



Multicultural *Services and Delivery* **Model**

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Table Of Contents

Introduction	2
Background	3
Acknowledgements	7
Section 1 – Independent Living – Self Determination	
1.1- Defining Independent Living.....	8
Section 2 – The Role of Culture	
2.1 – Introduction.....	11
2.2 - Culture – A Constant State of Change	12
2.3 - Understanding Culture.....	13
2.4 - The Role of Religion	13
2.5 - Culture, Religion and Disability	14
2.6 - Explanations of Disability	14
2.7 – Blame.....	15
2.8 - Catching a Disability	16
2.9 - Explanations Based On Religions and Belief Systems	16
2.10 - Disability as Punishment	16
2.11 - Disability as Learning.....	17
2.12 - Disability as a Gift.....	17
2.13 - Disability as Folklore, Superstition and Informal Belief Systems	18
2.14 - Cultural Scale of Treatment of People with Disabilities.....	18
Section 3 – Cultural Sensitivity	
3.1- Defining Cultural Sensitivity.....	23
3.2 - Cultural Competency versus Cultural Sensitivity	25
3.3 - Cultural Competency – Cross Cultural Views of Disability	26
Section 4- The Disability Culture	
4.1- Disability Etiquette.....	29
4.2 - Basic Points of Etiquette.....	29
4.3 - When meeting and talking with a person who has a disability	30
4.4 - When you are with a person who uses a wheelchair.....	30
4.5 - Talking with a person who is deaf.....	31
4.6 - Interacting with a person who is blind or has a disability that affects sight.....	31

Section 4 continued

- 4.7 - When meeting someone with a disability that affects learning intelligence or brain function 32
- 4.8 - When meeting a person with a disability that affects speech..... 32

Words with Dignity 33

Section 5 - A Working Model

- 5.1 – Forward..... 34
- 5.2 - Overview of the DRC Chinese Support Group..... 34
- 5.3 - How Were The Needs Identified For Culturally Sensitive and Appropriate Resources and What Were the Strategies?..... 35
- 5.4 – Listening 35
- 5.5 - Responding to Needs 36
- 5.6 - Problem Solving 36
- 5.7 - Identifying Needs 36
- 5.8 – Planning 37
- 5.9 – Implementation 37
- 5.10 - Feedback..... 38

Section 6 – Developing a Model for your Community

- 6.1- Preparation: Where to Begin 39
- 6.2 - Determining the Ethnic Breakdown in your Community 40
- 6.3 - The Role of Staff 40
- 6.4 - The Role of the Volunteer 41
- 6.5 – Orientation 41

Section 7 – Community Outreach

- 7.1 - Understand the Role of Your Community Organizations..... 43
- 7.2 - Identify the Cultural and Disability Related Organizations in Your Area 43
- 7.3 - Reaching Across the Cultural Divide 44
- 7.4 - Identify Community Advisory and/or Community Committees..... 45
- 7.5 - Establish a Communication Link to Immigrant Settlement Services..... 46
- 7.6 - How to locate Settlement Services 47

Section 8 – Communication: Building the Bridge

- 8.1- Community Events/Activities..... 48
- 8.2 - General Outreach..... 48
- 8.3 - The Key to Your Success will be Your Ability to Listen 49
- 8.4 - Making the Connection 50

Section 8 continued

8.5 - Understanding the Culture..... 50
8.6 - Familiarize Yourself with the Cultural Norms 51
8.7 - A Unique Community Response 53

Section 9 - Partnerships

9.1- Planning..... 54
9.2 - Developing Community Partnerships..... 54
9.3 - How to you Select Potential Partners or Project Advisors..... 55

Section 10 – Resources

10.1- Identify Communication Pathways..... 57
10.2 – Tools 57
10.3 - Decide which Information Materials are Most Appropriate 58
10.4- PowerPoint Presentation..... 58
10.5 – Website 58

Section 11 – Program and Services Development

11.1- Specialized Multicultural Services 59
11.2 - Specialized Programs 59

Section 12 – Financial Resources

12.1- Financial Resources 60

Section 13- General Information

13.1- Show Respect When Scheduling Your Special Events..... 61
13.2 - Communication – Listening 62
13.3 - Sensitivity Training 63
13.4- When a More Formal Approach is Required..... 64

Section 14 – Evaluation 64

Closing Remarks 64

Multicultural Program and Service Delivery Model

Introduction

The purpose of this document is to provide a framework that will assist organizations in developing a Program and Service Delivery Model to reach people with disabilities within the Multicultural Community.

In developing the model's framework, people from across Canada were brought together to discuss the challenges and share information relating to the removal of barriers that face people with disabilities in Canada, focusing on those within the Multicultural communities.

The recommendations made within this document are based on the understanding that most non-profit organizations, including disability and multicultural groups, have very limited physical and financial resources. With that in mind, the use of this Model to establish your own program is intended to have as minimal an impact as possible on these limited resources. Once you have assessed the overall need in your area and have established your basic multicultural programs, it will be possible to look at future funding options, should additional funds be required.

Background

Over the last 20 years the increase in the number of new immigrants coming to Canada has changed the dynamics of our nation's population. The percentage of people who list Canada's official languages, English and French as their first language is significantly decreasing. We have become a nation of many cultures.

A recent Statistics Canada's study shows just how dramatically the dynamics will change by 2017 as well as indicating how the changes will impact different cities and Provinces throughout the country. For example, more than one half of the population in Vancouver and Toronto are expected to be members of a visible minority.

Excerpt from Statistics Canada the Daily – Study: Canada's visible minority population in 2017, March 22, 2005

Not all cultures try to provide full integration opportunities to their people with disabilities. Keeping this in mind, population increases within the different cultural groups, particularly those that view people with disabilities as inferior will create additional education and awareness challenges for disability organizations well into the future.

“Different cultures view people with disabilities in different ways. Some look down on them, some try to hide them, some believe disability to be a punishment of God.”

Hon. Raymond Chan, P.C., M.P.

Minister of State (Multiculturalism)

Multicultural organizations face the challenge of sensitizing their population, especially newcomers, to Canadian values as they relate to people with disabilities. Multicultural organizations must work hand in hand with disability organizations in their community to ensure people with disabilities within their cultural population are made aware of the options for self determination available to them.

Canada has taken the position that people with disabilities should be able to achieve full integration within Canadian society, having written into the Canadian Constitution (via the Charter of Rights and Freedoms) the equality of rights to all people with disabilities to fully participate in society as citizens of this country.

The Constitution Act, 1982

Equality Rights

Equality before and under law and equal protection and benefit of law 15.

(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
Affirmative action programs

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

(83)

It is not enough, however, to have the rights of people with disabilities covered by the charter. Within many multicultural populations there

needs to be a mechanism in place to assist the able population to understand and to provide people with disabilities the opportunity to achieve full participation within their cultural and greater community, the opportunity to become full participating and contributing citizens of Canada.

Multicultural organizations across Canada face not only the challenge of sensitizing (educating) their population and in particular new immigrants about the cultural differences of how Canadians as a society see and treat one-another but also how we treat members of all cultures, including those born in Canada who have previously not enjoyed the rights of full participation.

At the same time, Disability organizations are faced with the challenge of reaching and properly serving people with disabilities within multicultural communities, while understanding and being sensitive towards cultural differences. They must work to build strong relationships and partnerships with the Multicultural organizations if they are to achieve this goal.

This model will look at some of the issues raised during the research period as well as the barriers and misunderstandings that face both the disability and multicultural communities. This model will attempt to provide guidelines that can benefit both multicultural and disability organizations, which can be used to assist people with disabilities to achieve full participation as citizens of Canada.

The model will also provide a historical overview of a model developed by the Richmond Disability Resource Centre, a member of the Canadian Association of Independent Living Centres (CAILC). This model is having a positive impact on the lives of people with disabilities within a number of cultures in this city.

In addition, to our section on Cultural Sensitivity, we are including excerpts from the report "*Culture, Religion and Disability – an Introduction*", produced by the Multicultural Disability Advocacy Association of New South Wales, an organization that is already leading the way in disability-multicultural outreach.

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Section 1 - “Independent Living” - “Self Determination”

1.1 Defining Independent Living

“The phrase “Independent Living” has been part of the social services discourse since the end of World War II . . .”

V.R. Willi

The original philosophy and movement that resulted in the establishment of Independent Living Centres around the world was developed by a handful of persons with a disability in Berkeley, California in 1972. It had three guiding principles that were grounded in the common sense reality of day-to-day experiences:

- Those who know best the needs of disabled people and how to meet those needs are the disabled people themselves.
- The needs can be met most effectively by programs which provide a variety of services, rather than having to go to several different agencies for services
- Disabled people should be as integrated as possible into the general community.

V.R. Willi, Centre for Independent Living in Toronto

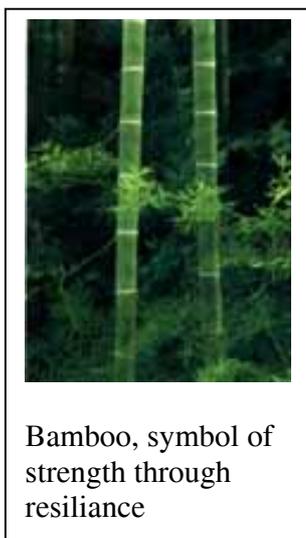
The Canadian Association of Independent Living Centres (CAILC) indicates that it is premised on the philosophy that all people with disabilities have skills, determination, creativity and a passion for life, yet many are unable to fully participate in the economic, political and cultural life because barriers to full citizenship persist in Canadian society. The mission, therefore, is to empower people with disabilities to take responsibility for their own lives by providing them with access to specialized information, skills development and peer support.

Adolph Ratzga, from the Institute for Independent Living, in Sweden provides a more personal definition:

“Independent Living is a philosophy and a movement of people with disabilities who work for self-determination, equal opportunities and self-respect.

Independent Living does not mean that we want to do everything by ourselves and do not need anybody or that we want to live in isolation.

Independent Living means that we demand the same choices and control in our every-day lives that our non-disabled brothers and sisters, neighbors and friends take for granted. We want to grow up in our families, go to the neighbourhood school, use the same bus as our neighbours, work in jobs that are in line with our education and interests, and start families of our own.



Since we are the best experts on our needs, we need to show the solutions we want, need to be in charge of our lives, think and speak for ourselves - just as everybody else.

To this end we must support and learn from each other, organize ourselves and work for political changes that lead to the legal protection of our human and civil rights.

As long as we regard our disabilities as tragedies, we will be pitied.

As long as we feel ashamed of who we are, our lives will be regarded as useless.

As long as we remain silent, we will be told by others what to do.”

Adolf

Ratzka, 2003

To develop a “Multicultural Services and Program Delivery Model” in your community it is important to ensure both staff as well as the volunteers know the real meaning of “Self Determination” (Independent Living) and that they have a clear understanding of how to communicate this vision to others. The importance of using the term *self-determination*, rather than *independent living*, must be emphasized as many ethnic populations coming to Canada have strong family structures, with several generations living together under one roof. They feel threatened by the term *independent living*, which they take to mean you are trying to encourage their family member who has a disability to

move out of the family home (which is contradictory to their culture, thus a threat to their beliefs).

“Self Determination is having the opportunity to access special information, skills development and peer support to assist you to take responsibility for the decision making about matters that impact your life while remaining within your own environment.”

Within your own environment, is the key point to emphasize as it further reinforces the fact that the disability community is not trying to encourage people with disabilities to move out of their family home.

The end goal of this project is to provide people with disabilities, within the multicultural population, with the knowledge and skills to assist them to participate in their own community and Canadian society to the full level of their ability and desire.



Section 2 – The Role of Culture

2.1 Introduction

There is a section on Cultural Sensitivity in this manual, but we felt it would be beneficial to look at the subject of “Culture” from more than one viewpoint. The following is taken from the document “Culture, Religion and Disability – an Introduction”, produced by the Multicultural Disability Advocacy Association of New South Wales an organization of people with disabilities working for people with disabilities within Australia’s multicultural communities.

“All of us are cultural beings. All of us have culture. Our culture shapes how we see the world and make sense of it. Culture influences all of our behavior and interactions. Our culture also mediates how we make sense of disability and respond to people with disability.

In Australia, there is a tendency to use the term 'culture' only in relation to people from a non-English speaking background, which suggests that Anglo-Australians are culturally neutral. If we use the above definition of culture, we need to view all Australians as cultural beings.

Note: It might be useful here to briefly discuss 'ethnicity' and 'race', as those terms are often used interchangeably and mixed up together with the word culture. 'Race' is a biological term, which is used to refer to "biological inheritance, via genetic material, of a physical characteristic or a physical potential or predisposition" (Fitzgerald, 1991:5).

Given that people have traveled and mixed with each other for thousands of years, the idea of race, particularly 'pure' race is problematic.

'Ethnicity' on the other hand, is a term not easily defined. It is used to describe a persons' sense of selfhood or identity and it is also used when people share cultural commonalties, language, rituals, food, dress, etc. Ethnicity frequently describes something that is fluid and changing.

2.2 Culture - A Constant State of Change

Culture is not static - it is constantly changing and responding to shifting environments and circumstances. Within each culture there are many subcultures, which means that many beliefs, values, attitudes and behavior are not shared amongst all the people from a culture.

In Australia, one example of how cultures are constantly changing is the experience of second generation migrants who often create new cultural practices mixing the culture of their parents with the aspects of Anglo- Australian culture.

Except for a very few isolated communities, all cultures are exposed to external influences. Whilst external influences have always existed - how else would the knowledge of how to make noodles have traveled from China to Italy? The rate at which cultures are exposed to external influences today is greater than ever before.

In addition to the external influences, within each culture, there are also internal tensions and pressures. It is mostly sub-cultures and non-dominant sections of the community that mount challenges to the dominant culture.

Pressures on any culture thus come both from within and without. In the main, cultures may initially respond to these pressures through vilification, ridicule, tightening the norms, etc. In the longer term, many cultures are more likely to survive if they come to incorporate and mould different influences without losing the 'essence' of the culture.

The idea of culture as fixed and static is almost always wrong and has varying consequences. One common way of "fixing" culture is to romanticize it, i.e. the idea of "the noble savage" or the notion that people with an intellectual disability are "perpetual children".

Older migrants, after decades return to their country of origin, expecting it to be just the same as they had left it. Of course, time has not stopped in their country of origin and they find that the place where they want to spend the rest of their lives may no longer exist in the way they remembered."

2.3 Understanding Culture

You can learn about a culture by reading a book and by talking to 'experts', but to really understand a culture comes slowly by talking to many people from that culture and by learning about diversity across and within that culture. To understand a culture is to learn about its history and to hear about the effects of that history.

To learn about a culture is to learn about class, gender relations, treatment of minority groups, etc. To understand a culture is to talk with people from that culture about class, gender and other issues.

Learning about a culture is to learn about its poetry and its music, its pottery and its paintings. Understanding a culture is to listen to its music, read the poems and literature and watch its movies.

To learn about a culture is to learn about the employment participation rate of people with disability. To understand a culture is to talk with people with disability from that culture about their experiences.

2.4 The Role of Religion

Learning about a culture is also to learn about the role religion plays in a culture and about the particular features of that religion. Religions and belief systems are powerful shapers of culture and many habits, customs, folktales, stereotypes, hopes and fears of a community arise from the religious beliefs of that community.

To discount the influence of religion on a culture is to forget about an essential part of that culture. Whilst religions play a larger role in some cultures than in others, religion is one of the greatest influences on any aspects of a culture, even in largely secular societies.

Before reading about the main religions of the world, it is imperative to understand that while there is religious belief, there is also religious practice and that the two exist side by side and sometimes they may conflict with one another.

Australian Roman Catholics, like all other Roman Catholics around the world, follow the Pope's teachings. Based on the teaching of the sanctity of life the Roman Catholic Church forbids the use of any 'technical' birth

control methods, such as the pill. In reality, a substantial number of practicing and faithful Australian Roman Catholics do practice birth control.

2.5 Culture, Religion and Disability

How do different cultural communities and religious faith explain and respond to disability? Cultures and religious practices are ever-changing and there are many subgroups within each culture and religion, making it impossible to give definitive answers to specific questions, such as "What is the explanation / response to disability within that community or within that religion?"

'Universally, societies have explanations for why some individuals (and not others) are disabled, how individuals with disabilities are to be treated, what roles are appropriate (and inappropriate) for such individuals and what rights and responsibilities individuals with disability are either entitled to or denied'.

Scheer and Groce, 1988

Yet, what is generally understood about the relationship between culture and disability is based predominantly in the cultures of the Western world. Cross-cultural disability studies are at best limited. This is despite the fact that about 80% of all individuals with disability live in the Developing World. In Australia about 25% of all people with disability are from non-English speaking backgrounds.

To understand the relationship between culture, religion and disability is to first understand how people make sense of disability. In other words, how people explain the occurrence of disability, and second to ascertain how communities respond to people with disability.

2.6 Explanations of Disability

Before elaborating on different explanations of disability, it is paramount to point out that the very idea of disability as a concept, comprising a whole range of physical, cognitive, psychological and sensory states of being is one that is understood differently in different communities and even within communities. The very idea of disability as

a concept might be foreign to a range of communities and in fact, many languages do not have a word for the idea.

In Australia, there is a continuing argument about what a disability is. The definition of disability as used in the Commonwealth Disability Discrimination Act, for example, could be stretched to include the common cold, whilst the definition used in the NSW Disability Services Act is much narrower. Frequently those discussions revolve around the availability and distribution of resources.

The ways that different communities explain the occurrence of disability are varied. There are almost always at least two conflicting explanations of disability within a community. In addition, the explanation of why a particular type of disability occurs might differ greatly from the explanation for the occurrence of another type of disability.

2.7 Blame

In many Western cultures, including Australia, the dominant way of making sense of disabilities is to explain them in medical terms, such as resulting from accidents, genetic disorders or viral infections. However, frequently people also use other explanations, for example:

‘Blaming a mother for the birth of a child with a disability because she might have touched someone with a disability during the pregnancy’.

The idea of blame operates concurrently with medical explanations, although they are to a large extent contradictory. Blame appears to be one of the most common factors in explaining disability in most countries, irrespective of whether religious or medical explanations dominate. Blame is often directed towards women (i.e. a child has a disability because their mother has failed) or other minority groups (i.e. a man is HIV positive because he is gay).

In many countries, having a disability is attributed to having sinned or offended the spirits. This might have occurred through sins committed by ancestors or by the person with the disability themselves in this or a previous life.

2.8 "Catching a Disability"

The idea that disabilities can be caught is quite common across the world. This results mostly in actions to protect pregnant women from seeing, hearing or touching people with disability or even their technical aids. Examples of this explanation of disability can be found all over the world, including the United States (Groce 1985).

There are many different variations of this explanation.

In the Philippines, a woman gave birth to a baby who was unable to move his limbs. Her explanation of her son's disability was that she had worked in view of a statue of a national hero during her pregnancy and must have caught the 'stiffness of the limbs'.

2.9 Explanations Based on Religions and Belief Systems

Religions and belief systems are one important source of explanations for disability. However,

- It is important to keep in mind that within almost all religions and belief systems there is often more than one explanation of disability.
- It is also important to keep in mind that there is frequently a difference between the written holy texts and some of the religious practices.
- In addition, there are some contradictory writings about disability in the texts themselves.

2.10 Disability as Punishment

Almost all religions and belief systems seem to incorporate some notion that disability is a punishment. Many religious texts are full of stories and parables, which link moral imperfection and sin with divine retribution in the form of a disability.

In some religions, a disability is linked to a previous life or to ancestors and may be seen as punishment for wrongdoings.

2.11 Disability as Learning

Many religious practices indicate that disability exists so that a learning process can occur, either for the person who has the disability or for those around the person

"One of the basic principles of Islam is to believe in the wisdom of the Allah in what He creates and commands, and in what He wills and decrees, in the sense that He does not create anything in vain and He does not decree anything in which there is not some benefit. So everything that exists is His will and decree.

His perfect wisdom decrees that He creates opposites, so He has created angels and devils, night and day, purity and impurity, good and ugly, and He has created good and evil. He created His slaves with differences in their bodies and minds, and in their strengths. He has made some rich and some poor, some healthy and some sickly, some wise and some foolish. By His wisdom, He tests them, and He tests some by means of others, to show who will be grateful and who will be ungrateful.

When the sound believer sees disabled people, he recognizes the blessing that Allah has bestowed upon him, so he gives thanks for His blessing, and he asks Him for good health. He knows best and is most wise, and we know nothing except that which You have taught us, and He is the All-Knowing, Most Wise" (Shaykh ,Abd al-Rahmaan al-Barraak).

2.12 Disability as a Gift

Some religious texts and practices seem to suggest that a disability is a gift. For example,

"As Jesus walked along, he saw a man blind from birth. His disciples ask him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed to him'" (John, 9: 1-3).

2.13 Disability as Folklore, Superstition and Informal Belief Systems

It is impossible to talk about disability and religions without mentioning the influence folklore, superstition and informal belief systems have on explanations of the causes of disability.

There is a wide range of explanations about disability including that people with disability are 'special messenger', that they hold within their bodies the balance between good and evil, etc.

Understanding the diversity of explanations of the cause of a disability is important in dealing with people with disability and their families in a service setting. The explanation of disability also often provides the foundations for the diverse responses of communities to people with disability.

2.14 Cultural Scale of Treatment of People With Disabilities

The vast majority of responses to disability amongst different communities of the world are on a scale ranging from neglect to some level of tolerance.

At the very extreme end and a rare occurrence is the killing of people with disability. The best known example is the death of over 300,000 people with disability during the Nazi era in Germany (Gallager, 1990). The other example often mentioned in this context is infanticide, the killing of newborn babies with disability. There are very few examples of this occurring in very poor, mostly nomadic communities in the past, but there is no evidence available suggesting that infanticide is practiced regularly today.

In Australia, some argue that the use of genetic counseling and pre-natal screening, such as the use of amniocentesis (a pre-natal test to ascertain whether a disability is likely), are forms of preventing the birth of babies with a disability.

On the other end of the scale there are very few known examples of communities responding to the occurrence of disability by completely integrating people with disability into all aspects of the community. There

are attempts in many communities to achieve full integration and many communities achieve some form of integration and inclusion.

In many countries one method used to achieve integration and inclusion of people with disability is the development of human rights legislation, policies and programs.

The Persons with Disabilities Act was introduced in India in 1995, one year before its Australian equivalent. An Indian disability activist wrote: "The more we discussed the problems of disability and the barriers society puts up to highlight them with knowledgeable people in India and abroad, the more convinced we became that our best endeavors would not make much progress without a legislative framework which outlaws discrimination. The greatest achievement was to convince people, ordinary men and women as well as politicians from all parties that disability is a civil rights issue and that discrimination against the disabled must be recognized and stopped".

A number of tribal groups, such as the Azandi in East Africa and the Ponape in the southern Pacific, have been identified through cross cultural disability research as standing out in their acceptance of and kindness towards people with disability (Gallagher, 1990).

Within all communities, the responses to disability is dependent on a range of factors, such as the need for people with disability to earn income, the value placed on physical or intellectual strength, the type and cause of disability, the age and gender of a person with a disability, where they live, etc. Based on these and other factors the responses are also likely to differ within communities.

At a disability awareness workshop, a worker from a particular community said that in her country of origin people with disability are locked up in institutions. A colleague from the same culture put up her hand and refuted this claim arguing instead that people with disability always lived with their family and often contributed through their work to the family's income. It turned out that one was referring to the treatment of people with intellectual disability in the capital city of that country, where it was believed that the best option for people with an intellectual disability was an institutional setting. The other worker is from the same country, but was thinking of a more agrarian community, in which people with intellectual disability contributed to the income of families by working the fields or in the home.

Bearing in mind that within all communities the responses to disability are many and varied, the most common responses can be categorized as follows:

a. Neglect of People with Disabilities

Actions which may be considered as a response to people with disability, can range from medical neglect, such as the withdrawal of medical intervention, to neglect based on poverty and lack of resources. Neglect can and does result in the death of people with disability. The lack of, or withholding resources, is one of the most common ways of neglecting people with disability.

In some instances of neglect, other social factors such as class or gender are also relevant.

In Nepal there are 4 times as many men with polio as there are women with polio. As polio occurs equally across the genders, a viable explanation is that girls with polio are more likely to be neglected and die.

b. Isolation and Segregation of People with Disabilities

Most communities respond to people with disability through various forms of segregation and isolation. These responses are frequently seen as beneficial to people with disability and to the community at large.

The way the occurrence of disability is explained in communities is particularly important in this context. For instance, in some communities people with disability are isolated and segregated because they are believed to "contaminate" babies in wombs. Another reason for isolating people with disability, is that they are thought to bring shame to the family and so are hidden away.

A community health worker in Australia discovered that one of the families he had known for a long time has another child. Due to the disability and the shame the disability is thought to bring upon the family, the child was hidden away.

c. Treatment of People with Disabilities as ‘Special’

Another very common response is to treat people with disability as 'special'. This can take on a range of different forms, from additional resources being provided to more affection and love being given to people with disability. Many communities argue that the most common response to people with disability is to treat them 'special'. The intention of that treatment generally is to achieve beneficial outcomes for people with disability. This is particularly, but not exclusively, relevant in communities that attribute religious significance to people with disability, i.e. a gift from the supreme being. It is imperative to examine what this 'special' treatment means and to understand that 'special' rarely means equal.

d. Protection and Control of People with Disability

Protection and control are other community responses often used. Viewing people with disability as vulnerable largely drives the response to protect, whilst the control response is often driven by fear for and of people with disability.

e. Tolerance Towards People with Disabilities

Most communities tolerate (as opposed to accept or respect) people with disability to some degree. Thus people with disability participate to some degree in the community. Frequently this participation is linked to issues of work participation and economic usefulness of people with disability.

In the movie 'Rain Man', Raymond, a man with autism, who had been locked away in an institution for most of his life, gains status and some level of tolerance (at least for a little while), after he proves his economic value by winning at blackjack in the casino as a result of his counting abilities.

As already pointed out, sometimes tolerating one disability type does not mean that another type of disability is tolerated in the same way. Much of this is related to the value a community places on different abilities. Generally speaking, the western world places a

greater value on intellect and cognition than on physical abilities and places greater value on work undertaken outside the home. Other communities, particularly more agrarian communities, place greater emphasis on physical strength and highly value contributions to the home and family.

The questions we should ask are:

- How to provide information in a culturally diverse community?
- How to communicate with a person from a certain culture with a particular disability?
- How to understand and make sense of disability within a cultural context, or how to make sense of culture within a particular disability context?

The aim here is to assist with those questions by providing some directions and some guidance. However, in this ever-changing environment with cultures constantly shifting and changing, what we cannot do is give definitive answers.

What we see as the first, and most important, step is to come to an understanding of the intersection of culture and disability.

Secondly, we would encourage everyone to increase their cultural competence skills and knowledge and their knowledge and skills about disability issues.

Note: The full report can be found on the MDAA Website – www.mdaa.org.au This website is an excellent resource for information, and brochures relating to disability and multiculturalism, with individual booklets entitled “Opening Doors” produced in English and translated languages covering – Arghani – Anglo Australian – Arabic – Bosnian – Chinese – Croatian – Filipino – Greek – Indian – Italian - Korean – Lebanese – Macedonian – Maltese – Serbian – Spanish – Turkish and Vietnamese.

Section 3 - Cultural Sensitivity

3.1 Defining Cultural Sensitivity

The valuing of diversity in our communities is no longer merely a social goal. Responding to the rapid changes of our demographic, many service providers to people with disabilities are in urgent need to learn new techniques and skills for understanding, motivating, assisting and empowering each individual with disabilities regardless of race, gender, religion or creed.

Independent Living Resource Centres (ILRCs) across the country are encountering similar challenges, because they are operated by and for people with disabilities. The progress and advancement of ILRCs depends upon their ability to effectively talk with all stakeholders, to reach mutual understanding, and to realize that in diversity there is strength. The same theory extends to disability organizations and multicultural agencies alike.

Although it may not be feasible for every organization to undertake the specialized study of the distinct people and subcultures that make up our communities in an exhaustive or systematic way; the appreciation of the contributions of Canada's diverse population should nevertheless remain the building block to a more effective and rewarding social infrastructure. Cultural sensitivity is an essential trait which should guide and establish the framework for communication and the foundation for broader knowledge to develop and implement a multicultural service and program delivery model.

Sometimes, due to lack of understanding, preparation or communication, a supporter with truly good intentions can make big mistakes. Good intentions alone can fall short. Different cultures may have different taboos, and something that bears no significance to you may be hurtful or be a huge taboo to them. It is crucial to respect and be comfortable with the traditions of different cultures. For instance, wisdom is a virtue viewed to accompany age and experience in the Chinese tradition; that is the reason elderly is considered as a treasure in every household. Overriding openly a decision made by an elderly is deemed disrespectful of the whole family.

There can be no success without respect and an open mind. Listening is another important skill because language barrier can sometimes be a

challenge. In most effective communication and liaison process, good listening skills and the ability to pay close attention and understand non-verbal cues is crucial.

There have been numerous studies and researches on cultural sensitivity and the process to work toward its achievement. When working with someone from a different cultural background, there are some common pointers to facilitate a smooth reconnaissance:

1. Take the initiative to make contact, even if language may be a problem initially.
2. Learn how to pronounce names correctly. Their name is as important to them as yours to you. Practice saying it until you get close to how it should be pronounced.
3. Show respect for different culture and language. They may be in culture shock and grieving over the “loss” of their culture or at least the fear of losing their cultural identity. Ask yourself, “How would I feel if I were in their shoes?”
4. Be sensitive to their feelings about their homeland. Developing nations are not as poor, backward or uneducated as North Americans tend to think.
5. When speaking English, do so slowly and clearly. Remember, raising your voice does not make English more understandable.
6. Be yourself; show that you care about them as people and that you honestly want to help.
7. Take time to listen. If you do not understand, or you are not understood, take time to find out why. Explain or ask questions; a key question might be, “Would you help me understand?”
8. The key ingredient to developing and maintaining a long-term relationship is old-fashioned friendship built of mutual respect and a desire for understanding.

3.2 Cultural Competency versus Cultural Sensitivity

The idea of more effective cross-cultural capabilities is illustrated by many terms:

- *Cultural Sensitivity* is about knowing the existence of cultural differences as well as similarities, without assigning values. (National Maternal and Child Health Centre on Cultural Competency, 1977)
- *Cultural Awareness* is about developing sensitivity and understanding of another ethnic group. This usually involves internal changes in terms of attitudes and values. Awareness and sensitivity also refer to the qualities of openness and flexibility that people develop in relation to others. Cultural awareness must be supplemented with cultural knowledge. (Adams, 1995)

Cultural knowledge, cultural awareness and cultural sensitivity all convey the idea of improving cross-cultural capacity.

- *Cultural competence* is defined as a set of congruent behaviours, attitudes, and policies that enables service providers to work effectively with various racial, ethnic and linguistic groups. (Ngo, 2000)

Cultural competence is viewed beyond sensitivity and awareness because it emphasizes the idea of effectively operating in different cultural contexts; while the latter do not include this concept. In effect, cultural competence is the integration and transformation of knowledge of organizations into specific standards, policies, practices and attitudes used in appropriate cultural settings to increase the quality of service delivery to target audiences, thereby producing better responses from the diverse groups. It is considered as the most useful and realistic goal an organization can have with respect to understanding cultural factors and their influence on service provision.

Cultural competency is indeed a characteristic of an organization, and extends beyond service delivery. It is about the organizational culture, governance, administration, policy and decision making, personnel practices, community relations and communication; each of which an equal factor in a culturally competent organization.

3.3 Cultural Competency – Cross Cultural Views of Disability

The diverse cultural views of disability are a very difficult area of interpretation. This is because generalization, non-culturally bound attitudes, and variations in language and disability concepts all play a role. Disability organizations need to be better prepared to provide services that are culturally sensitive and responsive. They have to be aware of how the diverse background of different ethnic groups and cultures influence service expectations. To become culturally competent is the key component to build the bridge for cross cultural views of disability.

One of the common mistakes would be the assumption that all members of one culture feel or think a certain way about disability. It is easy to over-generalize due to the complication to identify the myriad factors influencing views about disability in different cultures. Disability organizations would find it useful to have an idea of the cultural attitudes and beliefs about disability held by the ethnic group they are focusing on. This can sidestep the generalization issues as the emphasis is on observation based on practical experience by identifying trends in cultural attitudes and beliefs.

For instance, in many cultures the concepts and language of disability may be vague or non-existent. That is, there may be no equivalent concepts or terminology to the Western notion of “disability” and “impairment”.

Another example is the use of body language in certain cultures, or the lack of it. In some ethnic groups, staring at people’s face is considered to be impolite, hence eye contact may be lacking during conversation. However they will discipline their children with eye contact and facial expression.

Other factors that are likely to affect and impact the service providers are:

- Lack of knowledge – resulting in an inability to recognize the cultural difference
- Self-protection/Denial – leading to an attitude that these differences are not significant, or that it is common to all people

-
- Fear of the unknown or the new – it is challenging and perhaps intimidating to learn/try new things

The consequences of this lack of cultural awareness may be multiple. First of all working relationship is affected when understanding of each other's expectation is missing, thus leading to miscommunication. For instance, the service provider may not comprehend why the family, rather than the person with disability, makes all the important decisions about the individual.

It is, therefore, apparent that disability organizations encounter numerous difficulties in providing service to culturally diverse clientele. In order to provide needed and effective services to people with disabilities, it is essential to develop the cultural competency within an organization.

In becoming more culturally knowledgeable and culturally sensitive, the disability organizations are able to handle the disparity. The bottom line is that it is necessary to develop some understanding about the major values and belief to the people we serve, especially those who may come from different cultural backgrounds.

For example, it is important to know that the extended family is held in high regard within the Asian culture, that there exists respect for authority, and for an orientation toward past and toward privacy.

The process in developing cultural competency should be undertaken continuously over time. It is self-reflective and self-learning, to bring upon a change in the value system of the organization. Competent in cross-cultural function means learning new patterns of behaviour and effectively applying them in the appropriate settings.

It involves the following steps:

- Preparation and Internal Assessment – analyze the cross-cultural issues in the area of service provision, develop vision and identify internal policies
- Community Consultation – gather data, find out what others are doing
- Planning for Change – formulate plans and recommendations based on findings
- Implementation – set plans and recommendations in action

-
- Evaluation – measure outcomes, assess goals and set new directives if needed

There are several advantages to being culturally competent, including a greater degree of contact and involvement in the community, financial benefits from a greater diversity of consumers, and improvement in services. Additionally, organizations cater to a more diverse population contribute more to inclusion and empowerment.



Section 4 - The Disability Culture

What is disability culture?

“People with disabilities have forged a group identity. We share a common history of oppression and a common bond of resilience. We generate art, music, literature, and other expressions of our lives and our culture, infused from our experience of disability. Most importantly, we are proud of ourselves as people with disabilities. We claim our disabilities with pride as part of our identity. We are who we are: we are people with disabilities”. (Steven E. Brown, Ph.D., Co-Founder, Institute on Disability Culture)

4.1 Disability Etiquette

Fear of the unknown and lack of knowledge about how to act can lead to uneasiness when meeting a person who has a disability.

Remember: a person with a disability is a **person with feelings**. Treat him or her as *you* would want to be treated.

You cannot always see someone's disability. If a person acts unusual or seems different, **just be yourself**. Let common sense and friendship break down any barriers you may encounter.

4.2 Basic Points of Etiquette...

1. Avoid asking personal questions about someone's disability. If you must ask, be sensitive and show respect. Do not probe, if the person declines to discuss it.
2. Be considerate of the extra time it might take for a person with a disability to do or say something.
3. Be polite and patient when offering assistance, and **wait** until your offer is accepted. Listen or ask for specific instructions.
4. When planning a meeting or other event, try to anticipate specific accommodations a person with a disability might need. If a barrier cannot be avoided, let the person know ahead of time.

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5. Be respectful of the rights of people with disabilities to use accessible parking spaces.

4.3 When meeting and talking with a person who has a disability...

1. A handshake is **not** a standard greeting for everyone. When in doubt, **ask** the person whether he or she would like to shake hands with you. A smile along with a spoken greeting is always appropriate.
2. Speak directly to the person with a disability, not just to the ones accompanying him or her.
3. Do not mention the person's disability, unless he or she talks about it or it is relevant to the conversation.
4. Treat adults as adults. Do not patronize or *talk down to* people with disabilities.
5. Be patient and give your undivided attention, especially with someone who speaks slowly or with great effort.
6. Never pretend to understand what a person is saying. Ask the person to repeat or rephrase, or offer him or her a pen and paper.
7. Relax, anyone can make mistakes; offer an apology if you forget some courtesy. Keep a sense of humor and a willingness to communicate.

4.4 When you are with a person who uses a wheelchair...

1. Do not push, lean on, or hold onto a person's wheelchair unless the person asks you to. The wheelchair is part of his or her personal space.
2. Try to put yourself at eye level when talking with someone in a wheelchair. Sit or kneel in front of the person.

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3. Rearrange furniture or objects to accommodate a wheelchair before the person arrives.
 4. Offer to tell where accessible washrooms, telephones, and water fountains are located.
 5. When giving directions to a person in a wheelchair, consider distance, weather conditions, and physical obstacles (curbs, stairs, steep hills, etc.).

4.5 Talking with a person who is deaf or uses a hearing aid...

1. Let the person take the lead in establishing the communication mode, such as lip-reading, sign language, or writing notes.
2. Talk directly to the person, even when a sign language interpreter is present.
3. If the person lip-reads, face him or her directly, speak clearly and with a moderate pace.
4. Do not position yourself in front of a window or harsh light or the person who is deaf or hard of hearing will have difficulty seeing you.
5. With some people, it may help to simplify your sentences and use more facial expressions and body language.

4.6 Interacting with a person who is blind or has a disability that affects sight or vision...

1. When greeting the person, identify yourself and introduce others who may be present.
2. Do not leave the person without excusing yourself first.

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3. When asked to guide someone with a sight disability, never push or pull the person. Allow him or her to take your arm, and walk slightly ahead. Point out doors, stairs, or curbs, as you approach them.
 4. As you enter a room with the person, describe the layout and location of furniture, etc.
 5. Be specific when describing the location of objects. (*Example: "There is a chair three feet from you at eleven o'clock."*)
 6. Do not pet or distract a guide dog. The dog is responsible for its owner's safety and is always working. It is not a pet.

4.7 When meeting someone with a disability that affects learning, intelligence, or brain function...

1. Keep your communication simple. Rephrase comments or questions for better clarity.
2. Stay focused on the person as he or she responds to you.
3. Allow the person time to tell or show you what he or she wants.

4.8 When meeting a person with a disability that affects speech...

1. Pay attention, be patient, and wait for the person to complete a word or thought. Do not finish it for the person.
2. Ask the person to repeat what is said, if you do not understand. Tell the person what you heard and see if it is close to what he or she is saying.
3. Be prepared for various devices or techniques used to enhance or augment speech. Do not be afraid to communicate with someone who uses an alphabet board or a computer with synthesized speech.

Words with Dignity

People with disabilities should be described in words and expressions that portray them with dignity. The following guidelines and terms are supported by some 200 organizations that represent or are associated with Canadians with a disability.

In general, remember

- Describe the person, not the disability
- Refer to a person's disability only when it is relevant
- Avoid images designed to evoke pity or guilt

Instead of ...

Use ...

Disabled, handicapped, crippled

Person (s) with a disability

Crippled by, afflicted with, and suffering from, deformed

Person who has ... or victim of,
Person with ...

Lame

Person who is mobility impaired

Confined, bound, restricted to or

Person who uses a wheelchair – or
who is dependent on a wheelchair

Deaf and dumb, deaf mute,
of

Person who is deaf, hard of hearing
hearing impaired

Retarded, mentally retarded
disability

Person with a developmental

Spastic (as a noun)

Person with Cerebral Palsy

Physically challenged

Person with a physical disability

Mental patient, mentally ill, mental, insane
schizophrenia

Person with a mental illness,
or has...

Learning disabled, learning difficulty

Person with a learning disability

Blind, visually impaired (as a noun)

Person who is visually impaired

If in doubt, ask! Most people with disabilities will be more than willing to assist you.

Section 5 A Working Model

Role of the Disability Resource Centre (DRC) in a Culturally and Ability Diverse Community

Establishment of the DRC Chinese Support Group in Richmond

5.1 Forward

In order to explore the role of Independent Living Resource Centres/Disability Resource Centres (ILRCs/DRCs) as a service provider to persons with disabilities from various ethnic backgrounds, the establishment of the DRC Chinese Support Group is used as the focal point of discussion. This case study is documented so it can be used as a reflective tool for service delivery and gives comparative material for ILRCs/DRCs considering their course of action, to examine change processes and their implications. The discussion aims to explore and examine the work involved in the process focusing on diversity, multiculturalism and disability.

5.2 Overview of the DRC Chinese Support Group

When I first came to the DRC in January 2001, there was one Chinese consumer with the Centre. When community agencies became aware that a DRC staff person could speak and interpret Cantonese and Mandarin they requested translation assistance. Soon I was acting as translator in meetings between agency clients and ministry or health officials. From this experience it became obvious there was a need for a dedicated multicultural program at the DRC, a need I soon focused on.

I soon established a Chinese Support Group within the DRC, starting with 5 participants; it has grown to 97 members from 52 families. As a consequence, the traffic at the Centre has dramatically increased, and the current client base of the DRC is composed of 40% persons with disabilities with Asian background and about 10% from other ethnic origins. This is a good representation of the demographic distribution of Richmond, as well as the Lower Mainland, the geographical area the DRC serves.

The Chinese Support Group has turned out to be a huge success of our initiative to tap into the Multicultural community, and a perfect example of how “Independent Living” concept is introduced, adopted and practiced

within a population who sees disability as a taboo and is resistant to changes in culture. The group is now self-sufficient in terms of direction, structure, organization as well as programming. They have elected a planning and executing committee that meets monthly to discuss strategies and arrange events for the benefits of their members. They have embraced the cross-disability concept of the DRC, and are in support of Self-Determination and equal opportunities for every Canadian citizen. The Chinese Support Group has evolved from a peer group for the provision of mutual support, to a structured program with goals and objectives, planning, activities designed and delivered, monitoring process and evaluation, as well as financial accountability and personal commitment.

5.3 How were the Needs Identified for Culturally Sensitive and Appropriate Resources and What were the Strategies?

There are two distinct phases to the process of service delivery which leads to the establishment of the Chinese Support Group – reactive and proactive phases. The reactive phase mainly contains listening, responding to needs and problem solving. The proactive phase is about identifying needs, planning, implementation and feedback.

Reactive Phase

5.4 Listening

It all started with one or two Chinese consumers with disabilities and/or their family members, mostly parents or caregivers. They heard of a DRC staff speaking their own language and wanted to find out more information about our services. They felt comfortable talking to someone who is knowledgeable of the disability resources and is willing to share them.

I find that the most effective tactic is to listen to what they have to say; then introduce to them the services and programs offered at the Centre. It takes a considerably long period of time to build the rapport, and any effort to hasten the process may be futile. Attentive listening is a sign of respect, and allows the listener to read between the lines. It is a very fine line between being caring, helpful and being intrusive and showing pity.

5.5 Responding to Needs

Later, some Chinese consumers and/or their family members started talking about their real concerns and worries. At this stage, they were still uncertain what the DRC could assist them with; nonetheless they felt comfortable enough to share their problems. For instance, some were in desperate need of interpretation services due to social or physical isolation; some were totally confused with the disability benefit application procedures due to language barrier and were appalled that one had to prove one's disability to obtain assistance; some were hiding the family member with disability and facing all sorts of challenges such as behavioural, social, emotional and financial difficulties.

It is important to find out what the root of the problem is, but the immediate response is to take care of their requests, before trying to analyze their problem. If referral is necessary, I always remember to explain clearly to them of the reason, and follow up with the outcome. This is crucial in building a solid foundation of the relationship.

5.6 Problem Solving

The concept of "Independent Living" is often used for problem solving, with the collaborated effort of the individual with disability, his/her families and caregivers, as well as the DRC. Some of the core programs offered at the Centre, such as Peer Support and Advocacy, are beneficial vehicles to guide and develop problem-solving skills. For instance, with their consent, individuals with similar barriers will be brought together to share their experiences and feelings. It is a big help that I understand their cultural value and respect their choices, which stems from my belief of "Independent Living" movement.

Proactive Phase

5.7 Identifying Needs

As a consequence of the peer support meetings, a group of parents of children with developmental disability sought assistance to have regular meetings to share experiences and discuss problem solving. At that time I questioned them of the feasibility of joining some existing mainstream

groups of similar nature; they brought up the issues of language barrier, lacking the sense of belonging and difference in cultural beliefs and family values.

After meeting for some time, they had finally taken the initiatives to identify some areas of primary concerns for their family members, such as employment, housing and social interaction opportunities.

Responding to some of the needs identified, I invited representatives of other service providers and agencies to present to the group, as well as organized educational activities such as touring group home and accessible housing. In this way, the group was introduced to a more structured approach of making things happened, and they started to understand the power of solidarity and the importance of networking.

5.8 Planning

Later, the group changed its name from the Chinese Parents' Group to the Chinese Support Group, and embraces the mandate of the Centre to be cross-disability and support "Independent Living" movement. The transition was not easy, as the hierarchy of disability is ingrained deeply in most people's mind.

The initial group of 10 members formed the founding body of the official Chinese Support Group, which became a program of the DRC in March 2003. The group meets once a month at the Centre, and welcome everyone to attend. A Chairperson of the planning committee is elected, with 2 Vice-Chairs, a Treasurer and 6 committee members. They also invite an advisor for the group, who has tremendous experience with voluntary community groups and knowledge of the government operation. I represent the DRC and participate in the group as the facilitator and advisor for disability issues and to ensure the group and its activities are in line with the mandate and strategic direction of the Centre.

5.9 Implementation

With the official establishment, the Chinese Support Group has undertaken efforts in membership recruitment and fundraising initiatives.

The active promotion of membership is very successful and increases the awareness of the group as well as the DRC. The group has developed brochures and membership form, quarterly newsletter and email network.

There are monthly workshops for members to attend, focusing on some of their primary concerns and special guest speakers are invited to present their views. The group is hosting a weekly social group – Friday Frenzy, organized and staffed by volunteers to provide social activities, teach life skills and craft techniques. The goal is to improve the social skills and employability of participants. They have also undertaken some fundraising activities such as garage sale and Chinese New Year mall display. Moreover every quarter the group will host a big recreational function such as Christmas party, picnic and potluck for all the members to get together.

In September 2004 the Chinese Support Group has formed six subcommittees to be responsible for different areas of activities. They include Liaison, School Age, Newsletter, Publicity, Wellness and Social Group.

5.10 Feedback

The group is currently in preparation for evaluation process and future planning. All committee members see the need to seek feedback on the past course and activities. The Chinese Support Group has grown into a full-fledged entity, with its own focus and goals, but under the guidance of the DRC and influence of the “Independent Living” movement. It has become an empowering group for its members to tackle barriers most of them are facing, and also act as a resourceful assembly with solid structure and a reliable governing body.



Section 6: Developing a Model for your community.

6.1 Preparation: Where to begin.

Review your staff and volunteer makeup to ensure it appropriately reflects the face of your community. In today's world, survival of any organization or company often depends upon its ability to serve a significant percentage of the community's population. It is important, therefore, that your organization is ethnically diverse and possesses the ability to communicate in the most prevalent languages of your area.

It is also important to understand that you cannot be "all things to all people". That being said, however, you can improve the reach and impact of your organization by making a serious effort to seek staff (when you are hiring) and volunteers who are multilingual, even if (in the case of an I.L. Centre or other Disability organization) they don't have a disability, though a person with a disability is to be preferred.

For Multicultural organizations this means making a serious effort to have at least one person with a disability on staff (more, if your organization has a large staff complement).

For example, in Richmond, 49% of the population is Chinese or of other Asian descent. The Disability Resource Centre staff includes people who are able to communicate in Cantonese, Mandarin, Punjabi or Vietnamese. In addition, language skills at the Centre include French and German.

It is not financially or physically feasible to focus on more than one or two cultures when establishing your multicultural program. Knowing the cultural breakdown of your community enables you to determine where to place your emphasis. If the ethnic breakdown of your community is 23% Chinese, 9% Spanish, 5% Arabic the decision is pre-determined. Where there is no dominant culture, but a large mix of many different cultures your decision on where to focus your resources and program development may lead you to the establish an intercultural group and/or skills development program that meets the needs of more than one culture. For example: A one-to-one English Language Building Program, using skilled volunteers as teachers.

Research and identify the key multicultural populations living within your service area:

- List the ethnic breakdown within your area (for example: 18% Chinese, 10% Spanish, and 5% Arabic).
- List the ethnic populations for which there is a cultural specific organization in your area.
- What areas of the City have the greatest concentration of each Culture?
- What are the key shopping or socialization areas for the different cultures in the community?

Having information relating to where the greatest percentage of a specific culture shop and socialize will assist you in planning future education and outreach initiatives. You may want to circulate your brochures or put up notices of special events you are holding. Ensure that the information being posted is in both English and that of the ethnic group you are trying to engage.

6.2 How do you learn the ethnic breakdown in your community?

You can access this information from Statistics Canada - www.statcan.ca/start.html ->Search population – enter the name of your city, then click on page 3 which will give you the ethnic breakdown. The Aboriginal population is listed separately. It also indicates the immigration numbers for the previous ten years.

6.3 The Role of staff

Your staff should not only reflect the face of the community, they should also represent your organization's mission and goals in the best possible light.

When seeking individuals to expand or fill vacancies on staff, include among the qualifications you are seeking, where appropriate, someone who is multilingual. Preferred language skills would include the language of the population you are targeting your multicultural programs for. For example, where the targeted population is Chinese, note that you

are looking for someone who can speak Cantonese and/or Mandarin. In addition, if you don't already do so, include the statement "people with disabilities are encouraged to apply".

6.4 The Role of the Volunteer

The effective use of volunteers can enhance the productivity of your organization while at the same time decreasing the workload and pressure on your staff complement. Effective volunteers can act as ambassadors to your community, creating awareness about your organization, its programs and services. It is worth repeating again – and again - when recruiting volunteers, ensure that the population you are serving is culturally reflected in the people you select. As well, ensure that those who are selected will reflect well on your society.

. At first, finding suitable volunteers seems to be an impossible challenge. People rarely come knocking on your door offering help. So how do you find volunteers, let alone volunteers for special projects?

There are several National organizations that focus on volunteer recruitment and training. These include Volunteer Canada www.volunteercanada.ca, www.govolunteer.ca and United Way www.unitedway.ca - both of which have member organizations located across the country.

In addition to Volunteer Canada and United Way there are a number of other opportunities to recruit volunteers.

- Look within the Disability population
- Contact an ethnic specific organization in your area.
- Place a notice in your local papers or on community T.V. notice boards, including those within the specific ethnic population you are seeking.

6.5 Orientation

Volunteer and Staff orientation is next. Ensure that everyone fully understands the role and mandate of your society and the goal you are trying to achieve with the program you for which you require their participation.

Ensure both staff and volunteers are sensitized to the difference in cultural beliefs and values among the groups they will be working with. That it is not appropriate to try to force their personal beliefs or values nor those of the organization on others. They must understand that change comes about through the experience of living in the same community, often participating in the same activities and events – becoming comfortable with and learning from one-another.

Reinforce, once again, the information that is stated under the definitions of Independent Living – Self Determination: - see page #5

Ensure both staff and volunteers understand what “Self Determination” is and have been taught how to communicate the vision to others. It is extremely important that you use the term *self-determination*, rather than *independent living*, as we have learned that the many of the multicultural populations coming to Canada have strong family structures, with several generations living together under one roof. They feel threatened by the term *independent living*, which they take to mean you are trying to get their family member with a disability to move out of the family home (which is contradictory to their culture, thus a threat to their beliefs).

“Self Determination is having the opportunity to access special information, skills development and peer support to assist you to take responsibility for the decision making about matters that impact your life while remaining within your own environment.”

Within your own environment is the key point to emphasize as it further reinforces the fact that the disability community is not trying to encourage people with disabilities within the multicultural populations to move out of their family home.

The end goal is to provide people with disabilities with the knowledge and skills to assist them to participate in their own community and Canadian society to the fullest level of their ability and desire. To achieve that goal, we are seeking a communication pathway to ensure they receive the appropriate information they need to assist them in making informed decisions to that end.

Section 7 – Community Outreach

7.1 Understand the Role of Your Community Organizations

To develop the model that will work for Independent Living Centres, Disability and Multicultural Organizations it is important that the Boards of Directors, Staff and Volunteers understand the similarities of the diverse populations in their community.

- Recognize and appreciate commonly held values and goals within these populations.
- Where these commonly held values conflict with Canadian values and/or laws, find a sensitive way of providing education and awareness with the resolve of overcoming these conflicts.
- Develop processes for dealing with sensitive issues that foster intercultural understanding and achieve shared outcomes.
- Approach your differences in a non-confrontational way.

7.2 Identify the Cultural & Disability Related Organizations in your area, their purpose and mandate as well as determine who their key personnel are.

With this information you will be able to determine their mission as well as the commonly held values and goals you share.

- Develop a database indicating the Executive Directors, and key staff contacts as well as each organization's Board Chairs (name, address, Phone numbers, email addresses, etc.).
- Ensure the database includes such information as:
 1. Programs and services provided
 2. Contact person for each.
 3. Mandate of the organization.
- Determine what if any disability and/or health related services they provide to their population.

-
- If no disability or health related services are provided, determine what referral information is given out.

It is important to take into consideration the services that are already provided by the Multicultural organizations in your area. While it is not common for these organizations to provide disability related services, as indicated above you should determine what they do offer as well as what referral information they provide.

Developing and initiating this model will, in itself, create awareness and greatly assist you in opening numerous doors to communication within your community. It could well be the first significant step that has been taken in building a bridge between the disability and multicultural communities.

For example, if you need a staff person or volunteer who speaks a specific language, particularly an individual who has a disability, you will likely need to contact an organization from this specific ethnic population. This group may not be able to provide a potential staff person or volunteer who meets your full criteria (including the disability) but the fact that you made the inquiry will, in itself create awareness. It opens a dialogue between your organization and theirs. It should prove to be a positive stepping-stone towards your overall goal.

7.3 Reaching across the cultural divide: How Community Leaders within Ethnic Populations can assist you.

Identify individuals within the Multicultural populations who are recognized as community leaders by both the general and culture specific communities.

- People whose opinions are respected – particularly within their cultural community.
- People who can be of assistance to you in your effort to create disability awareness and sensitivity within that cultural community.

One way to meet community leaders for the first time is to attend a function where it is likely the individual(s) you wish to meet will be in attendance. If you are unable to introduce yourself, make a special effort to have a respected community leader from your own culture introduce

you. It may not be wise to enter into a lengthy dialogue at this time about the disability-multicultural challenges faced by your society. That conversation will come later. It may be appropriate, however, to indicate that you are establishing, or have established multicultural or programs at your Centre and try to determine if there might be a future opportunity to meet with the individual(s) one-on-one and determine what the right timeframe might be for that meeting.

If you are sure there won't be a language barrier, you can call the identified individual direct, introduce yourself, your society and try to arrange to meet one-on-one.

If you hold a special focus group to discuss the challenges of reaching people with disabilities within the different cultural populations, invite the community leader(s) to attend. Also invite key staff member(s) or volunteers from the ethnic specific organizations that represent your cultural focus. Serve light refreshments, but in doing so ensure that the refreshments are ethnically appropriate.

7.4 Identify Community Advisory and/or Community Committees on which representatives from different Cultures, Social Services and/or governments serve.

- Learn how the membership is determined / group representation appointed with the intention of obtaining a seat at the table, if appropriate.

Example: Currently, the city of Richmond has an "Intercultural Advisory Committee". The mandate of this committee is to advise the City about issues and needs involving the multicultural population. It submits an annual progress report (which report has provided some of the information included in this document).

In addition, the city has a Community Services Advisory Committee, whose mandate is to advise the city about issues and matters relating to social and community services.

Our Centre has a representative on both committees, whose participation has helped not only to create awareness about the Centre, its programs, services and activities but also provided us with a better understanding of both the multicultural and social service communities and issues. Through participation, excellent personal contacts have been

established with organization representatives, city staff as well as provincial & federal government representatives.

7.5 Establish a communication link to Immigrant Settlement Services Programs in your area.

Settlement Services are one of the first contacts new immigrants have upon arrival in Canada. These services provide information, which is intended to make the transition to Canadian society easier. Settlement Services also provides “Welcome to Canada” information packages, the content of which helps create an image of our values.

- What health and disability information is provided to new immigrants?
- What referral services are offered?

We were shocked to discover very little information to health services, and none for disability in the package given out in our area.

Having a liaison with the Settlement services in your area may provide the opportunity for you to ensure appropriate information** is available for inclusion in the “Welcome to Canada” package which is distributed to new immigrants.

Canada has restrictions on people with disabilities immigrating to our country. Proof must be provided they will not be a burden to the Canadian Health system for at least ten years. People with disabilities that are sponsored, refugees and people who have a proven history of being employed in their native country, can and do enter. However, the lack any available information on disability related services or organizations on their arrival did not make some feel welcome and they had difficulty integrating in Canadian society.

Having a liaison with organizations responsible for settlement services in your area will also provide you with the ability to stay on top of any ethnic demographic changes taking place.

Suggested specific initiative - Look at this as an opportunity for your organization to develop a brochure, one that lists the key disability organizations in the area, including your Centre. This list must be kept short, not more than eight organizations is to be preferred, and could be printed up as a brochure. A brochure that is acceptable for the “Welcome to Canada” package.

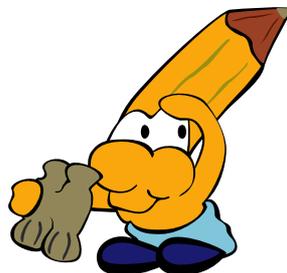
The availability of this information could ensure new immigrants become aware of the disability services available in the area. It also sends a subtle message that disability is acceptable in Canadian culture.

7.6 How to locate Settlement Services

Federal Government’s basic settlement services are provided through school boards, community colleges and immigrant-serving organizations to newcomers throughout Canada, except in Quebec, Manitoba and British Columbia. These provinces make their own arrangements for the provision of settlement services. For further information on settlement services in your area go to:

www.cic.gc.ca/english/newcomer/welcome/wel-20e.html

Additional information may also be available through multicultural organizations in your area.



Section 8 – Communication: Building the Bridge

8.1 Community Events/Activities

Events and activities that are held by or significantly participated in by the Multicultural and/or Disability population(s) in your community are an excellent outreach opportunity. With emphasis on events that are open to the public. Events that offer an opportunity to network and to increase awareness about what your organization does. So,

- Put together a calendar of community events that offer networking opportunities and the ability to create awareness about your programs and services.
- Identify members of your organization who would be able to participate in some or all of these events and would represent your organization well.

8.2 General Outreach

Reaching out is about communication. Ensure a letter of introduction along with your translated brochure(s), are sent to each organization providing services to the identified population.

When you have at least one staff person who can speak and translate the language of the largest cultural population in your area, a person who has a clear understanding of the mandate and goals of your society, share this information with other agencies that work with people with disabilities. As well, share that information with organizations that work with people of that culture.

Once word spreads, you will find that community agencies will make appointments with your staff person, solely for the purpose of using their skills to act as a translator between one of their clients and a government or health official. Ensure the staff person has access to a private room, where translation assistance can be provided and confidential information discussed.

Just as a bridge is built one plank at a time – a multicultural program often begins with one translation service or interview, followed by another. Once the comfort level has been established, the other

agency's clients will start coming to your Centre to seek the services they became aware of through that previous visit or visits.

Invite representatives from other community agencies to sit in on special meetings on subjects about which they have considerable knowledge. Whenever possible, include a representative or two of community cultural groups on your Society's Board of Directors and/or management Committee, particularly when you have culturally specific programs planned or in place. Remember to be culturally sensitive when serving refreshments at these events.

Cultural outreach policies should include,

- Providing outreach to and building an open relationship with the cultural community
- Working with cultural community and service providers in identifying needs and barriers to services
- Integrating diversity into the Centre as an ongoing organizational activity
- Strategizing to enhance the organization's responsiveness and provision of culturally competent services

Note: Refer back to the statement from the Cowichan Valley representative. You may determine that it is more appropriate to "go to" the cultural group, rather than asking them to come to your facility.

8.3 "The key to your success will be your ability to listen"

In a recent community presentation to Richmond City Council the R.C.M.P. representative emphasized that learning to listen had become one of the key elements of success in developing new level of community partnerships. It was key to the improvement in their relationships and cooperation they had gained. R.C.M.P. Officers found they were now taking on the role of Peace Officers, rather than Police Officers as they worked with all levels of local government, the school district, multicultural and community associations, religious leaders and volunteers. New crime prevention programs were being developed, new partnerships formed. These changes have come about as a result of creative thinking, someone being capable of thinking "outside the box".

Thinking “outside the box” is important in today’s world. There is usually more than one way to reach your destination – creative thinking is the second most important “key” to achieving your goal.

8.4 Making the Connection

- *“It is difficult for Centers to gain acceptance within cultures”.*
- *“The Executive Director of the Cowichan Valley I.L. Centre spoke of how he tried inviting First Nations people to the Centre to talk about diversity and the Independent Living Movement. The groups were unreceptive and the Centre has now agreed to go to them. The First Nations apparently prefer this arrangement because it eliminates feelings of inferiority.”*
- *“Language issues: A learning curve needed in order to determine appropriate language use.” (quotes from the 2005 Multicultural Round Table)*

Having said that, how do you develop a working relationship with a Cultural group(s) in your area? Obviously, as we have repeatedly said, you must first understand the culture. Which of the following decisions show the greatest respect?

- That you set up an appointment to meet with the group or their Executive Director at their site?
or
- You invite their Executive Director to meet with you?

This question can only be answered if you have done your research effectively and understand what people of that culture believe. For the E.D. of Cowichan Valley, it was to go to “their” site.

8.5 Understanding The Culture

We started by focusing on the need to identify the ethnic breakdown of the population in your area, to enable you to determine where you should place your emphasis when establishing your multicultural program(s). The next step is to learn as much as you can about the traditions, beliefs and values of the ethnic populations you intend to focus on.

As a way of emphasizing the importance of this subject we have included two individual sections on Culture, as well as one on the Disability Culture. It is, however worth repeating here a quote from the MDAA report,

“You can learn about a culture by reading a book and by talking to 'experts', but to really understand a culture comes slowly by talking to many people from that culture and by learning about diversity across and within that culture. To understand a culture is to learn about its history and to hear about the effects of that history.

To learn about a culture is to learn about class, gender relations, treatment of minority groups, etc. To understand a culture is to talk with people from that culture about class, gender and other issues.

Learning about a culture is to learn about its poetry and its music, its pottery and its paintings. Understanding a culture is to listen to its music, read the poems and literature and watch its movies.

To learn about a culture is to learn about the employment participation rate of people with disability. To understand a culture is to talk with people with disability from that culture about their experiences.”

8.6 Familiarize yourself with the cultural norms

It is commonplace for most cultural groups to work, socialize, and live within their own culture and/or family unit. This can, in itself, create a communication barrier for any community organization or service provider wanting to develop even the most basic information sharing mechanism, particularly when it is with the intent of reaching a specific target within the culture, such as people with disabilities.

This is not a new challenge. In the early 90's this City of Richmond's Health Service agencies experienced great difficulty in trying to create a productive connection to the Chinese speaking community. Even though they provided interpreters for meetings the outcome was the same, nothing productive was achieved. People within the culture preferred to look after their needs within the family unit. This situation was replicated as more cultural populations settled in the area. Each culture functioned independently, along historical lines, coming together as a family in times of an emergency but reluctant to include outsiders even under these most difficult circumstances.

Not only were the Health providers having difficulty but so, too, was the local City government. Faced with decisions that challenged some ethnic values, the City had great difficulty building a level of “trust” that would allow for the sharing of information.

Similar problems were being experienced by culturally specific service agencies who were trying to serve an ever increasing number of new immigrants who did not understand Canadian customs, regulations and values.

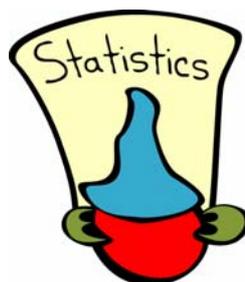
The City responded by establishing a Multicultural Advisory Committee, which included representatives of different cultures and a number of key community service agencies. It was also one of the first efforts made in the community to “listen”, rather than just make decisions, many of which raised the ire of many first generation citizens within some ethnic groups.

The Multicultural Advisory Committee provided a vehicle by which the various cultures and City staff could get to know one-another, around a common table, while at the same time slowly but surely bringing to that table the community issues that were common to all. This committee ultimately evolved into the current “Intercultural Advisory Committee” (Their most recent report to the City is quoted within this document).

For example:

“Do not assume that new immigrants choose to come to Canada as their primary motivation rather than choose to leave their former country. This can result in unrealistic expectations toward these newcomers and prejudicial viewpoints when expectations are not met”

Richmond Intercultural Advisory Committee



8.7 A Unique Community Response

While the health and civic communities were trying to find the right manner by which to reach out, on the other side of the equation, recognizing the existence of a barrier, the Richmond's Chinese Community Society chose a different, but creative route as their approach to bridge building. The Society held a Community Dinner, to which they invited representatives of all mainstream community health and social service agencies (including disability groups), representatives of all three levels of government and the media. There was entertainment, door prizes and networking opportunities as well as plenty of

food from the Chinese culture. Their most creative decision, however was the Society asking a representative from each agency to introduce themselves to the attendees and to give a brief overview of the services their agency provided in the community. The first dinner was so successful it has become an annual community event. It has developed into an excellent “bridge” between several cultures.

We can always learn from the experiences of others. If you are having difficulty making a connection with the population you want to reach, try to look for creative examples of what others have done to achieve success.



Section 9 - Partnerships

9.1 Planning

“Identify the diverse range of communities you want to involve right from the beginning. Be inclusive in your thinking as soon as you begin planning the public process. When specifying the mandate (goals) and participants, identify any traditionally under represented, overlooked, disadvantaged, and hard to reach groups that might have a stake in the issues, and take measures to include them”

The quote is taken from the City of Vancouver’s “Tips from the Field”, “*Diversity is not something we do; it’s how we do everything*”, and was published in Richmond Intercultural Advisory Committee’s January 2005 minutes,

“Partnerships are very important to support special initiatives”

A quote taken from the records of our last Round Table.

9.2 Developing Community Partnerships

Partnerships are meant to foster co-operation, rather than competition. They are created for numerous reasons, with different goals in mind. Some are based on formal agreements, with written guidelines developed to cover what each partner is responsible for over the course of the project (program). Others come about through informal understandings or developed through casual participation. Most fall into the latter two categories neither of which should have a negative impact on your organization’s funding.

There is a tendency on the part of some non-profits to indicate the significant support they have in the community by listing the organizations they work with when submitting proposals and reports. Which is fine, but how you describe that relationship with other organizations is very, very important.

“Partnerships can be a threat to further funding. How do we approach that?”

quote taken from the records of our last Round Table

If an organization is not providing funding to your project, but only sitting in on meetings in an advisory capacity or providing information to you if and when needed, then do not list them as a “partner in the program”. You can, and normally should indicate that they have participated in an advisory capacity. This implies no financial implication to either organization. If both organizations receive funding from a common source (government, United Way or foundation) it would be considered “double-dipping” if you claim to be functioning in “partnership” for a specific program or project. One of you could and probably would receive a cut in future funding to balance it out. If, however, you apply for funding jointly for a special project that is not covered by operating funds received from another common funding source, there should be no problem.

Most partnerships can be defined as semi-formal, collaborative or casual in nature. Most consist of sharing information and ideas as well as written resource materials. Partnerships of this type are extremely valuable to the work you do, so do ensure that you invite other community organizations to attend brainstorming meetings when you are doing needs assessments, or program development that may involve the community they serve. If no meetings are planned that would be appropriate to make this connection, then meet with the head staff person and/or board chair of the society to advise them of your plans and seek their advice and possible assistance as your project moves forward.

9.3 How do you select potential partners, or project advisors.

Ask yourself,

- What type of information or assistance do I need?
- What individual or organization would be a potential source of that information or assistance?

Once you have identified the individual or group, determine the best course of action to arrange a meeting, either one-on-one or in a group setting. A meeting for lunch is a good way to start off. On the other hand sometimes it is easier to break the ice when several people who share a common interest are brought together, or your first contact may come through a community networking opportunity (at an meeting or event). The key is to create an opportunity to share with your targeted individual or organization the issue you would like to have their

assistance with and to let them know how much you would value their involvement.

If you run into difficulty and are unable to achieve your goal, ask the individual or organization to recommend someone or another organization they feel would have a similar level of knowledge on the subject matter. Asking this question will also serve to verify how serious you are, and could turn the original “no, we can’t help you” into “we may be able to make time, keep us informed”.

Keeping the organizations and individuals whose assistance or advice you would value “in the loop” by sending them updates on projects or programs you are working on will also encourage them to share their knowledge with you. All too often, the key to your success will be what you learn from others – what resources they share with you, what advice they give you. Be a good listener.

If a formal partnership is developed, ensure there is a written agreement in place outlining each partner’s responsibilities and clearly indicating who the “lead” partner is.



Section 10 - Resources

10.1 Identify the communication pathways available to you and create the tools you require to use them effectively.

- Develop a Media database of area newspapers, T.V., newsletters and information networks with a special focus on those that are cultural specific. Include in that database similar information for any that are disability specific.
- Determine what opportunities exist in the media to include information bulletins and/or advertising about special events.
- List the websites you need to establish links to. Contact the webmasters with the goal of linking your websites. Continually update the list.
- Make a list of special events at which it may be possible to display multicultural material about your programs and services.

In addition, try to identify other opportunities, which may be available in your community for information dissemination, not covered by any of the above.

10.2 Tools

Now is the time to look at what resources you currently have available as well as determine what will be needed in order to achieve your goals and decide how best to use them. Tools to be used for communication, as well as community education and awareness.

- Letters of Introduction
- Newsletters
- Posters
- Brochures
- Power Point Presentations
- Your Website
- Inexpensive promotional items, such as fridge magnets, pens, etc.
- Specialized Services
- Specialized programs

10.3 Decide which Information materials are the most appropriate to use in the first phase of your outreach effort.

- Translate these materials, including fact sheets containing information about your programs, services and contact information into the language(s) you require to start your program.
- Have someone from the identified culture read the translated material back to you to ensure that the translation is accurate.

Note: When the Richmond Centre hired a service to translate some of our material we discovered, on checking the translated material that the documents contained several serious errors, not the least of which was one that had an entirely different (and possibly offensive) meaning than the original information.

10.4 Power Point Presentation

If you don't already have one, put together a 10 to 15 minute presentation about your organization, its programs and services. A presentation that will be useful as an icebreaker, when your meeting with community groups, committees or key individuals for the first time. Whenever possible, ensure that there are a few slides in the presentation that relate to the subject of your meeting.

10.5 Website

To ensure your organization generates a welcoming image, include a dedicated section on your website for information about your centre, programs and services, etc. that has been translated to the language of the ethnic population you have targeted.



Section 11 - Program and Services Development

11.1 Specialized Multicultural Services

Special occasion translation services can be an excellent tool, although the amount you undertake may have to be limited depending upon your staff and/or volunteer resources.

11.2 Specialized Programs

There are numerous programs that can be offered to your targeted community. Examples include,

- Parents Peer Support Group
- Children's Peer Skills Development/Social Group
- English Language Building
- Youth & Young Adult Peer – Social Group

Some groups will say “we don't serve children” – however, if your organization's mandate is to assist people with disabilities, there really isn't an age limit involved. As well, a great many organizations provide services to “families” and in so doing must consider the needs of children.

Frequently, children with disabilities are “integrated” within the general education system (“special” schools having gone the way of the do-do bird). This integration, however, does not assure that when a classmate is having a birthday party the disabled child will be invited. All too often the disabled child is left out. A child with disabilities who participated in our Centre's “peer” social group, however quickly became a best buddy to several of the attendees, and when a birthday party was being held received an invitation to attend it. A first!



Section 12 – Financial Resources

12.1 Financial Resources

While the initial development of your Multicultural Program will not require a significant financial expenditure, you will ultimately require some funds for Translation and Printing of Material. It will be wise, therefore, to keep your ears and eyes open for information relating to potential funding opportunities. For example: Canada Heritage can be a source for translation and printing of your materials, and there are a number of Canadian Foundations that support Multicultural programs.

Your database should include a section for potential funding sources, showing the Government, Foundation and Corporations or small business owners, which support Multicultural and/or Disability programs. Ethnic Specialty Shopping Malls are a potential resource.

In addition, there may be a number of Lions Clubs, Rotary Clubs and other Service Clubs in your area as well as ethnic specific Business Associations. Look for Service clubs that are ethnic specific.



Section 13 – General Information

13.1 Show respect when scheduling your special events

Knowing the key cultural populations in your area, whenever possible ensure that your events are not planned on a date that will conflict with their religious events, cultural festivals and activities. Ask your local cultural organizations for a list indicating the dates of their annual or special events, In addition to information gathering at the local level, there are a number of resources for multi-faith calendars including the internet. For example:

www.multiculturalcalendar.com

www.amssa.org

www.collectionscanada.ca/multicultural

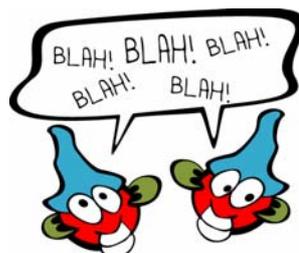
13.2 Communication – Listening

A point worth repeating –

“The key to success will be your ability to listen”

When holding a meeting with someone or attending a community function, particularly those that include a good cross section of the community, it is wise to listen to what is being said by others, rather than promote your viewpoint too quickly. It is amazing how your perception of people and different cultures will change. How your thoughts will be shaped and how many ideas will be develop in your mind after this experience. By listening you will also convey your respect for others.

To bring about change, to be able to reach individuals with disabilities within the different cultures we must first understand how these cultures function within our community. What impacts or inspires them to embrace our Canadian culture and policies. Listening, once again, becomes important.



When you do speak,

Choose your words wisely

- Understand why your choice of words matters.
- Use words that are clear in their meaning – for example, “Self Determination” is preferred in some cultures over Independent Living (which implies that the individual being referred to is being encouraged to move away from the family home, which would be in contradiction of the cultural traditions). Yet, we only intend that we are hoping the individual will be able to take more responsibility for their own life within that home environment.

13.3 Sensitivity Training

Sensitivity training can be most effective when it is presented in a way that does not appear to be “sensitivity training”. That comment may seem odd, but often the most successful education and awareness activities are so subtle that nobody realizes what the intent of the activity is.

It is based on three words!

“Participation, Participation, Participation”

Sensitivity training is about helping people develop a comfort level with people who are different, either in ability (disability) or culture. It is about getting to know them through a nonjudgmental situation.

Creating awareness about disability does not mean that the manner of the conveying the message has to be formal. In fact, it often has a greater impact when it is brought about when someone has forgotten to ensure that a facility being used for an event is “wheelchair accessible”. An event, a wheelchair user was to attend. The writer has personally witnessed the embarrassment of individuals who have organized such an event. It was a mistake that was never repeated again. No “lecture” took place none was needed.

The best community awareness programs for people with disabilities are frequently informal, through active participation, by the very people who are trying to create the awareness. By working together on committees, advisory groups, or community projects. Sharing the same experiences, attending the same events – listening to each-others viewpoints, these are the some of the most successful ways to assist the community to become so comfortable with disability that it ceases to be an issue.

13.4 When a more formal approach is required.

There are times when a more formal approach to Sensitivity Training is appropriate. On those occasions, the material contained in the sections relating to “Culture” should be considered for inclusion. When dealing with Sensitivity Training relating to disability, the section on Disability Culture should prove to be a valuable tool.



Section 14 - Evaluation

To evaluate the success of your Multicultural Program you will require data. This, however, should not be a problem for organizations that have a system in place to keep contact & participation records as part of your ongoing work.

The key elements to your annual evaluation will be -

- How many new contacts you were able to successfully establish?
- How many people with disabilities and/or their families from ethnic communities were you able to serve?
- How many people with disabilities from the multicultural community regularly participated in your multicultural programs?
- The visible (measurable) increase in the number of people with disabilities from ethnic communities participating in the community.
- The number of ethnic groups that contact your organizations for information or assistance.

Document everything... you will require this information at numerous times in the future, and particularly when you are applying to a potential source of funding.

Closing Remarks

This project has proven to us how far we still have to go in our effort to remove all barriers that stand in the way of full participation in society by people with disabilities, not just those within the multicultural communities.

We seldom explore too far beyond Canadian borders – using, in most cases, the experiences of people with disabilities in the United States and their Americans With Disabilities Act as our comparison test of Canadian successes. This project, however, led us to expand our exploration to other countries. We came away from this experience feeling a little less smug.

We also identified a number of issues that require attention. One of these issues was the lack of early childhood identification and intervention for children within the multicultural communities. Based on cultural norms, many children do not enter the “system” until they are enrolled in school. By the time teachers realize that a child is having difficulty and seeks professional assessment it is possible for the child to be at least 7 years of age before intervention takes place. This problem appears to exist in several areas of the country, which suggests that early childhood identification and intervention programs are needed that target children within the multicultural communities – children who are not attending pre-school school programs.

Throughout this manual you will find references to the Multicultural Disability Advocacy Association of NSW – (MDAA) an organization that is, like the Independent Living Centres modeled on the concept of “people with disabilities working for people with disabilities”. MDAA has developed programs and resource material, to assist them towards full integration for people with disabilities from within 18 different cultures in Australia. Their website is www.mdaa.org.au

Interestingly, the University study commissioned by this organization identifies how the United Kingdom has moved ahead of both the United States and Canada, - while they have slipped backwards. It also includes recommendations on how Independent Living Centres should address the issue of disability within the Multicultural communities.

2001

Community Profiles

[HELP / FAQ](#)

More free tables in Canadian Statistics

Population Statistics - Page 3 for:

Ottawa (City - Cité), Ontario

Characteristics	Ottawa			Ontario		
	Total	Male	Female	Total	Male	Female
Immigration Characteristics						
Total - All persons	763,795	373,580	390,210	11,285,545	5,529,145	5,756,400
Canadian-born population ⁽²³⁾	589,015	288,675	300,340	8,164,860	4,029,890	4,134,965
Foreign-born population ⁽²⁴⁾	166,745	80,805	85,940	3,030,075	1,453,510	1,576,565
Immigrated before 1991	103,045	50,075	52,970	2,007,705	964,585	1,043,120
Immigrated between 1991 and 2001 ⁽²⁵⁾	63,705	30,730	32,975	1,022,370	488,930	533,440
Non-permanent residents ⁽²⁶⁾	8,030	4,105	3,925	90,615	45,745	44,870
Aboriginal Population						
Total - All persons	763,795	373,580	390,210	11,285,545	5,529,150	5,756,400
Aboriginal identity population ⁽²⁷⁾	8,625	4,150	4,475	188,315	91,140	97,180
Non-Aboriginal population	755,165	369,430	385,735	11,097,235	5,438,010	5,659,225
Visible Minority Status						
Total population by visible minority groups	763,790	373,580	390,210	11,285,550	5,529,145	5,756,400
Visible minority population ⁽³¹⁾	137,245	67,840	69,400	2,153,045	1,049,890	1,103,160
Chinese	27,685	13,730	13,950	481,510	234,925	246,585
South Asian	21,705	11,095	10,610	554,870	281,355	273,510
Black	34,645	16,550	18,090	411,090	193,110	217,980
Filipino	4,855	2,050	2,800	156,515	67,090	89,425
Latin American	6,455	2,980	3,470	106,835	51,965	54,870
Southeast Asian	8,670	4,255	4,415	86,410	42,655	43,750
Arab	20,370	10,715	9,655	88,545	47,385	41,155
West Asian	5,045	2,745	2,300	67,100	35,440	31,660
Korean	1,450	610	840	53,955	26,090	27,855
Japanese	1,490	670	820	24,925	11,840	13,085
Visible minority, n.i.e ⁽²⁸⁾	2,380	1,180	1,205	78,915	36,915	42,000
Multiple visible minorities ⁽²⁹⁾	2,490	1,265	1,230	42,375	21,110	21,265
All others ⁽³⁰⁾	626,545	305,740	320,810	9,132,500	4,479,255	4,653,245

2001 Community Profile - Richmond - Mozilla Firefox

File Edit View Go Bookmarks Tools Help

http://www12.statcan.ca/english/profil01/Details/details1pop2.cfm?SEARCH=BEGINS&P5GC

Search Search Results for "Richmond" Community Highlights Population - Page 3

2001
Community Profiles
HELP / FAQ

More free tables in Canadian Statistics

Population Statistics - Page 3 for:
Richmond (City - Cité), British Columbia

Characteristics	Richmond			British Columbia		
	Total	Male	Female	Total	Male	Female
Immigration Characteristics						
Total - All persons	163,395	79,070	84,330	3,868,875	1,904,080	1,964,790
Canadian-born population (23)	73,375	36,460	36,915	2,821,870	1,405,005	1,416,865
Foreign-born population (24)	88,300	41,850	46,455	1,009,815	481,620	528,200
Immigrated before 1991	39,595	18,800	20,790	639,200	307,225	331,975
Immigrated between 1991 and 2001 (25)	48,710	23,050	25,660	370,615	174,395	196,215
Non-permanent residents (26)	1,725	760	960	37,185	17,455	19,735
Aboriginal Population						
Total - All persons	163,395	79,070	84,325	3,868,875	1,904,080	1,964,795
Aboriginal identity population (27)	1,165	615	555	170,025	83,220	86,805
Non-Aboriginal population	162,230	78,455	83,775	3,698,850	1,820,860	1,877,985
Visible Minority Status						
Total population by visible minority groups	163,395	79,065	84,330	3,868,875	1,904,080	1,964,790
Visible minority population (31)	96,385	46,365	50,020	836,445	404,425	432,020
Chinese	64,270	30,890	33,380	365,490	176,765	188,720
South Asian	12,120	6,080	6,040	210,295	105,040	105,255
Black	1,470	725	750	25,465	13,525	11,940
Filipino	7,190	3,135	4,055	64,005	26,385	37,625
Latin American	1,165	610	555	23,885	11,550	12,335
Southeast Asian	1,255	575	675	34,970	16,855	18,115
Arab	875	425	455	6,605	3,805	2,805
West Asian	1,155	640	515	22,380	11,665	10,720
Korean	900	420	480	31,965	15,255	16,705
Japanese	3,615	1,680	1,935	32,730	14,400	18,330
Visible minority, n.i.e. (28)	335	160	175	4,195	2,150	2,040
Multiple visible minorities (29)	2,045	1,040	1,005	14,465	7,040	7,425
All others (30)	67,010	32,705	34,305	3,032,430	1,499,655	1,532,775

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