

# **Cross Cultural Awareness**

Prepared for the  
Northern Labour Market Information Clearinghouse

June 2001

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## **Cultural Awareness Training**

The Northern Alberta Clearinghouse Project is a partnership of northern colleges who, each year, identify a number of priority research topics. The partner colleges are: Fairview College, Grand Prairie Regional College, Keyano College, Lakeland College and Northern Lakes College. The investigation of the need for cultural awareness training in northern Alberta was one such priority topic.

### **Approach**

A web search was conducted for both information about cross-cultural awareness training and for related evaluation studies. One relevant Canadian article was followed up. Major northern employers who could have interaction with Aboriginal communities were identified. One major private sector firm was contacted along with social services, education, law enforcement and health care providers.

Aboriginal leaders were identified and contacted. These leaders represent both Treaty 8 communities and Metis Nations communities.

All of those interviewed were asked to identify cross-cultural training programs that they knew of. They were also asked to comment on the need for such programs. A number of the interviewees were able to provide advice concerning the development methodology, content and delivery mechanisms for these programs.

## **Results of the Web Search**

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### **Cultural Awareness Training in the Literature**

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A web search for articles addressing cultural awareness training revealed over one hundred pages of related articles from around the world. While the majority of the work originated in the United States, there were a significant number of reports from Australia and New Zealand. Only one of the articles located reported on Canadian experiences with cultural awareness training. This Canadian article reported on the City of Saskatoon Race Relations Office.

The City of Saskatoon established a Race Relations Office in late 1992. Since its early days, the office has grown in scope. In 1996 it became mandatory that all civic employees participate in a one-day cross-cultural training workshop.

A second group of useful articles provided in-depth information about the Northern Territory Government of Australia initiatives in cross-cultural awareness training. The initiatives were designed to provide an essential tool for government policy and administration in the Northern Territory.

Relevant programs and their outcomes will be included in a later portion of this report.

## **Organizational Approaches to Cross-Cultural Awareness Training**

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### **The Royal Canadian Mounted Police**

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The R.C.M.P. provides cross-cultural awareness training to officers who have been posted to aboriginal communities. Its Edmonton headquarters houses an officer whose primary responsibility is the development and delivery of the training.

While he has developed a core outline for the training, the program varies for each community for which it is offered. Each final program is the result of input from the community elders who are given the opportunity to include local customs and beliefs that are important to their people. These elders also deliver the training.

The training of officers occurs in the area to which they have been posted. The programs are “residential” in nature, requiring the participants to stay in teepees that they have constructed under the guidance of the elders/teachers.

The content of each program contains information about the history of the people, their beliefs, family structures, social influences on the community’s residents, language spoken and the important spiritual practices among the people.

The workshop participants have included R.C.M.P. members, judges, lawyers and prison guards.

R.C.M.P. Headquarters in Ottawa has developed a longer, more in-depth program based on core standards developed by the Department of Justice. The program covers ways of the Aboriginal people prior to European settlements, history of Aboriginals subsequent to the settlement and a study of relevant federal legislation. Aboriginal languages, land claim settlements

and the history and effects of residential schools are also part of the curriculum.

Instruction is provided by lawyers who are knowledgeable in the legal aspects of the program. Historical and social issues are taught by government administrators who are expert in this part of the curriculum.

This is an expensive program, the hard-copy binder costing \$300.00 over and above the tuition costs.

### The City of Saskatoon, Race Relations Office

The City of Saskatoon provides a one-day workshop to all city employees. The practice began as a pilot project in 1992-93. By 1996, participation was mandatory for all employees. As of May 2001, 1700 people had completed the program.

The City has adopted an umbrella document that supports the work of the Race Relations Office. The City, in this document, promises to:

“facilitate the development of mutual awareness, understanding and appreciation among racial, religious and ethno-cultural groups and will cooperate with other groups and organizations towards this end”.

The Office recognizes the culturally diverse nature of the City and has a mandate to:

“full and meaningful participation of all our culturally diverse communities and will actively work toward the elimination and prevention of discrimination based on race, sex, national or ethnic origin, colour, language, culture, or religion, including policies and practices which, while not intentionally discriminatory, have a discriminatory effect”.

## CULTURAL AWARENESS TRAINING

Prepared for the Clearinghouse Project, Northern Alberta Development Council

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The policy goals are to promote harmony within and among diverse community groups:

- ❖ by fostering their cultural tradition;
- ❖ by encouraging the development of mutual awareness, understanding and appreciation among all persons in the City of Saskatoon; and,
- ❖ by encouraging persons/groups to participate in all facets of life in the city.

The goals are fulfilled through the following measures:

- ❖ culturally sensitive service delivery with respect to communication, monitoring and programming;
- ❖ rules for securing the use of public lands and buildings that are sufficiently flexible to recognize the requirements of different cultures for ceremonial practices, diets and reasons for use;
- ❖ involvement in planning, provision and evaluation of services; and,
- ❖ technical support to facilitate the development of social and cultural programs of community groups.

The City of Saskatoon not only provides mandatory cross-cultural training for all employees, but also offers training to elected officials, civic volunteers, and appointed officials to further develop their knowledge, sensitivity and interpersonal/cross-cultural skills, thereby enhancing their ability to deal more effectively in providing services to culturally diverse communities.

## The Northern Territory Government (Australia)

The Northern Territory Government responded to 1994 census results and an independent study, both of which confirmed that for the majority of Northern Territory residents, English is a second language. The latter report found that levels of cross-cultural awareness among service delivery personnel were low, as were levels of understanding by Aboriginal people about mainstream society and the workings of government. As a result a major initiative was undertaken to improve communication between people attempting to develop and deliver services and the Aboriginal people they served.

The initiative was constructed around three key result areas:

- ❖ Recognition of, and respect for, the culture of Aboriginal people and their place in the Territory community
- ❖ Encouraging mutual respect for culture and traditions
- ❖ Increasing levels of cross-cultural awareness by government officers and Aboriginal people

The activities that have resulted have their bases in the original work of the Office of the Commissioner of Public Employment and the Office of Aboriginal Development. Initially cross-cultural programs were targeted for the work of officers, Ministers and senior executive staff.

At the time of the original study, it was determined that some Aboriginal people should be assisted to develop greater awareness of mainstream culture. To assist in developing the response to this need, an Aboriginal organization conducted research on the levels of information held by Aboriginal people about mainstream economic, political and legal systems and to investigate and pilot models for delivery of relevant information to Aboriginal community residents.



The Office of Aboriginal Development has been given the central role in implementing the cross-government plan of the Aboriginal Awareness Strategy. The Office supports this major responsibility through many initiatives. It ensures that government recruiting is designed to attract candidates from all cultures, that selection panels include members from the Aboriginal community and that new employee selection places value on the cross-cultural awareness of candidates. Increasing the ability of staff to communicate in Aboriginal language is another priority.

The Office is attempting to increase the number of Aboriginals who are eligible for government employment by arranging government work experience for Aboriginal people and by enhancing the career development opportunities for existing Aboriginal staff by providing skills upgrading programs. A regular evaluation system that involves obtaining feedback from Aboriginal clients is built into the initiatives.

Every government department in the Northern Territory has its own cross-cultural awareness training plan. A review of the plans showed that in all cases implementation and evaluation of the plan was supervised by a steering committee whose membership included representatives of the Aboriginal community.

### **Cross-Cultural Awareness Training in Northern Alberta**

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The writer interviewed major Northern employers and Aboriginal leaders to gain an overview of the incidence of cross-cultural training in their communities.

#### **Syncrude, Canada**

Syncrude, Canada has an established policy of ensuring that a set proportion of their employees are Aboriginal. In order to enhance the employment success of Aboriginals and to facilitate respect and understanding in the

various workplaces, the company has instituted mandatory cross-cultural awareness training.

The Syncrude program has two levels. The first is designed to provide all employees with a basic understanding of Aboriginal cultures and beliefs. It also includes basic history of the Aboriginal peoples' movements prior to European settlement. An overview of treaties relevant to the Wood Buffalo region is part of the curriculum, as well.

The second level of training is mandatory for all staff that have direct interaction with Aboriginal employees. This program introduces participants to the differences in belief structure among the various First Nations people who could be employed in the organization. It also addresses attitudes to the workplace and cultural differences in communication.

### Family and Social Services, High Level

The supervisor interviewed indicated a distinct lack of cross-cultural awareness training in her region. This lack has created some divisiveness between the caseworkers and their clients. She felt that based on the mistrust that already exists, getting input for a program from the area's Aboriginal people would be a challenge.

She also strongly recommended that any program development and delivery needs to be conducted with sensitivity to the differences between the Cree and Dene cultures and languages in the area.

### Mistahia Health Region

The coordinator for home care services for the region was interviewed. The service provides no formal cross-cultural awareness training. However, staff have access to an on-line library that contains Aboriginal education materials. Staff also regularly acquire and circulate written materials pertaining to cross-cultural issues. In addition, the region has an Aboriginal

health worker whose position is jointly funded by the health region and First Nations in the area. Her expertise is available to health professionals as required. (Unfortunately, she was unavailable during the entire time of writing this report.)

The health workers provide home care services in both a major urban setting and in more remote areas. The work is often palliative in nature, requiring great sensitivity to cultural customs around death and dying. Consequently, the nurses need quick access to information about many cultures on a case-by-case basis. The service provides no formal cross-cultural awareness training and the study of cultural issues is left to the individual employee.

The coordinator indicated that an overview workshop of customs around death and dying in a number of cultures, accompanied by a resource guide would be very helpful and welcome.

### Northlands School Division

A representative of Human Resources, Northlands School Division was interviewed. She indicated that teachers new to the Division participate in a one-day orientation workshop, one-half day of which is cross-cultural awareness. The Division staffs a Native Programs initiative and the Supervisor of the program leads this part of the orientation. There is also a mentoring program for new teachers that could be helpful in learning the customs of their new students and the community.

In schools with Aboriginal children, selection of school principals is undertaken by a panel that includes community elders. Local school boards that have Aboriginal community representation hire teachers.

The spokesperson for the School Division indicated that it is common practice for a number of schools to combine for participation in professional development days. She welcomed the possibility of having cross-cultural training workshops available for such occasions.

### Royal Canadian Mounted Police.

The R.C.M.P., as an organization, approaches cross-cultural awareness training with mandatory, in-depth programs. Elders of the community provide input to the information presented and participate in the delivery of the program. (See Related Section on page three for details.)

### Metis Nation Zone Office

A representative of Metis Nation Zone 1 was contacted. He indicated that cross-cultural training of those who provide services such as education and health-care would significantly improve the relationship between service providers and the communities. He reported having been unsuccessful over a number of years in having community elders play a part in selection of professionals in his area. He was particularly concerned about children's services and social assistance workers. He is of the opinion that cross-cultural awareness training for service providers new to the area should be mandatory. Also, he is unaware of any consistent initiative to orient new workers in cross-cultural awareness training.

### Kee Tas Kee Now Tribal Council

The Council Leader indicated that there were no formal cross-cultural awareness initiatives within his jurisdiction. The Council is responsible for all services for its people and hires the staff that deliver the services.

The process to recruit individuals who deliver services requires that successful candidates must exhibit sensitivity to the beliefs and practices of their prospective clients. Further cultural awareness is acquired on an informal basis through working with the elders and other citizens.

Northern colleges were commended for their commitment to Aboriginal students through the services provided by Aboriginal Student Liaison Offices. The spokesman indicated that there is an additional and very real

need for the capability to provide credible cross-cultural awareness workshops on an as-needed basis in the north.

## **Observations and Conclusions**

The review of literature reporting on cross-cultural awareness training experiences led to two exemplary initiatives. The City of Saskatoon has been offering training to city staff through the Race Relations Office for close to a decade. (See Appendix A for materials outlining the process and content.) The Race Relations Program coordinator indicated that her library of relevant materials was extensive. She expressed an interest in sharing her experiences and assisting with program development in Alberta.

The second initiative is delivered by the Government of the Australian Northern Territory that has committed to incorporating cross-cultural awareness into the responsibilities of all government departments. The government is also committed to providing the necessary work experience and training for Aboriginals to increase their participation rate in government employment. A noteworthy point is the provision of cross-cultural training to the Aboriginal people in the area. The intent is to increase their understanding of the ways of “mainstream” society. None of the Canadian programs appear to consider this aspect to be beneficial.

The provision of cross-cultural awareness training for service providers in the north is not consistent. Syncrude, Canada and the R.C.M.P. are alone in providing mandatory, in-depth training for staff. Northlands School Division devotes one-half day of a one-day orientation for new staff to cross-cultural awareness. Acquisition of additional understanding is left to each individual staff person’s ability to locate appropriate resources.

The service delivery professionals who were interviewed expressed a need to have access to credible, local cross-cultural awareness training. An indication of this need is perhaps exemplified in the success of the first graduates of the Grand Prairie Regional College Teacher North program. The Northlands School Division spokesperson reported that the Division attempted to recruit some of the program graduates, only to find that the graduates had already accepted positions in the Grand Prairie area.

## CULTURAL AWARENESS TRAINING

Prepared for the Clearinghouse Project, Northern Alberta Development Council

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There was strong support for the availability of locally developed and delivered cross-cultural awareness training from social service providers. Because of historical community mistrust of social service systems, the clear message is that community elders must contribute to the development and delivery of such programs. Further, in order to gain the trust of the elders, the program developer must have credibility in the Aboriginal community.

Health care providers interviewed indicated there was no consistent access to cross-cultural awareness training. Any learning that occurs is left to the responsibility of the individual. Because health care professionals encounter a number of cultures, often under difficult and emotional conditions, they require access to resources that increase their knowledge in all of the cultures they are likely to encounter in their communities.

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## **The City of Saskatoon**

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### **1. Race Relations Program Business Plan**

#### **A. Mandate:**

As one of the largest employers in Saskatoon and a provider of services to all residents, the City of Saskatoon is in a position to convey a positive message for intercultural relations at many levels. The Race Relations Program Coordinator position was approved by City Council in 1993 to provide strategic support services both within the Corporation and the community.

The City's *Strategic Plan* envisions that "Saskatoon will be a model city where - people with different ethnic and cultural backgrounds live in harmony" and includes as a Core Value, "respecting diversity and facilitating equality of opportunity".

The Equity and Anti-Racism Policy further articulates the City's role:

"The City of Saskatoon, within its areas of jurisdiction, is committed to the full and meaningful participation of all our culturally diverse communities and will actively work toward the elimination and prevention of discrimination on the basis of race, sex, national or ethnic origin, colour, language, culture or religion.

The City of Saskatoon will facilitate the development of mutual awareness, understanding and appreciation among racial, religious and ethno-cultural groups and will cooperate with other groups and organizations towards this end."

It should be noted that the Equity and Anti-Racism Policy is consistent with the Saskatchewan Human Rights Code and designed to be a proactive measure to reduce liability for the Corporation.

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**B. Business Components****i. Outreach/Information Services**

The Race Relations Program Coordinator provides consultation and information services for racialized groups, community organizations and individuals on race relations issues as well as civic government, programs and services. This takes the form of individual contact in person or by phone as well as making presentations to community groups.

Typical inquiries relate to funding sources, program development, community issues and complaint procedures. The Race Relations Resource Library includes books, videos and other resource materials. Borrowers include educators, students, community volunteers, concerned citizens and employees. Several times a year, requests are received for information and advice that will help a teacher, business or community group design a workshop or information session.

Serving on outside committees such as National Aboriginal Day, the Multicultural Connections Magazine editorial board, Public Legal Education Association, the Centre for Excellence in Research on Immigration and Integration supports both community development and extends the information network. Contacts are also maintained with other municipalities, as well as provincial and federal departments, regarding race relations issues and initiatives.

A database of community contacts, organizations and agencies (now over 1,900 records) is maintained and customized mailing lists generated for community groups and civic departments upon request.

**Rationale:****Beneficiaries & Target Populations**

- Aboriginal, immigrant and racialized communities
- Educators, students
- Community associations and general public
- City employees



Justification

- Strengthens relationships with aboriginal communities
- Provides responsive and flexible customer service
- Enables active community-based participation in issue and problem identification and resolution

Outcomes/Impact

- Increased community awareness of the Race Relations Program
- Expanded community networks and partnerships
- Improved intercultural relations

Services Delivered:

- Respond to race relations inquiries
- Web-Site Maintenance (update, promote and build)
- Consultation for production of Renter's Handbook
- Race Relations Resource Library
- Serving on Committees related to Race Relations
- Outreach program for race relations - Speaking to community groups and other initiatives

**ii. Programs**

The Race Relations Committee was created in 1989 by City Council as an advisory body.

The Race Relations Program Coordinator provides staff support for the Race Relations Committee by coordinating special projects such as Race Relations Month, the Aboriginal Youth Services Brochure, promotion of Aboriginal and multicultural participation on civic boards, committees and commissions and community consultations. General support services for the Committee include ensuring that Committee members are informed of

current race relations issues, drafting reports and other documents and coordinating special projects.

In order to establish priorities and design strategic plans, appropriate ongoing research is conducted including review of existing literature, programs and policies; community surveys; and statistical analyses with respect to race relations issues. Research on race relations and intercultural relations is still an emerging field limiting the amount of valid information available from outside sources. It is therefore sometimes necessary to conduct original research. In addition, research specific to the local context is required in response to changes in demographics and community issues.

The Race Relations Program Coordinator is responsible for designing and delivering information sessions and cross-cultural awareness/race relations workshops for management and staff as well as supervising follow-up evaluation projects and needs assessments. Follow-up evaluations have been completed with Fire & Protective Services, Leisure Services and Environmental Services. With the adoption of the Equity and Anti-Racism Policy, this program officially became mandatory for all employees and expanded to include offering training to elected officials, civic volunteers, and appointed official.

A team of co-facilitators from within the Corporation has been developed in order to ensure the most cost-effective delivery of this program. As the lead facilitator for all the sessions, the Race Relations Program Coordinator is responsible for ensuring consistency in meeting the learning objectives.

The data gathered from participant Diversity Awareness Profiles and evaluation forms is beginning to be processed and analyzed. With over 1,300 participants, this represents a substantial sampling of attitudes towards cultural diversity. Since these employees represent a wide range of educational backgrounds and occupations as well as participating in many aspects of community life outside their jobs, this data also represents a significant cross section of the community. Combined with issues identified during the workshops, this represents a rich source of information for developing and evaluating strategies to achieve the goals of the City's *Strategic Plan* and the Equity and Anti-Racism Policy.

In addition to the one-day introductory program, customized sessions are developed for specific work groups as required.

**Rationale:**

Beneficiaries & Target Populations

- Aboriginal, immigrant and racialized communities
- Educators, students
- Community associations
- City employees
- Race Relations Committee
- City Boards, Committees and Commissions
- City Council

Justification

- Strengthens relationships with aboriginal communities
- Optimizes the effective and efficient delivery of services
- Enables active community-based participation in issue and problem identification and resolution
- Encourage and support employees to achieve corporate objectives by reaching their full potential

Outcomes/Impact

- Increased community awareness of the Race Relations Program
- Expanded community networks and partnerships
- Improved intercultural relations

Services Delivered:

- Race Relations Committee - project coordination
- Race Relations Month (other than Committee)
- Research - Race relations initiatives/consultations
- Consultation on Race Relations - City staff
- Follow-up on cross-cultural workshops
- Delivery of Cross-Cultural Workshops

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### iii. Procedures

The Equity and Anti-Racism Policy designates responsibility for the ongoing promotion and support of a corporate strategy for improving race relations to the Race Relations Program Coordinator. Knowledge gained while carrying out the programs described above benefits this process.

A first draft of a Corporate Strategy for Improving Race Relations has been prepared and other municipalities have been consulted regarding the development of their corporate strategies and programs. Recently obtained information on effective methods of developing and implementing such a strategy emphasize the need for the appropriate involvement of all levels of the organization and that the process not be rushed.

#### **Rationale:**

##### Beneficiaries & Target Populations

- Aboriginal, immigrant and racialized communities
- Educators, students
- Community associations
- City employees

##### Justification

- Optimizes the effective and efficient delivery of services
- Provides responsive and flexible customer service
- Enables active community-based participation in issue and problem identification and resolution
- Fiscal responsibility

##### Outcomes/Impact

- Strategic and responsible development of race relations initiatives
- Expanded community network

Services Delivered:

- Strategic Plan to Improve Race Relations
- Race Relations Program component of City Planning Branch Responsibilities Overview Handbook
- Consultations and Development of Strategy for Dealing with Complaints of Racial Discrimination
- Database of Aboriginal and Multicultural Contacts
- 2000 Work Program

**iv. Special Projects/ Initiatives**

Special projects are developed in response to current issues or temporary needs.

**Rationale:**

Beneficiaries & Target Populations

- Aboriginal, immigrant and racialized communities
- Educators, students
- Community associations
- City employees

Justification

- Strengthens relationships with aboriginal communities
- Enables active community-based participation in issue and problem identification and resolution

Outcomes/Impact

- Increased community awareness of the Race Relations Program
- Expanded community networks and partnerships
- Improved intercultural relations

Services Delivered:

- Workshops on Aboriginal issues
- National Aboriginal Day
- Publications

**v. Administration**

Administrative related activities include a yearly undertaking to hire practicum students to assist in the delivery of special programs.

**Rationale:**

Beneficiaries & Target Populations

- Primary
  - Administration
- Secondary
  - Aboriginal, immigrant and racialized communities
  - Educators, students
  - Community associations
  - City employees

Justification

- Fiscal responsibility
- Employee relations
- Optimize the effective and efficient delivery of services

Outcomes/Impact

- Corporate communication and accountability for race relations initiatives

Services Delivered:

- responding to verbal/written enquiries
- interdepartmental liaison
- staff meetings, supervision, work programs & budgets, maintaining and updating files

## 2. Outstanding or Evolving Issues:

The current review of advisory committees creates some uncertainty regarding the future structuring of community input on race relations to City Council. Regardless of the final decision, most of the Race Relations Committee initiatives currently coordinated by the Race Relations Program Coordinator directly serve to operationalize the City Strategic Plan and the Equity and Anti-Racism Policy. It is anticipated that the future of the Race Relations Committee will be resolved by the end of 2000 at which time, the continuation of these initiatives can also be resolved.

### Workshop Goals, Indicators, and Activities of the Race Relations Program Coordinator Workshop Model

GOALS	INDICATORS	ACTIVITIES		
Participants are expected to		Type	Participants are asked to	App. Time
1. To explore the nature of culture	<ul style="list-style-type: none"> <li>• learn interconnections between values and behaviours</li> <li>• realize that in-group members are viewed more positively than out-group members</li> <li>• become aware that skin colour is not always a valid indicator of culture</li> <li>• become aware of societal trends concerning values (e.g., views on tanned skin in the past and now)</li> </ul>	<p>“What is Culture?”</p> <ul style="list-style-type: none"> <li>• values and behaviours overhead</li> <li>• iceberg overhead</li> <li>• flipchart</li> </ul>	<ul style="list-style-type: none"> <li>• identify behaviours and values that suggest a different culture</li> <li>• specify behaviours and values shared by City employees</li> <li>• indicate how City employees are perceived by the general public</li> </ul>	1 hr.

GOALS	INDICATORS	ACTIVITIES		
		Participants are expected to	Type	Participants are asked to
2. To examine sources of cross-cultural conflict and mis-communication	<ul style="list-style-type: none"> <li>recognizing the differences between cultural sources and individual idiosyncrasies</li> </ul>	“Culture Clash” <ul style="list-style-type: none"> <li>overhead</li> <li>video portraying racism and racial domination (i.e., “For Angela”)</li> </ul>	<ul style="list-style-type: none"> <li>give impressions and analyse the video</li> </ul>	45 min.
3. To dispel stereotypes and misunderstandings about Aboriginals and immigrants	<ul style="list-style-type: none"> <li>break down myths that reinforce stereotypes and recognize that cultural values evolve over time</li> <li>realize that current socio-economic conditions for Aboriginal and immigrant groups are not always the result of their cultural values</li> <li>borrow resources (e.g., videos, books) from the Race Relations Branch</li> </ul>	“Changing Demographics” <ul style="list-style-type: none"> <li>CIQ exercise</li> <li>immigration trends overheads</li> <li>Aboriginal treaties overheads</li> </ul>	<ul style="list-style-type: none"> <li>indicate whether several statements concerning Aboriginal and immigrant populations in Canada are true or false</li> </ul>	1 hr.
4. To understand how perceptions affect assumptions	<ul style="list-style-type: none"> <li>identify the types of factors that influence first impressions (e.g., media, accents, own experiences, appearances)</li> </ul>	“First Impressions” <ul style="list-style-type: none"> <li>Good Guys, Bad Guys slides</li> <li>Factors that Influence Perception overhead</li> </ul>	<ul style="list-style-type: none"> <li>give first impressions of the people shown in the slides</li> <li>compare their first impressions with actual information about people shown in slides</li> </ul>	1 hr. 30 min.



GOALS	INDICATORS	ACTIVITIES		
		Type	Participants are asked to	App. Time
4. To understand how perceptions affect assumptions	<ul style="list-style-type: none"> <li>provide examples of situations in which their perceptions mistakenly influenced their assumptions about individuals from other cultures</li> <li>engage in the process of perception-checking</li> <li>know the consequences of not checking perceptions</li> </ul>	<ul style="list-style-type: none"> <li>rules for perception-checking overhead</li> </ul>	<ul style="list-style-type: none"> <li>identify the origins of first impressions</li> </ul>	
5. To break down stereotypes about culture	<ul style="list-style-type: none"> <li>recognizing common traits within a culture as well as exceptions depending on the individual or the situation</li> </ul>	<p>“Cultural Values”</p> <ul style="list-style-type: none"> <li>Hit or Myth exercise</li> <li>Cultural Values Continuum overhead</li> </ul>	<ul style="list-style-type: none"> <li>indicate whether several statements are true or false according to own cultural perceptions and assumptions</li> <li>comment on cultural values continuum</li> </ul>	45 min.
6. To increase awareness of City of Saskatoon Human Rights Policy	<ul style="list-style-type: none"> <li>understand policies and guidelines for behaviours</li> <li>make references of the Human Rights Policy during case studies</li> </ul>	<p>“Human Rights and City Policy”</p> <ul style="list-style-type: none"> <li>What is a Minority? overhead</li> <li>Human Rights overheads</li> </ul>	<ul style="list-style-type: none"> <li>indicate whether they have any questions about the Policy</li> </ul>	15 min.
7. To be able to generate strategies for dealing with cross-cultural interactions	<ul style="list-style-type: none"> <li>engage in perception-checking (e.g., consider different interpretations for interactions)</li> </ul>	<p>“Dealing with Situations”</p> <ul style="list-style-type: none"> <li>case studies</li> </ul>	<ul style="list-style-type: none"> <li>discuss case studies in small groups and answer specified questions</li> </ul>	

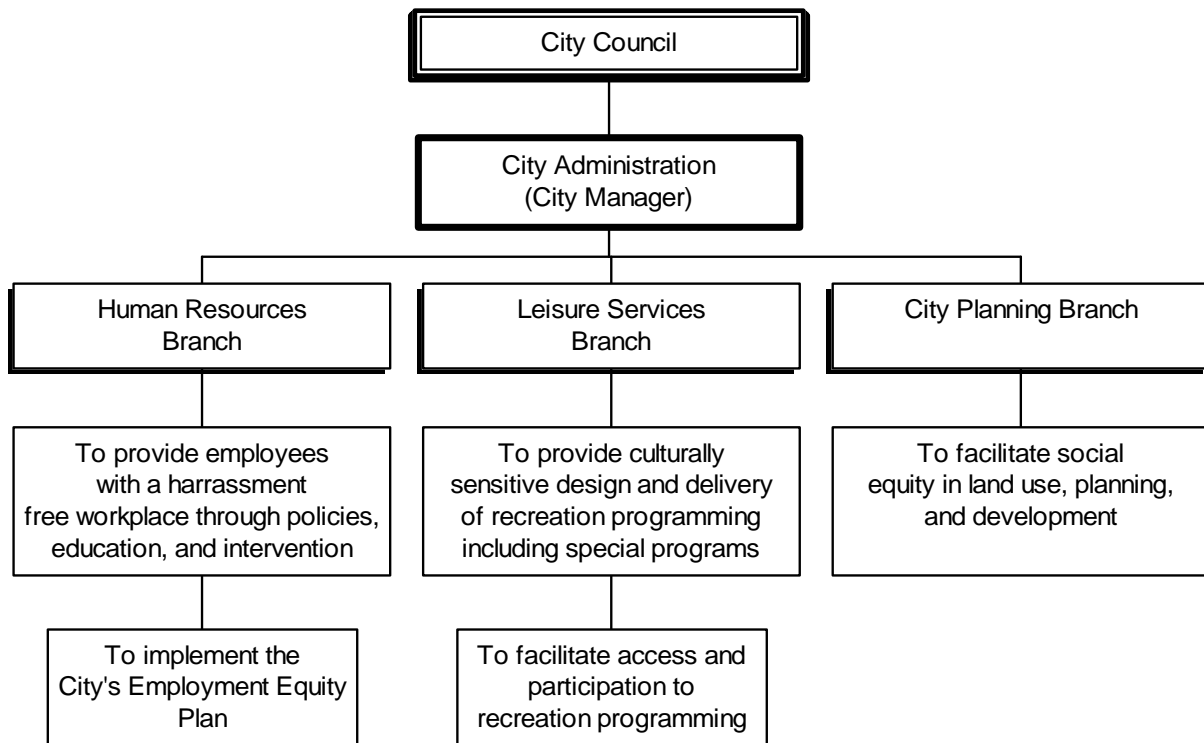
GOALS	INDICATORS	ACTIVITIES		
		Type	Participants are asked to	App. Time
7. To be able to generate strategies for dealing with cross-cultural interactions	<ul style="list-style-type: none"> <li>• identify different assumptions related to interactions</li> <li>• provide potential explanations for interactions</li> <li>• specify an effective manner to deal with interactions</li> </ul>	•	<ul style="list-style-type: none"> <li>• appoint spokesperson to indicate how group would deal with the situation</li> </ul>	30 min.

ADDITIONAL GOALS THAT ARE INTEGRATED THROUGHOUT THE WORKSHOP	INDICATORS Participants are expected to
8. To recognize barriers to effective cross-cultural communication	<ul style="list-style-type: none"> <li>• to identify the following factors that hinder cross-cultural communication:               <ul style="list-style-type: none"> <li>- limited contact with, or limited information about, a cultural group</li> <li>- stereotypes</li> <li>- predisposition to perceive out-group members negatively</li> <li>- previous experience with a cultural group (e.g., length and type of contact)</li> <li>- unwritten social rules in different cultures</li> </ul> </li> </ul>
9. To foster empathy toward those who have experienced cultural discrimination	<ul style="list-style-type: none"> <li>• N/A</li> </ul>
10. To trigger participant interest in Aboriginal and immigrant issues	<ul style="list-style-type: none"> <li>• discuss the new information presented in the workshop during session breaks</li> <li>• ask for more information about Aboriginals and immigrants during session breaks</li> </ul>

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**City of Saskatoon – Secondary Cross-Cultural Initiatives Model**



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## Contacts

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Name	Organization	Telephone
Cindy Albert.....	Family and Social Services ..... High Level	(780) 926 – 2267
Cpl. Ray Arcand .....	R.C.M.P. ....	(780) 412 – 5631
Myles Arnfinshon.....	Metis Nations, Zone 1 .....	(780) 623 – 2733
Joan Brownridge.....	Race Relations Coordinator..... City of Saskatoon	(306) 975 – 7826
Sandy Fedorchuk-Hrynda.....	Syncrude, Canada .....	(780) 790 – 3601
Cheryl Goodswimmer .....	Treaty 8, First Nations.....	(780) 444 – 93 66
Darlene Hardy.....	Town of High Level .....	(780) 926 – 2201
Betty McNaught.....	Home Care Coordinator .....	(780) 532 – 4447
	Mistahia Health Region	
Annette Ramerdan.....	Northlands School Division .....	(780) 624 – 3601
Al Rawlins.....	Kee Tas Kee Now .....	(780) 767 – 2116
	Tribal Council	

**Sources**

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<http://www.nt.gov.au/oad/publications/rciadic9495/them6.html>

(Northern Territory, Australia)

City of Saskatoon, Race Relations Business Plan.

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