

Cross Cultural Communication And Diversity Training Package: A Facilitator's Guide

1. GETTING STARTED

1.1 Introduction: The Role of Cross Cultural Communication and Diversity Training

Cross cultural communication training provides information and tools allowing participants to develop skills, knowledge, techniques and competencies required to understand the values, beliefs and norms of one's own culture and that of others. Such training is premised on the belief that a broadened knowledge of cultural differences strengthens an organization. Similarly, diversity training is a form of training that provides members of an organization an increased cultural awareness, skills and knowledge of both their own cultural frameworks and those of other peoples. Such trainings are important for members of an organization to undergo because it provides opportunities for: (i) productive engagements between individuals, (ii) protecting organizations against human rights violations, (iii) increasing social inclusion, (iv) diversifying organizational space, and (v) promoting teamwork.

By diversifying organizational spaces institutions benefit because they begin to actively address institutional barriers, encourage self reflection, and foster an environment that helps develop interpersonal skills, creativity and innovation. Moreover, as the population of the City of Peterborough becomes increasingly diverse it is imperative that public organizations increase their ability to professionally and ethically conduct themselves in ways that are culturally accessible and inclusive. Furthermore, with the rising importance of immigration at the federal, provincial and municipal levels, the need to promote cross-cultural awareness in order to foster a climate of inclusion, understanding and respect becomes essential. However, in order for cross cultural communication and diversity training to be effective, it must directly address and challenge racism and ethnocentrism, otherwise cross cultural communication and diversity training might run the risk of reinforcing cultural stereotypes.

Challenging racism is a difficult process. It means challenging all sorts of cultural ideas that exist not only within us as individuals, but that are entrenched in the ways that organizations and institutions function. In order to meaningfully engage in cross cultural communication and diversity training, it is important to challenge ourselves and to recognize personal biases and prejudices. Cross cultural communication and diversity training provides an important space where people can engage in self-reflection; a prerequisite for entering into meaningful dialogue across cultures.

Useful Definitions

This list includes many of the terms commonly used in anti-racism and equity discourse today. They are gleaned from a variety of sources, most of which are listed at the end. Many of the terms have been in the public domain so long that the source of the original definition is no longer known as they have come into common parlance. The terminology in this field is constantly evolving, so the list remains a work in progress. Should any discrepancies arise during a training session or discussion, it is best to take a moment to determine the current understanding and why people may be more comfortable adding further definitions to the list in the present context.

Ableism The cultural, institutional and individual set of practices and beliefs that assign different (lower) value to people who have developmental, emotional, physical, sensory or health-related disabilities, thereby resulting in differential treatment.

Aboriginal Peoples A legal term used by the Canadian state to refer to the descendants of the original inhabitants of North America. Term used to collectively describe three cultural groups of aboriginal people — “Inuit”, “Métis People” and “First Nations”. The term “Indigenous Peoples” is also used, most commonly in academia. The term “Native” or “Native Peoples” is also used. The most appropriate and respectful way to address Indigenous Peoples is by specific reference to their particular nation (e.g., Anishnabe (i.e. Ojibway), Nehiyaw (i.e. Cree) and Kanien’Kahake (i.e., Mohawk).

Ageism The normalization and privilege of people within the preferred age range in a society. This age range defines who is taken seriously, catered to by most goods and services, allowed to have an impact on decisions in society, and valued as a human being. Results in invisibility of, and discrimination and inaccessibility faced by, people outside that age range.

Anti-Oppression Strategies, theories and actions that challenge socially and historically built inequalities and injustices that are ingrained in our systems and institutions by policies and practices that allow certain groups to dominate over other groups

Anti-Racism An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.

Antisemitism Latent or overt hostility or hatred directed towards individual Jews or the Jewish people (not to all Semitic peoples), leading to social, economic, institutional, religious, cultural or political discrimination.

Barrier An overt or covert obstacle; used in employment equity to mean a systemic obstacle to equal employment opportunities or outcomes; an obstacle which must be overcome for equality to be possible.

Bias A subjective opinion, preference, prejudice or inclination, formed without reasonable justification, that influences an individual’s or group’s ability to evaluate a particular situ-

ation objectively or accurately; a preference for or against.

Classism The cultural, institutional and individual set of practices and beliefs that assign value to people according to their socioeconomic status, thereby resulting in differential treatment.

Colonialism Usually refers to the period of European colonization from Columbus (1492) onwards, in the Americas, Asia and Africa, and taking on different forms from settler colonies like Canada to non-settler colonies such as India during British rule.

Convention Refugees Men, women and children with good reason to fear persecution in their home country because of their race, religion, gender, nationality, political viewpoint, or membership in a particular social group.

Disability Inborn or assigned characteristics of an individual that may prevent full participation in educational, social, economic, political, religious, institutional or formal activities of a group, or that may require accommodation to enable full participation.

Discrimination The denial of equal treatment, civil liberties and opportunity to individuals or groups with respect to education, accommodation, health care, employment and access to services, goods and facilities. Behaviour that results from prejudiced attitudes by individuals or institutions, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of race, nationality, gender, age, religion, political or ethnic affiliation, sexual orientation, marital or family status, physical, developmental or mental disability. Includes the denial of cultural, economic, educational, political and/or social rights of members of non-dominant groups.

Diversity A term used to encompass all the various differences among people – including race, religion, gender, sexual orientation, disability, socio-economic status, etc. – and commonly used in the United States and increasingly in Canada to describe workplace programs aimed at reducing discrimination promoting equality of opportunity and outcome for all groups. Concern has been expressed by anti-racism and race relations practitioners that diversity programs may water down efforts to combat racism in all its forms.

Ethnicity The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. Ethnic diversity is the variation of such groups and the presence of a number of ethnic groups within one society or nation.

Ethnocentrism The tendency to view others using one's own group and customs as the standard for judgement, and the tendency to see one's group and customs as the best.

Harassment Persistent, on-going communication (in any form) of negative attitudes, beliefs or actions towards an individual or group, with the intention of placing that person(s) in a disparaging role. Harassment is manifested in name calling, jokes or slurs, graffiti, insults, threats, discourteous treatment, and written or physical abuse. Harassment may

be subtle or overt.

Heterosexism ‘The belief in the inherent superiority of heterosexuality and thereby its rights to dominance’ (Canadian Council for Refugees). Describes an ideological system and patterns of institutionalized oppression, which deny, denigrate, and stigmatize any non-heterosexual form of behavior, identity, relationship, or community.

Homophobia Disparaging or hostile attitude or negative bias towards gay, lesbian, bisexual or transgender person(s). The fear and persecution of queer people, rooted in a desire to maintain the heterosexual social order.

Human Rights Human rights affirm and protect the right of every individual to live and work without discrimination and harassment. Human Rights policies and legislation attempt to create a climate in which the dignity, worth and rights of all people are respected, regardless of age, ancestry, citizenship, colour, creed (faith), disability, ethnic origin, family status, gender, marital status, place of origin, race, sexual orientation or socio-economic status.

Individual Racism The prejudiced individual, direct, or one-to-one action(s) against other individuals because of their group membership and skin colour to deprive them of some right (employment, housing).

Institutional Racism see also Systemic Discrimination Institutions Fairly stable social arrangements through which collective actions are taken (e.g. government, business, unions, schools, churches, courts, police).

Integration The process of amalgamating diverse groups within a single context, usually applied to inter-racial interaction in housing, education, political and socio-economic spheres or activity, or the incorporation of children, defined as disabled, into neighborhood schools and classrooms.

Internalized Oppression Patterns of mistreatment of racialized groups and acceptance of the negative stereotypes created by the dominant group become established in their cultures and lock members of racialized groups into roles as victims of oppression.

Intersectionality The interconnected nature of all forms of oppression (cultural, institutional and social) against particular groups, and the way they are imbedded within existing systems such that they operate in insidious, covert and compounded ways (e.g. gender and colour; religion and race; sexual orientation and race)

Intolerance Bigotry or narrow mindedness which results in refusal to respect or acknowledge persons of different racial backgrounds.

Islamophobia A term recently coined to refer to expressions of negative stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general.

Marginalization With reference to race and culture, the experience of persons who do not speak the majority group's language, cannot find work or gain access to social services and therefore, cannot become full and equal participating members of society. Refers also to the process of being “left out” of or silenced in a social group.

Minority Group Refers to a group of people within a society that is either small in numbers or that has little or no access to social, economic, political or religious power. In Canada, refers to the diverse ethno-racial identities that are not of the dominant white group.

Multiculturalism Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988 which acknowledges the unequal access to resources and opportunities of Canadians who are not of the dominant white group, and urges the recognition of their contributions, the preservation of their cultural heritage and the equal treatment of all Canadians.

Oppression The unilateral subjugation of one individual or group by a more powerful individual or group, using physical, psychological, social or economic threats or force, and frequently using an explicit ideology to sanction the oppression.

People of Colour A term which applies to all people who are not seen as White by the dominant group, generally used by racialized groups as an alternative to the term visible minority. It emphasizes that skin colour is a key consideration in the “everyday” experiences of their lives.

Prejudice A state of mind; a set of attitudes held by one person or group about another, tending to cast the other in an inferior light, despite the absence of legitimate or sufficient evidence; means literally to “pre-judge”; considered irrational and very resistant to change, because concrete evidence that contradicts the prejudice is usually dismissed as exceptional.

Privilege The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages access and/or opportunities are denied to members of the minority or disadvantaged groups.

Race Refers to a group of people of common ancestry, distinguished from others by physical characteristics such as colour of skin, shape of eyes, hair texture or facial features. (This definition refers to the common usage of the term race when dealing with human rights matters. It does not reflect the current scientific debate about the validity of phenotypic descriptions of individuals and groups of individuals). The term is also used to designate social categories into which societies divide people according to such characteristics. Race is often confused with ethnicity. Various types of broad-based groups (e.g. racial, ethnic, religious and regional) are rarely mutually exclusive, and the degree of discrimination against any one or more varies from place to place, and over time.

Racial Minority A term which applies to all people who are not seen as White by the dominant group including Aboriginal, Black, Chinese, South Asian, South East Asian and other peoples. Sometimes used instead of Visible Minority.

Racial Discrimination According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

Racialization The process through which groups come to be designated as different, and on that basis subjected to differential and unequal treatment. In the present context, racialized groups include those who may experience differential treatment on the basis of race, ethnicity, language, economics, religion, culture, politics, etc. That is, treated outside the norm and receiving unequal treatment based upon phenotypical features.

Racial Profiling Any action undertaken for reasons of safety, security or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling.

Racism A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity.

Racist Refers to an individual, institution, or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations, and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups, thereby perpetuating racism.

Racist slurs Insulting or disparaging statements directed towards a particular racial or ethnic group. Racist incidents express racist assumptions and beliefs through banter, racist jokes, name calling, teasing, discourteous treatment, graffiti, stereotyping, threats, insults, physical violence or genocide.

Sexism Sexism stems from a set of implicit or explicit beliefs, erroneous assumptions and actions based upon an ideology of inherent superiority of one gender over another and may be evident within organizational or institutional structures or programs, as well as within individual thought or behaviour patterns.

Sexual Orientation is defined as feelings of attraction for the same sex, for the opposite sex or for both sexes, and does not require sexual activity or intimacy.

Stereotype A fixed mental picture or image of a group of people, ascribing the same characteristic(s) to all members of the group, regardless of their individual differences. An overgeneralization, in which the information or experience on which the image is based may be true for some of the individual group members, but not for all members.

Stereotyping may be based upon misconceptions, incomplete information and/or false generalizations about race, age, ethnic, linguistic, geographical or natural groups, religions, social, marital or family status, physical, developmental or mental attributes, gender or sexual orientation.

Systemic Discrimination The institutionalization of discrimination through policies and practices which may appear neutral on the surface but which have an exclusionary impact on particular groups, such that various minority groups are discriminated against, intentionally or unintentionally. This occurs in institutions and organizations where the policies, practices and procedures (e.g. employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. Systemic discrimination also is the result of some government laws and regulations.

Tokenism Is having a presence without meaningful participation. For example, a superficial invitation for participation without ongoing dialogue and support, handpicked representatives who are expected to speak for the whole (socially oppressed) group (e.g. ‘tell us how women experience this issue’). Tokenism is often used as a band-aid solution to help the group improve its image (e.g. ‘we’re not racist, look there’s a person of colour on the panel.’).

Transphobia The fear and persecution of transgender/ transsexual persons. Rooted in a desire to maintain the gender binary (i.e. the categories ‘male’ and ‘female’), which obscures the reality of the fluidity of gender and makes the experience of persons who do not identify with either category invisible.

Visible Minority Term used to describe non-dominant groups who are not White. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labeled by others to be ‘visible minorities’.

Xenophobia An unreasonable fear or hatred of foreigners or strangers, their cultures and their customs.

Glossary Adapted From the Following Sources:

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For more information, please visit: https://www.notohate.ca/index.php?option=com_content&view=article&id=1&Itemid=8

2. EXPLORING CONTENT

2.1

Laying the foundation: Understanding the social context of racism and diversity in Canada

It is important to identify the social context in which we find ourselves at the outset of any cross cultural communication and diversity training session. This approach helps to ground people in a practical knowledge of the realities and challenges that we face as a community, and provides a foundation for understanding why we need to effectively and equitably communicate across cultures and embrace diversity. Therefore, it is necessary to begin trainings with a discussion around the reality of institutional, cultural and individual racism in Canada.

2.2

Overview of Racism in Canada

The following is a brief outline of the history of racism in Canada. The consequences and affects are ongoing, as racism in Canada continues to exist at individual, institutional and cultural levels.

From “A History Lesson in Racism” by Anne Curry-Stevens (2003)

The formation of Canada was based in racist laws and practices.

- 1947 & on - Europeans land in North America and begin theft of First Nations land.
- 1600's - Native and Africa people enslaved for 200 years.
- 1797 - Slavery legally abolished in Canada, but is continued until outlawed across the British Empire in 1832.
- 1857 - Gradual Civilization Act provides land and money to aboriginal men who give up their heritage; nothing provided to other Aboriginal peoples. In 1933, federal government gains rights to force this assimilation without aboriginal consent.
- 1867 - Canada is born. Government gives 10 acres of land to whites and 1 to black citizens.
- 1876 - Indian Act introduced: all aspects of Natives' life under control of Canadian government. Aboriginal spirituality and ceremonies outlawed.
- 1876 to 1985 - An aboriginal woman and her children lose status when she marries a non-aboriginal man.
- 1867 to 1948 - People of colour denied access to immigrate to Canada, unless Canada needs their labour.
- 1879 to 1996 - Over 100 years of residential school system. Native children seized and forced to assimilate. Abuse rampant. Names changed. Language denied. Aboriginal children have needles struck in their tongues if they speak their native language.
- 1885 - Chinese labourers brought in to build the railroad. Paid ¼ the wages of white workers.
- 1902 - Royal commission describes all Asians as unfit for full citizenship, “obnoxious to free community and dangerous to the state.”

- 1908 - Immigration status denied to people considered to be of “any race deemed unsuitable to the requirements of Canada.”
- 1939 - Racism finally deemed illegal by Canada’s highest court, overturning prior judgments.
- 1941 - Japanese Canadians imprisoned in concentration camps during World War 2. Property seized. No compensation provided.
- 1948 - Asian Canadians gain the right to vote.
- 1951 - Canadian government re-allows aboriginal religious practices.
- 1960 - Native people gain the right to vote.
- 1964 - Ontario schools finally prohibit segregation of black students in public schools.
- 1965 - Last racially segregated school in Ontario is closed.
- 1967 - Race is formally withdrawn as criteria used for choosing immigrants seeking admission into Canada.
- 1990 - First black cabinet minister appointment in Ontario.
- 1996 - Last residential school for aboriginal children and youth in Canada is closed.

Compiled from “What does 21st century racism look like?” - Canadian Labour Congress (2003), Anne Curry-Stevens (2003), and Grace-Edward Galabuzi (2001).

- 23% of those living in Canada incorrectly believe that some races are genetically smarter than others.
- People of colour earn 28% less than whites.
- Child poverty for children of colour is 45% while the rate for all children is 26%.
- Those experiencing racism are 100% (twice as frequently) more likely to experience serious mental health problems than the general public.
- Aboriginal youth suicide rates are about 6 times higher than the general population.
- You probably don’t often think about being white. How many blacks think about their race at least once a day? 50%
- In Toronto, whites get three job offers for every one offered to a black (when resumes and backgrounds are similar).
- People of colour are less likely to have high paid, high status and unionized jobs. They are more likely to work in cleaning, food service and harvesting. Given their numbers, they should hold 11% of the jobs in law, education, police, fire fighting, airline pilots and controllers, carpentry and electrical trades, but in fact they hold 5% (or less) of these jobs.
- Despite employment equity in the federal public service, people of colour occupy only 4% of the jobs at the management level in the public service.

2.3

Diversity in Peterborough: An overview

Peterborough sits on the traditional territory of the Anishnaabe and is originally named and known as Nogojiwanong - place at the end of rapids. For thousands of years this region was known as a gathering spot where different tribes, families and leaders would converge to exchange ideas and knowledge (O’Kaađenigan Wiingashk, 2007). Sites such as The Petroglyphs, Serpent Mounds Park and Aboriginal oral traditions confirm this regional history. The First Peoples who live in this region include the Haudenosaunee, with Huron members of the confederacy living in the area, and the Anishnaabe – particularly the Mississaugas of the New Credit First Nation. Peterborough continues to exist on Indigenous lands and the area is still home to several First Nations communities, including Curve Lake First Nation, Hiawatha First Nation and Alderville First Nation. Furthermore, a portion of the population of Peterborough is made up of Indigenous peoples who live, work, study and celebrate their traditional cultural practices in the city every day.

Peterborough and the surrounding area also holds a vibrant history of immigration beginning in 1818 when approximately 120 settlers came to Chemong Lake (Bow, 2001). Among them was Adam Scott who settled by the Otonabee River and built a sawmill and gristmill. In 1825, Irish immigrants arrived from the city of Cork, led by Peter Robinson (Bow, 2001). These first immigrants cleared the swampy land to build their houses. Thousands of their descendants remain in the Peterborough area today.

In 1850, Peterborough was incorporated as a town with a population of 2,191. Although life was difficult, those first immigrants helped to build a prosperous community (Bow, 2001). New Canadians from around the world continue this tradition today.

LOCAL DEMOGRAPHICS

	TORONTO	PETERBOROUGH
Population	2,481,964	71,446
Land Area (sq km)	630.18	58.61
Mother tongue (neither English nor French (%))	48.97	6.42
Knowledge (neither English nor French, %)	5.26	.002
Immigrants (%)	49.98	9.94
Average Earnings (part – and full – time, \$)	37,833	28,57

Source: Statistics Canada, 2006 Community Profiles

LOCAL DEMOGRAPHICS

	TOTAL	% OF TOTAL	MALE	FEMALE
Total Population	131, 520	100	63, 430	68, 095
Total Visible Minority Population	3, 210	2.4	1, 630	1,580
Chinese	725	0.5	330	395
Chinese	680	0.5	335	345
Black	625	0.5	395	230
Filipino	115	0.1	25	90
Latin American	265	0.2	140	130
Southeast Asian	180	0.1	80	95
Arab	85	0.1	60	20
West Asian	105	0.1	40	65
Korean	265	0.2	50	115
Japanese	70	0.1	25	40
Visible Minority not included elsewhere	40	0.03	10	25
Multiple Visible Minority	55	0.04	35	25
Not a Visible Minority	128, 310	97.6	61, 800	65, 510

Source: Statistics Canada, 2006 Community Profiles

*Note: This table does not include First Nations, Metis and Inuit peoples living in Peterborough County.

FIRST NATIONS RESERVES IN SURROUNDING AREAS

FIRST NATION	POPULATION (2001)	POPULATION (2006)	% OF CHANGE
Curve Lake First Nations	945	1, 060	+12.2
Hiawatha First Nations	297	483	+62.6
Alderville First Nations	358	unknown*	unknown

Source: Statistics Canada, 2006 Community Profiles

*Note: According to the Alderville First Nations website (<http://www.aldervillefirstnation.ca/>), there are approximately 300 members who live in Alderville and 650+ members who live outside of Alderville.

2.5

Why Diversity Matters

According to a study recently released by Statistics Canada entitled “Projections of the Diversity of the Canadian Population” the diversity of the population in Canada will continue to grow for at least the next two decades (Malenfant, Éric Caron; Lebel, André and Laurent Martel, 2010). Accordingly, the visible minority population will increase rapidly among Canadian-born, many of whom are the children and grandchildren of racialized immigrants. Furthermore, estimates suggest that by 2031 the foreign-born population of Canada could increase four times faster than the rest of the population (Malenfant, Éric Caron; Lebel, André and Laurent Martel, 2010).

The following are some additional figures provided by the New Canadians Centre of Peterborough that point to the importance of understanding and accommodating diversity:

- Immigration is increasing Canada’s population 5 times faster than birth rate
 - By 2011 immigration will account for 100% of labour force growth
 - By 2030 immigration will account for 100% of population growth

- Canada sees on average 250,000 new immigrants a year
 - 50% live in Ontario

2.6

A Day in the Life of a Newcomer: Scenarios on Facing Barriers

1. Cultural Barriers

“When I came, I had scarf, because I am Muslim. I didn’t want to take it off but i felt uncomfortable. People in Peterborough are not used to [be] beside people like me. Some of them they are not happy, so i take off my scarf. That is really hard.”

-
- Difficulty adjusting to social norms
 - Lack of proficiency in English
 - Weather
 - Overwhelming “white” majority
-

2. Individual Barriers

“I can’t wait to start working and then tell the government to stop giving me money! That money can go to other people who need it more or who like to live off the state.”

-
- Stress over residency status
 - Inability to vent frustrations (“just wait”)
 - Shame at reliance on social assistance
 - Dismay over lack of productivity
-

3. Structural Barriers

“In Canada, they have to explain everything to me as if I were a 5 year old. I was born to Canada on January 18, 2007.”

-
- Lack of knowledge about the system
 - Shortage of jobs
 - Cost of accreditation/re-education/re-training
-

3. COMMUNICATING ACROSS CULTURES

3.1

Introduction

Only after gaining a concrete understanding of racism in Canada and the local context of diversity, can one move forward to reach a better understanding of one's own cultural practices and frameworks. It is essential that cross cultural communication and diversity training build up a participants' ability to engage in self-reflection and self-awareness so that the cultural practices that are oftentimes taken for granted are made visible. Without self-awareness those seemingly normal approaches to communication will never be recognized as a set of lenses that shape what we hear, say, see, understand, and interpret. From the starting point of a sharpened self-awareness, participants will be in a better position to begin to learn about cultural competency, cross cultural communication and providing services to diverse clients. The following section will provide an overview of some of the basic principles and best practices to follow when building up self-knowledge and engaging with diverse populations.

3.2

Understanding Culture

Culture is often associated with race and ethnicity. However, culture is a framework of values, attitudes, traditions, beliefs and standards of behaviour that regulate social groups in terms of individual and group behaviour. For every aspect of our identity (region and city we live in, religion, sexual orientation, age group) there are a set of standards, beliefs and values that we follow, i.e. a culture. Therefore, individuals and families are members of multiple cultures at any given time.

Culture is often used to explain differences between people because of the distinct ways in which the world is perceived and acted upon. Therefore, it is not race or ethnicity that makes people different from one another. Rather, it is our cultural lenses that vary. However, having said that, it is important to note that in our society social constructs do have meaning in the sense that people are treated differently because of race and ethnicity since such visual markers have translated into differential treatment by dominant institutions and individuals. It is very dangerous to just utilize visual markers (e.g. race and gender) when attempting to understand someone's cultural background.

Culture is not fixed, as in it is not static or unchanging. Rather, culture is constantly evolving and shifting because it is dynamic and fluid in nature. Culture encompasses a shared experience that develops with a changing social, political and economic landscape. Moreover, culture intersects in complex ways with other dimensions including class, race, ethnicity, gender, immigration status, ability, and sexual orientation

3.3

Understanding Culture

Diversity is a term used to encompass all the various differences among people including race, religion, gender, sexual orientation, disability, socio-economic status, etc. Diversity points to the ways in which we differ from, and are similar to one another along the dimensions of identity or how we are perceived.

Cultural competence is an active process through which individuals learn how to effectively and respectfully engage with a culture that is different from their own. Cultural competence also refers to the ways that organizational cultures can change to become more inclusive and accommodating to a more diverse set of social groups.

There is a distinction between diversity and cultural competence. Simply having diversity in the agency or organization does not mean that the institution is culturally competent. However, diversity provides a useful starting point for cultural competence because people with different social locations bring a wide variety of knowledge of different cultures to the institutional environment. Cultural competence means being able to leverage that knowledge in order to support everyone in becoming competent in the institutional environment. Cultural competence is also an organizational process of continuously making changes in the institutional culture so that an enriched organizational experience is provided for everyone.

3.4

Learning Cultural Competency

Cultural competency can be learned. It requires the development of particular skills and knowledges that help us to interact with those who appear to be, and may be different from us. Becoming culturally competent requires us to understand and challenge our own personal biases, alongside a willingness to adapt. Furthermore, to be effectively culturally competent, one must become aware of their power and privilege, and how this level of power and privilege can play out in cross cultural engagements. Basically, cultural competence involves taking the time to gain knowledge of the norms of different cultures. It requires listening and recognizing the strengths of those who are viewed as different. Finally, it necessitates reaching out to diverse communities both individually and professionally.

Developing cultural competence leads to an ability to comprehend and effectively interact with people from different cultures. However, it is important to keep in mind that people are products of society and socialization. Society creates cultures (e.g. music, literature,

movies), and cultural practices are part of social formation. However, people are socialized differently because they come from different societies (e.g. France or India) and not because they practice certain kinds of culture. Besides culture, we also have things like government, religion, and national history that forms an individual. In this sense, it is important to develop a level of social competency. Once one has developed a specialized knowledge and understanding of the history, values, traditions, communication approaches, family systems and artistic expressions of a different group, then they possess a degree of cross cultural knowledge and/or social competency.

Individual cultural competency typically involves the following four dimensions:

- (1) Awareness of one's own cultural worldview;
- (2) Knowledge of different cultural practices and worldviews;
- (3) Cross-cultural skills and
- (4) Positive attitude towards cultural differences.

Firstly, to become culturally competent as an individual, one must be aware of their own cultural worldview. This is an ongoing process. Self awareness involves understanding one's personal and cultural values, social location, beliefs and power as a first step in appreciating the importance of multicultural identities in the lives of people. Oftentimes, cultural worldviews are categorized along the following four dimensions:

(1) Individualism/Collectivism

Individualism is when the onus is on personal gains whereas the focus of collectivism is on working together, helping people, and making personal sacrifices for the greater good of the community.

(2) Egalitarianism/Power-distance

Egalitarianism refers to equality of treatment for all members of the group whereas power-distance involves constructing a hierarchy of status that dictates differential and unequal roles and responsibilities.

(3) Tolerance/Avoidance of Uncertainty

Tolerance for uncertainty means being comfortable in unstructured situations are allowing for differences and dissent whereas uncertainty avoidance involves being uncomfortable in unstructured situations and desiring formal rules.

(4) Competitiveness/Harmony

Competitiveness involves being assertive, self-centered and focusing on individual power and success whereas harmony focuses on caring and modesty.

It is useful to locate one's own cultural framework along these lines to begin thinking through epistemological differences between cultures. Once a cultural framework has been located in these fields, one can begin to think through the ways in which some cultures are constructed as more dominant or subordinate than others in our society. This will help people to develop not only an awareness of their own cultural worldview, but also an understanding of how cultures become hierarchically ranked in Canadian society.

Secondly, one must develop knowledge of different cultural practices and worldviews. This begins by understanding what culture means (section 5.2), how cultures differ (above),

and the differences between stereotyping and respecting cultural differences. This also involves building relationships and reaching out to diverse communities both individually and professionally.

The next component is building cross-cultural skills. This includes developing the capacity to make people from different cultures feel welcome, willingness to try new ideas, ability to provide feedback across cultures in a way that builds relationships and improves performance, and ability to deal with conflicts between people from different cultures. One skill is to use inclusive and appropriate language when communicating and when identifying someone. An inclusive language fact sheet is included at the end of this chapter.

Finally, it is essential to have a positive attitude towards cultural differences. This includes having a positive attitude towards people with an accent, people who speak another language, people who have a different personal presentation than your own, interpersonal styles and communication differences (personal space, touching, loudness/softness, directness/indirectness, silence, pace and gestures).

One who is becoming cross culturally competent is: self-aware, comfortable with cross-cultural interaction, seeking out opportunities to interact with new cultures, interested in learning more about multiple cultures, mindful of how their actions affect others, asking questions, able to adjust quickly, and actively-educated on appropriate cross-cultural etiquette and attempts to apply it.

3.5

The Continuum of Cultural Competency

There are six points along the cultural proficiency continuum that indicate unique ways of perceiving and responding to difference.

Cultural Destructiveness: When a culture is deemed so unacceptable by others that it is destroyed. Examples: holocaust, genocide, and hate crimes.

Cultural Incapacity: When a culture is deemed to be wrong or less than the dominant culture. Example: “Those people live in Canada now.”

Cultural Blindness: When a culture is invisible to the dominant culture or people of the dominant culture are blind to it. Examples: Absence of a group’s voice in text books (history) and “I don’t see colour.”

Cultural Pre-competence: The dominant culture recognizes differences as valid and begins to include them, but sometimes in token ways. Tokenistic inclusion can reproduce stereotypes. Example: Multicultural night – samosas and saris

Cultural Competence: Differences are valued and integrated. People are consulted about how they want to be included. Examples: Consulting groups that are traditionally not consulted with on policy, operating procedures etc; faith and cultural accommodations.

Cultural Proficiency: An ideal state where the dominant culture and all cultural groups are working together in a power sharing dynamic to meet the needs of all people, and where people feel they can safely express their cultural differences and be valued for it. Example: Newcomers being integrated into all decision making processes in the agency or workplace.

3.6

Cross cultural communication

Communication varies tremendously across cultures. Some of the variables are listed below:

Eye contact – varies according to the gender, status, age across cultures (lack of eye contact can be a sign of disrespect, inattention, demureness, or respect)

Physical space between people – varies by cultures and genders (disinterest or aggression)

Touch – all cultures have a “private” area but this will vary according to relations, e.g. not touching the head of an East Asian child unless you are related. Some cultures use touch almost constantly to greet, comfort and while speaking. In other cultures, touch is less significant and verbal communication is more highly used. Still in others, gestures and animation may accompany touch and or words.

Animation – while gesture may be common to some, over expressiveness may be disdain by others. Social class, gender, and status are variables for expectations around animation. Some cultures believe that the outward expression of inner feelings is inappropriate. In these cases, outward expression may easily be misinterpreted, e.g. “The parent didn’t seem angry.”

Voice tone, volume, pitch, intonation, pause length all vary across cultures and have different meanings

3.7

Barriers to Communication

The educator or service provider may have barriers to building a trusting relationship and positively communicating:

- Preconceived ideas, bias, racism, stereotypes
- Feelings of superiority or power, lack of respect, lack of interest
- Misinterpretation of a gesture, action or words
- Stressed with own worries
- Lack of empathy or understanding of immigrant situations – resentment
- Belief that all immigrants should be grateful, “know their place”
- Difficulty reading facial expressions, understanding accents and interpreting meaning
- Judgements of newcomers – rigid beliefs in one “right” way of doing things – not open
- Telling newcomers what to do
- Weak listening skills

Newcomers may have barriers to:

- Stage of culture shock and/or trauma disorders
- Stage of ESL (if there is little accent – we may assume more comprehension)
- Preconceived ideas, bias, stereotypes
- Negativity (stage of culture shock, depression, anger)
- Different perceptions of what is private
- Different values, methods and beliefs
- Asking for help might be a sign of weakness
- Different roles in the family and family dynamics
- Telling educators of service providers what to do
- Weak listening skills
- Feelings of being judged

3.8

Removing Barriers by Changing your Communication

- Reflect on which newcomer clients you feel are most and least comfortable with (is there a pattern?)
- Learn more about cultures you feel less comfortable with – detach past impressions
- Get to know more about clients – their former occupations, their interests and talents
- Observe clients' communicating and see what you can learn about different meanings
- Think of what the newcomer might be experiencing before you communicate
- Develop specific practices to detach your home life when you come to work
- Watch films, read books and talk with others about their experiences coming to Canada
- Try the judgement exercise below
- Echo back what you heard a newcomer say to make sure you got it right
- Handle at least two positives for any one negative issues – make it a discussion
- Handle one pressing issue at a time – look for different perceptions, solutions
- Be a chameleon when you speak, e.g. adapt your pitch, tone and volume to the speaker
- Simplifying your speech and use the same word to express the same thing – no jargon
- Keep each communication short
- Be positive to newcomers about their strengths – describe newcomers positively to yourself

3.9

Handling Sensitive Issues

There are many reasons for issues to come up, e.g. different perceptions, different practices, depression or culture shock, lack of understanding. Here are some tips:

- Get information ahead of time so you are sure it is accurate and complete
- Listen first and then talk
- Be less agenda driven/less task oriented – ask open-ended questions
- Ask families how they see the issue
- Encourage families to find their solutions and offer support of their decision-making
- When appropriate, offer a few options and don't expect conformity
- Don't expect another person to see it as you do
- Don't expect it all to happen right away

3.10

Additional Tips on Cross Cultural Communication

1. Speak slowly, clearly and make sure that pronunciation is intelligible. Avoid speaking in a manner that is condescending, patronizing and/or infantilizing.
2. Take turns communicating. Make a point or ask a question, wait for a response and listen. Do not talk at people or set up a one-sided conversation.
3. Be supportive and respectful. Communication should also be an exercise in building trust.
4. Be an active listener. Use body language and verbal cues to demonstrate that you are engaged and to acknowledge that you are listening. Summarize what has been said in order to verify it. Make sure that you are giving your undivided attention to the speaker.
5. Avoid slang and sarcasm.
6. Respect personal space.
7. Defer judgment and do not interrupt.
8. Avoid asking double questions such as “Do you want to me to help you with filling out your application or do you want to take it home?” Only ask one question at a time.
9. Avoid asking negative questions. In English we answer ‘yes’ if the answer is affirmative and ‘no’ if it is negative. In other cultures a ‘yes’ or ‘no’ may only be indicating whether the questioner is right or wrong. For example, the response to “Are you not coming?” may be ‘yes’, meaning ‘Yes, I am not coming.’
10. Be aware of body language, gestures and non-verbal cues.
11. Most importantly, learn how to recognize your own behavioral and communication styles and be willing to adjust for better communication with all clients and co-workers. Be mindful of how gender, cultural and other differences influence the interpretation of non-verbal communication.
12. Be aware of different communication styles, including your own, and constantly educate yourself regarding appropriate cross-cultural etiquette.

3.11

Building Trusting Relationships with Newcomer Families

Welcoming Families

When families begin a new program, specific efforts can be made to welcome them into the program. Some ways include:

- When there is coffee and other refreshments and when the space is especially adapted to be more welcoming, families feel valued and worthy
- Making sure that the family and child are not crowded or overwhelmed, e.g. giving them time to work their way into the program
- Having something visual to focus on helps people to relax
- Initiating conversation
- Sharing a bit about yourself helps them to relate to you

Getting to know Families Slowly

Strong relationships do not happen overnight. Some families will readily seek you out and others may not. It is important never to hint in any way that a parent/caregiver is not com-

petent. It is important to look for the strengths in families and to build on these strengths by showing that you value the,. Start with yourself:

- Are you readily available?
- Does your manner invite conversations (you show interest, smiling, openness?)
- Do you show an appreciation for their practices (not disapproval)?
- Are you aware of any bias you may have and you are trying to overcome it?
- Do you listen to families and come up with ideas together or are you too directing?
- Do you show interest and respect for families (value their ideas, learn from them)?
- Do you model communication that is varied, appropriate and positive?
- Do you handle issues carefully after considering what stresses the family may be facing?

Think what families might be experiencing:

- Culture shock – mourning losses of family, isolation, disorientation, depression
- Loss of status – lack of feeling valued by others (employment, racism, English)
- Loss of culture – unfamiliarity, loss of foods, music, traditions, expectations
- Lack of sleep or inability to eat well – easily sick, unfocused, irritable, weak listening
- Reactions to weather – depression, loss of light, extreme cold, transportation difficulties

Family Information

Educators and service providers can create a form and fill it in over time. This might include information on routines and independence, food or health restrictions, family members and their roles, any changes to the family structure, any traumas, the child's favourite activities, how the child likes to be comforted...This can provide a reason to get to know each other and lets the family know how important they are in the process.

3.12

Effective Communication with Families

Service Providers and Educators as Learners

The family has important information and skills to teach us which will help us as we build relationships with the child. When an educator or service provider shows openness to learning from the parents and the family, the trust begins. When a family member feels valued, they are eager to share their knowledge. When the child sees the parent trusts the educator or service provider, they begin to feel more at ease.

Ways to show an openness and willingness to learn from parents might include:

- Respect the many different methods of child rearing, their goals and knowledge.
- Relationships are important to develop and take time. Hold back before offering advice.
- Flexible approaches leave educators and service providers more open to learning and benefiting from families.
- Listen to families. Have one staff person (e.g. childminder) available to interact only with families at the start and end of the program. This will be safer and make you more accessible.
- Spend time getting to know families in social ways to prevent language overload.

- Let parents avoid conversation. Talking in a foreign language can sometimes be tiring.
- Speak with every parent. Some parents take time to have confidence and warm up to you.
- Match your language to that of the family. Speak a bit slower (but not louder) for parents with less English. Enunciate for clearer understanding. Check for comprehension.
- Caution is needed when handling any issue. Newcomer families have a lot of stress and may be more vulnerable and emotional. Notions of what is private vary greatly. Seek out private space to ensure confidentiality.

3.13

Avoiding Cultural Stereotypes

Be mindful of cultural differences, but do not look for general rules on cultural differences. Instead of making assumptions around cultural differences, ask simple questions such as “how would you prefer that I communicate with you?”

Do not make assumptions around the following:

- handshaking, hugging or touching
- making eye contact
- family structure
- dietary needs

3.14

Providing Services to Diverse Clients

1. Listen and empathize
2. Make it clear who you are and what you are doing
3. Build trust with the individual/community
4. Simple, non-discriminatory language must be used
5. Speak clearly. Repeat yourself using simple/different words.
6. Be aware of your nonverbal language (i.e., gestures, body language) and that of your clients’.
7. Avoid using negatives (Example: “He has been stalking you, hasn’t he?” Replace with “Has John been stalking you?”)
8. Avoid asking leading questions; ask them to use their own words.
9. Learn about cultural differences and norms
10. Respect the unique, culturally defined needs of clients
11. Maintain self-care and boundaries
12. Find out if there is an interpretation budget. If not, advocate for your organization to find the funds to develop one or seek out organizations which can provide such services.

3.15

Judgment Exercise

This exercise is meant to gather your first reactions, not what you think is the right answer. What values do you attribute from a client who:

Is usually 15-20 minutes late for appointments

Does not answer your questions directly

Does not do the tasks that you suggest

Talks when you are talking

Asks you to do extra things to help them

Talks quite loudly

Has strong opinions and wants to debate with you

Is very quiet and humble

Is very negative about Canada

Takes a lot of time during appointments

Now, for each question, think of what else it could be

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

3.16

Communicating with people who have a limited understanding of English Exercise

Instructions: Ask participants to write out the following paragraph as it is being read aloud. You cannot use shorthand:

Two individuals proceeded towards the apex of a natural geologic protuberance, the purpose of their expedition being the procurement of a sample of fluid hydride of oxygen in a large vessel, the exact size of which was unspecified.

One member of the team precipitously descended, sustaining severe damage to the upper cranial portion of his anatomical structure; subsequently, the second member of the team performed self-rotational translation, orientated in the same direction taken by the first team member

from <http://www.citehr.com/58593-complicated-english.html#ixzz0oIQRwycp>

Discussion

Was this exercise hard or easy? Did you feel like you were always one step behind? Do you think a non-Native English speaker might feel like this?

What would have made the exercise easier?

- Facing listener and not turning away while speaking
- Using simpler words (SWISS – Short Words in Short Sentences)
- Allowing time for listener to process the words
- Pausing after phrases or short sentences.
- Repeating yourself, using synonyms if required
- Checking listener comprehension by paraphrasing (not asking “Do you understand?”)
- Writing down important information

Conclusion

Remember this experience when you are trying to communicate to someone with limited English, and be patient!

4. DELIVERY AND IMPLEMENTATION

4.1

Role of the facilitator

Facilitation is the process of encouraging groups to learn by hosting a discussion and providing clarification. Facilitation is based on the adult education model of tapping into the resources of a group and enabling group participation. It is distinct from leading and teaching, largely because the facilitator can learn as much through the discussion as the group does. Historically, cross cultural communication and diversity training has been formatted more along the lines of having someone teach the group; however, this approach has been found to have many limitations which are overcome by the facilitation model. Importantly, facilitation works to empower individuals or groups to learn for themselves.

4.2

Facilitation Tips

- The facilitator has the role of ensuring that the space is safe and welcoming for everyone, although it is the responsibility of all participants to contribute to this. Make sure that everyone is relaxed and comfortable. Be sure to be mindful and to attend to the mood of the group.
- Ideally, facilitation is conducted in pairs since this provides a stronger and more diversified skill set to the group. Having more than one facilitator can also make the workshop or training session feel less like traditional teaching by opening up more space for dialogue.
- It is important to stay focused and to follow the general structure of the training session. If participants mix up the stages then they could become confused and bogged down. The idea is to lay a foundation and then to build knowledge, skills and tools. However, it is also necessary to be prepared for some level of flexibility.
- Attempt to make statements that clarify what has been discussed. Ask the group for feedback and check in to make sure that everyone is clear and focused.
- Stay calm and composed. Some participants will make oppressive comments. Encourage other participants to challenge such statements but intervene if someone's comments are intimidating or silencing others.
- Be aware of your tone and do not put people down. Criticize or challenge statements, rather than those who are speaking.
- Use a variety of approaches to direct and share information since people learn in different ways.

4.3

Planning a Training Session

- Make sure that you do not plan too much for one day. If you keep it reasonably short, then people will be in a better position to stay focused.
- Take the group, their needs and their goals into account. Also keep in mind that participants differ a lot in terms of their level of confidence, experience, social locations, literacy levels, language, amount of encouragement needed to participate, and in the ways in which they learn.
- Create a workshop outline to make sure that all of the content you want to cover is included. It also helps to ensure that you keep the group discussion focused and on track. It is useful to create an overview to remind yourself where you are headed and how much time needs to be allotted to each task or discussion point.

However, avoid constructing a rigid series of steps since there needs to be room for flexibility and one must account for differences in terms of number of participants and levels of engagement with the materials.

- Be prepared to outline some general ground rules at the beginning of the session.
- Prepare a brief agenda for the session.
- Organize the resources and materials that you will need to facilitate the training.
- Make sure that you have an effective feedback system in place so that you can review your own content and style. Typically, handing out an anonymous evaluation or feedback sheet is useful.

4.4

Planning a Training Session

Introduction – 5 minutes

Introductions around the table, check-in, warm-up – 5 minutes

Agenda or Outline of Objectives – 5 minutes

Ground Rules – 5 minutes

Opening Exercise/ Icebreaker: Images of Power – 10 minutes

OR *Opening Exercise/Icebreaker: Communication through Movement – 10 minutes*
Understanding Systemic Barriers to Communication – The Social context of Race and Racism in Canada- 10 minutes

- Provide useful definitions, context, and a brief history of race/racism in Canada and what racism looks like today

Diversity in Peterborough – 3 minutes
Local demographics – 3 minutes
Why diversity matters – 3 minutes
Exercise: Recognizing Cultural Diversity – 10 minutes

Ask participants to get up and to stand in different areas of the room in groups according to where they grew up: City, suburban or rural. Ask participants to share observations and thoughts about the cultures associated with the different communities where they were raised. Group discussion (encouraging people to recognize that there are many different cultures, including communities and the differences between city, suburban and rural living!

Judgment Exercise - 10 minutes

Distribute judgment exercise handouts, and ask participants to complete individually, followed by group discussion.

The Continuum of Cultural Competency- 15 minutes
Communication Exercise – 8 minutes

Ask participants to write out the following paragraph as it is being read aloud. You cannot use shorthand:

Two individuals proceeded towards the apex of a natural geologic protuberance, the purpose of their expedition being the procurement of a sample of fluid hydride of oxygen in a large vessel, the exact size of which was unspecified.

One member of the team precipitously descended, sustaining severe damage to the upper cranial portion of his anatomical structure; subsequently, the second member of the team performed self-rotational translation, orientated in the same direction taken by the first team member

from <http://www.citehr.com/58593-complicated-english.html#ixzz0oIQRwycp>

Group discussion on what was difficult, and what would make the activity easier.

Variables in Cross Cultural Communication – 5 minutes
Barriers to Communication – Service Providers – 10 minutes
Barriers to Communication – Newcomers – 10 minutes
Removing Barriers by Changing your Communication – 10 minutes
Additional tips on cross cultural communication – 10 minutes
Providing Services to diverse clients - 10 minutes
Handling Sensitive Issues – 10 minutes
Check out, closing comments, handouts – 10 minutes

Make sure that there is nothing urgent that needs to be dealt with before you end the session. This is also an opportunity for feedback. It is useful to go around the group and to make sure that everyone has a chance to make any final comments, suggestions etc., so

that no one walks away feeling silenced. Handouts and packages of materials should be delivered at this time.

Feedback – 10 minutes

Make sure you have some sort of feedback process as it is helpful in terms of planning future workshops and for gauging participant satisfaction.

Note: Refer to the resources at the end of this manual for more information on workshop facilitation, content, activities, format and style. The outline provided above is a basic guideline.

4.5

Implementing Cross Cultural Communication and Diversity Training

Cross cultural communication and diversity training helps organizations to achieve their mission or fulfill their mandate while building respectful, inclusive and accessible relationships between management, staff and clients. The following steps are guidelines on how to implement diversity training in organizations.

Firstly, it is useful to gain the support of leadership from the organization or agency (i.e., board members, executives, senior level management, etc.) since staff members are more likely to take cross cultural communication and diversity training seriously if they believe that those in leadership positions value diversity in the organization. Furthermore, it is much more difficult for staff-driven initiatives to succeed since staff members oftentimes do not have the authority to allocate the resources required to implement cross cultural communication and diversity training.

Next, goals and learning objectives that relate to the mission and needs of the organization must be established. Bring together all members including the board, staff, volunteers, grantees, and community members to determine where the organization is currently in comparison to its stated goals and mission. This stage might also involve conducting a needs assessment with local organizations such as the New Canadians Centre and the Community and Race Relations Committee of Peterborough. After identifying needs in organizational and/or individual performance, identify the goals for training. Finally, develop a customized and comprehensive training program with an outside facilitator. These resources can then be used to update your training materials.

Schedule cross cultural communication and diversity training in advance to allow enough time for scheduling presenters, informing participants and developing customized workshops if desired. Once the training date has been determined, keep members of the organization well informed of the upcoming training. The organization or agency in question must also determine whether participation in the training is voluntary or mandatory for staff and/or management. Either way, agencies and organizations should provide advance information to those who will be undergoing training in terms of workshop content, attendance policy, instructional methods and

any potential alternative opportunities. It might also be worthwhile to have a policy in place that addresses requests to be excused from training.

Once the logistics have been determined, it is time to participate in the training session. After the session, make sure that a method for evaluating the effectiveness of the training program is in place. For example, participants can fill out a feedback form, or participants can complete a written test following the training session.

Once training and evaluation is completed, schedule annual updates for staff cross cultural communication and diversity training. It is also useful to require cross cultural communication and diversity training for all new employees. Therefore, cross cultural communication and diversity training should be fully incorporated into the trainings that staff and management receives.

5. PUTTING IT ALL TOGETHER: CROSS CULTURAL COMMUNICATION AND DIVERSITY TRAINING

5.1

Core Components

Set up:

Training is best suited to groups of 10-30. An experienced facilitator can work with larger groups. This training session will take approximately four hours to complete. Ideally, the participants will be arranged in a circular format since this positioning goes a long way to equalize power dynamics by physically arranging people in a non-hierarchical space.

- You will need the following materials:
- A laptop with PowerPoint and DVD capability
- A projector for the laptop and a screen for projection
- A flip chart, chalk board or white board
- Markers, dry erase markers or chalk
- Pens and paper
- Post-it notes to 'park' ideas or items for discussion that might come up
- Handouts
- Evaluation forms
- Registration list (if needed)
- Ideally, beverages and snacks should be provided

Facilitation tips:

- Make efforts to provide a space that is safe and welcoming for everyone. Make sure that everyone is relaxed and comfortable. Be mindful and to attend to the mood of the group.
- Do not rush the discussion or overload participants with information. Attempt to make statements that clarify what has been discussed. Ask the group for feedback and check in to make sure that everyone is clear and focused.
- Remember to take a break!

- Use a variety of approaches to direct and share information since people learn in different ways.
- At the end of the session, the flip chart and other materials that information has been recorded on throughout the duration of the session can be very useful to the participants and the organization in question. It is a good idea to take it upon yourself to collect the materials and to type up the information to distribute to participants. This also provides an opportunity for follow up.

5.2

Facilitating a Training Session with Power Point Presentation for Guidance

Slide 1: Introductions – 10 minutes

- Introduce yourself, describe the topic, and explain what you are doing there.
- Since people need to begin thinking through diversity and their own social locations, if the facilitator is comfortable, then it is a useful practice to openly locate yourself. This also helps to build trust and open communication with the group. Everyone carries multiple identities, experiences and backgrounds. Be thoughtful and let people know who you are!
- Introductions around the table (check-in/ warm-up)
- It is useful to go around the room and make sure that everyone has an opportunity to be introduced. Any kind of warm up is good since it is essentially an exercise in trust building where people can become more comfortable and relaxed with each other and the space. A check in is a good way to gauge where people are in terms of being there, what they feel about the topic at hand, and what kind of things people are hoping will be addressed.

Slides 2 -4: Warm Up- 5 minutes

Have an agenda ready so that people can see where the process is going. Also, explain the general approach of the training, or any other general remarks to orient participants before getting started.

Slide 2 – Objectives

- Understanding systemic barriers to communication – the social context of race and racism in Canada
- Introducing cultural competency
- Identifying strategies for effective cross cultural communication
- Providing services to diverse clients

Slide 3 – Cross Cultural Communication and Diversity Training

- Protecting organizations against human rights violations
- Increasing social inclusion
- Addressing institutional barriers
- Increasing cultural awareness
- Diversifying the organizational space

- Providing opportunities for innovation and creativity
- Promoting teamwork

Slide 4 – *Cross Cultural Communication Theory*

- Cultural sensitivity not based on cognitive learning
- Cultural proficiency is an inside-out approach
- Self-awareness is at the core
- Every interaction is based on the experience of those two individuals (mutuality)

Ground Rules – *5 minutes*

- Identify ground rules to build a safe space with the group and to develop a shared understanding of how people are expected to behave throughout the session.
- Ground rules are a good way to focus the group and to get people to know that they have input in the process. It also lets people know that a safe and welcoming space is being created, and that there is something to refer back to during difficult discussions. You should have some basic ground rules in mind, but begin by asking the group if they have any ground rules that they would like to have implemented. Write them down somewhere that is visible for the duration of the workshop. Refer back to them as necessary.
- Some examples of ground rules:
 - everyone gets a chance to speak; but people do not have to talk if they do not want to
 - everyone's ideas are respected and accepted; we can ask for clarification but not criticism
 - everyone's contribution is important
 - try not to interrupt

Slide 5: *Exercise – Images of Power or Communication through Movement - 10 minutes*

Ask participants to stand and to make a space in the room for movement. Ask a volunteer to go into the space and to strike a pose that demonstrates taking power. Ask a second volunteer to enter the space and to strike a pose symbolizing taking power from the first person. Continue this until all participants who are comfortable have gone into the space to take a pose. Ask any remaining participants to share what they see, what is interesting, their observations etc. Follow up with group discussion.

OR

Ask everyone to stand and make a space in the room for movement. Ask all participants to form a circle, and then ask them to turn around so that people are not facing each other. At this point, ask participants to use their body to communication different objects, ideas, activities or concepts. Keep it simple! Ask participants to use their bodies to communication regular objects, such as ice cream or a tree, and to turn around and face the group when they have decided on a pose. Discuss. Do at least three rounds, increasing the level of difficulty. End with more powerful concepts,

such as asking participants to demonstrate racism through their poses. Follow up with group discussion.

Slides 6 - 12: *Understanding Systemic Barriers to Communication – the Social Context of Race and Racism in Canada - 10 minutes*

- Provide useful definitions, context, and a brief history of race/racism in Canada and what racism looks like today
- It is important for the participants to develop a shared understanding of the key terminology for the session. Ask participants for their comments and suggestions as you present each definition. As people discuss the definitions, they become more comfortable using anti-oppressive language.

Slide 6 - Definitions

- Prejudice is a state of mind; a set of attitudes held by one person or group about another. The attitude may be in favour or against a certain individual or group.
- Stereotype is an idea held about a particular group that assumes all members of the group share some general quality, regardless of their individual differences. For example, a stereotypical belief might involve thinking that individuals of a group might be all smart, stupid, hardworking, lazy or dangerous. Stereotyping discounts a person's individuality and personal history.
- Discrimination is an action where a particular group or individual is treated differently, either better or worse, than other groups. Behaviour that results from prejudiced attitudes by individuals or institutions, resulting in unequal outcomes for persons who are perceived as different. Includes the denial of cultural, economic, educational, political and/or social rights of members of non-dominant groups.
- Ask the group "who can have stereotypes, who can have prejudices and who can discriminate?" Anyone can have prejudices and stereotypes but only those with power can discriminate. This should help the group to define racism.
- Ask the group to consider who has power in our society and how they get power.
- Ask people to think about racism as a system that includes stereotypes, prejudice and discrimination, along with the key component of power. Racism is a system which grants one group institutional power over another group. This should address ideas like "reverse racism."

Slide 7 - Definitions

Racism A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action, or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity.

Privilege The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually

unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages access and/or opportunities are denied to members of the minority or disadvantaged groups.

Barrier An overt or covert obstacle; used in employment equity to mean a systemic obstacle to equal employment opportunities or outcomes; an obstacle which must be overcome for equality to be possible. Speak for a moment on how structural inequalities lead to barriers that people in positions of power and privilege do not face and may not recognize.

- Next, provide a few key points on racism in Canada in order to open up a space for discussion around the ways in which racism continues to influence organizational structures and creates barriers to access.

Slide 8-9 - From "A History Lesson in Racism" by Anne Curry-Stevens (2003)

The formation of Canada was based in racist laws and practices.

- 1492 & on - Europeans land in North America and begin occupation of First Nations land.
- 1600's - Native and Africa people enslaved for 200 years.
- 1797 - Slavery legally abolished in Canada, but is continued until outlawed across the British Empire in 1832.
- 1857 - Gradual Civilization Act provides land and money to aboriginal men who give up their heritage; nothing provided to other Aboriginal peoples. In 1933, federal government gains rights to force this assimilation without aboriginal consent.
- 1867 - Canada is born. Government gives 10 acres of land to white citizens and 1 to black citizens.
- 1876 - Indian Act introduced: all aspects of Natives' life under control of Canadian government. Aboriginal spirituality and ceremonies outlawed.
- 1876 to 1985 - An aboriginal woman and her children lose status when she marries a non-aboriginal man.
- 1867 to 1948 - People of colour denied access to immigrate to Canada, unless Canada needs their labour.
- 1879 to 1996 - Over 100 years of residential school system. Native children seized and forced to assimilate. Abuse rampant. Names changed. Language denied. Aboriginal children have needles struck in their tongues if they speak their native language.
- 1885 - Chinese labourers brought in to build the railroad. Paid ¼ the wages of white workers.
- 1902 - Royal commission describes all Asians as unfit for full citizenship, "obnoxious to free community and dangerous to the state."
- 1908 - Immigration status denied to people considered to be of "any race deemed unsuitable to the requirements of Canada."
- 1939 - Racism finally deemed illegal by Canada's highest court, overturning prior judgments.
- 1941 - Japanese Canadians imprisoned in concentration camps during World War 2. Property seized. No compensation provided.
- 1948 - Asian Canadians gain the right to vote.

- 1951 - Canadian government re-allows aboriginal religious practices.
- 1960 - Native people gain the right to vote.
- 1964 - Ontario schools finally prohibit segregation of black students in public schools.
- 1965 - Last racially segregated school in Ontario is closed.
- 1967 - Race is formally withdrawn as criteria for immigrants seeking admission into Canada.
- 1990 - First black cabinet minister appointment in Ontario.
- 1996 - Last residential school for aboriginal children and youth in Canada is closed.

Slides 10 Compiled from "What does 21st century racism look like?" - Canadian Labour Congress (2003), Anne Curry-Stevens (2003), and Grace-Edward Galabuzi (2001).

- 23% of those living in Canada incorrectly believe that some races are genetically smarter than others.
- People of colour earn 28% less than whites.
- Child poverty for children of colour is 45% while the rate for all children is 26%.
- Those experiencing racism are 100% (twice as frequently) more likely to experience serious mental health problems than the general public.
- Aboriginal youth suicide rates are about 6 times higher than the general population.
- You probably don't often think about being white. How many blacks think about their race at least once a day? 50%

Slide 11 - Employment Inequity

- In Toronto, whites get three job offers for every one offered to a black (when resumes and backgrounds are similar).
- People of colour are less likely to have high paid, high status and unionized jobs. They are more likely to work in cleaning, food service and harvesting. Given their numbers, they should hold 11% of the jobs in law, education, police, fire fighting, airline pilots and controllers, carpentry and electrical trades, but in fact they hold 5% (or less) of these jobs.
- Despite employment equity in the federal public service, people of colour occupy only 4% of the jobs at the management level in the public service.

Slide 12 - Group Discussion

- Open up conversation by asking participants "what does this mean to us and why do we need to go over this today?"
- Ongoing consequences include organizational barriers, the shape and form of organizational cultures, prejudiced attitudes among colleagues, co-workers and clients.
- Points to our responsibility as service providers in our community who hold a certain degree of power and privilege to take it upon ourselves to become increasingly educated and to learn strategies for developing an equitable organizational culture.
- Need to account for and respectfully address growing diversity in Peterborough.

Slides 13-16: Diversity in Peterborough: An Overview – 9 minutes

Slide 13 – Diversity in Nogojiwanong (Peterborough)

Peterborough sits on the traditional territory of the Anishnaabe and is originally named and known as Nogojiwanong - place at the end of rapids. For thousands of years this region was known as a gathering spot where different tribes, families and leaders would converge to exchange ideas and knowledge. The area is still home to several First Nations communities, including Curve Lake First Nation, Hiawatha First Nation and Alderville First Nation.

Slide 14 – Diversity in Peterborough

Peterborough and the surrounding area also contain a vibrant history of immigration beginning in 1818 when approximately 120 settlers came to Chemong Lake. In 1825, Irish immigrants arrived from the city of Cork, led by Peter Robinson. Thousands of their descendants remain in the Peterborough area today. Those first immigrants helped to build a prosperous community. New Canadians from around the world continue this tradition today.

Slide 15 – Community Profile

	TORONTO	PETERBOROUGH
Population	2,481,964	71,446
Land Area (sq km)	630.18	58.61
Mother tongue (neither English nor French (%))	48.97	6.42
Knowledge (neither English nor French, %)	5.26	.002
Immigrants (%)	49.98	9.94
Average Earnings (part – and full – time, \$)	37,833	28,57

Slide 16 - Why Diversity Matters

Immigration is increasing Canada’s population 5 times faster than birth rate

- By 2011 immigration will account for 100% of labour force growth
- By 2030 immigration will account for 100% of population growth

Canada sees on average 250,000 new immigrants a year

- 50% live in Ontario

Slide 17: Exercise in Recognizing Culture – 10 minutes

- Culture tends to be associated with race and ethnicity. However, culture is a framework of values, attitudes, traditions, beliefs and standards of behaviour that regulate social groups in terms of individual and group behaviour.
- For every aspect of our identity (region and city we live in, religion, sexual orientation, age group) there are a set of standards, beliefs and values that we follow, i.e. a culture. Therefore, individuals and families are members of multiple cultures at any given time.
- It is very dangerous to just utilize visual markers (e.g. race and gender) when attempting to understand someone's cultural background.
- Culture is not fixed, static or unchanging. Culture encompasses a shared experience that develops with the changing social, political and economic landscape.
- Culture intersects in complex ways with other dimensions including class, race, ethnicity, gender, immigration status, ability, and sexual orientation.

Instructions: Ask participants to stand up and to get ready to move around the room. Then, ask them to group themselves according to the following categories:

- City/Suburban/Rural
- Ask participants about their experiences in belonging to each of the groups. Ask people where they have lived, where they have visited and which languages they speak.
- Ask participants to return to their seats and to draw conclusions from the exercise. They might touch on factors such as recognizing the differences and similarities in the room, having more experience with cross cultural communication than initially recognized, and there is a diversity of knowledge and experiences in the room to be shared.

Slide 18: Judgment Exercise – 10 minutes

Ask Participants to complete the Judgment Exercise Handout (below).

This exercise is meant to gather your first reactions, not what you think is the right answer.

What values do you attribute from a client who:

Is usually 15-20 minutes late for appointments

Does not answer your questions directly

Does not do the tasks that you suggest

Talks when you are talking

Asks you to do extra things to help them

Talks quite loudly

Has strong opinions and wants to debate with you

Is very quiet and humble

Is very negative about Canada

Takes a lot of time during appointments

Now, for each question, think of what else it could be

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

Slide 19-32: The Continuum of Cultural Competency – 15 minutes

Slide 19 - There are six points along the cultural proficiency continuum that indicate unique ways of perceiving and responding to difference.

1. Cultural Destructiveness
2. Cultural Incapacity
3. Cultural Blindness
4. Cultural Pre-competence
5. Cultural Competence
6. Cultural Proficiency

Slide 20 – *Cultural Destructiveness*

When a culture is deemed so unacceptable by others that it is destroyed. Examples: holocaust, genocide, and hate crimes.

Slide 21 – *Cultural Incapacity*

When a culture is deemed to be wrong or less than the dominant culture. Example: “Those people live in Canada now.”

Slide 22 – *Cultural Blindness*

When a culture is invisible to the dominant culture or people of the dominant culture are blind to it. Examples: Absence of a group’s voice in text books (history) and “I don’t see colour.”

Slide 23 – *Cultural Pre-competence*

The dominant culture recognizes differences as valid and begins to include them, but sometimes in token ways. Tokenistic inclusion can reproduce stereotypes. Example: Multicultural night – samosas and saris

Slide 24 – *Avoiding Cultural Stereotypes*

- Be mindful of cultural differences, but do not look for general rules on cultural differences
- Do not assume – ask simple questions
- Do not make assumptions around the following:
 - handshaking, hugging or touching
 - making eye contact
 - family structure
 - dietary needs

Slide 25 – *Cultural Competence*

Differences are valued and integrated. People are consulted about how they want to be

included. Examples: Consulting groups that are traditionally not consulted with on policy, operating procedures etc; faith and cultural accommodations.

Slide 26 – Cultural Competence

- An active process of learning how to effectively and respectfully interact with a culture that is different from your own
- A mind set to guide people and build confidence: a paradigm shift for some
- The ways that organizational cultures can change to become more inclusive and accommodating to a more diverse set of social groups (policies, practices, values, & behaviors)

Slide 27 – Diversity and Cultural Competence

- Diversity does not equal culturally competency
- Diversity is a starting point for cultural competence
- Cultural competence means being able to leverage what is learned through diversity to support everyone in becoming competent in the institutional environment

Slide 28 – Learning Cultural Competency

- Awareness of one's own cultural worldview
- Knowledge of different cultural practices and worldviews
- Cross-cultural skills
- Positive attitude towards cultural differences

Slide 29 – Learning Cultural Competency Means...

- Challenging our biases and willingness to adapt
- Gaining knowledge of the norms of different cultures
- Listening and understanding
- Recognizing the strengths of people who are different from yourself
- Reaching out to diverse communities
- Knowing the differences between stereotyping and respecting cultural differences

Slide 30 – Learning Cultural Competency Means...

Making people from different cultures feel welcome
Willingness to try new ideas
Ability to interact and build relationships
Using inclusive and appropriate language
Recognizing and respecting communication differences

Slide 31 – Cultural Proficiency

An ideal state where the dominant culture and all cultural groups are working together

in a power sharing dynamic to meet the needs of all people, and where people feel they can safely express their cultural differences and be valued for it. Example: Newcomers being integrated into all decision making processes in the agency or workplace.

Slide 32 – Continuum of Conversation

Upward and downward spiral of conversation

Slide 33 – Exercise in Communicating with People who have limited knowledge of English – 8 minutes

Instructions: Ask participants to write out the following paragraph as it is being read aloud. Inform them that shorthand cannot be used:

Two individuals proceeded towards the apex of a natural geologic protuberance, the purpose of their expedition being the procurement of a sample of fluid hydride of oxygen in a large vessel, the exact size of which was unspecified.

One member of the team precipitously descended, sustaining severe damage to the upper cranial portion of his anatomical structure; subsequently, the second member of the team performed self-rotational translation, orientated in the same direction taken by the first team member

from <http://www.citehr.com/58593-complicated-english.html#ixzz0oIQRwycp>

Discussion

Was this exercise hard or easy? Did you feel like you were always one step behind? Do you think a non-Native English speaker might feel like this?

What would have made the exercise easier?

- Facing listener and not turning away while speaking
- Using simpler words (SWISS – Short Words in Short Sentences)
- Allowing time for listener to process the words
- Pausing after phrases or short sentences.
- Repeating yourself, using synonyms if required
- Checking listener comprehension by paraphrasing (not asking “Do you understand?”)
- Writing down important information

Conclusion

Remember this experience when you are trying to communicate to someone with limited English, and be patient!

Slide 34-35: Variables in Cross Cultural Communication – 5 minutes

Slide 34 – Variables in Cross Cultural Communication

- Eye contact – varies according to the gender, status, age across cultures (lack of eye contact can be a sign of disrespect, inattention, demureness, or respect)
- Physical space between people – varies by cultures and genders (disinterest or aggression)

Slide 35 – *Variables in Cross Cultural Communication*

Touch – all cultures have a “private” area but this will vary according to relations.
 Animation – while gesture may be common to some, over expressiveness may be disdain by others. Social class, gender, and status are variables for expectations around animation.
 Voice tone, volume, pitch, intonation, pause length all vary across cultures and have different meanings

Slides 36-39: Barriers to Communication – 20 minutes

Slide 36 – *Barriers to Communication: Service Providers*

- Preconceived ideas, bias, racism, stereotypes
- Feelings of superiority or power, lack of respect, lack of interest
- Misinterpretation of a gesture, action or words
- Stressed with own worries
- Lack of empathy or understanding of immigrant situations – resentment
- Belief that all immigrants should be grateful, “know their place”

Slide 37 – *Barriers to Communication: Service Providers*

- Difficulty reading facial expressions, understanding accents and interpreting meaning
- Judgements of newcomers – rigid beliefs in one “right” way of doing things – not open
- Telling newcomers what to do
- Weak listening skills

Slide 38 – *Barriers to Communication: Newcomers*

- Stage of culture shock and/or trauma disorders
- Stage of ESL (if there is little accent – we may assume more comprehension)
- Preconceived ideas, bias, stereotypes
- Negativity (stage of culture shock, depression, anger)
- Different perceptions of what is private
- Different values, methods and beliefs

Slide 38 – *Barriers to Communication: Newcomers*

- Asking for help might be a sign of weakness
- Different roles in the family and family dynamics
- Telling educators of service providers what to do
- Weak listening skills
- Feelings of being judged

Slides 40-43: Removing Barriers by Changing your Communication – 10 minutes

Slide 40 – Removing Barriers by Changing your Communication

- Reflect on which newcomer clients you feel are most and least comfortable with (is there a pattern?)
- Learn more about cultures you feel less comfortable with – detach past impressions
- Get to know more about clients – their former occupations, their interests and talents
- Observe clients' communicating and see what you can learn about different meanings

Slide 41 – Removing Barriers by Changing your Communication

- Think of what the newcomer might be experiencing before you communicate
- Develop specific practices to detach your home life when you come to work
- Watch films, read books and talk with others about their experiences coming to Canada
- Echo back what you heard a newcomer say to make sure you got it right

Slide 42 – Removing Barriers by Changing your Communication

- Handle at least two positives for any one negative issues – make it a discussion
- Handle one pressing issue at a time – look for different perceptions, solutions
- Be a chameleon when you speak, e.g. adapt your pitch, tone and volume to the speaker
- Simplifying your speech and use the same word to express the same thing – no jargon

Slide 43 – Removing Barriers by Changing your Communication

- Keep each communication short – Less is more!
- Be positive to newcomers about their strengths – describe newcomers positively to yourself

Slides 44-46: Additional Tips on Cross Cultural Communication – 10 minutes

Slide 44 – Additional Tips on Cross Cultural Communication

- Speak slowly and clearly
- Avoid being condescending or patronizing
- Take turns speaking and listening
- Be supportive and respectful
- Be an active listener
- Use body language and verbal cues
- Summarize what has been said to verify
- Give your undivided attention to the speaker

Slide 45 – Additional Tips on Cross Cultural Communication

- Avoid slang and sarcasm
- Respect personal space
- Defer judgment and do not interrupt
- Avoid asking double questions
- Avoid asking negative questions
- Slide 46 - Additional Tips on Cross Cultural Communication
- Be aware of body language, gestures and non-verbal cues
- Recognize your own behavioral and communication styles and be willing to adjust
- Be aware of different communication styles

Slides 47- 48: Providing Services to Diverse Clients – 10 minutes

Slide 47 – Providing Services to Diverse Clients

- Listen and empathize
- Make it clear who you are and what you are doing
- Build trust with the individual/community
- Use simple, non-discriminatory language
- Speak clearly
- Repeat yourself using simple/different words
- Nonverbal language
- Gestures, body language

Slide 48 – Providing Services to Diverse Clients

- Avoid using negatives
- Avoid asking leading questions
- Ask them to use their own words
- Learn about cultural differences and norms
- Respect the unique, culturally defined needs of clients
- Maintain self-care and boundaries
- Find out if there is an interpretation budget
- If not, advocate for organization implement one

Slides 49-50: Handling Sensitive Issues – 10 minutes

Slide 49 – Handling Sensitive Issues

- Get information ahead of time so you are sure it is accurate and complete
- Listen first and then talk
- Be less agenda driven/less task oriented – ask open-ended questions
- Ask families how they see the issue

Slide 50 – Handling Sensitive Issues

- Encourage families to find their solutions and offer support of their decision-making
- When appropriate, offer a few options and don't expect conformity
- Don't expect another person to see it as you do
- Don't expect it all to happen right away

Slide 51 – Wrap Up- 20 minutes

- Check out, closing comments, handouts
- Make sure that there is nothing urgent that needs to be dealt with before you end the session. This is also an opportunity for feedback. It is useful to go around the group and to make sure that everyone has a chance to make any final comments, suggestions etc., so that no one walks away feeling silenced. Handouts and packages of materials should be delivered at this time.
- Feedback and Evaluation
- Make sure you have some sort of feedback process as it is helpful in terms of planning future workshops and for gauging participant satisfaction. Evaluation materials are included in the resources section.

6. ADDITIONAL EXAMPLES OF CROSS CULTURAL COMMUNICATION AND DIVERSITY TRAINING SESSIONS

1. Anti-Oppression and Cross-Cultural Communication for Kawartha Sexual Assault Centre – Carolyn Givogue, Community and Race Relations Committee (presentation adapted from Yvonne Lai, New Canadians Centre)
2. Diversity Awareness (delivered to Peterborough Lakefield Community Police) – Karolyn Givogue, Jim Drennen, Ki Alleyne, Maryam Monsef
3. Diversity and the Inclusive Classroom – Debbie Harrison, Fleming College, Diversity Office
4. Cross-Cultural Communication - Julie Dotsch, New Canadians Centre
5. Cross-Cultural Interviewing: A Training for Human Resources and Hiring Managers (<http://www.upwardlyglobal.org/interviewing/>)

7. LIST OF FACILITATORS

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For more information, please visit: https://www.notohate.ca/index.php?option=com_content&view=article&id=1&Itemid=8