Enhancing Community Capacity to Engage and Involve Immigrant and Refugee Families: A Model for Inclusive Collaboration

By Charlene Ball
Project Coordinator
June 2008

Cover Photo: Mulki Ali and Paula Vandal discussing plans for Somali women's active and healthy living program. (Photo by Charlene Ball)

In Somalia, the day-to-day lives of the women was much more active and strenuous. Here in Canada, their lifestyles are less physically demanding, but diets have not been adapted accordingly. In addition, the women are quite isolated, have several children to care for, and for cultural reasons, they do not generally access public fitness facilities. Mulki was concerned about the potential health problems for these women, as well as the need for them to get out socially and do something together.

Mulki asked me what could be done to get something going for Somali women, who wanted to get out and get active, but who were not sure how to go about it. I contacted a few of my project colleagues, and before I knew it, they had passed several great contacts on to me.

As good fortune would have it, the Don Wheaton Family YMCA has a great interest in working more closely with ethno-cultural communities. Paula Vandal, one of their senior fitness trainers, was eager to meet with Mulki and the other women. Mulki and Paula have now started a program custom-designed for the Somali women, in their own community space, which will include fitness instruction, nutrition education, children's bike safety, even training one of the Somali women to be a fitness instructor. It will also include something the women have been dreaming of for a long time… access to women's only swimming.

This initiative is just one small but significant example of the change that can result from the synergy of engaging in a process of inclusive collaboration.

Charlene Ball
Project Coordinator

"Empirical research from Canada supports the notion that cultural maintenance and harmonious intergroup relations can be achieved in plural societies. This, however, requires an assurance of cultural and economic security for diverse ethnocultural communities and the promotion of intercultural interactions under non-threatening, mutually rewarding circumstances" (Ward, Bochner, Furnham, 2001, p. 120).

ACKNOWLEDGEMENTS

<u>Core Participants</u>

Community Leaders[1]:
- Mulki Ali – Somali community
- Jalal Barzanji – Kurdish community
- Ewar Jalal – Kurdish community
- Mohamed Jimale – Somali community
- Rita Poni Loteka – Sudanese community
- Joseph Luri – Sudanese community
- Sabah Tahir – Kurdish/Iraqi communities

Families First Edmonton partners:
- Joan Baker – YMCA of Edmonton
- Debbie Bryson – Edmonton and Area Child and Family Services, Region 6
- Yvonne Chiu – Multicultural Health Brokers Cooperative Ltd.
- Cheryl Gagnier – City of Edmonton, Community Services
- Sandy Radomski – Alberta Employment and Immigration (AEI)
- Sylvia So – Community University Partnership for the Study of Children, Youth and Families (CUP), University of Alberta

<u>Occasional participants</u>

- Buk Arop – YMCA of Edmonton, Federal Internship Programs
- Nyla De Los Santos – CUP, U of A
- Marie-Rose Bukuba – Francophone African community
- Micheline Matara – Francophone African community
- Brigitte Ngezahayo – Francophone African community
- Firozeh Penhani – Afghan community
- Tammy Goodwin – Don Wheaton Family YMCA
- Karen Saylor-Ray – City of Edmonton, Community Services

Photos by Charlene Ball

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[1] For the purpose of this project, *community leaders* are individuals who are well connected with, and have excellent insight into, and the ability to articulate the issues and aspirations of their communities (i.e., formal or informal leaders).

Internship Pilot Project

YMCA Mentors:
- Cathy Bolding – YMCA, Family Worker
- Andrea Devine – YMCA, Family Worker
- Tess Ison – YMCA, Family Worker
- Rhiannon Prince – YMCA, Family Worker
- Zoe Rezac – YMCA, Family Worker

Interns:
- Mading Angeth - Sudanese
- Yannick Dako - Francophone African, Ivory Coast
- Abdirahman Kulmiye - Somali
- Rose Yoki - Sudanese

Families Matter Partnership Initiative (FFE Service Delivery):
- Tracey Bink - KARA Family Resource Centre
- Christa Gilroy – YMCA, Supervisor – Comprehensive Program
- Chantal Hitayezu – Multicultural Health Brokers Co-op
- Scott Smilley – YMCA, Manager, Family Programs
- Valerie Streit – YMCA, Supervisor – Recreation Program
- Janina Strudwick – Multicultural Health Brokers Co-op
- Susan Watson - YMCA, Supervisor – Family Healthy Lifestyle Program

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- Sarah Apedaile - Norquest College
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- Ruth Wolfe – U of A

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EXECUTIVE SUMMARY

The rapidly increasing immigration rates and ethno-cultural diversity in Edmonton recently reported by the City of Edmonton (Moore, 2008), present both a challenge and an opportunity for institutions to learn to work more effectively with emerging immigrant and refugee communities. In addition, the Families First Edmonton research initiative, which seeks to understand the impact of various service delivery approaches on low-income families, was facing challenges engaging families from these same communities in the research. The researchers and collaborating partners from a wide range of other sectors, shared an interest in learning how to bridge barriers to reach the families in these communities.

The opportunity for this project arose out of the FFE research, and the financial support of the Community Partnership Enhancement Fund. The project was catalyzed through the crucial brokering role of Yvonne Chiu at the Multicultural Health Brokers Co-op. Due to her close relationship with immigrant and refugee communities, Yvonne was able to identify the key communities and community leaders to work with, and to bring them together with the FFE partners. The project then came together as a partnership/collaboration between several FFE partners and key leaders within the Francophone-African, Kurdish, Somali, and Sudanese communities.

The project was based on a *social inclusion perspective*, which means "accommodating differences and eliminating barriers to equality of opportunity" (Saloojee, 2003, p. 10). Social inclusion seeks to address power imbalances by which systemic barriers exclude people or groups from full participation in society, and works toward valued recognition, human development, involvement and engagement, material well being, and sharing space to reduce social distances, for all people (Saloojee, 2003).

The overall goal of the project was to build understanding and relationships between institutions and emerging immigrant/refugee communities for longer-term sustainable community-based partnerships/collaborations. The objectives were as follows: to increase the capacity of FFE to engage families from these communities in the research; to increase the cultural responsiveness of institutions to these communities; to strengthen capacity within the communities to engage with institutions for full participation in society; and, to develop and test a practice model related to partnership/collaboration, cultural responsiveness, and capacity building for broad dissemination across sectors.

The partners met regularly over fourteen months, to build relationships, to engage families in the FFE research, and to mutually share knowledge of the communities, the partner organizations, and the research. The main focus of these activities was how to build cultural responsiveness in institutions, and capacity in communities and institutions. The process was managed and facilitated by a Project Coordinator, Charlene Ball.

Emerging from the project is a model for *Inclusive Collaboration*, which integrates the key dimensions of: partnership/collaboration, cultural responsiveness and capacity building. It employs collaborative dialogue and reflective practice methods to generate knowledge sharing and knowledge mobilization, potentially leading to real change. Cultural brokering is the

essential feature that catalyzes the process, bringing the partners together, and moving the model from a static state to a dynamic process, by bridging, mediating, and facilitating its evolution.

The project collaboration itself was a testing ground or living laboratory for both developing and testing the model. The model was also tested through the engagement of families in the FFE research, and through the design and implementation of an internship pilot project.

The goals and objectives of the project were met in several ways:

- The knowledge sharing alone contributed to building capacity, and increasing cultural responsiveness of both FFE partners and community leaders.
- FFE partners and internship hosts, gained deeper insight into the cultures and realities of these emerging communities for their respective practice considerations. This strengthened their own cultural competence, humility and responsiveness, and their commitment to promoting these within their own organizations.
- Community leaders were empowered by having their voices heard and responded to, and by gaining deeper understanding into research and service delivery of FFE and other partners. These factors built their confidence, commitment, and capacity to be resources to their communities.
- Four interns enhanced their employability skills, learned of the broad range of relevant programs and services in the community, and increased their capacity and motivation to work with their communities. One gained full-time employment with one of the host worksites.
- Cross-sectoral relationships between community leaders/resource people and FFE/other partners were strengthened for longer-term collaboration, and the number of community-driven requests for partnership/collaboration has increased
- Inter-community relations and collaborations were strengthened.

In order to achieve social inclusion, it is crucial for institutions to take an inclusive collaboration approach to working with emerging immigrant and refugee communities. This means being committed to partnership development, building cultural responsiveness in institutions, supporting the development of capacity in communities, and supporting indigenous programming efforts of communities to achieve their own potential.

> "Empirical research from Canada supports the notion that cultural maintenance and harmonious intergroup relations can be achieved in plural societies. This, however, requires an assurance of cultural and economic security for diverse ethnocultural communities and the promotion of intercultural interactions under non-threatening, mutually rewarding circumstances" (Ward, Bochner, Furnham, 2001, p. 120).

In order for inclusive collaboration between institutions and communities to succeed, it is vital that governments and institutions be prepared to: learn from communities about their cultures and realities; engage in critical self-reflection (i.e. learn cultural humility); shift to more community-based practices; and commit the adequate time, financial and human resources to building a more inclusive society.

PROJECT DESCRIPTION

Background

The population of Edmonton is becoming increasingly ethnically and culturally diverse with a rapidly growing rate of immigration. According to the City of Edmonton's report on *Alberta Population Growth 2007* (Moore, 2008), last year "Alberta received its highest rate of international migration in six years, . . . the number of landed immigrants arriving to Alberta since 2002 has risen by 41%"(p.3), and these numbers are expected to continue rising over the next several years. The increasing ethnic and cultural diversity of the population presents both a challenge and an opportunity for institutions to learn to work more effectively with emerging immigrant and refugee communities.

This project - *Enhancing Community Capacity to Engage and Involve Immigrant and Refugee Families* – has been closely connected to the Families First Edmonton (FFE) research initiative[2]. FFE is a multi-sectoral research project seeking to understand the social, health, and economic impact of various service delivery models on low-income children, families and their communities throughout Edmonton (FFE, 2007).

Well into identifying families to participate in the research, it was realized that representation from families from *small, emerging refugee communities*[3] were missing, and the researchers wanted to find out how to engage them. Some specific challenges they faced included: a low response rate to invitations to participate, difficulty identifying and retaining language interpreters and cultural brokers needed to engage families in the research, and concern that if the number of families increased significantly there would not be sufficient culturally appropriate services available for them.

The research team, and collaborating partners from health, family and children's services, education and other essential sectors had also expressed a widespread interest in learning about the realities of immigrant and refugee communities. In particular, they wanted to learn how to effectively bridge cultural and linguistic barriers to reach these communities and how to work with them more effectively.

The opportunity for the project arose out of the FFE research, financial support through the Community Partnership Enhancement Fund, and the brokering ability of Yvonne Chiu at the Multicultural Health Brokers Co-op, to identify the key communities missing from the research along with the leaders from those communities to engage in the process. The project then came together as a partnership/collaboration between several FFE partners and key leaders[4] within the Francophone-African, Kurdish, Somali, and Sudanese communities[5].

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[2] www.familiesfirstedmonton.ualberta.ca

[3] Throughout this report, the term *community(ies)* refers to small, emerging refugee communities, and *family(ies)* refers to families from those communities. Where the specific project is referred to, the communities were the Francophone African, Kurdish, Somali, and Sudanese.

[4] For the purpose of this project, *community leaders* are individuals who are well connected with, and have excellent insight into, and the ability to articulate the issues and aspirations of their communities (i.e., formal or informal leaders).

[5] See Acknowledgements for a full list of partners, and Appendix A for a Partner Directory.

The project was based on a *Social Inclusion perspective*, which means "accommodating differences and eliminating barriers to equality of opportunity" (Saloojee, 2003, p. 10). Social inclusion seeks to address power imbalances by which systemic barriers exclude people or groups from full participation in society based on such characteristics as their race, religion, or culture, among others. Finally, a social inclusion perspective works toward valued recognition, human development, involvement and engagement, material well being, and reduced social distances for all children and adults (Saloojee, 2003).

Goal

The overall goal of the project was to build stronger, sustainable community-based partnerships in support of children, youth, and families, beyond the time frame of the project itself.

With this background and goal in mind, the project became a vehicle to:
- Increase the capacity of FFE to effectively engage families in the research
- Increase the cultural responsiveness of institutions to communities
- Strengthen the capacity within communities for full participation in society
- Build relationships for longer term partnership and collaboration
- Develop and test a model of practice to share with partners and across sectors
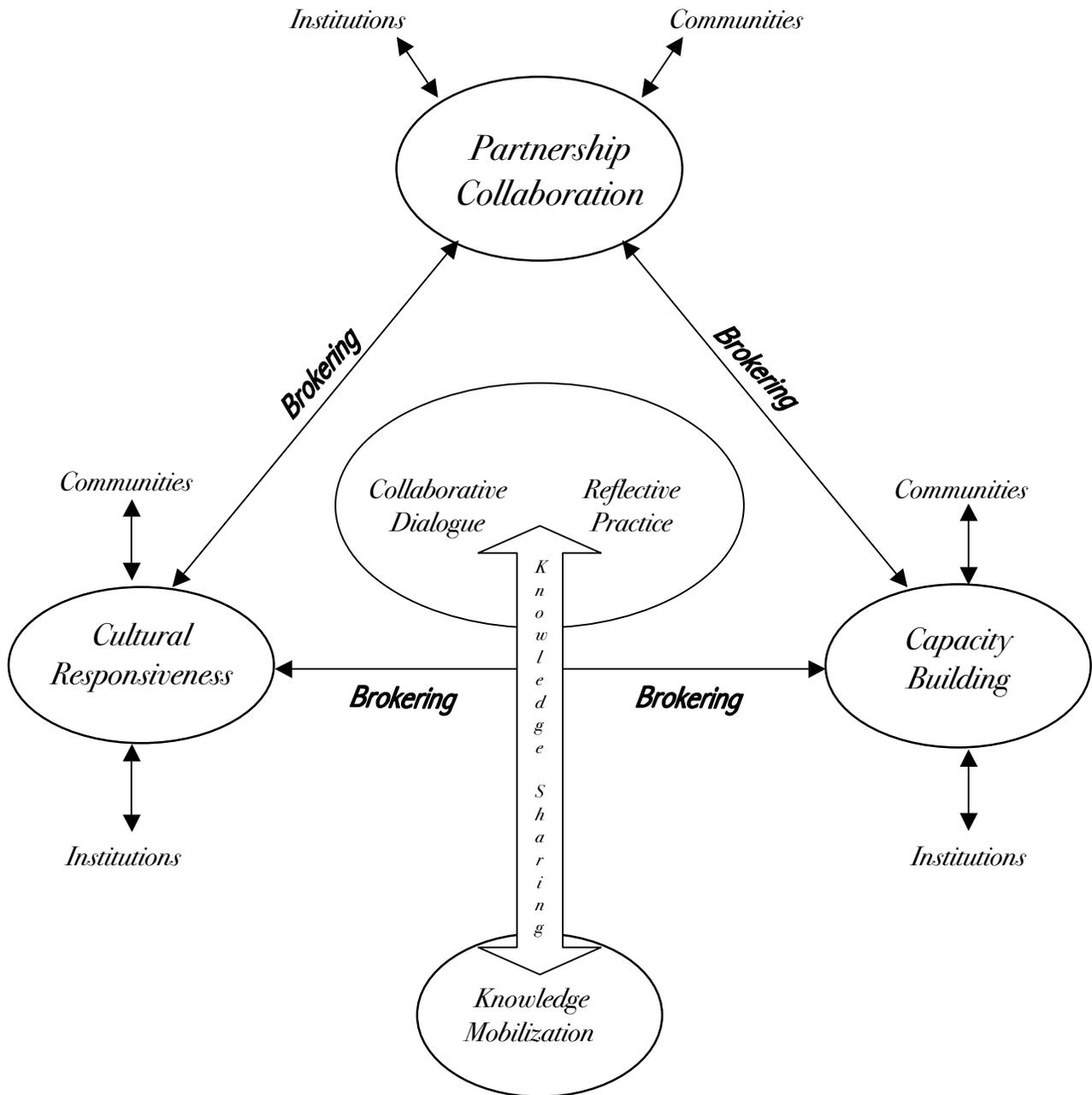
Overview

The core group of partners participated in a series of seventeen (17) meetings from April, 2007 to June, 2008, meeting on average once per month for 1.5 to 2.5 hours. Meetings rotated between the offices of the FFE partner agencies. A few additional people joined the group later in the process and/or attended occasional meetings as guest presenters and/or as relevant for their own practice.

The core group met regularly over an extended period of time in order to develop relationships and to engage community leaders and resource people to involve families in the research. Community leaders shared knowledge of their communities, cultures, and issues of concern. FFE partners presented information on FFE along with the range of programs, services, and facilities that were available. The group engaged in collective problem solving, and leaders were linked with relevant resource people, programs, services, and grants.

A Project Coordinator, Charlene Ball, managed the project. This role included overall coordination, facilitating meetings, documenting proceedings, conducting interviews, communication, and linking community leaders with other interested contacts and services. It also included developing and implementing an internship pilot project, and formulating the practice model that emerged.

MODEL FOR INCLUSIVE COLLABORATION

Diagram

Institutions

Communities

Partnership
Collaboration

Brokering

Brokering

Communities

Collaborative
Dialogue

Reflective
Practice

Communities

Cultural
Responsiveness

Brokering

Knowledge Sharing

Brokering

Capacity
Building

Institutions

Institutions

Knowledge
Mobilization

Model Summary

The practice model for *Inclusive Collaboration* (see diagram, p. 10), that emerged from the project, represents an *integrated system*, that is, it brings together people, processes, and elements that are normally separate, into a scheme of interrelated elements organized into a complex whole (Encarta World English Dictionary, 1999). Change in any one component tends to affect change in the other components. It also represents an *iterative process*, characterized by a *cyclical* or "non-linear process involving many 'starts' and 'restarts'" (CUP, 2008, p. 6), which serves to provide the flexibility needed to accommodate to changing circumstances and priorities, and produces a higher level of learning with each cycle.

The model combines a *Social Inclusion* perspective with a *Partnership/Collaboration* approach. Partnership/Collaboration involves people or organizations working together to achieve a common vision or purpose. Social Inclusion means: "accommodating differences and eliminating barriers to equality of opportunity" (Saloojee, 2003, p. 10). It seeks to address power imbalances by which systemic barriers exclude people or groups from full participation in society based on such characteristics as their race, religion, or culture, among others. The principles of social inclusion are: valued recognition, human development [or capacity building], involvement and engagement in society, sharing space to reduce social distances, and material well being of all individuals and groups (Saloojee, 2003).

Inclusive Collaboration, therefore, means:
- Institution(s) and people of diverse backgrounds working together to achieve a common goal or purpose
- Engaging the full participation of all partners in planning, implementation, monitoring and evaluation processes (Kalloo & Migliardi, 2006)
- Differences and diversity are highly valued and viewed by all as integral to success
- Building capacity of community members to fully participate in and contribute to society
- Developing cultural responsiveness to achieve greater social and cultural inclusion

The Key Elements

Cultural Brokering

The term *cultural brokering* refers to "the act of bridging, linking, mediating between groups of persons of differing cultural backgrounds for the purpose of reducing conflict and producing change" (Jezewski, cited by Chiu & Ortiz, 2007, p.2).

The cultural broker is a person or entity with an established relationship of trust with both communities and institutions, and usually comes from and/or is close to an ethno-cultural community. This person or entity has the cultural knowledge, and the insight, ability, and creativity to bring the various representatives together to form a partnership to create innovative change (Chiu & Ortiz, 2007).

There tends to be inherent power differences between institutions and ethno-cultural communities, and the cultural broker serves to level the playing field to a certain degree. Cultural brokerage is a multi-faceted role, including: catalyzing the collaboration, bridging, mediating, facilitating, linking, advocating, and culturally guiding the partners through the process.

> Cultural brokers at schools and other institutions can enlighten educators on how to treat Sudanese kids. They can't treat them the same as Canadian kids. They're coming from refugee camps, and they're placed in grade levels here according to their age, but may have had no prior schooling.
>
> - Joseph Luri, Sudanese community

> Systems are not making use of cultural broker/connector models to increase their organizations' accessibility and cultural responsiveness.
>
> - FFE partner reflection

Partnership / Collaboration

The terms *partnership* and *collaboration* are used throughout this document together, as well as separately and interchangeably, meaning simply: two or more people or organizations working together to achieve a common vision, goal or purpose. The partnerships discussed here are intercultural, that is, involving institutional representatives collaborating with people of diverse ethno-cultural backgrounds, more specifically, emerging immigrant and/or refugee communities.

Ewar Jalal (Kurdish community), Yvonne Chiu (Multicultural Health Brokers Coop), and Marie-Rose Bukuba (Francophone African), working on community maps.

Characteristics and essential features of partnership / collaboration (See Appendix A) include:
- *Acknowledgement of power differences and sharing of power.*
- *Relationship building.*
- *Valuing differences / seeing diversity as strength.*
- *The right participants.*
- *Reciprocity/mutual benefit.*
- *Egalitarian.*
- *Equitable.*
- *Flexible.*

Cultural Responsiveness

Cultural Responsiveness "refers to the ability of individuals and systems to respond respectfully and equitably with people of all cultures, races, ethnic backgrounds, sexual orientations and faiths or religions in a manner that recognizes, affirms and values the worth of individuals, families, tribes and communities and protects the dignity of each" [6] (Kalloo & Migliardi, 2006, p. iv). The aim of cultural responsiveness is social and cultural inclusion.

In order to know how culturally responsive they currently are, and how far they have to go, institutions are encouraged to conduct a cultural responsiveness assessment or audit[7]. The key to an effective audit is implementing it in collaboration with members of the communities to be served, as it can only be genuine if seen through their cultural and experiential lenses or perspectives.

The following components are important to developing cultural responsiveness in institutions, and are further elaborated in the *Cultural Responsiveness Assessment Tool* (See Appendix B):

- *Awareness* – by the community, of the programs, services and facilities
- *Accessibility* – of programs, services, and facilities to communities
- *Cultural Relevance* – of programs, services, and facilities to communities
- *Adaptability* – of programs, services, and facilities to meet community needs
- *Human Resource Diversity* – reflecting the diversity of the community
- *Organizational Commitment* – to cultural responsiveness
- *Cultural Humility* – "incorporates a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances, . . . and to developing mutually beneficial and nonpaternalistic . . . advocacy partnerships with communities on behalf of individuals and defined populations" (Tervalon & Murray-Garcia, 1998).
- *Cultural Competence* – "having the knowledge, skills, and sensitivity to interact effectively with people from different ethno-cultural communities, recognizing that diversity exists within ethno-cultural communities" (Kalloo & Migliardi, 20006, p. iii).

As with the model, the components of intercultural responsiveness are interrelated within one system, the institution. Therefore, all components should be assessed, to get a complete picture of the organization. Then an integrated strategy can be developed for developing all the components, and involving all levels of the institution, from governance, through policy development, and program design, to practice.

Capacity Building

Capacity building is the "process of developing and strengthening the skills, instincts, abilities, processes and resources that organizations and communities need to survive, adapt, and thrive in

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[6] This project and discussion are limited to social inclusion as it relates specifically to immigrants and refugees, recognizing that there is also diversity within immigrant/refugee communities.

[7] For self-assessment tools geared to specific employee groups, see Employee Lenses in the City of Edmonton, Diversity and Inclusion Framework and Implementation Plan (p. 30-43).

the fast-changing world" (Philbin, 1996). Fundamental to individual and community capacity building is that it "allows [individuals, communities, and organizations] to develop the capacities they need in order to achieve their own objectives" (Inwent International, 2008).

Developing capacities is not just something needed by ethno-cultural communities, or their members. Institutions also need to constantly build their capacity, to ensure policies, programs, and practices evolve and remain current as societal needs change. This includes strengthening their capacity to work effectively with the rapidly increasing immigrant population and diversity in society.

> We need to change from the service delivery perspective of large organizations, where people come to the services, and "special projects" for distinct groups, to a community development model and community-based approach of working with and in communities. That means planning and service delivery in collaboration with communities, taking services to communities, and connecting communities with services (like FFE is doing with service delivery). Institutions can learn non-western models from community leaders – how to offer what communities want and need, while building capacity and integrating people into society.
>
> - FFE partner reflection

The ability of individuals, communities, and institutions to define their own objectives needs to be acknowledged and respected. The strength of collaboration lies in the creative pooling of assets such as cultural knowledge, knowledge of systems, access to decision makers, life and professional experience, personal and professional expertise, human, physical and financial resources, and professional and social networks. All of these assets can be mobilized to support the capacity building needs within both institutions and communities.

The Methods

The following methods or practices bring the model to life and steer it toward the desired outcomes. Examples of each of these areas as utilized in the project can be found in the *Our Inclusive Collaboration* section.

Collaborative Dialogue is a respectful process that "attempts to discover common ground and share power productively, and it assumes that each cultural team has a piece of the bigger picture" (Ting-Toomey, 1999, p. 271).

Reflective practice is a continuous, intentional, facilitated process involving thoughtful consideration of one's own

experiences in applying knowledge to practice. It is transformative, as it converts personal experiences into understanding and learning (Wikipedia, 2007).

Knowledge Sharing is "the process of exchanging knowledge" (Tsui, et al, 2007, p. 36) (skills, experience, and understanding) among the participants in the process (institutional partners and community leaders/communities).

Knowledge Mobilization is "the movement of knowledge into application; knowledge sharing is a critical component of knowledge mobilization" (Tsui, et al, 2007, pg. 36).

> My experience with the process was so much about the personal emotional impact on me as community leaders shared the complexities of their world and experiences.
>
> - Joan Baker, YMCA of Edmonton

> Women are very isolated. Many have not had ESL classes because they were sponsored by their husbands and aren't eligible, and it's difficult for them to leave the house to learn anything, with many children. Some women have been here for seven years and cannot even make a phone call. It's a very big problem. We need some way to have a program especially for these women. To be accessible, it needs to be adapted to their realities. They need transportation, and childcare, and the location must be nearby. And then they must be home to give the children lunch.
>
> - Sabah Tahir, Kurdish/Iraqi communities

How the model works

The model integrates the key elements of *partnership/collaboration*, *cultural responsiveness*, and *capacity building,* with *collaborative dialogue* and *reflective practice* methods, to generate *knowledge sharing* and *knowledge mobilization*, potentially leading to *real change*. The model is catalyzed, or put into motion, by means of a *cultural broker* or the *brokering practice*.

The cultural broker, or brokering practice, is what brings together the institutional partners and community leaders into the partnership. Brokering then remains the essential feature that transforms the model from a static state to a dynamic process by facilitating, bridging, mediating, linking, advocating, and culturally guiding the partners through it (Ortiz, 2008).

Facilitated and mediated by the broker or brokering practice, collaborative dialogue is used to generate knowledge sharing, primarily in relation to building capacity and cultural responsiveness. Reflective practice is used to explore what has been done, to identify what has been learned from it, and to consider how to mobilize or apply it.

As the process evolves over time, the partners begin working together to apply the knowledge that has been shared. This creates a continuously reinforcing system. The actions taken are

directed toward building capacity and/or cultural responsiveness, which builds trust and relationships, and strengthens the partnership.

Through reflective practice, not only do all partners learn a great deal about capacity building needs and solutions, and how to increase cultural responsiveness in institutions, but their own capacity and cultural responsiveness is also enhanced through the process. Partnership / collaboration is, of course, central to this process. Without coming together in partnership, the process would not take place.

> We need to focus on getting human resources to work with the children to prepare to sit for their placement exams. There are several people in the community who can help kids with math and science, but they are so busy for their survival, working two jobs. It could be very helpful for each community if there could be a program to keep those people working within their community.
>
> - Joseph Luri, Sudanese community

> Ethno-cultural communities need to better understand all levels of government and how to affect change, to be able to effectively participate in democratic citizenship. Don't assume that they know how to navigate the system. We do a lousy job of orientation.
>
> - FFE partner reflection

> We need to equip leaders with the knowledge of what exists for the community, and how the community can navigate through the system. This is what would build capacity of community leaders in a way that they can direct organizations or individuals on how to tackle their problems. We need to know how the community can evolve from immigrants to full citizenship, meaning full participation in civic engagement of the community, to evolve from reliance on immigrant serving agencies to mainstream civic engagement and services.
>
> - Mohamed Jimale, Somali community

OUR INCLUSIVE COLLABORATION PROCESS

The following outlines the steps taken in the project.

Catalyzing and brokering the process

The key to initiating the process was having a pivotal person (Yvonne Chiu of the Multicultural Health Brokers Co-op) with a strong relationship of trust with both the FFE partners and communities, to catalyze the partnership by bringing them all together. There was a clear power imbalance between these small communities and the large FFE partner institutions (i.e., the system). Yvonne played the essential role of mediating a safe and trustful environment, in a venue community leaders were comfortable in (the Multicultural Health Brokers Co-op), to get the process started.

A Project Coordinator (Charlene Ball), with a background in intercultural relations, was hired to manage the project. In close collaboration with the Multicultural Health Brokers Co-op, Charlene coordinated and facilitated the meetings, documented the proceedings, conducted interviews with community leaders and FFE data collection staff, and managed communication with the partners. She also helped to link community leaders with other resource people and services, developed and implemented an internship pilot project, and formulated the practice model that emerged.

Familiarization

Once the participants were identified, the first step was to bring them together to start getting to know each other, and to become familiar with each others' research and community contexts. This was done through a mapping process, which illustrated the following areas:
- The FFE project and partners' roles within it
- Hopes and expectations for the project (See Appendix C)
- Key community issues (See Appendix D)
- Community profiles - migration histories, demographics, cultural characteristics, day-to-day realities.


FFE partners and community leaders preparing "maps" to present to each other.

The mapping and familiarization process provided a good start to egalitarian relationship building, as it set the stage for all voices to be heard, and for each person to be recognized for the knowledge and expertise he/she brought to the process. It took place over the first few weeks, which gave community leaders adequate time to present their community "maps" and information. It provided a starting point for FFE partners hoping to engage their communities in the research.

Sandy Radomski and Sylvia So present the FFE map.
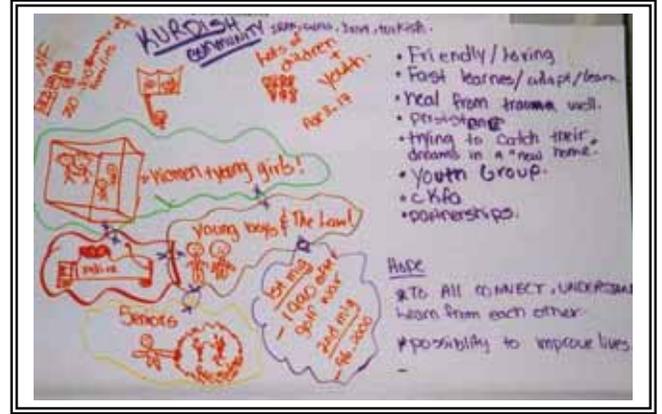
Map of the Kurdish community in Edmonton.

Engagement of families in FFE research

Once the community profiles had been presented, the next step was to work with the community leaders to get the community resource people in place to promote and support the engagement of families in the research. In order to facilitate this process, a specific set of strategies was identified to reach out to and engage the interest of the families. This process involved:

- Identification of human resources
    - o Resource people to recruit families
    - o Language interpreters for data collection
    - o Cultural brokers for service delivery
- FFE orientation and training of recruiters, interpreters and brokers
    - o Research stages, approach, procedures, ethics, measures, integrity
    - o Feedback on cultural and social considerations by community leaders
- Ongoing monitoring, reflection and knowledge sharing
    - o Updates and sharing of perspectives from researchers and community leaders
    - o Shortage and high turnover of interpreters and brokers
    - o Ongoing orientation, training and support needed
    - o Cultural and situational issues were illuminated
    - o Participation of community leaders and resource people increased interest, motivation, and confidence of families to participate
- Knowledge mobilization
    - o Researchers adapted approaches to family recruitment, home visits, relationship building, data collection and speaking to children, guided by community resource people.
    - o Researchers brought in community leaders to do cultural specific sensitivity training with data collectors.

Building Inclusive Collaboration

With the identification of resource people completed, the engagement of families in the research underway and being managed by the FFE research team, the group agreed to pursue a parallel process of: (1) reflecting on the FFE process; and (2) collaborating for partnership, cultural responsiveness, and capacity building.

> We have many concerns for the youth. Youth are often the oldest family members because their parents have been killed in wars. There are also problems between generations – parents don't have enough money to feed the family, then youth are getting into trouble with the law… in prison, drugs, etc. It's an environment of no hope. Their father is a doctor, but works as a janitor; so, kids don't value education and do poorly in school.
>
> - Marie-Rose Bukuba. Francophone African community

Guided by the key issues, hopes and expectations as identified during the mapping process, the group moved to a discussion of topics ranging from high-level macro-issues, such as widespread poverty, and government policies, to micro- or grassroots-level issues, such as how to access soccer for children in a specific community. Rather than become overwhelmed by the broad range of issues, and whether or not they fell within the realm of direct influence of the partners, they agreed to the suggestion by one community partner, "to make a commitment as a group to tackle some smaller immediate issues at the grassroots level, and explore how to effect change at other levels."

The shared interest among all partners, and the catalyst for the whole project, was to learn how to work together more effectively. FFE partners wanted to learn about the communities, and how to reach them, and more successfully meet their needs. This related to engagement of families in the FFE research, as well as longer term partnerships for service delivery. Community leaders wanted to increase their awareness of the programs, services, and facilities available through the partners and other agencies, and to have their community's perspectives' represented in the research for the longer-term benefit of their communities.

Community leaders also wanted to see "real change", or concrete, tangible results, such as increased use of services, improved wellbeing, and increased cultural competence within partner agencies evidenced by changes in policies, program development, and service delivery. In short, they wanted the process to move from knowledge sharing to knowledge mobilization.

Methods

Working in partnership, collaborative dialogue and reflective practice methods were used to generate knowledge sharing, and move it into knowledge mobilization. This process is what resulted in increasing cultural responsiveness and building capacity of both FFE partners and community leaders. Below are the knowledge sharing activities used, and the ways in which knowledge mobilization occurred.

Knowledge Sharing Evidence

- FFE partners presented the full range of their programs, services, and facilities, and how to access them.
- Meetings rotated between the offices of the FFE partners, and included tours and orientations to familiarize community leaders with the environment.
- Cultural knowledge was shared in discussions and reflective exercises.
- Community leaders presented information about real and hoped for indigenous community initiatives.
- Coordinator conducted interviews with community leaders and circulated them to partners.
- Extensive documentation of meetings, interviews, and processes was shared among participants and other interested parties.
- A simpler version of the Cultural Responsiveness Assessment Tool was introduced and participants started thinking about it in terms of their own communities or institutions
- Presentations were given to FFE Operations Committee and Sounding Board, and an article written for the FFE newsletter.

> There is minimal and/or mis-information within emerging communities about agencies and their services [i.e., that Child and Family Services takes children away, the YMCA is just recreation, etc.]
> - FFE partner reflection

The knowledge sharing alone contributed to building capacity, and increasing cultural responsiveness of both FFE partners and community leaders, as well as strengthening the relationship between them. Moving knowledge sharing into knowledge mobilization is where the community leaders began to witness some of the "real change" they had hoped for. This involved actions that further increased both the cultural responsiveness and capacity of all participants, and developed still stronger relationships for further collaboration.

Knowledge Mobilization Evidence / Project Outcomes

The following project outcomes illustrate knowledge mobilization emerging from the inclusive collaboration process. These outcomes were reported by FFE and community partners through intentional reflective practice activities and/or were directly observable outcomes.

FFE Partner Level

- Active electronic networking and knowledge sharing of information, opportunities and resources from FFE partners to community leaders
- Linking community leaders with other agencies, resources and initiatives:
  - City Grants for Emerging Immigrant and Refugee Communities
  - Space mapping inventory and community consultation
  - Youth recreation, women's healthy living, homework support
  - Future community-based research
- FFE partner requests for cultural sensitivity / awareness training

- Taking information back to frontline and/or higher level decision makers contributed to:
    - City of Edmonton meeting space mapping, and more frequent use of interpreters
    - Alberta Employment and Immigration internship extended to include immigrants
    - Edmonton and Area Child and Family Services Region 6 planning to recruit ethno-cultural foster families as needed
- Broadening the project to bring in other relevant players
    - YMCA of Edmonton - Federal Youth Internship Program Coordinator
    - FFE Service Delivery, KARA Family Resource Centre
    - City of Edmonton, NE Community Services
- Increased interagency networking and mobilization between FFE partners and other agencies
- Some partners recognized that their institutions are not structured to operationalize for cultural responsiveness, and will therefore focus more attention at influencing change at higher levels to gain the organizational commitment needed

FFE partners, internship host worksites, and other service providers and program developers gained deeper insight into the cultures and realities of these small, emerging immigrant/refugee communities for their respective practice considerations. This strengthened their own cultural competence, humility and responsiveness, and their commitment to promoting these within their own organizations. Partners gained greater recognition of the power relationships between institutions and communities, and acknowledged the need to embrace a culturally responsive and inclusive community development approach (i.e., community-driven, community-based) to program and service delivery.

FFE partners and community leaders reflecting on their respective experiences with the project – from institutional and community perspectives - to share with each other.

Case Example 1: Engaging Families in the FFE Research

The following is an example of how the cyclical nature of the model leads to increased learning each time a topic of conversation is returned to. The process began with introductions of the communities and the FFE research. For each new research step – recruitment of families, data collection with interpreters, and service delivery with brokers – orientation and training was given, and the group reflected on the progress each time it met. This meant that the information for each stage of the research was provided several times, each time realizing that it needed further clarification, and going into it more in depth. Likewise, each time this happened, it was clear that more cultural insight and guidance needed to be shared with the researchers.

As a result of this iterative process, more knowledge was shared and mutual understanding gained over time. Knowledge mobilization occurred with FFE researchers implementing more culturally responsive approaches to working with these communities (i.e. translating promo materials into priority languages, and adapting approaches to family recruitment and home visits). Community leaders/resource people also mobilized knowledge and understanding of the research by effectively explaining it to families, and interpreting or brokering according to the research requirements. The knowledge sharing and reflective practice employed were clearly mutually informative processes, enabling researchers and community resource people to more effectively engage families in the research.

There were also challenges encountered, illustrating some inherent tensions between the FFE research culture and the cultures of the emerging communities. However, approximately twenty-six families from the four communities have been retained to the service delivery phase, and both researchers and community leaders/resource people have learned a great deal through the process. This includes realizing for future consideration that for small emerging immigrant/refugee communities, a more community-based and community-driven research approach would likely be more effective.

Community Level

- Families engaged in the FFE research began to gain trust and confidence to reach out to mainstream services for help and support, and to encourage other families to do so.
- Indigenous community initiatives were strengthened through FFE/other partners facilitating linkages with various resource people, services, and facilities.
- Cross-sectoral relationships between community leaders and FFE/other partners were strengthened for longer-term collaboration.
- There was an increase in community-driven requests for partnership/collaboration, some of which were responded to during the course of the project. For example:
  - Kurdish community – soccer, homework/parent support (City of Edmonton, Rundle School, Castledowns YMCA)
  - Sudanese youth group, Somali women's fitness – Don Wheaton Family YMCA
- Implementation of an internship pilot project (See text box below).
- Inter-community relationships and collaborations were unexpected outcomes that began to occur. Community leaders realized that they could learn a lot from each other, and

could benefit from pooling their creative resources and experiences to strengthen their own community initiatives.

Community leaders reported feeling empowered by having their voices heard and responded to, and by gaining deeper understanding into research and service delivery of FFE and other relevant partners. This built their confidence, commitment, and capacity to be resources to their communities, and strengthened relationships with institutional partners for longer-term collaboration. Engaging in this inclusive collaboration process also served an important bridging role between community leaders, to build inter-community relationships and collaborations.

> Community leaders need to consistently move to break down barriers between communities. Keeping groups insulated and isolated from each other does not help with overall integration into society. We need to increase and improve interaction between communities. For example, we have children from several different ethno-cultural groups in our homework club.
>
> - Joseph Luri, Sudanese community

Community leaders and FFE partners sharing their final reflections on Our Inclusive Collaboration process.

Case Example 2: The Internship Pilot Project

The internship pilot project is an example of knowledge mobilization that cane about through the inclusive collaboration process. It came out of collaborative dialogue with community leaders, and was intended to facilitate engagement of the families with the FFE research, to build capacity in interns for the cultural bridging role, and to promote cultural responsiveness in the host workplaces.

The opportunity arose when funds became available through FFE Service Delivery, and it became a partnership between this project and three FFE service delivery partners: the YMCA, KARA Family Resource Centre, and the Multicultural Health Brokers Co-op. The pilot project was developed, and the intern and mentor training planned and delivered, in collaboration with the YMCA – Federal Youth Internship Coordinator, Buk Arop.

Three youth and one woman from the Sudanese, Somali, and Francophone African communities enhanced their employability skills and increased their capacity and motivation to work in community support roles. One intern subsequently gained full-time employment with one of the host worksites. Worksites gained insight into the cultures and realities of the interns and their communities, and experience working with culturally diverse staff, and developed a greater commitment to culturally responsive practices.

The following activities were undertaken for this pilot project:
- Mentor training and internship orientation week
- Orientation(s) and learning agreements between interns and their mentors
- Weekly intern meetings for reflection and knowledge sharing
- Mid- and end-project intern performance reviews
- Interns made community presentations to worksite co-workers
- Interns developed recreation, health and social service resource lists for their communities
- Final intern and worksite reflection/evaluation meetings

> **Learning at the Eleventh Hour**
> A conflict incident occurred involving one of the interns and one of our staff, literally in the last hours of the internship. We could have ignored it, but saw that it could be framed as a learning opportunity. It involved a hard conversation, but the outcome was positive. Everyone had a voice, learning occurred, and everyone committed to working it out. This attests to the integrity of the internship project and learning about how to work together in a caring way.
>
> - Joan Baker, YMCA

Upon reflection, some of the things we would improve upon for future internships in this context are:
- Consulting community leaders to develop a training component relative to cultural bridging and other essential capacities
- More lead time for community leaders to attract candidates with related career interests
- Clear intern job descriptions, consistent workplace norms, policies and professional expectations
- Using learning goals to guide intern experiences, shape opportunities, and evaluate performance
- Dedicate more time to family visits with same-culture backgrounds as the interns
- Greater emphasis on preparing mentor-supervisors to guide and support interns' learning

Intern Yannick Dako with Lori Shortreed promoting a fundraiser for the Multicultural Family Resource Centre.

Intern Rose Yoki with Yvonne Chiu participating in an intern reflection session.

CONCLUSION

Led by a rapidly growing economy and the demand for labour to sustain this growth, Alberta has experienced a growth in immigration and a more culturally diverse population. Although economic opportunities continue to develop, immigrants and refugees are confronted with numerous systemic, cultural, and personal barriers to productive participation in society. "Empirical research from Canada supports the notion that cultural maintenance and harmonious intergroup relations can be achieved in plural societies. This, however, requires an assurance of cultural and economic security for diverse ethnocultural communities and the promotion of intercultural interactions under non-threatening, mutually rewarding circumstances" (Ward, Bochner, Furnham, 2001, p. 120).

Positioning for social inclusion requires intentional collective action that includes:

- Partnership/collaboration between institutions and communities
- An integrated approach to developing cultural responsiveness in institutions/organizations
- Building human resource capacities in communities and institutions for cultural bridging roles, such as interpreters, brokers, animators, and liaisons
- Inter-sectoral support for the indigenous programming efforts for children, youth, and families within emerging communities as a necessary form of community capacity building.

Finally, if social inclusion and inclusive collaboration are to succeed, it is crucial that governments, organizations and/or institutions and employers are positioned to:
- Learn from individuals and communities about diverse cultures and the realities of integration
- Engage in a critical organizational-assessment of current policies, practices, and attitudes that are not aligned with the emerging need for inclusion (i.e. learn cultural humility)
- Engage in inclusive collaboration through a community development (i.e. community-based, community-driven) approach to serving communities
- Commit the resources necessary to build a more responsive, inclusive society (i.e. time, money, staff, including financial compensation of community partners)

We need support from agencies and service providers to continue our role with the community. Time, and enough pay to work full time for the community. It needs to be supported as real full-time work.

- Jalal Barzanji, Kurdish community

At home, some Somalis were also minorities (i.e. culture, language, lifestyle) and may not have known how to use the systems there, let alone here. Many Somali people were rural, some with a nomadic lifestyle, with no opportunity to gain education, and came here to a completely different culture, and urban environment, where everything requires knowledge of the culture, English language literacy, and education. Some come from big cities, but also did not have an opportunity to get an education, so did not develop the skills needed to get along here. Coming to Canada / Edmonton everyone experiences big culture shock.

- Mulki Ali, Somali community

Be patient with the community. The people come from very complicated backgrounds. They lost everything. It takes time to overcome.

- Jalal Barzanji, Kurdish community

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APPENDIX A: PARTNER DIRECTORY

Charlene Ball	Ph: 430-0700
Project Coordinator	charleneball@shaw.ca

FFE Partners

Joan Baker
General Manager, Community Programs
YMCA Enterprise Centre
10211 – 105 St.
Edmonton, AB T5J 1E3

FFE Service Delivery
Ph: 429-5726
jbaker@edmonton.ymca.ca

Debbie Bryson
Early Intervention Contract Specialist
Edmonton and Area Child and Family Services
   Region 6
9820 106 Street
Edmonton, AB T5K 2J6

Ph: 415-8473
Debbie.Bryson@gov.ab.ca

Yvonne Chiu
Co-Executive Director
Multicultural Health Brokers Co-op (MCHB)
10867 – 97 St.
Edmonton, AB T5H 2M6

Ph: 430-6253 / 710-1577
yvonnechiu@shaw.ca

Cheryl Gagnier
City of Edmonton
Community Services

Ph: 944-5451
Cheryl.Gagnier@edmonton.ca

Sandy Radomski
AB Employment and Immigration
Edmonton Region

FFE Project Coordinator
Ph: 915-8351
Sandy.Radomski@gov.ab.ca

Sylvia So
Main office
Alternative

FFE Research Coordinator
Ph: 427-5247
Ph: 492-6425 / 709-7250
Families.FirstResearch@gov.ab.ca

Community Leaders may be reached through Yvonne Chiu at the Multicultural Health Brokers Co-op.

APPENDIX B: CHARACTERISTICS AND ESSENTIAL FEATURES OF PARTNERSHIP/COLLABORATION

- *Acknowledgement of power differences and sharing of power.* There are power differences inherent in any partnership, and particularly related to intercultural partnerships. "It is important to understand who holds the power and why, and what interests are being served. . . . [And] to figure out how to reflect the reality that power is unevenly distributed, yet enable partners to experience the partnership as genuine and valuable. . . . The success of partnerships depends largely on the extent to which ownership, power and commitment are shared" (Goldblatt, p. 19-20).

- *Relationship building.* "Being curious enough to inquire about and understand the other's experience, knowledge and skills, and the culture of their environments" (Goldblatt, 2007, p. 22), provides the foundation for mutual respect, understanding, and trust necessary to building relationships. This is especially important in intercultural collaborations where relationships of mistrust are common, and where for many cultures, "getting down to business" starts with relationship building. This requires a commitment of time and energy over an extended period.

- *Valuing differences / seeing strength in diversity.* According to Goldblatt (2007), "In spite of …common ground … the **success** of cross-sectoral [and cross-cultural] collaboration **depends on differences among partners**. … [because] partners contribute complementary resources, skills, and expertise to the endeavor. By bringing diverse 'building blocks' together, the group as a whole is able to achieve results that no single partner could achieve alone" (p.16).

- *The right participants.* The members of the collaborative group are either individuals who are well connected with, and have excellent insight and ability to articulate the issues and aspirations of their communities (i.e., formal or informal leaders), or institutional representatives with the mandate, and appropriate level of influence and authority within their organizations to affect change.

- *Reciprocity/mutual benefit.* All partners must feel that they and the other partners will both contribute to and benefit from the collaboration.

- *Egalitarian.* Although power imbalances will exist, and must be acknowledged, all efforts should be made to "level the playing field", to minimize power differences and share power among the partners. For example, all partners' voices are heard and respected, all have equal agenda-setting and decision-making power, and all share responsibility and accountability for the functioning and outcomes of the partnership.

- *Equitable.* Characterized by justice or fairness and impartiality toward those involved (Encarta® World English Dictionary © 1999). One type of inequity may exist in terms of cost and compensation between employees of agencies and community members participating outside of their paid jobs. In addition to their salaries, employees may be compensated for travel time, mileage, parking, and overtime, while voluntary members are commonly not compensated for their costs or participation. Every effort should be made to reduce such inequities or partnerships may not be possible.

- *Flexibility.* Partners should be prepared to adapt their way of doing things to accommodate differences and/or changing circumstances, such as: where, when, and how meetings are conducted (may need to be outside regular business hours), expectations of how people participate, efficiency vs. relationship building, consistency of attendance, and modes of communication.

APPENDIX C: CULTURAL RESPONSIVENESS ASSESSMENT TOOL

- *Awareness*
    - o To what degree is the community aware of the full range of programs, services, and facilities? Where are the gaps in awareness?
    - o How / where did they gain the awareness they have?
    - o What can be done to increase awareness? A few possibilities…
        - Develop promotional material in relevant languages
        - Distribute translated promotional materials and/or ads in popular places and media (community newspapers, websites, places of worship, community associations, through key community members and/or leaders)
        - In-person outreach, meet with formal or informal community groups
        - Find out how other organizations have succeeded
        - Word of mouth, in-person meetings with formal or informal groups
        - Respond pro-actively to ethno-cultural communities reaching into the agency
        - Consult with and work through community leaders

- *Accessibility*
    - o To what degree are the programs, services, and facilities accessible and to who? (i.e., men, women, children, youth)
    - o Where services are not accessible, why not? (i.e., cost, location, transport, childcare, scheduling, the facilities, etc.)
    - o What measures can be put in place to make them more accessible? A few ideas…
        - Low income rates or subsidies
        - Take the services to the community
        - Provide or subsidize transportation
        - Provide or subsidize child minding
        - Change the schedule
        - Change something about the facilities
        - Are there gender considerations?

- *Relevance*
    - o To what degree are the programs, services, and facilities culturally relevant or appropriate? Are they desired, of interest, and compatible with cultural values and norms?
    - o Are the kinds of programs, services and facilities really understood by different ethno-cultural communities?
    - o If communities had a good understanding of what the programs, services, and facilities are, would they be desired, of interest, and compatible with cultural values?

- *Adaptability*
    - o To what degree can programs, services, and facilities be adapted to meet community needs?
    - o Are there existing programs that can be adapted to accommodate ethno-cultural communities?
    - o What is the potential for creative hybrids to be developed with specific ethno-cultural communities?
    - o What would need to happen to adapt programs, services, and facilities to meet the needs of ethno-cultural communities?
    - o What are all the factors that need to be considered?

- *Human Resource Diversity*
  - "Is about creating an environment that allows access to the talents of a variety of diverse cultural groups by removing barriers to organization participation" (Kalloo & Migliardi, 2006, p. 49).
  - To what degree does your staffing reflect the diversity of the community?
  - At what levels of the organization is ethno-cultural diversity best represented?
    - The goal is for diversity at all levels of the organization – practice, program, policy and governance
    - "Inclusion and meaningful engagement of members from diverse ethno-cultural communities on boards, committees, task forces, commissions and coalitions bring diverse views to the table, thereby enriching the decision-making process" (Kalloo & Migliardi, p. 42)
  - What policies and practices are in place to create a human resource pool more reflective of this diversity?
  - How familiar is your human resources department/staffing personnel with the ethno-cultural demographics of the community?
  - What are the barriers to human resource diversity in your organization? They may be found at organizational and individual levels. What attempts have been made to identify, discuss, and eliminate them?

- *Cultural Humility*:
  - Cultural humility "incorporates a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances, . . . and to developing mutually beneficial and nonpaternalistic . . . advocacy partnerships with communities on behalf of individuals and defined populations" (Tervalon & Murray-Garcia, 1998).
  - What degree of cultural humility exists at various levels of the institution?
  - What strategies are in place to develop cultural humility among top managers, supervisors, employees and volunteers in the organization? (i.e. diversity and inclusion training?)

- *Cultural Competence:*
  - Cultural competence means "having the knowledge, skills, and sensitivity to interact effectively with people from different ethno-cultural communities, recognizing that diversity exists within ethno-cultural communities" (Kalloo & Migliardi, 2006, p. iii).
  - What degree of cultural competence exists at various levels of the institution?
  - What strategies are in place to develop cultural competence among top managers, supervisors, employees, and volunteers in the organization? (i.e. cultural competence or sensitivity training?)

- *Organizational Commitment*:
  - Is there a commitment to cultural responsiveness and inclusion at all levels of the organization, including: (a) Leadership at the top; (b) Champions – staff and/or volunteers within the organization who support diversity and inclusion initiatives; (c) workers and volunteers; and (d) unions? (Kalloo & Migliardi, p. 21-26)
  - Do organizational policies, strategic plans, program development, and practices reflect an organizational commitment to cultural responsiveness?

APPENDIX D: INITIAL HOPES AND EXPECTATIONS

The following is a listing of hopes, expectations, and questions for the project generated by community leaders and FFE partners at the start of the project:

Initial Hopes & Expectations:
- Greater understanding between community leaders and FFE partners
- Increased awareness for FFE partners of community issues
- Information will be passed on to decision-makers to make real change
- Top priorities / needs of communities addressed; need coordinated approach
- Enhanced livelihoods and increased well-being of families & communities
- Meaningful contributions from community leaders
- Voices of communities heard
- Inclusion
- Institutional responsiveness and support
- Intercultural competence of agencies
- Culturally responsive services
- Maximize use of services by communities
- Intercommunity collaboration

Initial Questions

Community leaders to FFE partners:	FFE partners to community leaders:
- How to reach the mainstream and have them learn about integration issues? - What do you know about the taboos and etiquettes of the other people? - Employment--People are very qualified and experienced, why can't they be given a chance to work in their field? - Women, youth, employment – how to create and sustain opportunities? - Small agencies have made real accommodations. How to reach the governments (provincial, municipal)? - How to leverage the right support? - What can we do together to effect change? - How to support indigenous initiatives, where leaders are already doing work? - Two main issues: (1) immigration and settlement – need to get voice of communities to funders, decision-makers, etc.; (2) change policies – long-term, not the role of settlement agencies.	- What are your communities' top needs or priorities? How to know what programs / services are a good fit? - How to build trust in communities? - How to reach those who would benefit most? - How to break down barriers? - How to convey what programs / services are available and how to access them? - How to bring the agencies to the communities? - What is the one thing you hope to see changed to improve life for the families you know? - What do mainstream organizations need to know to make effective change? - What would make you feel included in a "mainstream" organization / system? - How can we work together? How do we start talking with you? - How to structure this, how to connect with communities and find out what they really need and how to improve – at least a communication solution. - Why would families want to volunteer for Families First Edmonton?

APPENDIX E: SUMMARY OF KEY ISSUES

The following is a summary of key issues as identified by community leaders.

Poverty and barriers to overcoming it:
- Flight reimbursement
- Housing (affordable, available)
- Un- and under-Employment
- Non-recognition of foreign credentials
- Many low paying jobs, not at home with family

Leadership:
- Community leaders are few, extremely overburdened, mostly unpaid

Professionals:
- Non-recognition of foreign credentials
- Several low paying and/or part-time jobs, not at home with family*
- Un- and under-employment

Women:
- Isolation
- Education / English
- Sponsored vs. refugee
- Many children to care for (child care)
- Health / nutrition / fitness

Youth:
- Lack of parenting* (see above)
- Homework support
- Role models
- Recreation
- Adult responsibilities
- Trouble with law (gangs, drugs, prostitution, violence)

Services:
- Very low awareness of what is available
- Accessibility – many cultural, social, economic barriers
- Relevance
- Adaptability
- Human resource diversity
- Cultural humility and cultural competence

Space needed:
- Small office space
- Medium program space
- Recreation
- Special events / celebrations
- Shared multicultural space