

CROSS CULTURAL
FACILITATOR HANDBOOK

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February, 1985

"Some great men make other men feel small. A truly great man makes other men feel great!"

"A PERSON'S LIFE IS LIKE A PIECE OF PAPER ON WHICH EVERY PASSERBY MAY LEAVE A MARK."

INTRODUCTION

The purpose of this cross-cultural handbook is to stimulate and talk about cultural differences of people. It is claimed with increasing frequency that one of the ways in which Canada differs from the good old U.S.A., lies in the fact that Canadians are ethnically different from each other. Almost anywhere in Canada one may find different languages, traditions and identities.

Historically Canada did not force its various immigrant groups to be boiled down into some vast "melting pot", but instead allowed them to retain aspects of their original cultures. These cultures still survive, although perhaps in a somewhat altered state, and they, together constitute the "Canadian Mosaic".

The main thrust of this particular handbook will deal with the Indian/Native cultures. Unfortunately, Canada until just recently has not allowed Indian/Native people to practise their religion, customs or language. The social injustices such as the following are still an everyday part of Indian/Native people living in Canada.

- (1) lowest income
- (2) highest infant mortality rate
- (3) highest school drop out rate
- (4) shortest life expectancy
- (5) poorest housing conditions
- (6) highest rate of incarceration

The Indian/Native people and other minorities in Canada must be understood, not tolerated. We must work together so that everyone will feel that they belong to the "Canadian Mosaic." This handbook will pave the way to a better understanding of each other's cultural differences and the difficulties that minorities face in Canada today

PURPOSE OF GABRIEL DUMONT INSTITUTE
OF NATIVE STUDIES AND APPLIED RESEARCH

GOALS:

- to generate discussion on why Native educational institutions such as Gabriel Dumont Institute are needed.
- to assist Indian/Native students in clarifying their own beliefs about the purposes of Indian/Native controlled education institutions.
- to illustrate difficulty of reaching consensus on value based issues.

GROUP SIZE:

- Any number

TIME REQUIRED:

- 45 minutes

PARTICIPANT LEVEL:

high school, adults, teachers, Native adult learners.

NOTES ON USE:

This activity is a simple consensus game designed for use with Native and Non-Native groups addressing issue of Native controlled educational institution. It is quite effective in getting participants to address the complex factors involved.

Besides Native social issues, this activity can help the Native community itself on establishing educational directions.

PROCEDURE:

- 1) Hand out "Purposes of the Gabriel Dumont Institute of Native Studies and Applied Research" sheets to each participant.
- 2) Have participants rank items from one to twelve in their priority. In other words put one beside what he/she thinks is most important, and two by the next, and so on.
- 3) Divide group into groups of five to six people to attempt to come to group consensus.
- 4) Debrief/Process

PROCESS

Some Questions:

- What is the Native community point of view on this issue? How could we find out?
- How can the priorities identified be carried out?
- How would the Gabriel Dumont Institute have to change to reflect different priorities?

EXERCISE:

Purposes of Gabriel Dumont Institute of Native Studies and Applied Research.

INSTRUCTIONS:

Examine the 12 purposes of the Gabriel Dumont Institute and rank them in order of importance from your personal point of view. Place the number one by the most important, two by the second most important, and so on.

- _____ to develop a cultural and historical strengthening amongst Native people.
- _____ provide training environment where Native students and faculty can work together and assist one another when difficulties arise.
- _____ provide curriculum materials such study guides, slide shows, films and other similar educational aids for use by both Native and Non-Native learners.
- _____ provide educational service link between the Institute and Native communities throughout the province.
- _____ preparing students to function in the non-native community.
- _____ providing training in professional and technical areas.
- _____ developing leadership capabilities amongst Native students so that they carry these skills back to the Native communities.
- _____ developing positive self-concepts amongst the Native student.
- _____ developing skills of critical inquiry and problem solving skills.
- _____ teaching basic knowledge (facts, content, information)
- _____ provide Native role models whom will administrate the training.
- _____ develop in the Native students a strong personal value system and moral code.

Then form small groups and try to reach consensus within your group as to what the priorities of the Gabriel Dumont Institute should be.

Exercise: Stereotyping and It's Effects

Goals:

- to detect stereotypes that people may have
- to introduce the concept of stereotyping and open it up for discussion
- to help people realize that we often unconsciously stereotype and make judgements of others either by assumptions, incomplete information and past experiences.

Group Size:

It is quite advantageous to have a large group of people. Minimum of ten people is suggested.

Time Required: 45 minutes - 60 minutes

Age Level:

High School Students, teachers and parents, school administrators

Facilitator Notes:

The word, "assumption", often goes hand in hand with the word "stereotype:

Assumption = act of assuming = makes ass out of you and me

Stereotype - unduly fixed mental impression - makes ass out of you and me.

Most of us stereotype, but many of us are unaware that we do so. Example: if, we enter a room of strangers we formulate in our minds within ten seconds what part of the room we might feel comfortable. Past experiences with certain people cause us to react this way.

This exercise is designed to detect stereotyping behaviour. The strength of the activity is it's ability to bring the issue "home" to confront participants with their own stereotyping behaviour.

Processing

Here are some questions you might ask your group:

- How do we develop stereotypes?
- How does stereotyping effect the person who is being judged? The person who holds the stereotype?
- What are some other prevalent stereotypes in our society? What other stereotypes or assumptions do you hold?

Instructions:

Below are descriptions of five different people. From the information given circle the word that you think would indicate what sort of person each of the five are:

1. Patti is forty-two years of age and has worked as a waitress for the last fifteen years. She is 5'1" tall and of heavy build, wears glasses and has red hair. She probably is:

Intelligent
Easy going
Conservative
Attractive
Interesting

Stupid
Hot-tempered
Liberal
Unattractive
Boring

2. Richard is 34 years of age, a Cree Indian from Black Bear Reserve, is unemployed, married and has six children. He probably is:

Friendly
Intelligent
Good Public Speaker
Steady
Ambitious

Unfriendly
Stupid
Poor Public Speaker
Undependable
Lazy

3. Gary is 32 years of age. He has a black beard and long hair. He loves riding his Harley Davidson Motor cycle and he belongs to a motor cycle club. He is probably:

Friendly
Intelligent
Ambitious
Nice Guy
Law abiding

Unfriendly
Stupid
Lazy
Unpleasant
Not Law abiding

4. Tom is forty-five years of age. He just recently has got out of prison. Tom is a big man and possesses two tatoos on each arm. He is not married and isn't working. Tom dropped out of school when he was in grade eight. He is probably.

Friendly
Intelligent
Ambitious
Nice Guy
Aggressive

Unfriendly
Stupid
Lazy
Unpleasant
Passive

5. Arlene is confined to a wheelchair. She lives with her parents. Arlene is currently seeking employment. She probably is:

Intelligent
Dependant on others
Athletic
Quiet
Interesting

Stupid
Independent
Unathletic
Sociable
Boring

Note: The facilitator using the flip chart records the answers of the group. Then, have participants fill out additional information sheet. Process.

Additional Information

1. Patti is a waitress and through her great wisdom has bought a number of shares in the restaurant where she works. Every year because of this investment she takes her husband and two children on trips to foreign lands. She often works part time as a model. Patti is very easy going and is well known for her kindness.

Intelligent
Easy Going
Conservative
Attractive
Interesting

Stupid
Hot-tempered
Liberal
Unattractive
Boring

2. Richard is an Indian from the Black Bear Reserve. He has a doctorate degree in history and currently is taking a much needed rest from work. He is happily married. Richard is devoted to his family and belongs to Big Brothers. He is also the President of the Chamber of Commerce.

Friendly
Intelligent
Good Public Speaker
Steady
Ambitious

Unfriendly
Stupid
Poor Public Speaker
Undependable
Lazy

3. Gary is a social worker. He just obtained his master Degree in social-work. He belongs to a Motor Cycle Club whose main objective is to raise funds for the needy families. He is very community minded and really enjoys people.

Friendly
Intelligent
Ambitious
Nice Guy
Law Abiding

Unfriendly
Stupid
Lazy
Unpleasant
Passive

4. Tom recently was in jail for a crime he did not commit. Luckily the person who committed the crime turned himself in. Tom cannot find work as he only has a grade ten education. He will be starting adult education up-grading classes shortly. He is a big gentle man with enormous arms. All of his spare time is spent in community work.

Friendly
Intelligent
Ambitious
Nice guy
Aggressive

Unfriendly
Stupid
Lazy
Unpleasant
Passive

Arlene is handicapped. She lives with her parents as she currently is their sole supporter. She has just recently obtained her degree in education and is looking for a teaching position. Arlene loves all sports and currently plays basketball. She also is a group leader for the Brownies.

Intelligent
Dependent on others
Athletic
Quiet
Interesting

Stupid
Independent
Unathletic
Sociable
Boring

EXERCISE:

"AN EDUCATION FABLE - PERHAPS"

GOALS:

- to introduce and examine the complex factors that relate to Indian/Native education;
- to stimulate discussion of these factors;
- to encourage the development of strategies/solutions to limit the high drop out rate of Indian/Native students.

GROUP SIZE:

- unlimited, minimum of ten people is suggested

PARTICIPANT LEVEL:

High school students, parents and teachers, school administrators.

TIME REQUIRED:

1 to 2 hours .

PROCEDURE:

- 1) Hand out, "An Education Fable - Perhaps" and the ranking sheet. Make sure that everyone reads the story carefully;
- 2) The facilitator should be prepared to answer any questions that the participants might have;
- 3) Have the participants fill out the personal ranking sheet (approx. ten to fifteen minutes)
- 4) -Then have the participants form small groups (six to ten people). Instruct each group to reach a consensus about the ordering of the ten factors (twenty - thirty minutes);
- 5) Then bring all groups together and on the flip chart record the top three choices for each group. Discuss;
- 6) Then have the participants return to their original groups and have them hammer out some recommendations that might insure that the Gloria's would not drop out of school. (fifteen - thirty minutes);
- 7) The groups present their recommendations to the whole group. Would these solutions work? How will they be implemented? Can you do it in your own classroom?

"AN EDUCATION FABLE - PERHAPS"

FACT:

Gloria is an eighteen year old Native girl. She has just walked out of high school for the last time. You see, Gloria has just become a drop out and had it with the school system. She knows education is important but she just cannot take the education system anymore.

QUESTION:

Who or what was responsible for Gloria's decision to drop out of school? Imagine that you are a detective and you are investigating the case. Your inquiry reveals the following:

Gloria lives with her mother and father along with her two older brothers in a large Saskatchewan city. They live in a small run-down house. Gloria's mother is a very nice woman and cares a great deal about her family. The father is an alcoholic and is currently unemployed. He is a very troubled man and sometimes feels that he isn't worthy of his family. So he drinks to help eliminate some of the pain.

Gloria sometimes feels ashamed to bring her friends over as the house is too small for the number of people living there and the house is often unkempt. Gloria often is unable to dress the way her classmates do because money is scarce in the household. Often Gloria is forced to go to school with less than an adequate diet.

At school Gloria's home room teacher, Mr. Smith, had already decided that Gloria was a trouble maker and lazy. Didn't Gloria, right from the first day of class, have a bad attitude? As a result he had either decided to ignore Gloria or ride her constantly from the first day of class.

One morning Gloria woke up and stared at her alarm clock. She was late and she dashed out of the house to catch a bus to school. When she arrived at school, Mr. Smith greeted Gloria sarcastically. "Gloria felt the rage and frustration of Mr. Smith's words. She flung her books off her desk and ran from the classroom. In the hall she ran into the Vice-Principal. "Gloria, what are you doing in the hall? "You're supposed to be in class." "I'M quitting," Gloria replied. "Well, step into my office for a minute". The Vice-Principal took Gloria into his/her office and proceeded to listen to Gloria's problems, and said, "Well, Gloria you are expected to be at school on time. Rules are rules. Do you think

you've got to make a decision to go or stay, but if you stay we definitely wish to see a change in your attitude."

Gloria got out of her seat and said nothing. Her mind was made up, she was quitting. No one cared about her. The next day, the principal, Vice-Principal and Mr. Smith got together to discuss Gloria's departure. The principal had seen this happen before with Native students. He/she has been teaching at this particular school for the last twenty years. It certainly wouldn't be the first or last time that a Native student would drop out of his/her high school. Even though in his/her twenty years at the school only three Native students had graduated from his/her high school. He/she had refused to provide any inservice training for his/her staff in cross-cultural education. He/she had opposed all efforts to develop a Native Studies program or incorporate Life Skills in the programming. "We do not want to single out any group of people for special attention." He/she said. "We cannot begin to meet every students needs and most children can learn if they really want to". Just as they were about to begin their discussion about Gloria, Miss Jones, the student counsellor knocked on the door. She wanted to talk about Gloria's quitting as well.

"Gloria"! Mr. Smith bellowed. "Good riddance to bad rubbish. That girl has been nothing but a thorn in my side since day one." Miss Jones hesitated. She knew all about the problems Gloria had in her personal life at home and the conflicts with the teachers. She knew why Gloria had left and felt that Gloia certainly could complete high school if someone would just adjust their teaching methods to meet her needs. But, Miss Jones had to bite her lip as she recognized that these three people from their middle class upbringing would never fully understand. She knew that if she expressed her anger, she would lose their friendship and maybe even her job, Miss Jones replied. "Yeah, I guess your right in a way." Gloria has certainly been in a lot of trouble. Well, I'll have to talk to her mother and see whether or not she can get Gloria to straighten up her act."

When Miss Jones went to see Gloria's mother, Gloria's mother began to cry. "I know Gloria has decided to quit school and I'm to blame. I have been a poor mother. It is hard for me since I have only a grade seven education and don't know how to help Gloria with her homework. The school system has always scared

sin for me to speak my language. Other children called me, "a dirty Indian and squaw". Gloria's mother sobbed. I just don't know what to do."

The principal meanwhile was looking at Gloria's school files. The school files showed that Gloria had failed grade three and six. When Gloria's third grade teacher heard she had left school, he/she nodded knowingly. "I knew she would not make it. Why, she was dressed like a beggar and wouldn't even answer me in class. She spoke English poorly with a bloody Cree accent. All she ever wanted to do was draw. And nobody can accuse me of being prejudiced, why I treat all kids the same."

At the staff meeting, Gloria's quitting school came up briefly between school business. The gym teacher stated, "The real problem with a girl like Gloria is that Native people don't encourage their kids to achieve, to compete. They just seem to live in the past. Until these people accept that they cannot live like their forefathers, there is going to be alot more Native drop outs."

An English teacher then spoke up. "That statement is ridiculous", he said. "The real culprit is Canadian society. Society's past and present treatment of the Native people is the problem. These people have been discriminated against and live in a poverty situation that is compared to third world countries. These people are demoralized and defeated before they even get to school. We have to quit blaming the victim. I would advise everyone in the room to read the book, Blaming the Victim, by William Ryan."

A math teacher looked at the speaker, and her/his eyes expressed anger. "Christ, the Chinese and Jewish people had a rough time you know. These people just don't seem to be able to adjust to Canadian Society."

The last word went to the Social Studies teacher, who sat back on his chair. "I think the onus is on teachers to find ways of accommodating the cultural differences of the students in classes. Teachers should take into account the fact that not all students react in the same way given their background."

The discussion ended as quickly as it had started. Meanwhile the Gloria's continue to drop out of the school system.

EXERCISE: "AN EDUCATION FABLE - PERHAPS"

INSTRUCTIONS:

Now that you have completed the review of the situation, what or who is responsible for Gloria's failure? Mark from 1 to 10 in order of priority.

RANKING SHEET

Group	Your Rank	
_____	_____	Gloria
_____	_____	Mr. Smith
_____	_____	Gloria's Mother
_____	_____	Gloria's Father
_____	_____	Vice-Principal
_____	_____	Principal
_____	_____	Society
_____	_____	Gloria's Cultural background
_____	_____	Teaching Methods
_____	_____	Miss Jones (Counsellor)

EXERCISE "A Native Training Program Fable - Perhaps"

GOALS:

- to introduce and examine the complex factors that relate to Native education.
- to stimulate discussion of these factors.
- to encourage the development of strategies and solution to overcome these barriers that prevent Native students from being successful.
- to provide the non-native person with some insight to cross-cultural understanding.

GROUP SIZE

- Unlimited, minimum of ten people suggested.

PARTICIPANT LEVEL

- Government agencies, Native agencies, Native organizations, educators.

TIME REQUIRED

1 to 2 hours

PROCEDURE:

- 1) Hand out "A Native Training Program Fable - Perhaps" and the ranking sheets. Make sure that everyone reads the story carefully.
- 2) The facilitator then has the participants form small groups (six to ten people). Instruct each group to reach a consensus about the ordering of the nine factors (twenty to thirty minutes).
- 3) Then bring all groups together and record the top three choices for each group. Discuss.
- 4) Then have participants return to their original groups and have them hammer out some recommendations that might ensure that Blair would not drop out of his training program. (twenty to thirty minutes)
- 5) The group present their recommendations to the whole group. Would these solutions work? How well would they be implemented?

FACT

Blair is a twenty year old Metis youth. He has just decided that the training program that he is currently enrolled in at an Urban Native Education Institution is not for him. Blair has decided to quit the training program and return to his home in Northern Saskatchewan.

QUESTION

Who or what was responsible for Blair's decision to quit the training program? Imagine that you are a detective and you are investigating the case. Your inquiry reveals the following:

BLAIR'S TRAINING PROGRAM INQUIRY

Blair has lived in a remote Northern Saskatchewan community all of his life. He lives with his parents and five brothers. The main source of income for the family is from social assistance. Blair's father is forced to seek help from social services because he can no longer make a living off his trap line. The increasing economic development in the North has depleted the animals.

Blair has just completed his grade twelve and wishes to further his educational training. Blair to his dismay finds out the only training program that would benefit him can only be found in Southern Saskatchewan. One day a friend of the family tells Blair that an Urban Native Education Institute that is located in the South is offering an excellent training program. Blair decides right there and then and there to apply to become a student in this training program.

The process for admission is very rapid and Blair is accepted as a student. After many days and nights he finds himself in a large bus depot. Blair since he did not know anyone decided to stay the night at the bus depot. The next day he ventured out to the bus depot to see a place so large and vast that Blair was both excited and scared at the same time.

He thought that he might catch a city bus to the Native Education Institution. However, he was much too shy at this point in time to ask someone what bus that he might take to get to his destination. Using a city map the young man set out on foot. After many miles of walking he arrived at the Native Education Institute.

Blair found out that there were nineteen other students enrolled in the training program. They were all from Saskatchewan and just as scared as he was. The educational staff seemed friendly enough and Blair along with his peers were asked to fill out some student loan and manpower applications. Blair was

totally confused and stumped by all the strange questions that the application forms contained. The educational staff smiled knowingly and helped everyone with their applications.

Blair filled out the application form without really knowing the meaning behind them. He thought to himself. "Why must everything always be in english? My native tongue is Cree and it is never even considered by anyone who designs these forms. The directions given by the educational staff are so fast." Approximately two weeks later Blair is informed by the Student Loans Department that his application is incomplete. It seems that Blair's father will have to submit his last years income tax form. Blair during this waiting period meanwhile has spent all his savings. He has been forced to cut his food intake down to the bare minimum. Respecting his upbringing he does not ask strangers for help.

The mail service to Blair's home up North is very slow. Finally Blair's father received the student loan application form. Blair's father opens up the letter and shakes his head. He says to himself. "I really don't understand what this all means". I can't read or write in the english language." The priest in the small village does his best to help Blair fill out the application form.

Blair being without any monies and family support is very, very scared. He has been lucky enough to be sharing a small apartment with two other students from the training program. It is very difficult for three people to live in such a small place and it is increasingly hard for Blair to concentrate on his school work.

The manpower office requests Blair to come into their office and fill out even more forms. Blair doesn't like going to this office because the people who work there seem so uptight and unfriendly. Blair often thinks to himself. "Why do these people act this way? The culture that I come from is that of sharing and co-operation. These people seem to convey the feeling

that I am out to cheat someone."

After many months he finally receives some money. Blair decides that he has to find a better place to live. It is too crowded in this small apartment for three people to live and not conducive for school work. He finds out very quickly that due to his limited funding a decent place is out of the question. Blair goes hunting for apartments in the run down neighborhoods in the city. One day as he is just leaving a landlord's apartment after being told that the accommodation has been rented. A white young man comes along and the landlord asks this youth to come in and look at the place.

Blair finds a place which although unkempt will fit into his budget. No matter that the city bus line to and from the training institution is poor and often he finds himself late for classes. The heating bill for the place is expensive. Blair cannot believe that such a tiny place would cost so much to heat.

It is funny despite all the hardships and homesickness he continues with his training program. Blair especially likes the Native Studies component of the course. The educational staff were helpful and seemed to understand how the students felt. They taught him how to respect other people's cultures and how to react in the white world. Blair often thought to himself. "Cross-Cultural Education is the term that my instructor's use for this concept of sharing and understand other's culture. Why does the whiteman always seem to know what is best for us?"

The Native organization who controlled the Urban Native Education Institute did not seem to come around much. The students felt it would have been much better for everyone concerned that the native Organization in conjunction with the Native community had provided them with a workshop on how to survive in the city. Why can't they work in closer conjunction with the support agencies and the Native community itself? They only seem to come around

to show us off to these different groups that come to see the Native Education Institute.

It was about six months into the training course and Blair boarded a city bus. Blair showed the driver his student identification card. The bus driver replied. "You Native people are always getting something for nothing. You're all a bunch of lazy bums." Blair said nothing and quickly got off the bus. The words hurt his feelings and he began to cry. He decided right then and there that he was going to quit the training program.

Blair walked to the Urban Native Education Institution and gathered up all his books. An educational staff member just happened to come into the room. He said. "Blair are you leaving us?" Blair replied. "Yes I am". The staff member then said. "Please come into my office to talk about what is bothering you." The two of them talked for many hours. Blair stated. "I am sorry my mind is made up. Things are not going to change. I am leaving and will return to my home as soon as possible."

The next day at a government staff meeting the subject of Blair's leaving was brought up between agenda items. The student co-ordinator stated. "The real problem with Blair was of motivation. Native people like Blair seem to be afraid to achieve to compete. They could complete the training programs if they really wanted it bad enough.

The recorder for the meeting sat back in his chair and thought to himself. "I knew that he would never make it. When he came into the office he wouldn't even answer me. He spoke english so slow and that long hair, geez! And nobody can accuse me of being prejudiced, why I treat everyone the same.

The manpower counsellor was the next person to speak. "That statement is ridiculous", he said. The real culprit is Canadian society. Societies past and present treatment of the Native people is the problem. These people have been discriminated against and

live in poverty situations that can be compared to third world countries. These people are demoralized and defeated before they ever get into a training program. We have to quit blaming the victim. I would advise everyone in the room to read the book, Blaming the Victim, by William Ryan.

A government official looked at the speaker and his eyes expressed anger. "Christ! The Chinese and Jewish people had a rough time you know. These people just don't seem to be able to adjust to Canadian society. Other students have problems. They seem to stick with it".

The last word went to the student liaison officer. She said. "I think we have to accept that Native people are different. We need to start meeting their needs and cultural differences. Providing monies for an urbanization course would help them adjust to city life. A cross-cultural staff workshop would not hurt either."

The discussion ended as quickly as it had started. Meanwhile the Blair's continue to drop out of training programs.

Exercise: "A Native Training Program Fable - Perhaps"

Instructions:

Now that you have completed the review of the situation, what or who is responsible for Blair's decision to quit the training program? Mark from 1 to 9 in order of priority.

Ranking Sheet

<u>Group</u>	<u>Your Rank</u>	
_____	_____	Blair
_____	_____	Native Organization
_____	_____	Society
_____	_____	Bus Driver
_____	_____	City
_____	_____	Blair's Cultural Background
_____	_____	Government
_____	_____	Training Program Staff
_____	_____	Blair's Father

Cross-Cultural Communication

Goals:

- to be aware that communication methods and patterns are often practised differently in other cultures.
- to be aware of some of the communication methods and patterns other cultures use.

Group Size:

- ten - twenty people

Time Required:

- approximately 1 hour

Participant Level:

High School, Teachers

Procedure:

- (1) Hand out cross-cultural communication part A exercise sheet.
- (2) Have participants fill in the exercise sheet as individual. Then have them form groups to talk about their answers.
- (3) Facilitator provide the participants with the right answers. Where you aware that different cultures have different communications Part B:
- (5) Make sure that people are provided with adequate room space.
- (6) Facilitator process the cross-cultural communication exercise B.

Exercise: Cross Cultural Communication

Part A: Below are some communication patterns that different cultures use. Your job is to match the culture communication pattern with the proper ethnic group.

— In this culture people stand so close together when they speak to one another that they can almost smell each other's breath. It is very rare for this ethnic group to converse more than a foot apart. Eye contact is essential and they search for meaning and emotion, rather than listening to the words. Hand gesture are used frequently.

— In this culture the communication is slowly transmitted and measured silences are considered to be positive communication. Expressing one's emotion by body language is considered to be rude. In other words this culture shows very little emotion through gestures and facial expression.

— In this culture it is not important to fill in time with conversation. When this culture is not familiar with certain situations they tend to wait and watch to establish appropriate responses. Unless they are asked a direct question they tend to remain silent. Often direct eye contact is avoided.

— In this culture it is customary to bow gracefully when you greet someone than shaking hands. It is also part of their culture to stand about four feet away from another person during conversation. Direct eye contact is avoided.

— In this culture conversation is rapid and spontaneous. Interruptions are not regarded as being rude. Emotions are displayed quite openly and touching is an important part of the communication pattern. This culture uses alot of hand gestures.

- | | |
|----------------------|--------------------|
| A. Canadian Indian | D. Arab Canadian |
| B. Japanese Canadian | F. French Canadian |
| C. Chinese Canadian | |

Exercise: Cross Cultural Communication

Part B: Ethnic Communication Game

Instructions

- the facilitator will instruct the participants to choose a partner. They are then to locate a place in the room which allows them to carry out a conversation.
- one person is A other person B
- Person is A (listener); B (speaker)
- facilitator hands listening ethnic cards to A, hand speaking ethnic card to B.
- participants role play switch
- facilitator gives out different cards
- process

Listening Cards:

As other person speaks, bow to him/her. Stand about four feet away from the speaker. Be very polite and express appreciation to the speaker in same manner. Avoid direct eye contact.

As the other person speaks; start very close to him/her. use eye contact and use hand gestures to express feeling.

As the speaker begins to talk put your arm around him or her. Converse in a very fast pace and express your feeling through body gestures. Don't be afraid to interrupt the other person.

As the speaker begins to speak don't show any emotion through facial or body gestures. Be polite and converse in a very slow way. Think carefully before you respond.

As the conversation starts tend to wait and measure the words of the speaker. Show little emotion through body language and be respectful as if the person was an elder.

Speaker Cards

As you speak bow to the listener. Be very polite and listen to the other person carefully. Stand about four feet away from the other person.

As you speak get very close to the listener and look him/her in the eye. Show a lot of emotion through your eyes. Use hand and head gestures frequently, shake your head from side to side when you agree with something.

As you speak put your arms around the other person and converse in a very fast language pace. Don't be afraid to express yourself with your hands and shoulders.

As you speak don't show any emotion through body language. speak softly and slowly. Always show respect to the listener.

As you speak weigh out your sentences carefully before you say them. Don't express yourself through body language. Treat the listener with respect.

As the speaker speaks you will get quite close and look him/her in the eye. Search for meaning and emotion. Show emotion and smile a lot.

The facilitator will then have the participants come back together and process the role play situation on the flip chart.

Example:

Listener: (how did the listener act)

Speaker: (How did the speaker act)

How did it feel to communicate in another cultural communication pattern?

How might a person from a different cultural background feel in a conversation with an environment that is conducive to Canadian custom communication patterns?

How might you make another person from different cultures feel comfortable in your home work environment, etc.?

My Family Tree/My Beliefs - Profile"

Goals:

- to have participants become more aware of their cultural heritage.
- to have participants express and share their beliefs with each other.
- to have participants recognize that people often come from a cultural heritage that is quite different from their own.

Group Size:

- Any number

Time Required:

- 1 hour - two hours.

Participants Level:

- elementary and high school students, adults, teachers.

Process:

- 1) The facilitator will hand out "My Family/My Beliefs - profile sheet." The participants will probably be unaware in many cases the formation of their family tree. Therefore, encourage the participants to find out this information.
- 2) The facilitator will ask the participants to set a deadline for completing their group profile sheet.
- 3) upon completion of profile sheet have the students share the information with the total group membership.





INSTRUCTIONS:

Fill out my family tree/my belief profile.

My Nationality is

My Father Came From

My Grandfather came from

My Grandmother came from

My Greatgrandfater came from

My Greatgrandmother came from

I came from

My mother came from

My grandfather came from

My grandmother came from

My Greatgrandfather came from

My Greatgrandmother came from

My beliefs:

1) Write down some key words to describe what is important to you.

2. Goals/Plans/accomplishments that I want to achieve before I die!

Questions:

Where you surprised to find out your family tree consisted of mixed heritage and ethnic groups?

Do you think that your family origin effected your beliefs that you have?

How do you think you might accomplish the goals/plans that you want to achieve before you pass away?

WHO DUNNIT?

GOALS:

- to develop problem solving skills amongst the participants.
- to develop co-operative methods of problem solving in group situation.
- to develop the importance of individual participation in solving group problems.

GROUP SIZE:

- no less than five participants

TIME REQUIRED:

- 1 hour

PARTICIPANT LEVEL:

High school teachers and adults.

PROCEDURE:

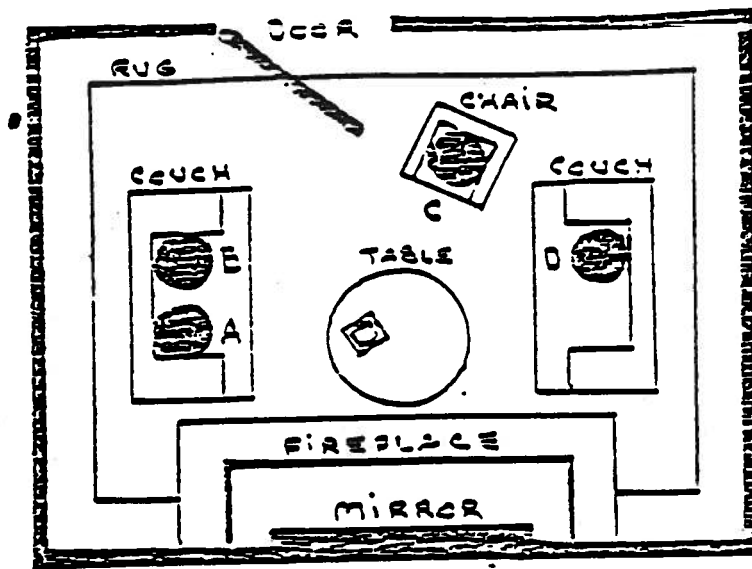
- 1) Hand out "Who Durnnit" sheet. Read the story over carefully with the group.
- 2) Write on flip charts the following questions:
 - i) What is the professional job of each person?
 - ii) Where is each person seated?
 - iii) Who is the murderer?
- 3) Have the participants form groups of five.
- 4) Give each group a forty-five minute time limit to solve the the "Who Durnnit" exercise.
- 5) Each group has to record the process they used to solve the "Who Durnnit" exercise.
- 6) Process

Notes on Use:

This activity is an interesting exercise to play with the participants. It gets the participants involved in group process where their input and participation is essential to compile the tasks.

Here are some questions you might ask the group:

- The Indian/Native culture is based on co-operation. How would this idea of co-operation be a benefit to people?
- Did you need a leader?
- Why was it effective for everyone to work together?



Directions:

Mr. Beaudin has been found dead in the Gabriel Dumont Institute classroom. The autopsy showed that he had been poisoned. Four men, seated in two lounge couches and a chair in front of the fire place, as shown in the picture above, are thoroughly involved in a conversation about Mr. Beaudin's mishap.

The four men's names are Cardinal, McKay, Trask and Flett. Their four different types of jobs, although not in order, are an education officer, a recreation director, a minister and an assistant director.

The following events take place in the Institute's staff lounge, pictured above.

1. Mr. Thomas (waiter) pours a beer for Trask and a whiskey for McKay.
2. The Education Co-ordinator looks up and in the mirror over the fire place, he sees the door close behind the waiter. He turns to speak to Flett, sitting next to him.
3. Neither Cardinal or McKay have any sisters.
4. The Recreation Director is an AA member (non-drinker)
5. Cardinal, sitting in one of the couches, is the assistant director's bother-in-law. The Recreation Director is next to him on his left.

Suddenly, a hand moves quickly to drop a pill into Trask's beer. The murderer strikes again!

No one has moved from his seat and there is no one else in the room.

QUESTIONS:

- (1) WHAT IS THE JOB OF EACH PERSON?
- (2) WHERE IS EACH PERSON SEATED

Solution Sheet "Who Dunit"

- A Minister (Cardinal)
- B Recreation Director (Flett)
- C Education Co-ordinator (McKay)
- D Assistant Director (Trask)

1. We know that Cardinal is seated on a couch which must be on the left side of the room in position A, since someone is seated on his left hand side. That person, Recreation Director, must be seated in position B on the couch.
2. The Recreation Director's name must be Flett, since he is not Cardinal, and is an AA member (non-drinker). The waiter poured drinks for Trask and McKay.
3. The Education Co-ordinator must be seated at position C because he turned to speak to Flett next to him in the room seating.
4. Cardinal cannot be the Education Co-ordinator (he is the Education Co-ordinator's brother-in-law) and the men at positions B and C are the Recreation Director and Education Co-ordinator, so who is left for position D? It must be the Assistant Director, then Cardinal would be the minister (the only job left).
5. If the man at position D is the Assistant Director, then Cardinal must be the minister (the only job left open).
6. The assistant director and the education co-ordinator are Trask and McKay, but who is who? Since Cardinal and McKay have no sisters, and Cardinal is the Education Co-ordinator's brother-in-law, then McKay cannot be the assistant director. Therefore, Trask is the assistant director and McKay is the education co-ordinator.
7. McKay (education co-ordinator) who is seated at position C in the chair, is the only man able to reach over to position D (no one left their seat) and put the poison pill in Trask's beer glass.

EXERCISE: Indian/Native Social Issues

GOALS:

- to provide the participant with some insight in regarding the negative social issues that Indian/Native people have to overcome.
- to help identify some solutions to the negative social issues that are everyday situations for Indian/Native people.
- to stimulate some discussion why these negative social conditions for Indian/Native people still exist today.

GROUP SIZE: Any number

TIME REQUIRED: Two hours

PARTICIPANT LEVEL: High school, teachers, adults.

NOTES ON USE:

This activity is a consensus type of exercise designed for use with Indian/Native and Non-Native groups addressing the serious social issues that confront the Indian/Native community. It is quite effective in getting participants to address the complex issues involved.

Beside the Indian/Native social issue, this activity can help the Indian/Native community itself on establishing goal related social issues directions.

PROCEDURE

- (1) Hand out "Indian/Native Social Issues" sheets to each participant.
- (2) Have participants rank the items from one to twelve in their priority. In other words what might be most important to a participant would be number one, then a two by the second most important, and so on.
- (3) Divide group into groups of six people to attempt to come to group consensus.
- (4) Then have each group come back and report the first three priorities of negative social issues that should be addressed immediately.
- (5) Debrief.
- (6) Then have participants reform into their original small groups and brain storm on possible solutions to overcome the first three social issues that should be addressed immediately.

- (7) Then each group will provide their solutions to the total group.
- (8) Debrief.

Questions that might be asked:

- Why do these social issues still exist for many Indian/Native people.
- What can we do as individuals to help minorities overcome social injustices.

We came up with a number of solutions to these social issues. Where do we go from here?

Indian/Native Social Issues - what are they?

Below is a list of the top 8 problems facing Indian/Native people in Saskatchewan according to recent statistics. Your task is to rank 8 problems in order of their importance from number 1 to 8. Place number 1 by the problem that you think is the most important, and the number 2 beside the second most important problem, and so on, through to 8, your choice for the least important. (You have fifteen minutes to complete this task).

"Education", statistics on such things as age/grade disparity, and dropouts are alarming for Indian/Native students. It is estimated that 83% of Native students in urban schools who complete grade 8, did not complete grade 12.

"Unemployment", statistics point out that in Regina that the Native population currently exceeds 30% of the labour force. In Regina Native unemployment rates are about 3 times higher than that experienced by the general urban population.

"Income", statistics point out that in Regina and Saskatoon that substantial income disparity exists between Native and Non-Native populations. On average, Native household incomes are roughly 60% of those received by households comprising the total population.

"Health", Native people tend to be far less healthy than non-Natives, and Native people, far more frequently than non-natives, suffer from poverty related diseases and physical health problems including deaths from violence and from suicides.

"Alcohol". Native people per capita are admitted to hospitals for the treatment of alcohol or drug related problems three times as frequent as non-native people.

"Incarceration", adult male Native have an admission rate of 60% per 1,000 population to provincial correctional centres compared to only 5% per 1,000 for adult non-natives.

"Housing", statistics point out that Native families live in the poorest housing condition. Many homes on the reserves do not have access to running water.

"Language and Culture", statistics point out that less than 15% of Saskatchewan Native young people can speak their own language and the traditional ways have not been practised by Indian/Native people for many, many years.

EXERCISE: Occupational Prestige Ranking Work Sheet

Instructions:

Rank the following occupations according to the prestige which attached to them in Canada. Place a "1" in front of the occupation which you feel to be most prestigious, and place "2" beside second most prestigious, and so forth all the way to the least prestigious.

_____ Politician

_____ Policeman

_____ Fireman

_____ Undertaker

_____ Dentist

_____ Garbage man

_____ Doctor

_____ College Professor

_____ Professional Hockey Player

_____ Banker

_____ Farmer

_____ Lawyer

_____ Teacher

_____ Clerical-Typist

_____ Professional Musician