

**British Columbia Foster Care
Education Program**

**CARING FOR CHILDREN:
CULTURAL RESPONSIVENESS**

(3 hours)

Ministry of Children and Family Development

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About the Authors

This module reflects a collaborative effort of Malaspina University-College, Faculty of Health and Human Services, and the Ministry of Children and Family Development and is largely based on previously developed Ministry training materials.

Acknowledgments

This material has been prepared under the guidance and direction of the British Columbia Federation of Foster Parent

INTRODUCTION

Introduction

A. RATIONALE FOR TRAINING

This module prepares caregivers to understand culture and cultural differences, and to welcome children from varying racial, ethnic or cultural backgrounds into their home. It is critical that caregivers become comfortable dealing with issues of race and culture for several key reasons:

- BC is increasingly a multicultural community. Our population comprises families from around the world. Children will come into foster care from a wide range of backgrounds including racial and ethnic variations which caregivers need to understand in order to develop positive relationships with the child and his family.
- Caregivers must come to terms with any of their

own feelings about other races and cultures that could create barriers to positive relationships.

- There is a legislative imperative to respect children's culture, as outlined in the Child, Family and Community Service Act, the Standards for Foster Homes, and the Multiculturalism Act.
- There is evidence that developing and maintaining a strong sense of cultural identity promotes positive self-image in children.
- Any child who is perceived as "different" can be the recipient of teasing or more serious harassment from peers. Caregivers must be able to support children dealing with this stress, which will compound the stress all children feel when removed from their home and family.

This module provides an introduction to powerful, personal and complex issues. Participants should be encouraged to see it as a starting point, and to seek ways to further their cultural competence beyond the workshop (resources and suggestions are included).

B. LEARNING OUTCOMES

The caregiver can:

- identify the characteristics of culture and identify/describe how personal cultural background, values and attitudes may influence relationships with children and families.
- identify the importance of maintaining cultural identity for children's healthy development.
- identify sections of the Child, Family and Community Service Act, Standards for Foster Homes and the Child's Comprehensive Plan of Care as they relate to children's cultural, racial, linguistic and religious heritage.
- identify ways to provide children with opportunities, guidance and encouragement to maintain their cultural heritage in the home and community.
- identify ways to assist and respond with understanding and empathy to children's experiences related to racial

and cultural differences.

Honesty: Be as honest as possible and express yourself as you really think and feel.

Respect: We learn by examining and expressing our thoughts, feelings, and values.

Confidentiality: If using descriptions of children in care and their families, no names are to be used.

2. CULTURE AND ITS INFLUENCE ON RELATIONSHIPS WITH CHILDREN AND FAMILIES

Learning Outcome:

The caregiver can identify the characteristics of culture and identify/describe how personal cultural background, values and attitudes may influence relationships with children and families.

Materials:

Handouts

- Handout # 3 Cultural Responsiveness - Key Terminology
- Handout # 4 Cultural Characteristics
- Handout # 5 Cultural Competence Self Assessment

Overheads

- Overhead # 3 Cultural Responsiveness - Key Terminology
- Overhead # 4 Cultural Characteristics
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- Overhead # 5 Instructions – Cultural

Similarities and Differences Exercise

Instructions:

This section of the module begins the exploration of culture with a presentation of definitions of the key terms used throughout the module

Participants will be asked to understand that culture is learned, and that cultural variations exist between all families not just between different races or ethnic groups. To emphasize this, they will be asked to think of cultural differences and similarities between themselves and peers. They will also be asked to think about situations where they had to handle cultural dissonance, and what can be learned from their responses which may have relevance to relationships with children and families. Finally, they will be asked to complete an exercise to assist in clarifying their own cultural attitudes and behaviours. This is the longest section of the module and builds important foundations for future sections and activities.

A. Key Terminology

Instructions:

It is important to begin with a common understanding of the terminology that will be used throughout this module.

Using Handout # 3, “Cultural Responsiveness – Key Terminology” and Overhead #3, “Cultural Responsiveness – Key Terminology” review the definitions providing illustrative examples throughout.

Note that definitions of emotion-laden terms such as these tend to be in constant flux and differ depending on the perspective of the originator. The following are quoted from “Raising Healthy Multiracial Families”, pages 67 – 69:

Bias: An opinion, preference or inclination formed without any reasonable justification. Bias is reflected in people’s attitudes (towards people of a different race, class, gender, and cultural background), and can often result in unfair treatment of individuals. There is significant European bias in Canadian school systems.

Cultural Sensitivity: Awareness of one’s own cultural

assumptions, biases, behaviours, and beliefs, and the knowledge and skills to interact with and understand people from other cultures without imposing one's own cultural values on them.

Culture: Patterns of learned behaviours and values that are shared among members of a group, are transmitted to group members over time, and distinguish the members of one group from another. Culture can include ethnicity, language, religion, spiritual beliefs, gender, socioeconomic class, age, sexual orientation, geographic origin, group history, education and upbringing, and life experiences. One's culture guides one's interpretation of life experiences and the development of coping strategies for day-to-day living.

Discrimination: The result of prejudice. The term refers to overt or systematic denial of equal treatment, civil liberties, and opportunity to individuals or groups. Under the B.C. Human Rights Act, discrimination is prohibited on the grounds of race, ethnicity, class, gender, age, religious or political belief, marital or family status, physical or mental disability, colour, ancestry, place of origin, sexual orientation, and criminal background (unrelated to employment).

Dominant Culture: Refers to the value system that characterizes a particular group of people (often called mainstream) that numerically predominates over the value systems of other groups or cultures.

Race: Race is a social, cultural and political concept. The concept of race as representing separate subspecies of Homo sapiens has little if any biological significance and today many scientists reject the use of the term in the human context. In common usage, race is a socially defined term, and the definition differs from society to society. For example, many people who are socially defined as blacks in the United States, because they have one or more black ancestors, would be called whites in Brazil. The social significance of the extent that its members draw unwarranted conclusions from the physical differences between peoples.

Racism: 1. Individual – Any action or practice that denies equality to any person because of their race, religion, ethnicity or culture. **2. Systemic** – Social and

organizational structures, including policy and practices, that, whether intentionally or, most often unintentionally, exclude, limit and discriminate against individual not part of the traditional dominant group. Systemic racism is most often an unconscious by-product of ethnocentrism and unexamined privilege. **3. Ideological racism** – A set of beliefs, whether conscious or not, in the superiority of one race over other races.

Stereotype: A false or generalized conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may relate to race or age; ethnic linguistic, religious, geographical or national groups; social, marital or family status; physical, developmental or mental attributes; and/or gender. Another key term that will be used is “values”.

Values: General principles or ideals, usually related to worth or conduct that a culture holds to be important. The values of any culture form the foundation for life within the culture.

B. Cultural

Characteristics

Instructions:

Consider culture as a shared system of values, beliefs, attitudes, traditions and behaviors of a particular group of people that is:

- created by people through the process of living together.
- passed on through learning – a life long learning experience.
- a set of bonds and activities that people create to give social organization and meaning to their lives.

Identify characteristics common to any culture and note these on a sheet of paper. As elements are identified, cluster them to emphasize that some are overt and obvious (e.g. food, religion) while others reflect more subtle ways of thinking and being (e.g. attitudes toward authority,

communication styles). Note that these variables are the components which together constitute “culture” and which distinguish one culture from another.

After you are finished review Overhead #4, “Cultural Characteristics” and note any additional variables which may have been missed:

Practices:

- Language
- Food
- Dress
- Religion
- Music, dance, visual arts
- Eating habits
- Manners
- Customs, traditions, holidays and celebrations
- Stories
- Child rearing
- Disciplinary practices
- Education
- Rites of passage
- Marital roles; general gender relations
- Communication styles
- Treatment of elders, children, people with disabilities, people in authority
- History
- Physical contact and eye contact

Some Values and Beliefs Underlying Practices:

- Expectations for males and females
- Accepted parent/child relationships
- Expectations of marriage relationships
- Attitudes
- Importance of individual Vs. group effort, achievement
- Direct Vs. indirect communication

C. Cultural Similarities and

Differences Exercise:

We all have cultural differences which need to be recognized if we are to enter into meaningful relationships. Review Overhead #5, “Instructions - Cultural Similarities and Differences Exercise”.

Identify something similar and something different between your family of origin in terms of the variables listed previously and another family that you know well. If you do not have a clear recollection of your family of origin, you can complete the exercise for a group with which you are identified (e.g. comparing cultural similarities/differences between two service clubs.)

Ask yourself how similar/dissimilar the personal cultural backgrounds were and whether any differences had been identified which would produce significantly different habits and expectations. It is important to recognize the challenges potentially created by bringing significantly different families together, and the possible relevance of this to building relationships with children and families from different cultural backgrounds.

D. Cultural

Dissonance

Instructions:

Now think of a time when you dealt with significant cultural differences: examples could be entering a new marriage, living in a foreign country, switching religious affiliations, moving to a new employer.

Identify the emotions experienced in a situation where comfortable, familiar practices are missing or the basic “ground rules” for behaviour are unknown: some examples include stress, loss of self-esteem and self-identity, incompetence.

Reflect on how we tend to respond in these situations: examples include “shutting down” or withdrawing, arguing or complaining about the differences, becoming aggressive (think of the stereotypical difficult tourist). Reflect on how these typical reactions to cultural differences could negatively impact relationships between a child and their family and the foster family – emphasizing that all players (child, child’s family, foster family) could be experiencing discomfort and reacting in ways that block the building of relationships.

Think about how we tend to resolve the tension of a cultural difference, and what we can learn from these approaches to guide our work with children and families from different cultural backgrounds. Examples include:

- gaining more knowledge
 - making an effort to learn about our differences
 - having more exposure to people of differing cultures
 - compromising
 - looking for examples and models in others' actions
 - seeking chances to try new activities or ways of behaving
 - ensuring ongoing positive dialogue about differences
 - developing a positive relationship so that conflicting approaches can be discussed openly and mistakes forgiven
- discussing feelings and opinions related to cultures with others.

E. Personal Cultural

Competence Exercise:

It is important for caregivers to assess their own cultural attitudes before attempting to provide care to children from different cultures. Refer to Handout #5, "Cultural Competence Self-Assessment"; complete the survey and reflect privately on your own cultural competence.

3. IMPORTANCE OF MAINTAINING AND SUPPORTING CULTURAL IDENTITY

Learning Outcome:

The caregiver can identify the importance of maintaining cultural identity for children's healthy development.

Materials:

Handouts

- Handout #6 Summary of Demographics
- Handout #7 The Importance of Recognizing the Child's Cultural Heritage

Overheads

- Overhead #6 Summary of Demographics
- Overhead #7 The Importance of Recognizing the Child's Cultural Heritage

Instructions:

Fostering always entails an interface between different family lifestyles: that of the foster home and that of the child's own family. In the situation of a child from another culture, the differences between habits and expectations of the parties are likely to be greater. This challenge can be compounded by communication difficulties (actual language barriers or differences in communication style). An additional barrier to successful placement can be racist attitudes or other biases, which may make it difficult for the child's family to accept the caregiver or for the child to feel welcomed into her/his new family and neighborhood.

All of the grief and anxiety (addressed in earlier modules) that the child and his/her family are experiencing related to removal and placement could be intensified in the situation of a cross-cultural placement.

Review Handout #6, "Summary of Demographics" and Overhead #6 "Summary of Demographics" to illustrate British Columbia's multicultural society.

Identify reasons why it is important to maintain children's cultural identity while they are in care, and the consequences if cultural identity is not maintained. Note the points on a sheet of paper. Refer to Handout #7, "The Importance of Recognizing the Child's Cultural Heritage" and Overhead #7, "The Importance of Recognizing the Child's Cultural Heritage" for assistance.

The importance of recognizing the child's culture:

- The Child, Family and Community Services Act and the Standards for Foster Homes require recognition and preservation of cultural heritage.

- A strong and positive cultural identity promotes self esteem, a sense of belonging and healthy development in children.
- The child's health and well-being will benefit from caregivers understanding and maintaining consistency in practices such as diet, hair and skin care.
- Research demonstrates that caregivers develop stronger ties to children when they are willing to incorporate children's cultural patterns and differences.
- Research demonstrates that the child's self-esteem will be stronger the more aware he/she is of cultural and racial roots.
- Maintaining relationships to, and being able to fit in with, the child's cultural group enhances self-image.
- A sense of racial and ethnic pride plus coping skills to deal with racism and discrimination, acquired as a child, can serve the individual for a lifetime.

Consequences of not recognizing the child's culture:

- The child's feeling of competence and self-esteem could be negatively impacted if cultural differences lead to perceived errors or deficits in daily living skills, or to conflicts with foster parents or other children in the home.
- When children do not develop a cultural identity, they tend to feel isolated, cut off from their background, different from others and not connected to any cultural group; they have no sense of belonging.
- In the absence of a positive cultural identity, children are at risk of questioning if their culture is as good as the dominant culture, feeling embarrassed about their families and themselves, losing pride and self esteem, and feeling aimless.

4. LEGISLATION
Learnin

g Outcome:

The caregiver can identify the sections of the Child, Family and Community Service Act, the Standards for Foster Homes and the Child's Comprehensive Plan of Care as they relate to children's cultural, racial, linguistic and religious heritage.

Materials:

Handouts

- Handout # 8 Child, Family and Community Service Act Excerpts
- Handout # 9 Standards for Foster Homes Excerpts
- Handout # 10 Looking After Children Assessment And Action Record Questions About Culture
- Handout # 11 Multiculturalism Act Excerpt

Overheads

- Overhead # 8 Looking After Children Assessment And Action Record Questions

Instructions:

The Child, Family and Community Service Act and the Province's Standards for Foster Homes make it very clear that children's culture must be protected when they are in care. It is critical that caregivers recognize this mandate, and are also aware of the related commitments enshrined in BC's Multiculturalism Act.

Review Handout #8, "Child, Family and Community Service Act Excerpts" and Handout #9, "Standards for Foster Homes Excerpts".

The "Looking After Children Assessment and Action Record" also requires attention to cultural issues. The Child's Comprehensive Plan of Care will outline the caregiver's role in maintaining the child's cultural, racial and religious heritage no matter what his/her age. Review Overhead #8, "Looking After Children Assessment And Action Record Questions" and Handout #10, "Looking After Children Assessment And Action Record Questions" which quotes the key questions for children of different ages, noting the shift in indicators as the child matures.

Finally, BC's Multiculturalism Act reflects the Province's commitment to respecting cultural diversity. Review Handout #11, "Multiculturalism Act Excerpt" which

contains Sections 2 & 3 of the Act, making sure the language and relevance are understood.

5. PROMOTING CULTURAL IDENTITY

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ng

Outcome:

The caregiver can identify ways to provide children with opportunities, guidance and encouragement to maintain their cultural heritage in the home and community.

Materials:

Handout

- Handout # 12 Supporting and Maintaining the Child's Cultural Identity

Overhead

- Overhead # 9 Supporting and Maintaining the Child's Cultural Identity

Instructions:

Caregivers, in consultation with the child's worker and wherever possible the child's family and or extended family, can put in place opportunities that support children and youth to develop positive cultural and racial identities. As discussed earlier, maintaining cultural identity is critical to children's sense of belonging and their overall healthy growth. Negative incidents related to cultural differences, if they occur, will be less devastating to a child with friends and allies, role models, and well-developed self-esteem.

Reflect briefly on an occasion where you were in a minority situation (examples could include being the only female in a trades class or male in a nursing class; visiting a church with unfamiliar rituals; being the only non-aboriginal person at a traditional celebration; being a mature student in a class of 18-19 year olds) and the awkwardness and intimidation these situations can create. It is important that children in care receive consistently positive feedback from caregivers who model respect for their cultural and racial and heritage.

Brainstorm things you could try (or have tried) that help promote and maintain the child or youth's connections to their own cultural and racial heritage. Refer to Overhead #9, "Supporting and Maintaining the Child's Cultural Identity" and Handout #12, "Supporting and Maintaining the Child's Cultural Identity" after the brainstorming to ensure all key points have been covered:

Support and maintain the child's cultural identity by:

- observing what is important to the child directly.
- enrolling the child in a school where he can interact with peers from his culture.
- involving the child in community or religious activities.
- seeking out cultural consultants to support the child directly and to advise caregivers.
- seeking out cultural events relevant to the child's culture.
- gathering information from the library and other resources regarding the child's cultural heritage.
- maintaining contact with the child's primary and extended family and significant others.
- talking to members of the child's community if the child is Aboriginal.
- talking with the child about similarities and differences between the foster family and her culture.
- asking the child directly what aspects of his cultural identity are important to be maintained and how this might be accomplished.
- providing opportunities for the child to make friends with others who share the same cultural identity.
- celebrating the child's cultural holidays.
- putting together a lifebook with the child.

- encouraging the child to maintain his first language if it is different from the foster family's.
 - making sure that toys, books, and music in the home positively reflect the child's culture.
 - respecting the child's clothing and dietary practices.
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6. RACISM AND DISCRIMINATION

Learning Outcome:

The caregiver can identify ways to assist and respond with understanding and empathy to the child's experiences related to racial and cultural differences.

Materials:

Handouts

- Handout # 14 Fifty Invisible Privileges
- Handout # 15 Helping Children And Youth Deal With Racism And Discrimination

Overhead

- Overhead #10 Questions For Racism/Discrimination - Examples

Instructions:

This component of the module asks participants to think about the existence of racism and discrimination by identifying some of their experiences related to their cultural and racial heritage.

Take a few moments to reflect on the following questions based on your own experiences or the experiences of children who have been placed in your care.

- Have you had any experiences of being a minority? What were their feelings?
- Have you ever felt discriminated against? Describe the situation and feelings.

Review Handout #14, "Fifty Invisible Privileges."

Exercise:

The goal of this exercise is to identify what skills or approaches are helpful in supporting children and better preparing them to cope with incidents of racism and discrimination. Choose one example of a hurtful incident relating to racial or cultural heritage that someone you know has experienced (this could include an experience of a child in their care) and respond to the following questions.

Overhead #10, "Questions for Racism/Discrimination - Examples."

1. How would you respond to a child in this situation?
2. How would you teach the child to respond to these types of situations?

It is important to review the following points:

1. "How would you respond to a child in this situation?"
 - Foster parent awareness of these issues is crucial to helping children and youth deal with racism and discrimination. The first step is to acknowledge to the child that an incident has occurred and ask him what happened.
 - The next step is to ask the child how he felt when it happened. Allow the child to express his feelings at his own pace. Ask him open-ended questions in a supportive manner about what he said or did during the incident.
 - The third step is to explore with the child ways to respond if something like this happens again.

Following these painful incidents, it is important to give the child affirmations that promote positive self-esteem and pride in his cultural heritage.

2. How would you teach the child to respond these types of situations? Here are some practical suggestions:
 - Acknowledge to the child that racism and discrimination exist.
 - Teach them that racism and discrimination are never acceptable.
 - Let the child know that there are rules and laws to

protect her: e.g. Standards for Foster Homes (Standard D 2. Cultural and Religion); Child, Family and Community Service Act – Section 70 (1) (l) (j) (k); Multiculturalism Act; Human Rights Code of British Columbia; Charter of Rights and Freedoms.

- Practice with the child how to speak up for herself using:
 - role plays: develop age-appropriate opportunities to practice a variety of difficult situations by preparing and rehearsing responses.
 - “What If”? Game: Design potential or real-life situations using “What if”? For example: “What if someone said they wouldn’t play with you because you talk funny and they can’t understand you?”

Review Handout #15, “Multicultural Services In BC” which suggests additional sources of information to further your cultural awareness and competence.

APPENDIX I: HANDOUTS

HANDOUT #2

LEARNING OUTCOMES

The caregiver can:

1. identify the characteristics of culture and identify/describe how personal cultural background, values and attitudes may influence relationships with children and families.
 2. identify the importance of maintaining cultural identity for children's healthy development.
 3. identify the sections of the Child, Family and Community Service Act, the Standards for Foster Homes and the Child's Comprehensive Plan of Care as they relate to children's cultural, racial, linguistic and religious heritage.
 4. identify ways to provide children with opportunities, guidance and encouragement to maintain their cultural heritage in the home and community.
 - 5.
 - 6) identify ways to assist and respond with understanding and empathy to the child's experiences related to racial and cultural differences.
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HANDOUT #3

CULTURAL RESPONSIVENESS: KEY TERMINOLOGY

Bias: An opinion, preference or inclination formed without any reasonable justification. Bias is reflected in people's attitudes (towards people of a different race, class, gender, and cultural background), and can often result in unfair treatment of individuals. There is significant European bias in Canadian school systems.

Cultural Sensitivity: Awareness of one's own cultural assumptions, biases, behaviours, and beliefs, and the knowledge and skills to interact with and understand people from other cultures without imposing one's own cultural values on them.

Culture: Patterns of learned behaviours and values that are shared among members of a group, are transmitted to group members over time, and distinguish the members of one group from another. Culture can include ethnicity, language, religion or spiritual beliefs, gender, socioeconomic class, age, sexual orientation, geographic origin, group history, education and upbringing, and life experiences. One's culture guides one's interpretation of life experiences and the development of coping strategies for day-to-day living.

Discrimination: The result of prejudice. The term refers to overt or systematic denial of equal treatment, civil liberties, and opportunity to individuals or groups. Under the B.C. Human Rights Act, discrimination is prohibited on the grounds of race, ethnicity, class, gender, age, religious or political belief, marital or family status, physical or mental disability, colour, ancestry, place of origin, sexual orientation, and criminal background (unrelated to employment).

Dominant Culture: Refers to the value system that characterizes a particular group of people (often called mainstream) that numerically predominates over the value systems of other groups or cultures.

Race: Race is a social, cultural and political concept. The concept of race as representing separate subspecies of Homo sapiens has little if any biological significance and today many scientists reject the use of the term in the human context. In common usage, race is a socially defined term, and the definition differs from society to society. For example, many people who are socially defined as blacks in the United States, because they have one or more black ancestors, would be called whites in Brazil. The social significance of race, then, is limited to what people make of it: a society is racist to the extent that its members draw unwarranted conclusions from the physical differences between peoples.

Racism: **1. Individual** – Any action or practice that denies equality to any person because of their race, religion, ethnicity or culture. **2. Systemic** – Social and organizational structures, including policy and practices, that, whether intentionally or, most often unintentionally, exclude, limit and discriminate against individual not part of the traditional dominant group. Systemic racism is most often an unconscious by-product of ethnocentrism and unexamined privilege. **3. Ideological racism** – A set of beliefs, whether conscious or not, in the superiority of one race over other races.

Stereotype: A false or generalized conception of a group of people that results in

the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may relate to race or age; ethnic linguistic, religious, geographical or national groups; social, marital or family status; physical, developmental or mental attributes; and/or gender.

Values: General principles or ideals, usually related to worth or conduct that a culture holds to be important. The values of any culture form the foundation for life within the culture.

(Note: definitions of emotion-laden terms such as these tend to be in constant flux and differ depending on the perspective of the originator.)

HANDOUT #4

CULTURAL CHARACTERISTICS

- Practices:**
- . Language
 - . Food
 - . Dress
 - . Religion
 - . Music,
dance,
 - . Eating visual arts
habits
 - . Manners
 - Customs, traditions, holidays and celebrations
 - Child rearing
 - Disciplinary styles
 - Education
 - Rites of passage
 - Marital roles; general gender relations
 - Communication styles
 - Treatment of elders, children, people with disabilities,

- people in authority
- Stories
- History
- Physical contact and eye contact

Possible Values and Beliefs Underlying Some Practices:

- Expectations for males and females
- Accepted parent/child relationships
- Expectations of marriage relationships
- Attitudes
- Importance of individual Vs. group effort, achievement
- Appropriateness of direct Vs. indirect communication

HANDOUT #5

CULTURAL COMPETENCE SELF-ASSESSMENT

Rate yourself on a scale of 1 to 5 for each statement.

Rarely					Always	
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Rarely

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APPEND
I XI:HANDOUTS

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Add together all your circled responses to calculate your total score:

85-115 You have a high degree of cultural competence, and are able to relate to people in a way that values their differences. You seek to add to your knowledge of culturally competent practices.

55-85 You recognize the need to be culturally competent, but may sometimes lack information on how to proceed and what is possible.

0-54 You will probably have difficulty managing your biases and interacting with people who have norms and values that are different than your own. You would therefore have difficulty delivering services to others who are culturally different than yourself.

HANDOUT #6

SUMMARY OF DEMOGRAPHICS

In 1996, 11.2 % of the population in Canada consisted of people of visible minorities.

By the year 2001, 17.7% of the population in Canada will consist of people of visible minorities.

In 1996, the percentage of the British Columbia population reporting as people of a visible minority was 17.2%.

By the year 2001, 18.7% of the population in BC will consist of people of visible minorities.

In 1996, 31% of the Vancouver population consisted of people reporting as members of a visible minority.

By the year 2001, 39% will be members of a visible minority.

In 1991, four out of every 10 people in Vancouver had reported that their first language was other than English.

HANDOUT #7

THE IMPORTANCE OF RECOGNIZING THE CHILD'S CULTURAL HERITAGE

The importance of recognizing the child's culture:

- The Child, Family and Community Services Act and the Standards for Foster Homes require recognition of cultural heritage.
- A strong and positive cultural identity promotes self esteem, a sense of belonging and healthy development in children
- The child's health and well-being will benefit from caregivers understanding and maintaining consistency in practices such as diet, hair and skin care.
- Research demonstrates that caregivers develop stronger ties to children when they are willing to incorporate children's' cultural patterns and differences.
- Research demonstrates that the child's self-esteem will be stronger the more aware he/she is of cultural and racial roots.
- Maintaining relationships to, and being able to fit in with, the child's cultural group enhances self-image.
- A sense of racial and ethnic pride plus coping skills to deal with racism and discrimination, acquired as a child, can serve the individual for a life time.

Consequences of not recognizing the child's culture:

- The child's feeling of competence and self-esteem could be negatively impacted if cultural differences lead to perceived errors or deficits in daily living skills, or to conflicts with foster parents or other children.
- When children do not develop a cultural identity, they tend to feel isolated, cut off from their background, different from others and not connected to any cultural group; they have no sense of belonging.
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- In the absence of a positive cultural identify, children are at risk of questioning if their culture is as good as the dominant culture, feeling embarrassed about their families and themselves, losing pride and self esteem, and feeling aimless.

HANDOUT #8

CHILD, FAMILY AND COMMUNITY SERVICE ACT EXCERPT

Guiding principles

- 2** This Act must be interpreted and administered so that the safety and well-being of children are the paramount considerations and in accordance with the following principles:
- (e) kinship ties and a child's attachment to the extended family should be preserved if possible.
 - (p) The cultural identity of aboriginal children should be preserved

Service delivery principles

- 3** The following principles apply to the provision of services under this Act:
- (b) Aboriginal people should be involved in the planning and delivery of services to aboriginal families and their children.
 - (c) services should be planned and provided in ways that are sensitive to the needs and the cultural, racial and religious heritage of those receiving the services.

Best interests of child

- 4** (1) Where there is a reference in this Act to the best interests of a child, all relevant factors must be considered in determining the child's best interests, including for example:
- (e) the child's cultural, racial, linguistic and religious heritage.
- (2) If the child is an aboriginal child, the importance of preserving the child's cultural identity must be considered in determining the child's best interests.

Rights of Children in Care

- 70**
- (i) to receive the religious instruction on and to participate in the religious activities of their choice.
 - (j) to receive guidance and encouragement to maintain their cultural heritage
 - (k) to be provided with an interpreter if language or disability is a barrier to consulting with them on decisions affecting their custody or care

STANDARDS FOR FOSTER HOMES EXCERPTS

STANDARD D.2 Culture and Religion

Children receive guidance and encouragement to maintain their cultural heritage and to participate in the religious activities of their choice.

Commentary

Cultural heritage can be defined as the shared customs, beliefs, behaviours and traditions of a particular ethnic group. The right to receive guidance and encouragement to maintain their cultural heritage promotes the child's positive sense of belonging and personal identity. Children also have the right to freedom of religion and the right to choose whether or not to participate in religious instruction or activities.

Results for Children

- D.2.1 Children confirm their cultural heritage is respected and supported.
- D.2.2 Children confirm that they have opportunities to maintain their cultural heritage.
- D.2.3 Children confirm that they have opportunities to choose whether or not to participate in any religious instruction or activities.
- D.2.4 Children confirm that they are not discriminated against on the basis of gender, sexual orientation, physical or developmental disability, culture, ethnicity, religion or race.

Caregiver Practices

- D.2.5 Within the context of the child's comprehensive plan of care, the caregiver provides the child with opportunities, guidance and encouragement to maintain their cultural identity.
- D.2.6 Within the context of the child's comprehensive plan of care, the

- caregiver accepts the child's choice whether or not to participate in religious instruction or activities.
- D.2.7 The caregiver encourages children to celebrate significant events in culturally appropriate ways.
- D.2.8 The caregiver encourages and assists the child to keep records of significant events.
- D.2.9 The caregiver does not promote their own culture or religion with the child unless required to do so as part of the child's comprehensive plan of care.

HANDOUT #10

LOOKING AFTER CHILDREN ASSESSMENT AND ACTION RECORD: QUESTIONS ABOUT CULTURE

The following questions are from the Looking After Children Assessment and Action record that is used to develop the child's Comprehensive Plan of Care. These questions assist the child's worker and caregiver in obtaining meaningful information about the child's culture?

Age Range

ns: Of Child:

1 – 2 years

Questio

- What effort is being made to encourage the child to learn this language?
- Have the caregivers made efforts to ensure that toys, pictures, books and music in the placement positively reflect the aboriginal/racial/ethnic background(s) and culture(s) of the child's birth family?
- Is the child provided with positive role models of the same aboriginal/racial/ethnic origin(s) as him/herself?

3 – 4 years

- Do the caregivers speak the same language as the child?
- Does at least one of the caregivers speak the same language as the child's birth family?
- What effort is being made to encourage the child to maintain the language of his/her birth family?
- *(Same questions on toys, books etc. and on role models as for 1 – 2 year old)*

5 – 9 years

- Does the child get picked on by other children and/or adults? (e.g. because of size, race, disability, gender, because s/he is in the care of MCF or for any other reason.)
- What are the caregivers doing to help the child cope with other people's prejudice?

- Do the caregivers share the same religion/culture as the child's birth family?

If not, what efforts are being made to help the child follow the religion and cultural practices of his/her family of origin?

(Same questions on language, toys/books etc., and role models as for 2 – 4 year olds).

10 – 14 years

(Note: Questions directed to the child)

- Do you belong to a particular culture or religion?
- If so, do you have enough opportunities to attend religious services?
- Do you have enough opportunities to explore and participate in traditional cultural practices (e.g. festivals, prayers, clothing, diet, beading, pow wows)?
- Do you have a 1st language which is not English?
- Do you have enough opportunities to speak this language?
- Do you know what aboriginal, racial, or ethnic group you belong to?
- If you are not sure about your aboriginal, racial

or

ethnic group, would you like to talk this over with an adult you can trust? If so, with whom?

- How many chances do you have to meet people who share the same aboriginal, racial or ethnic background as you?
- Do you want to meet more people who share your background? If so, who will help you with this?

15 years and over *(Same questions as for 10 – 14 year olds; in addition the child's worker is asked to assess whether "The young person can relate to his/her aboriginal, racial or ethnic background" and the youth make comments if he/she does not agree with the worker's assessment)*

HANDOUT #11

MULTICULTURALISM ACT CHAPTER 321

Purposes of the Act

The following are the purposes of this Act:

- (a) to recognize that the diversity of British Columbians as regards race, cultural heritage, religion, ethnicity, ancestry and place of origin is a fundamental characteristic of the society of British Columbia that enriches the lives of all British Columbians;
- (b) to encourage respect for the multicultural heritage of British Columbia;
- (c) to promote racial harmony, cross cultural understanding and respect and the development of a community that is united and at peace with itself;
- (d) to foster the creation of a society in British Columbia in which there

are no impediments to the full and free participation of all British Columbians in the economic, social, cultural and political life of British Columbia.

Multiculturalism policy

It is the policy of the government to:

- (a) recognize and promote the understanding that multiculturalism reflects the racial and cultural diversity of British Columbians,
 - (b) promote cross cultural understanding and respect and attitudes and perceptions that lead to harmony among British Columbians of every race, cultural heritage, religion, ethnicity, ancestry and place of origin,
 - (c) promote the full and free participation of all individuals in the society of British Columbia,
 - (d) foster the ability of each British Columbian, regardless of race, cultural heritage, religion, ethnicity, ancestry or place of origin, to share in the economic, social, cultural and political life of British Columbia in a manner that is consistent with the rights and responsibilities of that individual as a member of the society of British Columbia,
 - (e) reaffirm that violence, hatred and discrimination on the basis of race, cultural heritage, religion, ethnicity, ancestry or place of origin have no place in the society of British Columbia,
 - (g) work towards building a society in British Columbia free from all forms of racism and from conflict and discrimination based on race, cultural heritage, religion, ethnicity, ancestry and place of origin,
 - (h) recognize the inherent right of each British Columbian, regardless of race, cultural heritage, religion, ethnicity, ancestry or place of origin, to be treated with dignity, and
 - (i) generally, carry on government services and programs in a manner that is sensitive and responsive to the multicultural reality of British Columbia.
-

SUPPORTING AND MAINTAINING THE CHILD'S CULTURAL IDENTITY

Support and maintain the child's cultural identity by:

- observing what is important to the child.
 - enrolling the child in a school where he can interact with peers from his culture.
 - involving the child in community or religious activities.
 - seeking out cultural consultants to support the child directly and to advise caregivers.
 - seeking out cultural events relevant to the child's culture.
 - gathering information from the library and other resources regarding the child's cultural heritage.
 - maintaining regular contact with the child's primary and extended family and significant others.
 - talking to members of the child's community if the child is Aboriginal.
 - talking with the child about similarities and differences between the foster family and her culture.
 - asking the child directly what aspects of his cultural identity are important to be maintained and how this might be accomplished.
 - providing opportunities for the child to make friends with others who share the same cultural identity.
 - identifying and bringing the child into contact with positive role models of the same culture, race, or ethnicity.
 - celebrating the child's cultural holidays.
 - putting together a lifebook with the child.
 - encouraging the child to maintain his first language if it is different from that of the family.
 - making sure that toys, books, and music in the home reflect the child's culture.
 - respecting the child's clothing and dietary practices.
-

HANDOUT #13

FIFTY INVISIBLE PRIVILEGES

Doors of advantage swing open so silently and invisibly to whites, says Dr. Peggy McIntosh, Wellesley College Centre for Research. . . .

“I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, code books, passports, visas, clothes, compass, emergency gear, and blank checks.” Dr. McIntosh has named some of the ways of white privileges:

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind and me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about “civilization”, I am shown that people of my colour made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods, which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards, or cash, I can count on my skin colour not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employees will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my colour.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

19. I can speak in public to a powerful group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

22. I can remain oblivious of the language and customs of persons of colour who constitute the world's majority without feeling in my culture any penalty for such oblivion.

23. I can criticize our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my own race.

25. If a traffic cop pulls me over I can be sure I haven't been singled out

because of my race.

26.I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of race.

27.I can go home from most meeting of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

28.I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

29.I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

30.If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of colour will have.

31.I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32.My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33.I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.

34.I can worry about racism without being seen as self-interested or self-seeking.

35.I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36.If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

- 37.I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
- 38.I can think over many options, social, political, imaginative, or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
- 39.I can be late to a meeting without having the lateness reflect on my race.
- 40.I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.
- 41.I can be sure that if I need legal or medical help, my race will not work against me.
- 42.I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
- 43.If I have low credibility as a leader I can be sure that my race is not the problem.
- 44.I can easily find academic courses and institutions, which give attention only to people of my race.
- 45.I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
- 46.I can choose blemish cover or bandages in “flesh” colour and have them more or less match my skin.
- 47.I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
- 48.I have no difficulty finding neighborhoods where people approve of our household.
- 49.My children are given texts and classes, which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
- 50.I will feel welcomed and “normal” in the usual walks of public life, institutional and social.

HANDOUT #14

HELPING CHILDREN AND YOUTH DEAL WITH RACISM AND DISCRIMINATION

- Be aware that incidents of racism will occur.
- Develop a level of comfort in addressing issues of racism and discrimination.
- Be proactive: discuss racism and discrimination before an incident occurs. Maintain an ongoing dialogue.
- Build an open relationship so the child feels comfortable discussing these issues.
- How to respond to a child who experiences incidents of racism and discrimination:
 - The first step is to acknowledge to the child that an incident has occurred and ask what happened.
 - The next step is to ask the child how he felt when it happened. Allow the child to express his feelings at his own pace. Ask him open-ended questions in a supportive manner about what he said or did during the incident.
 - The third step is to explore with the child ways to respond if something like this happens again.

Following these painful incidents, it is important to give the child affirmations that promote positive self-esteem and pride in his cultural heritage.

- Involve an adult role model from the child's culture to advise regarding appropriate coping strategies.

- Take action if warranted (e.g., talk to the child's worker or the school) and let the child know you're doing so; children need to know that bullying and harassment are not o.k. and you're on their side.

HANDOUT #15

MULTICULTURAL SERVICES IN BC

Organization	Phone	Fax
Affiliation of Multicultural Societies/Services Agencies of BC 205 - 2929 Commercial Drive Vancouver, BC Canada V5N 4C8 email:amssa@amssa.org	(604) 718-2780	(604) 298-0747
African Canadian Association of BC 2-2910 Commercial Drive Vancouver BC V5N 4C9	(604) 875-1763	(604) 875-1763
BC SETTLEMENT AND IMMIGRATION WORKERS ASSOCIATION (BCSIWA) 302-3680 East Hastings Street Vancouver, BC V5K 2E9	(604) 689-7222	(604) 689-7206
BOUNDARY MULTICULTURAL SOCIETY Box 1361 Grand Forks, BC V0H 1H0	(250) 442-3121	(250) 442-1078
BURNABY MULTICULTURAL SOCIETY 6255 Nelson Avenue Burnaby, BC V5H 4T5 http: // www.bby-multicultural.ca	(604) 431-4131	(604) 431-4137
CAMPBELL RIVER & AREA MULTICULTURAL & IMMIGRANT SERVICES #43-1480 Dogwood Street Campbell River, BC V9W 3A6 http: // www.misa.crcn.net		
Canadian Latin America Cultural Society 1111 Commercial Drive V5L 3X3	(604) 251-6626	

CENTRAL OKANAGAN IMMIGRANT & VISIBLE MINORITY WOMEN (IVMW) 1920 KLO Road Kelowna, BC V1W 2H6	(250) 762-3018	(250) 868-1470
Central Vancouver Island Multicultural Society 114 - 285 Prideaux Street Nanaimo, BC V9R 2N2	(250) 753-6911	(250) 753-4250
Chinese Cultural Centre 50 East Pender Street, Vancouver, BC V6A 3V6 emailto :ccchq@intergate.bc.ca http://www.cccvan.com		
CITY OF RICHMOND – INTERCULTURAL RELATIONS COMMITTEE 6911 No.3 Road Richmond, BC V6Y 2C1	(604) 276-4390	(604) 276-4132

Organization	Phone	Fax
COWICHAN VALLEY INTERCULTURAL & IMMIGRANT AID SOCIETY Suite 3 - 83 Trunk Road Duncan, BC V9L 2N7 Email: cviias@home.com		
Greater Vancouver Vietnamese Women's Society PO Box 79045 2837 Kingsway, Vancouver, BC V5R 5H0	(604) 684-7498	(604) 684-5683
IMMIGRANT SERVICES SOCIETY OF BC 501 - 333 Terminal Avenue Vancouver, BC V6A 2L7 Email: immserv@issbc.org www.issbc.org		
IMMIGRANT & MULTICULTURAL SERVICES SOCIETY 1633 Victoria Street Prince George, BC V2L 2L4 Email: imss@mag-net.com		
IMMIGRANT & VISIBLE MINORITY WOMEN OF BC #320-3680 East Hastings St Vancouver, BC V5K 2A9 Email: ivmwbc@imag.net		
India Mahila Association PO Box 55 6416 Fraser Street, Vancouver, BC V5W 3A4	(604) 321-7225	(604) 325-3327

Indo-Canadian Senior Women's Group 6470 Victoria Drive, Vancouver BC V5P 3X7	(604) 324-6212	(604) 324-6116
INLAND REFUGEE SOCIETY OF BC 101 - 225 East 17th Avenue Vancouver, BC V5V 1A6 Email: irsbc@telus.net	(604) 873-6660	(604) 873-6620
Inter-Cultural Association Of Greater Victoria 930 Balmoral Road Victoria, BC V8T 1A8 Email: admin@icavictoria.org URL:www.island.net/~ica		
Japanese Community Volunteer Association 378 Powell Street, Vancouver, BC V6A 1G4	(604) 687-2172	(604) 687-2168
KAMLOOPS CARIBOO IMMIGRANT SOCIETY 110 - 206 Seymour Street Kamloops, BC V2C 2E5 Email: kis@telus.net URL: www.kamloopsimmigrantservices.net		

Organization	Phone	Fax
KAMLOOPS MULTICULTURAL SOCIETY 262 Lorne St Kamloops, BC V2C 1W1 Email: kms@ocis.net		
LITTLE MOUNTAIN NEIGHBOURHOOD HOUSE 3981 Main Street Vancouver, BC V5V 3P3 Email: lmnhs@telus.net URL: www.littlemountainneighbourhoodhouse.bc.ca		
MOSIAC 1720 Grant Street – 2 nd Floor, Vancouver, BC V5L 2Y6 email: mosaic@mosaicbc.com URL: http://www.mosaicbc.com		
Immigrant and Multicultural Services Society of Prince George 1633 Victoria Street, Prince George, BC, V2L 2L4	(250) 562-2900	(250) 563-4852

MULTICULTURAL SOCIETY OF KELOWNA 1875 Spall Road Kelowna, BC V1Y 4R2 Email: multisociety@shaw.ca		
URL: www.okanagan.net/users/mask		
NORTH SHORE MULTICULTURAL SOCIETY 207-123 East 15th St North Vancouver, BC V7M 1P4 Email: nsms@shaw.ca		
URL: www.district.north-van.bc.ca/communit/_nsms/		
PACIFIC IMMIGRANT RESOURCES SOCIETY (PIRS) 205 - 2929 Commercial Drive Vancouver, BC V5N 4C8 Email: pirs@amssa.org		
URL: www.amssa.org/pirs		
PENTICTON & DISTRICT MULTICULTURAL SOCIETY 508 Main Street Penticton, BC V2A 5C7 Email: pdms@telus.net		
URL: www.pdms.ca		
Philippine Women Centre of BC Kalayaan Centre, 451 Powell Street, Vancouver, BC V6A 1 G7	(604) 215- 1103	(604) 215-1103
PROGRESSIVE INTER-CULTURAL COMMUNITY SERVICES SOCIETY 109 - 12313 82nd Avenue Surrey, BC V3W 3E9 Email: pics@pics.bc.ca		
URL: www.picssociety.com		

Organization	Phone	Fax
QUESNEL MULTICULTURAL SOCIETY 2155 Dragon Hill Rd. Quesnel, BC V2J 3J9 Email: bheinzel@quesnelbc.com	(250) 747- 1727	
RICHMOND MULTICULTURAL CONCERNS SOCIETY 210 - 7000 Minoru Road Richmond, BC V6Y 3Z5 Email: rmcs@amssa.org		
URL: www.rmcs.bc.ca		

Somalia Canadian Volunteer Program 216 – 1956 West Broadway, Vancouver, BC V6J 1Z7	(604) 732-8552	(604) 731-8597
South Asian Women’s Centre Society 8163 Main Street, Vancouver, BC V5X 3L2	(604) 325-6637	(604) 325-6637
Storefront Orientation Service 360 Jackson Avenue, Vancouver, BC V6A 3B4	(604) 255-1881	(604) 255-7293
SUCCESS - Head Office 28 Pender Street, Vancouver, BC V6B 1R6 [11 office locations] Email: info@success.bc.ca URL: www.success.bc.ca		
SUCCESS – Mandarin Service Centre 203 - 8268 Granville Street, Vancouver, B.C. V6P 4Z4	(604) 323-0901	(604) 323-0902
SURREY DELTA IMMIGRANT SERVICES SOCIETY 1107 - 7330 137th Street Surrey, BC V3W 1A3 Email: executive_director@sdiss.org URL: www.sdiss.org		
TAIWANESE CANADIAN CULTURAL SOCIETY 202 - 8853 Selkirk Street Vancouver, BC V6P 4J6 Email: van-office@tccs.ca URL: www.tccs.bc.ca		
TERRACE & DISTRICT MULTICULTURAL ASSOCIATION P.O.Box 665 Terrace, BC V8G 4B8 Email: terracemultiassn@uniserve.com	(250) 638-1594	(250) 638-1594
TRAIL & DISTRICT MULTICULTURAL SOCIETY 201 - 1504 Cedar Avenue Trail, BC V1R 4C8 Email: tdms@telus.net	(250) 368-3620	(250) 364-1564
VANCOUVER/LOWER MAINLAND MULTICULTURAL FAMILY SUPPORT SERVICES 5000 Kingsway Plaza, Phase III Burnaby, BC V5H 4K7 Email: againstviolence@vlmfss.ca URL: www.vlmfss.ca	(604) 436-1025	(604) 436-3267
Organization	Phone	Fax

VANCOUVER MULTICULTURAL SOCIETY 1254 West 7th Avenue Vancouver, BC V6H 1B6 Email: info@urbancultures.ca URL: www.urbancultures.ca	(604) 731-4648	(604) 731-4647
VANCOUVER SOCIETY OF IMMIGRANT & VISIBLE	(604) 731-	(604)

MINORITY WOMEN 204 - 2524 Cypress Street Vancouver, BC V6J 3N2 Email: vsivmw@amssa.org	9108	731-9117
VERNON & DISTRICT IMMIGRANT SERVICES SOCIETY 100 - 3003 30th Street Vernon, BC V1T 9J5 Email: vdiss@shaw.ca URL: www.futuresbc.com/CAP/IMMIGRANTSERVICES	(250) 542-4177	(250) 542-6554
VERNON MULTICULTURAL ASSOCIATION P.O. Box 1031 Vernon, BC V1T 2G9	(250) 542-4177	(250) 542-6554
Vietnamese Society of Greater Vancouver	(604) 684-2561	(604) 684-2266

Other multicultural services agencies can be located, via the internet, at:

http://www.vcn.bc.ca/multicultural/the_index.html

APPENDIX II: OVERHEADS

OVERHEAD #2

LEARNING OUTCOMES

The caregiver can:

- identify the characteristics of culture and identify/describe how personal cultural background, values and attitudes may influence relationships with children and families.
- identify the importance of maintaining cultural identity for children's healthy

development.

- identify the sections of the Child, Family and Community Service Act, the Standards for Foster Homes and the Child's Comprehensive Plan of Care as they relate to children's cultural, racial, linguistic and religious heritage.
 - identify ways to provide children with opportunities, guidance and encouragement to maintain their cultural heritage in the home and community.
 - identify ways to assist and respond with understanding and empathy to the child's experiences related to racial and cultural differences.
-

OVERHEAD #3

CULTURAL RESPONSIVENESS KEY TERMINOLOGY

Bias

Cultural Sensitivity

Culture

Discrimination

Dominant Culture

Race

Racism

Stereo type

Values

(Note: definitions of emotion-laden terms such as these tend to be in constant flux and differ depending on the perspective of the originator.)

OVERHEAD #4

CULTURAL CHARACTERISTICS

Practices:

- Language
- Food
- Dress
- Religion
- Music, dance, visual arts
- Eating habits
- Manners
- Customs, traditions, holidays and celebrations

- Discipline and child rearing
- Education
- Rites of passage
- Marital roles; general gender relations
- Communication styles
- Treatment of elders, children, people with disabilities, people in authority
- Stories
- History
- Physical contact and eye contact

Possible Values and Beliefs underlying Some Practices:

- Expectations for males and females
 - Accepted parent/child relationships
 - Expectations of marriage relationships
 - Attitudes
 - Importance of individual Vs. group effort, achievement
 -
 - Appropriateness of direct Vs. indirect communication
-

OVERHEAD #5

INSTRUCTIONS – CULTURAL SIMILARITIES AND DIFFERENCES EXERCISE

Think of yourself and someone else you know well, find some things the same between your families, and some things different. Think about

whether the differences would have led to differing habits and expectations and how easy it would have been to 'blend' the two families.

OVERHEAD #6

SUMMARY OF DEMOGRAPHICS

In 1996, 6 % of the population in Canada consisted of people of visible minorities.

By the year 2001, 17.7% of the population in Canada will consist of people of visible minorities.

In 1986, 10.3% of the population in British Columbia consisted of people of visible minorities.

By the year 2001, 18.7% of the population in BC will consist of people of visible minorities.

In 1986, 17% of people in Vancouver were members of a visible minority.

By the year 2001, 39% will be members of a visible minority.

In 1991, four out of every 10 people in Vancouver had reported that their first language was other than English.

Note: Statistics Canada is in the process of publishing the census data from the 2001 Census. For information on the upcoming release dates visit: <http://www.statcan.ca/english/freepub/92-376-XIE/92-376-XIE01000.pdf>

OVERHEAD #7

THE IMPORTANCE OF RECOGNIZING THE CHILD'S CULTURAL HERITAGE

Importance of recognizing the child's culture:

- The Child, Family and Community Services Act and the Standards for Foster Homes require recognition of cultural heritage.
- A strong and positive cultural identity promotes self esteem, a sense of belonging and healthy development in children.
- The child's health and well-being will benefit from caregivers understanding and maintaining some consistency in practices such as diet, hair and skin care.

- Research demonstrates that caregivers develop stronger ties to children when they are willing to incorporate children's' cultural patterns and differences.
- Research demonstrates that the child's self-esteem will be stronger the more aware he/she is of cultural and racial roots.
- Maintaining relationships to, and being able to fit in with, the child's cultural group enhances self-image.

Importance of recognizing the child's culture:

- A sense of racial and ethnic pride plus coping skills to deal with racism and discrimination, acquired as a child, can serve the individual for a life time.
-

Consequences of not recognizing the child's culture:

- The child's feeling of competence and self-esteem could be negatively impacted if cultural differences lead to perceived errors or deficits in daily living skills, or to conflicts with foster parents or other children.
- When children do not develop a cultural identity, they tend to feel isolated, cut off from their background, different from others and not connected to any cultural group; they have no sense of belonging.

- In the absence of a positive cultural identity, children are at risk of questioning if their culture is as good as the dominant culture, feeling embarrassed about their families and themselves, losing pride and self-esteem, and feeling aimless.
-

OVERHEAD #8

**LOOKING AFTER CHILDREN
ASSESSMENT AND ACTION RECORD:
Questions About Culture**

Age Range

Questions

Age Range of Child:

1 – 2 years

- Do the caregivers speak the same language as his/her birth family?
- What effort is being made to encourage the child to learn this language?
- Have the caregivers made efforts to ensure that toys, pictures, books and music in the placement positively reflect the aboriginal/racial/ethnic background(s) and culture(s) of the child's birth family?
- Is the child provided with positive role models of the same aboriginal/racial/ethnic origin(s) as him/ herself?

3 – 4 years

- Do the caregivers speak the same language as the child? Does at least one of the caregivers speak the same language as the child's birth family?
-

- What effort is being made to encourage the child to maintain the language of his/her birth family? *(Same questions on toys, books etc. and on role models as for 1 – 2 year old)*
-

5 – 9 years

- Does the child get picked on by other children and/or adults(e.g. because of size, race, disability, gender, because s/he is in the care of MCF or for any other reason)?
- What are the caregivers doing to help the child cope with other people's prejudice?
- Do the caregivers share the same religion/culture as the child's birth family?
- If not, what efforts are being made to help the child follow the religion and cultural practices of his/her family of origin?
(Same questions on language, toys/books etc., and role models as for 2 – 4 year olds).

10 – 14 years *(Note: Questions directed to the child)*

- Do you belong to a particular culture or religion?
- If so, do you have enough opportunities to attend religious services?
- Do you have enough opportunities to explore and participate in traditional cultural practices (e.g. festivals, prayers, clothing, diet, beading, pow wows)?
- Do you have a 1st language which is not English?
- Do you have enough opportunities to speak this language?
- Do you know what aboriginal, racial, or ethnic group you belong to?
- If you are not sure about your aboriginal, racial or ethnic group, would you like to talk this over

with an adult you can trust? If so, with whom?

- How many chances do you have to meet people who share the same aboriginal, racial or ethnic background as you?
- Do you want to meet more people who share your background? If so, who will help you with this?

15 years and over (*Same questions as for 10 – 14 year olds; in addition the child's worker is asked to assess whether "The young person can relate to his/her aboriginal, racial or ethnic background" and the youth make comments if he/she does not agree with the worker's assessment.*)

OVERHEAD #9

SUPPORTING AND MAINTAINING THE CHILD'S CULTURAL IDENTITY

Support and maintain the child's cultural identity by:

- observing what is important to the child.
- enrolling the child in a school where he can interact with peers from his culture.
- involving the child in community or religious activities.
- seeking out cultural consultants to support the child directly and to advise caregivers.
- seeking out cultural events relevant to the child's culture.
- gathering information from the library and other resources regarding the child's cultural heritage.
- maintaining regular contact with the child's primary and extended family and significant others.
- talking to members of the child's community if the child is Aboriginal.

- talking with the child about similarities and differences between the foster family and her culture.
 - asking the child directly what aspects of his cultural identity are important to be maintained and how this might be accomplished.
 - providing opportunities for the child to make friends with others who share the same cultural identity.
 - identifying and bringing the child into contact with positive role models of the same culture, race, or ethnicity.
 - celebrating the child's cultural holidays.
 - putting together a lifebook with the child.
 - encouraging the child to maintain his first language if it is different from that of the family.
 - making sure that toys, books, and music in the home reflect the child's culture.
 - respecting the child's clothing and dietary practices.
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OVERHEAD #10

Questions for Racism/Discrimination Examples

1. How would you respond to a child in this situation?
2. How would you teach the child to respond to these types of situations?

