacher and her classroom students 14 years after their experiential exercise in understanding prejudice and discrimination which had them discriminate on the basis of eye colour. The first telecast of this teacher's exercise, called "The Eye of the Storm", was in 1970 when the students were in grade 3.

Annotated Bibliography of Resources on Cultural Competence and Cultural Diversity in Child Welfare/Child Protection Services. Colorado: The American Association for Protecting Children. 1992. Source: The American Humane Association, Englewood, Colorado.

Hundreds of listings according to the following categories:

general cultural competence
Asians/Pacific Islanders
Blacks/African-Americans
Hispanics/Latin Americans
Native Americans/Alaskan Natives
conference proceedings
programs

Doctor, Lawyer, Indian Chief. Videorecording. 1986. Source: National Film Board of Canada.

First Nations women discuss how they have taken control of their personal and work lives by drawing on their own strengths and the values of their culture. The film profiles the Yukon Legislature's first Native woman minister, a deck hand on a fishing boat, a teacher, a lawyer and a band council chief.

Equity and Multiculturalism: A Curriculum for Administrators, Instructors, and Staff. 1992. Source: Centre for Curriculum and Professional Development, Ministry of Advanced Education, Training and Technology, Victoria, B.C.

This manual was designed as a resource for facilitators in the delivery of multicultural training to staff at Douglas College (B.C.). It covers such areas as values clarification, cross cultural communication skills, and understanding racism.

First Nations: The Circle Unbroken. Videorecording. 1993. Source: National Film Board of Canada.

A series of thirteen 20-minute programs on history, spirituality, culture, education, justice, the environment, racism, colonialism, and Aboriginal title to the land. For students ages 9 to adult about current issues, cultural identity, and relations between First Nations and Canada.

First Nations: The Circle Unbroken, A Teacher's Guide. 1993. Produced by Face to Face Media and the National Film Board of Canada.

Teacher's guide to the video series of thirteen 20-minute programs about current issues, cultural identity, and relations between First Nations and Canada.

Inequity in the Classroom. Videorecording (26 min.) and accompanying instructor's manual. 1992. Source: Concordia University, Montreal, Quebec.

Examines how sexism/racism is perpetuated in the classroom when instructors fail to notice/do anything about their own and students' behaviours.

Liberating Our Children, Liberating Our Nations. 1992. Report of the Aboriginal Committee, Community Panel, Family and Children's Services Legislation Review in B.C.

Through a process of public meetings and direct consultations with the Aboriginal population, the Community Panel (headed by two women from the Haida and Kwakiutl Nations) developed 102 recommendations dealing with legislation reform, child protection issues, and services and resources aimed at Aboriginal communities assuming responsibility for their children and families.

Native Issues in Social Services. Rita Jack. 1992. Source: Open Learning Agency, Burnaby, B.C.

This material for a Social Service worker course (SSWP 122) contains modules covering such topics as cultural identity, social structure, helping skills specific to working with First Nations people, and service delivery strategies.

No time to stop. Videorecording (29 min.) 1991. Source: National Film Board of Canada.

Stories of immigrant and visible minority women: three women's stories of struggle as garment workers, the social and employment barriers facing working-class immigrant women in Canada.

Open Door: A Multicultural View of Canada. Videorecording (29 min.) 1991. Source: Ross and Company, Bowie, Maryland (1-800-862-7077).

Byron Kunisawa from the Multicultural Training Resource Center in San Francisco examines organizational barriers, biases, and paradigms which create resistance to cultural diversity. He proposes a cooperative and collaborative model within social service delivery systems that recognizes and supports different cultures. Closed captioned.

Opening doors: Vancouver's East End. Sound recording. 1979. Source: Vancouver Public Library.

Part of a sound heritage series on the history of immigrant populations in Vancouver.

Racism 101. Videorecording. 1989. Source: Vancouver Community College, Langara Media Services, Vancouver, B.C.

A PBS Frontline production made 25 years after the civil rights march on Washington. The video documents present-day racism and the neoconservative backlash of the eighties on American college campuses.

Sisters in Struggle. Videorecording (49 min.). 1991. Source: National Film Board of Canada.

Film about contemporary Black women activists; their analyses link labour movement/community organizing/anti-poverty organizing with the pervasiveness of racism and systemic violence against women and people of colour.

Strategies for Change. 1990. Source: Women's Research Centre, Vancouver, B.C.

> This manual is intended to assist women's groups in deciding what strategy to use when working on a particular issue. It is based on the assumption that how we work for change on an issue is as important as raising the issue itself.

Taking Care of Our Own. The Professional Native Women's Association, B.C..
    Videorecording. 1991. Source: UBC.

> Intended to encourage First Nations people to become foster parents; reviews the special needs of native children for foster homes that provide positive role models and allow them to participate in their own culture. Through interviews with foster parents, it explains the qualities needed to become a foster parent, the responsibilities involved, and the process followed to become a foster parent.

Taking Care of Our Own. Dakota Ojibway Child and Family Services. Film. 1982.
Source: UBC

> The Dakota Ojibway Child and Family Services is the first Indian-run child welfare system created to answer not only the physical needs of native children coming into care but the cultural needs as well. The film reviews the reasons behind the formation of DOCFS and outlines their activities during the first year of operation.

The Tikinagan. Videorecording (57 min.). 1991. Source: NFB.

> Tikinagan is the Ojibway word for cradleboard, the device with which babies are carried on a parent's back. Tikinagan is also the name of a revolutionary Native child-care agency operating out of Sioux Lookout, Ontario. Tikinagan workers have let their story be told about the special needs of the welfare of the children in their remote communities, and the residue of bitterness and distrust left after years of conflict with provincial child welfare agencies.

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____. "Arauco. The Role of a Housing Cooperative Community in the Mental Health and Social Adaptation of Latin American Refugees in Toronto." *Migration World*, Vol. XVI, No 3, 1988.

Anzaldua, Gloria (ed.). *Making Face, Making Soul—Haciendo Caras. Creative and Critical Perspectives by Women of Color.* San Francisco: Aunt Lute Foundation Books, 1990.

Haciendo caras means to put on a face, express feelings by distorting the face. For Anzaldua, *haciendo caras* has the added connotation of making *gestos subversivos*, political subversive gestures that question or challenge. This book is a collection of works giving voice to women of color which confronts racism (more specifically, racism in the white women's movement), sexism, and homophobia in a personal, direct, and theoretical way.

Arnold, Rick, et al. *Educating for a Change.* Toronto: Between the Lines Press, 1991.

The authors are members of the Doris Marshall Institute in Toronto, an organization for social change. This book offers theory and practical tools to build skills and confidence. Included are strategies for educating, designing programs to meet people's objectives, and group facilitation. As the authors note, the issue of power is central to education, and education must be based on a democratic practice.

Ashworth, Mary. *The Forces Which Shaped Them: A History of Minority Group Children in B.C.* Vancouver: New Star Books, 1979.

This valuable book gives a history of five minority groups in B.C.— Native Indians, Chinese people, Japanese people, Doukhobors, and East Indian groups—from the perspective of the educational system. It documents the experiences of First Nations people with the residential school system and the hostility by politicians and the public towards immigrants. Racism as political policy and the effects it has on children is shown to be felt even to this day. Unfortunately this book is out of print but can be found in libraries.

Barrett, Stanley R. *Is God a Racist?: The Right Wing in Canada.* Toronto: University of Toronto Press, 1987.

Batts, Valeria A. "Modern Racism: New Melody for the Same Old Tunes. " *Visions*, North Carolina, January 1989.

Berman, Shelly, and Gene Thompson. Writings by these authors published by Educators for Social Responsibility, MA, U.S.A. Cited in *First Nations: The Circle Unbroken, A Teacher's Guide* (1993).

Berdichevsky, Bernardo. *La familia latinoamericana en el marco del proceso etnico-cultural de la Colombia Bretanica.* LARC, Vancouver, B.C., 1985.

This 20-page monograph, written in Spanish, contains an historical account of the formation and evolution of the Latin American community in B.C. This is one of the few sources about this community. Berdichevsky's other works are listed in this monograph.

Bloom, Martin. *Life Span Development.* New York: MacMillan Publishing Company, Inc., 1980.

Bolaria, B. Singh, and Peter S. Li. *Racial Oppression in Canada.* University of Saskatchewan. Toronto: Garamond Press, 1988.

Boone, E. J. *Developing Proposals in Adult Education.* Englewood Cliffs: Prentice-Hall, 1985.

Brand, Dionne, and Krisantha Sri Bhaggiyadatta. *Rivers Have Sources, Trees Have Roots. Speaking of Racism.* Toronto: Cross Cultural Communication Centre, 1986.

This book is part of a series of anti-racist educational books published by the Cross Cultural Communication Centre. It gives the accounts of people's experiences with, and feelings about racism. The personal style and the content offers an honest presentation of what happens when basic human rights are violated. The book is a call to organize for change.

Brand, Dionne. *No Burden to Carry: Narratives of Black Working Women in Ontario 1920's to 1950's.* Toronto: Women's Press, 1991.

As Brand says, researching and writing about Black women's history in Canada by Black women scholars is in its formative stage. This book is a powerful contribution, using oral history as research method. Fifteen women tell about their lives in Canada during the first half of this century.

Brookfield, S. *Adult Learners, Adult Education and the Community*. New York: Teacher College Press, Columbia University, 1983.

Buchignani, Norman, et al. *Continuous Journey: A Social History of South Asians in Canada*. Toronto: McClelland and Stewart, 1985.

Canadians with roots in India, Pakistan, Bangladesh, and Sri Lanka are one of Canada's largest ethnic populations, representing over a dozen source countries and first languages, and three world religions. The arrival of a few South Asian men in B.C. in the early 1900s marked the beginning of their Canadian history. The book gives demographic and social histories up to the present day, and includes personal accounts of immigrant lives.

Chan, Anthony. *Gold Mountain: The Chinese in the New World*. Vancouver: New Star Books, 1983.

Chan's grandfather came to B.C. in 1887, and Chan writes of the Chinese experience in Canada because the story is "at the heart" of who he is, who he has become. Chan weaves the social and historical data with family narrative. The mix of "facts" and personal anecdotes draws the reader into the making of history in a most interesting way.

Chrystos. *Not Vanishing*. Vancouver: Press Gang, 1988.

Chrystos is a Native woman born in San Francisco. Her poetry in this book "is for all Native Women", and not to be appropriated (as have been Native land, rituals, stories and spiritual practices). But do read this book. It is powerful and is meant to be read by all: "My purpose is to make it as clear & as inescapable as possible, what the actual, material conditions of our lives are."

Con, Harry, et al. *From China to Canada*. Toronto: McClelland and Stewart, 1982.

Cross, Terry L., et al. *Towards a Culturally Competent System of Care: A Monograph on Effective Service for Minority Children Who are Severely Emotionally Disturbed*. Georgetown University Child Development Centre, 1989.

This monograph was developed in response to research findings that minority children in the United States who are severely emotionally disturbed receive differential treatment than their Caucasian counterparts in caregiving systems. Cross, et al. propose that the cultural competence of a caregiving system may be conceptualized on a continuum: cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and cultural proficiency. It is a family systems model that addresses administration and policy development.

Daniels, Roger, and Harry H. L. Kitano. *American Racism: Exploration of the Nature of Prejudice.* Englewood Cliffs: Prentice-Hall, 1970.

Devore, Wynetta, and Elfriede G. Schlesinger. *Ethnic-Sensitive Social Work Practice.* (3rd ed.) Toronto: Collier Macmillan Canada, Inc., 1991.

A view of the ethnic reality in the United States, premised on the understanding of identifiable dispositions and behaviours of various racial and ethnic groups arising from cultural values, migration experiences or other experiences of encounter with mainstream culture, and the way a group organizes its family systems. Although this book lacks gender analysis, it does present a class analysis in its look at the racial and ethnic reality. The strategies for ethnic-sensitive social work cover areas of direct, macro, family, public sector, and health care practice.

Dominelli, Lena. *Anti-Racist Social Work: A Challenge for White Practitioners and Educators.* London: MacMillan Education Ltd., 1988.

Duff, Wilson. The Indian History of B.C., 1964.

Dunphy, Martin. Article in *The Georgia Straight*, June 12-19, 1992.

Elias, J., and S. Merriam. *Philosophical Foundations of Adult Education.* Malabar, Florida: Krieger, 1980.

Elliott, Jean Leonard, and Augie Fleras. *Unequal Relations: An Introduction to Race and Ethnic Dynamics in Canada.* Scarborough, Ont: Prentice-Hall, 1992.

This book is geared for post-secondary students, and contains a glossary, review questions, and annotated bibliography. It gives an historical analysis of how aboriginal peoples, French and English charter groups, and immigrants of other racial and ethnic origins have tried to redefine their status in Canadian society. It details racism in relation to the allocation of power, and explicates the concept of multiculturalism as it has come to characterize Canadian society and political decision making. The analysis includes the intersection of gender and class with race.

Freire, P. *The Politics of Education.* MA: Bergin and Garvey, 1985.

This is a compilation of writings on current major issues in education. Although not dated, the writings cover the politics of adult literacy, the social worker's role in the process of change, the educational role of the church, and cultural action, to name a few of the themes.

Giroux, Henry. *Border Crossings: Cultural Workers and the Politics of Education.* New York: Routledge, 1992.

> Giroux engages pedagogical practice as a form of cultural politics. This book examines how different cultures look at meaning: how various people engage representation in the practice of comprehension and analysis, and how these practices and their effects are implicated in the dynamics of power. Giroux bases his work on the principles of equality, liberty, and justice. It is helpful for the instructor and human service worker in understanding the political dimension of cultural work and how people can become oppressed as clients.

Glazer, Nathan, and Daniel Patrick Moynihan. *Beyond the Melting Pot.* MA: The M.I.T. Press, 1963.

Green, James W. *Cultural Awareness in the Human Services.* New Jersey: Prentice-Hall, 1982.

Gunderson, Morely. *Employment Income 1986, Focus on Canada Series.* Ottawa: Statistics Canada, 1989.

Gunderson, Morely, et al. *Unemployment: International Perspectives.* Toronto: University of Toronto Press, 1990.

Hale, S. *Controversies in Sociology.* Toronto: Copp Clark Pitman, 1990.

Hall, Edward. *Beyond Culture.* New York: Anchor Press, 1976.

> Hall's discourse covers spacial and contextual issues of human interaction, providing a useful framework for understanding ethno-cultural diversity. In examining context and meaning, Hall has built a model based on the concepts of high context and low context.

Hargraves, Susan. "Teaching Controversial Issues." In *First Nations: The Circle Unbroken: A Teacher's Guide.* National Film Board of Canada, 1993.

Harris, Phillip R. *Managing Cultural Differences.* Houston: Gulf Publishing Company, 1983.

Hart, Gordon M. *Values Clarification for Counselors.* Illinois: Charles C. Thomas, 1978.

Hepworth, D., and J. Larsen. *Direct Social Work Practice: Theory and Practice.* Belmont: Wadsworth, 1993.

Herberg, Dorothy Chave. "Social Work with New Immigrants." In Shankar Yelaga (ed.),
    An Introduction to Social Work Practice in Canada. Toronto: Prentice-Hall, Canada,
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    Herberg builds on Edward Hall's model of high context and low context in relation to
    understanding meaning within a cultural context. A high-context culture
    communication is one in which most of the information is either in the physical
    context or internalized in the person, very little in the coded, explicit message. A low-
    context communication is just the opposite: the mass of information is vested in the
    explicit code. Herberg's model compares factors such as family structure, gender
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Houle, C. *The Design of Education.* San Francisco: Jossey Bass, 1972.

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Jenkins, Shirley. *The Ethnic Dilemma in Social Services.* New York: The Free Press, 1981.

Jensen, Doreen, and Cheryl Brooks. *In Celebration of Our Survival. The First Nations of
    British Columbia.* Vancouver: University of B.C. Press, 1991.

    This book was written, compiled, and edited by First Nations people of B.C. The
    contributors are from all walks of life, and their works include poetry and art.
    Legislation, education, language, native activism, and historical events are some of the
    areas covered.

Kanungo, Rabindra (ed.). *South Asians in the Canadian Mosaic.* Montreal: Kala Bharati
    Foundation, 1984.

    This volume is made up of contributions of many social scientists and is a wealth of
    data from research and reflective observations. It is multidisciplinary in approach, and
    a source for policy makers through to teachers and students.

Kilton, Crawford. *To Do Some Great Thing: The Black Pioneers of British Columbia.*
    Vancouver: Douglas and McIntyre, 1978.

Knowles, M. *The Modern Practice of Adult Education: From Pedagogy to Andragogy.*
    Chicago: Follet Publishing, 1980.

Kraft, John and Avril Allan. *Overview of Black Canadians in Toronto.* CMA, 1992.

Kunisawa, Byron. *Workplace 2000: Addressing Workforce Diversity in the 21st Century.*
    Bowie, Md.: Ross and Company, 1992.

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MacEwan, Grant. *John Wares: Cow Country.* Saskatoon: Modern Press, 1973.

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McGill, David. "The Cultural Story in Multicultural Family Therapy." *Families in Society: The Journal of Contemporary Human Services*, Vol. 73, No. 6, June 1992.

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McKague, Ormond (ed.). *Racism in Canada.* Saskatoon: Fifth House, 1991.

    This anthology contains writings by authors of different ethnocultural backgrounds, including First Nations people, American Black immigrants, and other immigrant groups. The book offers perspectives of women and gives personal, historical, and contemporary accounts of racism.

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Miller, J. P. *The Holistic Curriculum.* Toronto: Ontario Institute for Studies in Education Press, 1988.

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Ollenburger, Jane C., and Helen A. Moore. *A Sociology of Women.* New Jersey: Prentice Hall, 1992.

Parsons, T. *The Social System.* New York: Free Press, 1951.

Polkinghorne, J. *One World: The Interaction of Science and Theology.* New Jersey: Princeton University Press, 1986.

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Raths, L., et al. *Values and Teaching: Working with Values in the Classroom.* Columbus: Merrill, 1966.

Rokeach, Milton. *Beliefs, Attitudes, and Values.* San Francisco: Jossey-Bass, 1968.

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Rothenberg, Paula S. (ed.). *Race, Class, and Gender in the United States: An Integrated Study.* New York: St. Martin's Press, 1992.

   This book is a collection of writings that discusses the issues of race, class, and gender from the point of view of people who have lived these issues. It includes the definitions of terms and issues; personal examples of how discrimination and oppression affects people's lives; the economy and demographics of these issues; the history of marginalized groups in the U.S.; and a series of questions and suggestions for consideration. This is a social commentary as well as a text for use in the classroom.

Sawyer, Don, and Howard Green. *The NESA Activities Handbook for Native and Multicultural Classrooms.* (3rd ed.) Vancouver: Tillicum Library, 1989.

Scheibe, Karl E. *Beliefs and Values.* New York: Holt, Rinehart and Winston, 1970.

Selman, G. *Citizenship and the Adult Education in Canada. Monograms on Comparative Studies in Adult Education.* Vancouver: University of British Columbia, 1991.

Sher, Julian. *White Hoods: Canada's Ku Klux Klan.* Vancouver: New Star Books, 1983.

Simon, Roger I., et al. *Decoding Discrimination: A Student-Based Approach to Anti-Racist Education Using Film.* London: Althouse Press, 1988.

Simon, S., et al. *Values Clarification: A Handbook of Practical Strategies for Teachers and Students.* New York: Hart, 1972.

Statutes of British Columbia (S.B.C.) (1923). An Act for the protection of women and girls in certain cases, Ch. 76.

Sue, Derald Wing, and David Sue. *Counselling the Culturally Different. Theory and Practice.* (2nd ed.) New York: John Wiley and Sons, 1990.

> This model of Racial/Cultural Identity Development intends to provide practitioners with tools to avoid stereotyping clients by differentiating various stages in the development of a person's cultural identity and understanding this identity as a complex relation between experiences that encourage racial/cultural continuity and those that encourage integration. The five stages are: Conformity, Dissonance, Resistance and Immersion, Introspection, and Integrative Awareness. Sue and Sue also run through these stages with White identity development.

Thomson, Colin A. *Blacks In Deep Snow: Black Pioneers in Canada.* Ontario: J.M. Dent and Sons, 1979.

Tizya, Rosalee. Unpublished Cross-cultural Training notes. Vancouver: Native Indian Centre, 1992.

Toynbee, Richard Movat. *Snapshots of Early Salt Spring and Other Favoured Islands.* Ganges: Movat's Trading Co. Ltd., 1978.

Waxler-Morrison, Nancy, et al. (eds.). *Cross-cultural Caring: A Handbook for Health Professionals in Western Canada.* Vancouver: University of B.C. Press, 1990.

> This book describes the social context and health beliefs and practices of several immigrant groups—the Cambodians and Laotians, Central Americans, Chinese, Iranians, Japanese, South Asians, Vietnamese, and West Indians. The authors are themselves members of the communities and work in a variety of health-related fields. The book deals with understanding intra-ethnic diversity and avoiding stereotyping, and provides guidelines for cultural assessment.

Williams, Fiona. *Social Policy: A Critical Introduction; Issues of Race, Gender, and Class.* New York: Polity Press, 1989.

Wilson, William, J. *Power, Racism, and Privilege.* London: Collier-Macmillan, 1973.

Woodsworth, Charles J. *Canada and the Orient: A Study in International Relations.* Toronto: Macmillan Canada, 1941.

THE CONTRIBUTORS

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