



KEYSTONES

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Diversity: A Unifying Force?

Editor's Note

Shortly after joining the Centre staff last year, I was asked to take on the task of editor for the 2006 *News-Report*. As I searched for a theme for this issue, I examined some of projects the Centre was working on. A common thread leaped out at me: diversity. But, in order to make the topic challenging and thought-provoking for writer and reader alike, we decided to link two seemingly disparate concepts (diversity and unity) in an effort to see if diversity could indeed be a unifying force. The results are for you, the reader, to discover within these pages.

According to Webster's New Collegiate Dictionary, diversity is "the condition of being different", whereas unity is "a state of oneness; the quality of not being multiple." In our multi-faceted Canadian society, diversity can refer to culture, language, abilities, beliefs and ideologies, among many other things.

Can such differences be bridged? Can diversity, with all its component differences, serve as a force that brings us together? After reading the articles in this issue, I think you will find that unity and diversity are not such strange bedfellows after all.

This issue of *Keystones* opens with the suggestion that diversity may be the tie that binds our multi-layered nation together. We look at some reflections on personal experience, explore diversity through the lenses of two international projects, examine the theme from a religious and historical perspective, and offer a critique of how diversity is handled both in the classroom and the board room.

Beyond these thoughts, however, it's interesting to reflect on the Centre's own diversity. Staff, board members, student and community researchers have diverse cultural and educational experiences, different ages, social and marital status, ideological and religious beliefs, as well as varied skills and passions. In addition, we are working on more than 25 different projects in at least 8 theme areas at any given time (see page 23). It is this very diversity that makes us strong, adding depth and breadth to our capacity as a Centre for Research and Education. The individual skills and experiences that each one of us brings to the table enhance the overall abilities of our team. We may have different backgrounds, but we share common values, values that are stated on the back cover of *Keystones*, prominently displayed in our Board Room, and embodied in all we do.

To quote Malcolm S. Forbes, "diversity is the art of thinking independently together." I think this is what we, at the Centre, have learned to do well.

You may not agree with all the ideas expressed in this issue. In fact, I hope you don't. My goal as editor is not to give you an easy read. I want to challenge your views, stimulate discussion, trigger a few reactions, and inspire a greater awareness of some aspects of diversity in our multi-dimensional society.

Enjoy.

Julie Wise, Editor

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Director's Note



Hello Centre Friends, Partners and Collaborators:

The theme of this *NewsReport* is close to the everyday experiences of many Canadians, particularly those in urban centres. Our rapidly-changing multicultural context has brought unequalled diversity to the lives of people in communities across Canada. This diverse context, however, is both testing Canadians at a practical level and challenging conceptual frameworks held by social and health practitioners. The theme of this *NewsReport* will provoke us to think about our changing global context, the transformation that will result from this shift, and the impact on social and health services and supports.

Globalization is the latest stage of capitalism. Globalism, evident everywhere, has many dimensions and consequences. Changes brought about by the various faces of globalization result in increased power to corporations and markets. Social policy becomes subordinated to economic policy, which in turn results in downward pressures on working conditions. The focus moves to directing individuals to become "enterprising subjects" who are less dependent on state welfare programs. Although the effects of globalization can be felt at all levels of society, the most sensitive level is of the local community as it struggles to maintain the health and wellbeing of its members. Eliminating social and cultural health disparities requires a resolute commitment to community-based research that moves knowledge into active service.

Taking Culture Seriously

This past year at the Centre has been busy with research activity related to diversity, poverty, mental health and social action. Highlights include "Taking Culture Seriously in Community Mental Health." This Community University Research Alliance (CURA) brings together over 30 partners, including diverse ethno-linguistic community leaders, leading academics and a range of mental health practitioners to explore, develop, pilot and evaluate how best to provide mental health services and supports that will be effective for people from culturally diverse backgrounds. This initiative is using a participatory action research approach (PAR) pioneered here at the Centre, one that places emphasis on meaningful, active involvement and ongoing communication and knowledge mobilization. The year ended with the hiring of ten community researchers from differ-



Joanna Ochocka (second from right) and Julie Wise (fourth from left) visited the Golden Triangle Sikh Temple in Waterloo Region to talk about the CURA project.

ent ethno-linguistic communities. These researchers will work closely with our research team that also includes PhD and MA students. We anticipate that this research initiative will offer opportunities to test and refine the concept of cultural empowerment, and will also provide practical strategies for the provision of mental health services across Canada and internationally. The first CURA conference will take place at Wilfrid Laurier University on December 7, 2006. Please visit our CURA website at www.crehscura.com

New focus on youth

"Youth" was definitely a new research theme in 2005 at the Centre. We conducted research studies related to early school leavers (a provincial study together with the Hospital for Sick Children and Laurentian University, for the Ontario Ministry of Education), immigrant youth in Waterloo Region (funded by Social Science and Humanities Research Council of Canada), and homeless youth (a Master's thesis from a Community Psychology Program at WLU). It was a year of international consultations (Evaluation of the Coalition for the International Criminal Court for the Institute for Global Policy and a national study of Returned Overseas Volunteers for CUSO). We played a leadership role in transferring the theme of access to the trades and professions (immigrant employment) from professional associations and researchers to



Nadia Hausfather (front row second from left) is joined by her thesis committee from Wilfrid Laurier University and youth from the local community following her defense at CREHS.

decision-makers, employers, practitioners and immigrants themselves. The Immigrant Skills Summit, organized by the Centre, and our partnership with the Greater Kitchener Waterloo Chamber of Commerce on a preparatory phase for a Waterloo Region Immigrant Employment Network (WRIEN) were showcases of mobilizing stakeholders, including funders and employers, in making immigrant employment a more common reality in our Region.



Two participants share stories at the Immigrant Skills Summit organized by CREHS.

Many projects ended this year with a multi-level dissemination strategy aimed at several audiences. We presented at numerous national and international conferences (including nine presentations at the International Evaluation Conference), made several presentations to policy makers, contributed to public policy forums, and organized provincial workshops and research





Jonathan Lomotey (seated), Joanna Ochocka and Rich Janzen talk with a conference participant at the CREHS display at the International Evaluation Conference.

community forums. It was without question a year of academic publication. We published twelve articles in peer-reviewed journals and co-edited a special issue about Community Mental Health for Canadian Journal of Program Evaluation.

The past year was also productive with respect to educational activities. Centre researchers continued to offer evaluation capacity workshops in Peel Region for agencies funded by United Way and for the Region of Waterloo Social Services Department, and



Adele Gawley and Tom Goettler create a logic model at a CREHS workshop for non-profit organizations on outcome measurement.

sustainability workshops in Guelph, Cambridge, North Dumfries, Niagara and Halton. In addition, we conducted workshops with the Children's Centre in London on immigrant parenting issues, and with St. Joseph's Healthcare in Hamilton on understanding recovery from mental illness. As well, we began a series of workshops at the

Centre: Outcome Measurement for Non-Profits (see page 22 for more details).

Highlights of 2005

To give you some first-hand flavour of the activity level in 2005, I want to highlight a few Centre accomplishments:

February: the formal launch at Wilfrid Laurier University of our first DVD production, "From Mad House to Our House"

March: the formal launch of CURA

April: Immigrant Skills Summit; Centre became cooperating site of the International Institute for Qualitative Methodology, University of Alberta

April through August: Engaging diverse communities in research—ten site visits with ethno-racial communities in Toronto and Waterloo Region

August: Centre Staff/Board Barbeque

September: first MA thesis defense at the Centre; Helmut Braun Award Celebration

October: strong presence at Crossing Borders, Crossing Boundaries International Evaluation Conference



Joanna chats with Bob Rae, the keynote speaker at the DVD launch in February

November/December: Centre workshop series in our new Community Room: "Outcome Measurement for Non Profits: A Participatory Approach"

December: Centre Christmas Party

Reflection and Growth

This past year was one of critical reflection here at the Centre. Centre staff and Board of Directors spent two days in May reflecting on the Centre's evolution and the "big picture"—our mission, values and future direction as an organization. The retreat ended with 'strategic' priorities that form the basis of a strategic plan guiding CREHS' future directions. According to the report entitled "Growth: Opportunities and Challenges 2005 & Beyond," written by Ruth Armstrong who facilitated the retreat, over the past 23 years the Centre's reputation has grown along with the organization itself. We are widely perceived as a



Centre staff reflected on the future direction for the Centre as part of a two-day strategic planning session in May.

significant source of expertise. Incremental growth took a bigger step forward in 2005 when the Centre moved into a new physical space. We are still becoming comfortable in our new clothes—both with our space and our reputation.

I look forward to working with old and new partners on research and education projects in the year ahead and in promoting excellence and relevance in all research projects. It promises to be a stimulating year. Please do visit our new third-floor location and join us in our efforts to cast light on the nature of capitalism and globalization and the dilemmas of its consequences on people, especially those who do not have access to power and opportunities. I anticipate more excitement ahead with our strong focus on knowledge transfer, community mobilization and on how globalization can be studied "from below," through participation in the lives of those who experience it.

Be well,
Joanna Ochocka

Diversity as a Unifying Force: “Living Together Because of Our Differences”

By *Augie Fleras* (Editor's Note: Dr. Fleras is a professor of Sociology at the University of Waterloo and a partner in the CURA study led by CREHS)



For some, reference to the expression ‘unity within diversity’ is one that trips readily off the tongue. The expression itself is thought to describe a Canada in the forefront of constructing a blueprint for living together with differences. For others, however, the concept is fraught with ambiguity and impossibility. At best it comes across as a mindless slogan—full of sound and fury but signifying a syrupy nothing. At worst, two contradictory ideas are collapsed into a one paradoxical platitude in the hopes that—if repeated often enough—the mantra will materialize. So who is right: Is unity compatible with diversity, and vice versa? How so? And on what grounds can diversity be justified as a unifying force?

A page from sociology may help to disentangle this impasse. The eminent French sociologist Emile Durkheim (1858-1917) provides a clue by comparing patterns of unity (“solidarity”) between ‘simple’ (pre-industrial) and ‘complex’ societies. According to Durkheim, simple societies are held together by mechanical solidarity. That is to say: social cohesion is grounded upon patterns of likeness and similarities, including common routines, the sharing of rituals and an interchangeable division of labour. For Durkheim, a unity that is mechanical tends to be brittle and prone to fracture since the parts themselves are so uniformly self-sufficient that there is no compelling reason to stay together.

By contrast, the concept of organic solidarity revolves around an entirely different principle. The different parts that constitute a more complex society are interdependent precisely because of their differences rather than their similarities. For Durkheim, the division of labour under an organic solidarity is more differentiated. After all, individuals must perform different tasks and they often have different value interests that must be integrated for the system to work. The end result? The very survival and prosperity—and unity—of society depends on the meshing of different parts to create unity.

An organic analogy may help. Just as any complex living organism is composed of different, yet interrelated, parts that must function in order to survive, so too is society. Society cannot function if the parts that rely on one other fail to work in unison. Just as an ecosystem requires biodiversity to flourish—nature seems to abhor the uniformity inherent within monocultures with the result that natural forces often conspire to encourage diversity—so too will societies with a plurality of identities possess the (sy)nergy and drive for innovation, resilience and change. The words of Thomas Homer-Dixon capture this notion of diversity as unity: “[...]omplex systems, systems with lots of internal diversity, tend to be more

resilient than simple ones. They tend to be better at absorbing and coping with unexpected surprises and external shocks, because their diversity represents a reservoir of information, adaptive strategies, and alternative behaviours that’s available if dominant strategies and behaviours suddenly don’t work for some reason.” In short, unity is achieved by the integration of diversity into a functioning unity, the totality of which is greater than the sum of its interdependent parts. Or phrased somewhat differently: similarities may bring us together but differences—and the interdependencies they forge—will keep us together.

A parallel line of reasoning can be applied to the dynamics of a complex society. If mechanical solidarity fosters social unity because of similarities that people share, then organic solidarity promotes a social unity because of the differences that make people dependent on one other for prosperity and survival. As long as there is an overarching vision and a commonly agreed-upon set of rules for living together with differences, unity can be forged from diversity, while unleashing the synergies implicit in any creative convergence.

Canada’s policy of multiculturalism provides such a unifying vision. Not in the sense of promoting diversity, celebrating differences or encouraging ethnic communities, it is argued, but along the lines of an integrative multiculturalism. Under an integrative multiculturalism, a society of many cultures is possible as long as people’s differences do not preclude full and equal participation in society. No one should be denied or excluded because of his or her differences, an integrative multiculturalism contends, yet no one should be preferentially treated because of his or her differences. Admittedly, limitations apply in drawing the multicultural line. Nevertheless, the promotion of diversity under an integrative multiculturalism can be metaphorically equated to a mosaic, with its unity of expression from the arrangement of its many diverse tiles.

To sum up: Canada has managed to construct a framework that allows diversity to flourish without sacrificing a commitment to unity. The challenge focuses on constructing a Canada in which diversity is defined as integral, without compromising the integrity of the interconnectedness of both the whole or the parts that hold it together. To be sure, this balancing act can be somewhat wobbly at times as vested interests pull in one direction and push in another. But, for the most part, Canada has managed to transform an otherwise empty cliché into a living reality. In doing so, Canada has also managed to pull off an astonishing feat—not by becoming a perfect society, but by evolving into one of the world’s least imperfect societies in the art of living together because of our differences.

Ref: Homer-Dixon, Thomas 2001. “We need a forest of tongues”. *Globe and Mail*. July 7



From diversity to action: Uniting for social change

By Nadia Hausfather



Last summer, more than 15,000 participants attended the 16th World Festival of Youth and Students (WFYS) in Caracas, Venezuela. Diverse nationalities and youth movements united “for peace and democracy, against imperialism and war.”¹

Delegates came from 144 countries, including Canada, the United States, Cuba, Colombia, Brazil, Angola, Syria, Palestine, Vietnam, and North Korea, to name a few.² Representatives from these countries included artists and intellectuals, peasants, workers and union activists, people in military service and people with disabilities.

On the first day, festival participants took part in a long parade in which each national or provincial delegation performed its dance or chanted its cheer. In the following days, delegates attended workshops, art exhibitions, theatre and concerts about topics such as the role of hip hop music for social change and the effect of multinationals in the fight against AIDS.

The festival may have succeeded in incorporating diverse factions around a single cause, notably against imperialism and war. This, however, did not happen without challenges. At one workshop, entitled ‘*The struggle of peoples for self-determination, independence and sovereignty*,’ a group of Western Saharans found themselves in a forty-five minute scuffle with Moroccan youth. The workshop had to be cancelled. Although the Canadian delegation did not have political feuds with other countries, they faced internal strife: they nearly stopped the inauguration parade because their own delegates could not agree which flag—Canadian, Quebec or Mohawk—should represent them.

The K-W Delegation

Among the Canadians at the festival was a group from Kitchener-Waterloo, including a Native homeless youth, a second-generation Romanian Tisi youth, a Crown Ward youth (in the care of Family & Children’s Services), four Salvadoran youth and their father, a Greek graduate student and a second-generation Spanish-American Canadian. In June 2005, this group, plus a few other graduate students, had come together with a common interest in attending the festival. One of the delegates from Kitchener-Waterloo described it as “*a diverse group with each person seeking different goals but all going to the same conference.*”

According to these K-W delegates, their diverse ideas and backgrounds not only played an important role in educating other delegations about the social and cultural diversity within

Canada, it also contributed to the success of fundraising activities before the festival.

For example, the Salvadoran members of the committee integrated the rest of the group into the Salvadoran Association’s hotdog sale at the K-W Multicultural Festival. Student members of the committee invited professors and fellow students to campus fundraising events, and applied for community and government grants. Marginalized youth members of the committee attracted the support of local outreach workers and drop-in centres. Because one of the committee members was First Nations, the committee received special funding from festival organizers to sponsor part of the costs for him to attend.

In addition, local delegates felt that the diverse nature of their committee prepared them for the diverse composition of the festival itself. As one youth on the committee said:

“We have had a chance to interact with groups of people who we would not usually hang out with. Since we had experience dealing with our own group that was so different, at the Festival we could deal with others that were different and relate better to other people...”

Three months after returning from Venezuela, the K-W delegation has become a permanent committee with a new name and constitution. There are several new members from different ethnic backgrounds. Although the diversity of the group may have helped them to get to Venezuela, the diverse and unifying experience of the festival may be what is keeping this group together, in spite of increasingly evident ideological differences. In keeping with the spirit of the festival, the committee is opening its membership to anyone who opposes discrimination and imperialism and supports movements struggling for liberation around the world. As one committee member reports:

“We learned that we’re one humanity, that we’re all in this together... and we’re all going through different forms of oppression and one doesn’t supersede the other. We can’t let ideology divide us... there is pressure to split because of ideology, but we should focus on what unites us and listen to other people’s ideology and use that to build.”

For more information about K-W’s Solidarity Association for International Liberation Struggles (SAIL), please contact Tania or Ramon at (519) 895-0242, or e-mail tania_indira15@hotmail.com

Notes

- 1 Hands Off Venezuela! (2005). 16th World Festival of Students and Youth – Chavez once again calls for socialism as the only way to. Retrieved January 4, 2006 from http://www.handsoffvenezuela.org/world_festival_of_students_and_youth_caracas.htm
- 2 Fry, J. (2005). World Festival of Youth and Students challenges U.S. imperialism. Retrieved January 3, 2006 from <http://www.workers.org/2005/world/wyf-0825>



Diversity, Authority and Sacrifice

By Rich Janzen



Dirk Willems was running for his life. He had just escaped from prison. Malnourished, he raced safely across the thin ice of a nearby pond. The heavier prison guard pursuing him was less fortunate. He crashed through the ice. Dirk was free.

The crime that put Dirk in prison was that he was re-baptized as an adult. For

the Catholic Spanish authorities ruling the Netherlands in 1569, this act was “contrary to our holy Christian faith, and to the decrees of his royal majesty.”¹ It was punishable by death.

As an Anabaptist (literally “re-baptiser,” later called “Mennonites”), Dirk’s belief in adult baptism challenged the authorities of his day. Adult baptism was interpreted as dissent from viewing the state-sanctioned church as being the only authentic church. Equally treasonous were the radical Anabaptist beliefs of the separation of church and state, and of pacifism.

In fact, many new ideas were swirling about in 16th century Europe. This diversity of opinion and practice was typically not well received by existing civic and religious authorities. Rather than embracing this diversity, the usual response was intolerance, and efforts to reinstate conformity.

In today’s officially multicultural Canada, we like to think that we have progressed beyond the intolerance of our past. After all, we pride ourselves on tolerance, integration and inclusion. More than simply celebrating diversity, we work to seek unity in our multiplicity. We value a cohesive society that promotes a sense of belonging and attachment for all people, regardless of their cultural or religious backgrounds. We see these efforts at inclusion as counteracting the forces of exclusion and marginalization. Certainly these ideals are at the heart of the work that we do at the Centre.

Yet with an increasingly diverse population, the celebrated ideals of Canadian multiculturalism have come under closer scrutiny. Some have pointed out that newcomers bring new social and religious values (e.g., forced marriages, female genital mutilation, sharia law, polygamy, even the eating of dogs) that are seemingly in conflict with Canadian norms and laws. Tough questions are being asked: How far can Canadian limits of tolerance be stretched before they contradict core Canadian values, even human rights? Given the plethora of cultures

within Canada, at what point does the invitation of inclusion unravel any sense of Canadian unity?

To my mind, living peaceably and inclusively within diversity is linked to agreement on authority. As individuals, we subscribe to authorities outside ourselves that inform our beliefs and guide our actions. Authorities help us to determine what ideas and behaviours are to be considered “good” and “right.” Authorities might be respected people, past and present, inspiring documents or sacred texts, cherished traditions, a spirit. While we might not always name them, recognize the inconsistencies among them, or even be consistent in following their lead, we still consider their guidance.

Societies also subscribe to authorities. Societal authorities might be legislative frameworks (e.g., United Nation’s Universal Declaration on Human Rights, Canada’s Charter of Rights and Freedoms), religious texts (e.g., Quran, Torah, Bible), philosophical and religious ideologies (e.g., Marxism, capitalism, caste system), a charismatic leader (e.g., Guevara, Mao, Mandela), or any combination of the above. These authorities help inform the collective ideas and behaviours considered “good” and “right.”

With an increasingly diverse population, the celebrated ideals of Canadian multiculturalism have come under closer scrutiny.

A significant challenge of multiculturalism is its negotiation of competing authorities. The diverse peoples of the world bring to Canada their individual and collective authorities. It is hard to find unity in

diversity when these varying authorities inevitably clash. Pretending that these authorities all have the same core message is ill informed, even disrespectful. Finding their lowest common denominator renders them unrecognizable. So how do we go about gaining consensus on which authorities to follow and which to discard? It’s a serious question.

Back to Dirk. Dirk’s highest authority was biblical scripture. Along with others in the fledgling Anabaptist movement, Dirk took seriously the words of Jesus, particularly in the Sermon on the Mount. Challenging and provocative words such as “love your enemies,” “turn the other cheek” or “go the second mile” when hard done by. This may help us to understand Dirk’s surprising response to his pursuer’s cries for help. Dirk stopped running. He returned across thin ice and pulled the drowning guard from the chilly water.

Dirk’s actions were all the more striking in that age of intolerance. The rescued guard, though grateful that his own life had been saved, arrested Dirk (granted, against the guard’s will and on the



insistence of his superior). Dirk was placed in a more secure prison cell, and shortly after was burned at the stake.

Some might say “poor Dirk,” or even “silly, naive Dirk.” To be sure, Dirk’s beliefs and actions cost him his life—even if they were guided by his authority. A bad outcome for faithful obedience.

The story of Dirk inspires me because it suggests that what we need today is more than tolerance.

Yet I believe that within this old story lies a truth that carries considerable currency. The story of Dirk inspires me because it suggests that what we need today is more than tolerance. We need more than shallow open-mindedness and superficial expressions of respect for others. That only serves, primarily, to make us feel benevolent. We need to be guided by authorities that go beyond preaching tolerance as a means of getting what we want, or as a means of self-preservation.

Instead, we need to follow the voices and examples of authorities that elevate sacrifice. Dirk’s response was fueled by the simple fact that someone of equal value was in desperate need. He was willing to sacrifice his own freedom to ensure that life would be preserved (and in the process demonstrated that he truly loved his neighbour as himself). In this he was guided by his authority. Not an easy, or even a natural, response. Perhaps, however, along that hard path of sacrificial love, we can find unity in diversity.



Dirk Willems Saving His Captor's Life.
Etching by Dutch artist Jan Luyken, first appearing
in the 1685 edition of *The Martyrs Mirror*.

Notes

1 Dirk Willems’ execution notice as recorded in Asperen town records

Hidden Language

**I am speaking a language
That does not explain
What I want to say**

**I am wearing a mask
That does not convey
Who I am**

**I am saying a sentence
That does not translate
The thoughts of my soul**

**I am brainwashed by music
That does not inspire
My spirit to dance**

**I listen to voices
That do not speak the rhythms
That I drummed in my past**

**My mouth speaks
My heart stops
Because nothing I say
Means anything
Anymore**

**Lost in an array
Of new words and old meanings
I don't know how to speak
The wants of this soul
Anymore**

**Losing myself
In the cracks of a new world
Parts of my old self
Lost in the memory
Of untold life**

**My lips sway to the sound of my voice
But my soul is trapped inside this body
Waiting to be set free
But I can not even send the message
For its escape.**

**Desperate, my mind
Raped of its capacity to sing
Late at night
Speaks to the ocean
Far away
To join waves and sands
In the language of the earth.**

—Nadia Hausfather



Diversity and International Unity: The Coalition for the International Criminal Court

by Robert Case



“The beauty of the emerging global civil society is its diversity and creativity, its determination and willingness to explore all alternatives. The challenge is to coalesce around far-reaching priorities.”

—North-South Institute and the World Federation of United Nations Associations. We the Peoples: Civil Society and the Global Agenda: from evaluation to action.¹

Sometimes global civil society does coalesce around far-reaching priorities. When it does, the results can be truly far-reaching.

The International Criminal Court

(ICC) is the first permanent court capable of trying individuals accused of the most serious violations of international humanitarian and human rights law, namely genocide, crimes against humanity and war crimes.

Location: the Hague, the Netherlands

Active since: July 1, 2002

Officers of the Court:

Judges: 18 judges (7 women, 11 men) including Court President Philippe Kirsch (Canada)

Registrar: Bruno Cathala (France)

Prosecutor: Luis Moreno Ocampo (Argentina)

International Support for the Court

- As of October 2005, 100 countries have ratified the treaty establishing the Court (the Rome Statute)
- Canada was the 14th country to ratify the Rome Statute (July 7, 2000)
- A number of prominent countries including China, Russia, the United Kingdom and the United States of America have not ratified the Rome Statute
- The US is the most vigorous opponent of the Court, refusing to ratify the Rome Statute, pressuring other countries to not ratify it, and threatening countries with loss of American aid in order to secure bilateral ICC immunity agreements with them

Further information at www.iccnw.org

In February 1995, a handful of non-governmental organizations (NGOs) met in New York to form a coalition. Their intention was to pool their efforts to support the establishment of a fair, effective and independent International Criminal Court. Although numerous laws, treaties, conventions and protocols already existed to define and prohibit a variety of war crimes and crimes against humanity, no permanent mechanism existed to enforce these norms by holding individuals responsible for the most serious violations of international law. The Coalition for the International Criminal Court set out to bring together the collective energy, expertise and creativity of civil society agencies from throughout the globe towards the establishment of such a mechanism. On July 1, 2002, the International Criminal Court (ICC or “the Court”) began its jurisdiction over genocide, war crimes and crimes against humanity.

Although it is not the only factor, the Coalition for the International Criminal Court (“the Coalition”) is widely credited with having made an enormous contribution to the establishment of the ICC. By supporting, coordinating and facilitating civil society participation in building international support for the Court and establishing mechanisms to ensure its effective functioning, the Coalition played an instrumental role in bringing the Court into existence decades earlier than predicted. And, by continuing to build support for the Court and contributing to the development and monitoring of operational policies and procedures, the Coalition continues to play a key role in ensuring the Court’s permanence and effectiveness.

What makes the Coalition for the International Criminal Court so effective? What are the key ingredients that contribute to its success? With a membership of over 2,000 NGOs from every region of the world and from a broad range of sectors of global civil society, how does “diversity” factor into the Coalition’s success?

From October 2005 to January 2006, the Centre for Research and Education worked with lead consultant Jayne Stoyles to document the outcomes of the Coalition for the International Criminal Court and to gain insights for strengthening the Coalition’s contribution to the international justice movement. Jayne is senior adviser to the World Federalist Movement–Institute for Global Policy, the organization that hosts the secretariat and whose Executive Director serves as Convenor of the Coalition for the International Criminal Court. She previously served as program director in the Coalition’s secretariat. I talked to Jayne about diversity in the context of the Coalition for the International Criminal Court. Our discussion is summarized below.

Strength through Diversity

For the Coalition for the International Criminal Court, establishing diversity within its membership is both a strategic objective and an inevitable by-product of successful global organizing. Diverse membership in the Coalition means a broader pool of expertise and experience upon which to draw, a broader reach in efforts to build



public and political support for the Court, and a diverse range of constituencies through which to draw legitimacy and influence. The Coalition today consists of a mix of local organizations, national and regional networks, and international NGOs from all regions of the world, working in a wide range of sectors, including human rights, the rights of women and children, peace, international law, humanitarian assistance, the rights of victims, and religion.

Quality and Effectiveness of Products

According to Jayne Stoyles, one of the many ways that diversity supported the goals of the Coalition is by sharpening the positions taken by global civil society regarding the Court, and boosting the quality and integrity of its contribution to the development of the Court. *“Civil society diversity is really important because you get different perspectives based on regional and sectoral issues that people raise; and the product is ultimately stronger as a result,”* said Jayne.

Regional diversity, for instance, was of fundamental importance in sharpening the civil society position on which crimes the Court should handle and the manner in which it handles them. The crime of ‘enforced disappearance’ is a case in point. Drawing on the expertise and experience of members from Latin America—a region that has suffered a great deal of experience with crimes of disappearance—the Coalition’s membership was able to form a thorough and concrete understanding of all aspects of this crime, anticipate appropriate defences, and develop an effectively nuanced position on why and how the Court should deal with this crime. Crimes of sexual violence, similarly, were brought to the foreground in civil society discussions about the Court by a strong and persistent gender caucus within the Coalition. Bringing focussed—and in some ways dissident—insights, experiences and legal analysis to civil society discussions of war crimes, crimes against humanity and genocide, the gender caucus forced an increased consciousness within the NGO community of gender-related crimes, developed strong advocates within the NGO community, and shaped, sharpened and bolstered NGO positions on these crimes. As Jayne observes, harnessing the diverse views within the Coalition ultimately contributed to a treaty that is “quite progressive in international law on gender crimes as a result.”

Credibility and Influence

Diversity in the membership of the Coalition for the International Court also allowed the Coalition to be effective in

its efforts to help bring the ICC treaty into force only four years after it was negotiated and decades earlier than generally predicted. This accomplishment was a critical aspect of the campaign, as the Court could not begin to function until the treaty had entered into force, triggered by ratification by a minimum of 60 countries.

A membership of both national and international NGOs was central to the achievement of the necessary 60 ratifications. Jayne describes the cooperation between national and international NGOs in the Coalition as *“practical in the sense that, depending on the country and the situation, there might be more access to political leadership via national groups—which is true to some extent in Canada, where government is generally responsive to a national constituency—whereas in some other countries, national groups who may be the very groups critiquing government may have limited opportunity for dialogue with government—or face security risks in attempting to engage government—so you really need the international organizations to put pressure on and try to initiate the process.”*

Even where government is responsive to a national constituency, as Jayne points out, a diversity of voices is of fundamental importance. *“You can’t do anything as effectively—as legitimately—with government if you’re only speaking on behalf of a few groups.”* Being able to represent diverse sectors of civil society is an important source of strength for the Coalition.

“Civil society diversity is really important because you get different perspectives based on regional and sectoral issues that people raise; and the product is ultimately stronger as a result.”

—Jayne Stoyles

Unity through Diversity

Although its value is clear in the example of the Coalition for an International Criminal Court, working effectively in the context of diversity also presents significant challenges. Making information accessible and decision-making inclusive across

language and culture is one example. To that end, the Coalition maintains an ambitious program of multi-lingual translation.

For effective international coalition-building, however—as the example of the Coalition reflects—valuing diversity is about much more than translating documents. The diversity of civil society organizations that form the Coalition’s network brings with it great differences among members in resources, power and influence. If these differences go unchecked, they can perpetuate marginalization, erode unity, silence minority viewpoints and thereby undermine the value-added strength of diversity.

“Even if you can make sure that there’s meaningful engagement in the substance,” Jayne points out, *“it’s really about also ensuring that it’s not just groups from the global North setting the agenda, controlling it and*



*There never were in the world
two opinions alike, no more
than two hairs or two
grains; the most universal
quality is diversity.*

– Montaigne



*If we are to achieve a richer
culture, rich in contrasting
values, we must recognize
the whole gamut of human
potentialities, and so weave a
less arbitrary social fabric, one
in which each diverse human
gift will find a fitting place.*

– Margaret Mead



*We should acknowledge
differences, we should greet
differences, until difference
makes no difference anymore.*

– Dr. Adela A. Allen



*We all should know that
diversity makes for a rich
tapestry, and we must
understand that all the threads
of the tapestry are equal in
value no matter what their
color.*

– Maya Angelou



*So powerful is the light of
unity that it can illuminate
the whole earth.*

– Bahá'u'lláh

seeking input—even if that input is meaningful. It's about making sure that you set up a structure to make sure that any substantive decisions are made through a process that is genuinely inclusive."

In the context of a diverse organization like the Coalition for the International Criminal Court, striving for inclusion not only strengthens policy and programming by enabling diverse perspectives and approaches to inform decision-making, it also builds unity. "You get unity in supporting the issue, even if there's disagreement on details," Jayne explains, "because people are included."

*"It's about making sure that you set up a structure
to make sure that any substantive decisions are made
through a process that is genuinely inclusive."*

–Jayne Stoyles

Early on, the Coalition decided to adopt only a limited number of broad principles that the Coalition as a whole would agree to promote and support. The Coalition rarely takes a position on detailed stances related to specific aspects of the negotiations surrounding the ICC. Instead, the Coalition provides information, resources, and a space for its membership to work together on these principles and form positions and actions that suit their contexts. In this way, unity is maintained with respect to the overall goal, despite the vast diversity of the membership, and a diversity of approaches is brought to bear towards these shared goals. The contribution the Coalition has made to the establishment of the ICC is a testament to the strength of this approach.

Conclusion

Through the Coalition for the International Criminal Court, global civil society in all its diversity has coalesced around the far-reaching principle of an end to impunity for those who commit the most egregious of crimes of international concern. An International Criminal Court now exists, and support for its continued development is intensifying. When asked what role diversity has played in the Coalition's efforts to support the establishment of the International Criminal Court, Jayne's response is unequivocal:

"I don't think that there would be a Court if it wasn't for civil society engagement in it. And I certainly don't think it would be as strong as it is if there hadn't been a diversity of regional and sectoral views. I think that's completely indisputable."

For more information on the Coalition or the International Criminal Court, visit the Coalition's website at www.iccnw.org.

Notes

- 1 We the Peoples: Civil Society and the Global Agenda: From Evaluation to Action. Focus On the United Nations Millennium Review Summit 2005. North-South Institute and the World Federation Of United Nations Associations. [Http://Www.Nsi-Ins.Ca/English/Pdf/Wtp2005_Eng.Pdf](http://Www.Nsi-Ins.Ca/English/Pdf/Wtp2005_Eng.Pdf)



Give Me Tattered Canadian Communalism Any Day

By Betti Erb



Although I am a Canadian citizen, my family and I lived in Seattle, Washington, for a period of five years, from 1998 to 2003. Prior to the move, I had anticipated a culture fairly comparable to what I had experienced growing up in southern Ontario. Time there, however, gave me ample opportunity to explore, and understand in a more nuanced way, some of the distinct differences between the Canadian and American way of life.

Winter rain in Seattle sometimes became tiresome but there were compensatory pleasures, not least the primroses on display in supermarkets by mid-January. I worked in downtown Seattle as a writer for the senior traffic engineers at the Seattle Department of Transportation. I also wrote for the mayor's office on transportation issues (and there were lots, in the gridlocked Pacific Northwest).

It was intriguing to be a public servant in a major city in the largest liberal democracy in the world. From my downtown tower window I enjoyed superb views of Seattle's Space Needle. (The mayhem in the streets at the time of the World Trade Organization conference—the so-called Battle of Seattle—in December, 1999, was only blocks away.)

My then-husband John, a family physician, and I were welcomed warmly at Seattle Mennonite Church. The church, a refurbished theatre, was established in 1968 when some Mennonites employed at Boeing decided to meet more intentionally. Although church members made decisions by consensus, they had rich and sometimes combative differences over worship style, the role of liturgy, symbol and ritual. In their quietly-contained faith they were passionate about peace and social concerns. Many worked in service-oriented vocations with the hungry and the dispossessed. We felt at home.

On the wider scene, however, there were considerable mental adjustments and opportunities for critical reflection. I encountered in subtle and overt ways the friendly American free-enterprise creed of *small-r* republicanism: you can shape your own destiny if you toil long and hard enough. Americans possess, deep in their bones, an egalitarianism that perhaps springs from their ancestors' asserting their revolutionary will.

I suppose that we Canadians, by contrast, are not all that exciting. We are a geographic joke to begin with—some 80 percent of us clustered on a 3,000-mile-wide strip immediately north of the 49th parallel. We are not big players on the world

scene. We do not carry a heavy suitcase called "international moral responsibility." We do not think of ourselves as a mass society in the way that Americans do, nor do our numbers warrant such thinking. We have fought no revolutionary or civil war (except, one could argue, between our two deeply-rooted and sometimes fractious ethnic groups). We are not a colourful people, excepting Louis Riel, Pierre Trudeau and Michaele Jean, our chic new Governor General. Unlike the British, we have never boasted of imperial possessions.

We may speak of the expulsion of the Acadians but our stories cannot compare in grandeur with the Boston Tea Party or Paul Revere riding at night through the streets of Boston. We are not flag-wavers, nor are we a people of slogans, parades and marching bands. We do not

subscribe to the concept of some imagined destiny. We would never go for a "Canadian Dream." We tend not to revere heroes. (Canadian historian William Kilbourn says there is no one to whom we will even concede greatness.)

I expect our deeply ingrained differences go back to the dissimilarity in our founding documents. Our British North America Act underscores the value of peace, order and good government. (Very Canadian, eh.) Our history has unfolded quietly, less dramatically. The Declaration of Independence, by contrast, talks of life, liberty and pursuit of happiness.

I enjoyed Americans immensely, yet my identity as a Canadian was confirmed and strengthened by living in the United States. I missed good old Canadian communalism—the value of community over the merits of individualism—tattered though it may be. I missed stolid Canadian values of conservatism and pragmatism in political life.

It was always wonderful to cross the border back into Canada: I was coming home. When returning to the States, I was accustomed to being asked to produce my Green Card. There was always that reminder that I was, in fact, a "Resident Alien," as far as Americans were concerned. I think of myself as an international citizen who loves to read and thinks in terms of a mental world map more than the claims of any given country. A Resident Alien?

I once read (it may have been Kilbourn) that, historically, Canadians have had to wrestle a hard living from the land, and that fact accounts for our virtues of frugality, caution, discipline and endurance. Perhaps so. But give me good old Canadian communalism—no matter how frayed—any day.

*We Canadians...are not flag-wavers,
nor are we a people of slogans, parades
and marching bands.*



Citizen Participation on Non-Profit Boards: Beyond Cultural Representation

by Jason Newberry



“Coming together is a beginning, staying together is progress, and working together is success.”

—Henry Ford

The participation of citizens in social and political matters that impact their lives and their communities has long been viewed as an essential cornerstone of effective democratic systems, large and small. Participation can take many forms. It can be as simple as signing a petition or as involved as long-term advocacy and social action. The most common reason to become involved is to influence decision-making and action towards a desired change (or in some cases, to prevent change). There are also other reasons to participate, such as to enhance personal skills, increase social connections, and/or to build a greater sense of community. Ultimately, however, advocating and effecting change is, in principle, the main intent of the various approaches to civic involvement.

But what does participation look like? It is apparent that the roles and responsibilities of citizens are often different across different contexts of participation. A very important dimension of participation is the extent to which a citizen attempts to represent the views and interests of others. Signing a petition, attending a protest or writing a letter to the local paper usually reflects individuals’ attempts to influence dialogue and decision-making, rather than representing the views and opinions of a broader group (regardless of how consistent the viewpoints are with those of others). In contrast, there are many examples in which citizens are expected to represent others more directly. The representation of many by a few—“representative democracy”—is formalized in the structure of our Canadian government. However, while government is formed by the electoral process, the formal and informal representation of other citizens’ opinions and viewpoints occurs in a wide array of social contexts in everyday life.

Anyone who has ever sat on a committee knows what this means. As a committee member, one must try to act on behalf of the best interests of a constituency—from the careful balance of everyone’s preferences on how to decorate for the annual office party to more substantive issues, such as setting strategic planning policy as a citizen member of a non-profit board of directors. The basic presumption of representative participation is that the perspectives of a constituency need to be somehow gathered, distilled, understood and fairly represented to the decision-making body.

It is common practice to ensure that there is a degree of citizen representation on the boards and committees of organizations.

This is especially true in the non-profit sector, where many organizations wish to plan and govern with guidance from citizens and consumers (citizens who may be users of the services of an organization). The expectation of effective and meaningful citizen participation may in many cases be a tall order, since there is a range of requisite knowledge of the mandate and goals of the organization and the system in which it exists, as well as the bureaucratic, procedural features of boards and committees. In addition to these knowledge and skill sets, citizen representatives are expected to have a reasonable awareness of the opinions and needs of those being represented. Professional and lay members alike may struggle to fulfill this role.

In Canada’s multicultural milieu, effective and meaningful citizen participation must also consider cultural representation. Effective and responsible non-profits must ensure that their services are sensitive to the cultural diversity of the communities being served. This requires the representation of diverse ethno-cultural groups on boards and committees, adding another layer to the already complex role of citizen participation.

This can present difficulties for non-profit boards and committees. When I was in high school, over 70 languages were spoken in the homes of the student body. How would a student council fairly represent such diversity? A similar problem confronts social service organization serving large numbers of cultural groups. Many non-profits respond by attempting to balance “representativeness” with the needs of the board. This can lead to smaller boards attempting to recruit members with “multiple identities” (e.g., “a female, Mandarin-speaking lawyer who lives in a rural area”). However, this threatens to complicate the role of individual members who may struggle to incorporate all the relevant concerns into their participation. All the while, there is the ubiquitous threat of tokenism. For participation to be meaningful, members must be active in their role while remaining relevant to the discussions on the table. Reciprocally, the board must be open and receptive to this input. When this systematically fails, citizen representatives become tokens, merely filling seats on the board without contributing substantively to the governance of the organization.

Let us simplify matters. These problems, though significant, may be obscuring a more fundamental question. What do we mean by “cultural representation”? Let’s assume for a moment that a hypothetical organization primarily serves five or six cultural groups and that at least one member from each group serves on the board of directors. These members have previous board experience and have the requisite knowledge base to contribute to board dialogue. They are active and respected. Their opinions are heard and considered. Where relevant, these members also provide their reflections on the needs of their



constituents, the members of the ethno-cultural group in question. This scenario would appear to reflect meaningful citizen participation. But does it reflect cultural representation?

When considered more closely, we may have trouble answering this question because there does not appear to be a good definition of “cultural representation.” In practice, cultural representation is often “nominal representation”—boards may be satisfied knowing that they have a representative member, in name, of a specific cultural group (and the threat of tokenism is present). A more comprehensive definition is elusive because it may easily lead one down a path of cultural stereotyping.

Why? Cultural representation by citizen members presumes a homogeneous opinion, linked to cultural beliefs or values, regarding the matters of the organization. While cultural practices clearly differ among cultural groups, there is also significant diversity within cultural groups. The heterogeneity within cultures immediately calls into question the viability of cultural representation by single “representatives” on social service boards and committees. To represent a cultural group fairly would require understanding the details of this heterogeneity in relation to a multitude of issues before the board; and in a way that can distinguish ethno-cultural influence from other influences. At some point, the very idea “representing a culture” becomes presumptuous and begins to break down. But we also know that diversity gives strength to our communities and that governance of our social services must somehow reflect that.

This conundrum was present in my doctoral research on consumer/survivor participation on governing boards of mental health agencies (Newberry, 2004). Many consumer board representatives expressed frustration at the very idea of representing other consumers in the community, because the community was so heterogeneous. The only thing that defined them as a group was the “mentally ill” label that had been applied to them. A single “consumer voice” did not exist and it was complicated to gather the diversity of perspectives in the community to provide input in regards to each issue considered by the board. This was also seen as an excessive amount of work for a volunteer position.

What are some solutions? How do we avoid stereotyping cultures in the name of cultural representation? The first step may be a fairly practical one. Boards should ask themselves to what extent the perspectives from diverse ethno-racial communities are actually relevant to the regular activities of the board. If a non-profit board is primarily engaged in operational,

administrative tasks, then an “ethno-racial lens” may not be necessary. This is not to suggest that non-profit boards should not be diverse in their composition but that the role of certain members need not be defined and limited to ethno-cultural representation. Such limits are a recipe for tokenism.

Most boards, however, engage in some form of direct service planning or high level policy development, making cultural representation and its attendant problems again relevant. How do we clarify the roles of board and committee members who are ostensibly participating as representatives of ethno-racial communities?

Perhaps the problem lies in having inflated expectations of this type of cultural representation in the first place. An alternative might instead be a) to ensure that boards are composed of members that fully endorse a core set values of the organization (as all boards and their members should), and b) to ensure that one of those core values is “recognizing the strength and power of diversity” or something similar. Diversity is one value that all members can promote and defend, as opposed to having individual members remain responsible (presumably) to the values of their corresponding ethno-racial communities.

This promotes the idea of diversity throughout the organization, on all levels, just as there is diversity among and within cultures.

The expectation that a single member can ascertain the “perspective” their ethno-racial community through mere group membership, and then communicate this to the board, is unreasonable and the perspective of itself, conjectural. The real diversity that exists in a community can only be understood in direct interactions with the community members who use the services or through consultations and connections to potential service users. This strongly suggests that the best way to represent diversity is to practise it. Services should be delivered by ethno-racially diverse staff who can promote and protect the values of the organization while also recognizing and responding to the presenting needs and perspectives of culturally diverse service users. This does not render the perspectives on culture of individual board members irrelevant. On the contrary, such dialogue is an important facet of sharing diversity. The central point is that board members can move beyond limited roles as “cultural representatives” into more complete roles as “board representatives”, to collectively promote the values of the organization and, within it, the strength of diversity in action.

The basic presumption of representative participation is that the perspectives of a constituency need to be somehow gathered, distilled, understood, and fairly represented to the decision-making body.

Notes

1 Newberry, D.J. (2004). The meaningful participation of consumers on mental health agency boards: Experiential power and models of governance. Unpublished doctoral dissertation, University of Guelph. Guelph, Ontario.



Challenging monoculturalism in higher education

By Kathy Hogarth



Cultural diversity is gaining a growing acceptance in our society. Greater attempts are continually being made to find ways of incorporating and managing this diversity in several areas. We see good examples of the rapidly changing make-up of our society as we walk through our streets and shopping malls, our offices and classrooms. Yet when it comes to the delivery of education in our universities and colleges, these voices are not represented.

There is a clear indication that culture plays a major role in how learning takes place (Bateman, 2002; Vermeulen & Perlmann, 2000). Yet there seems to be a lack of regard for culturally-mediated learning in higher education. An example of this is the GRE, SAT entry requirements for most baccalaureate and graduate programs in North American universities. Requirements like these inadvertently filter out potential students who do not think in North American fashion. Once one is in a program, this disregard for cultural diversity in learning continues. It is seen, for example, in the rejection or devaluing of non-North American ways of thinking, writing and expressing oneself. There is an underlying notion in the classroom that if you do not fit into the traditional North American way of thinking, you are not intelligent enough for further pursuits in academia.

To support such educational policies is to support a system that seeks to maintain power and control over less dominant cultures and peoples. Canada's minorities may have entered the mainstream, but our education system continues to flow along in some sort of self-created canyon from which the Canadian reality cannot be seen.

Diversity is not a drawback—it is a treasure for Canada to celebrate. The challenge then is how to move beyond reproducing the same mono-cultural results that show little respect for diversity to more inclusive models and procedures that are sensitive to human diversity and how it is expressed.

Although the wider North American society has attempted to shift its thinking about other cultures and has moved, in many instances, from a place of blatant disregard to showing a higher level of tolerance, this shift has not yet made its way into the educational system. There may be an acceptance of international students and an awareness that the composition of the classroom is rapidly changing because of immigration. However, there still seems to be a reluctance to embrace other ways of thinking and being.

The current makeup of our society and its short and long term immigration goals demand that we move from mere tolerance to true inclusion. One simple example would be to address how grade point averages of internationally-educated individuals are interpreted in the Canadian system. Currently many countries

throughout the world do not subscribe to an A+ grade. A is the highest grade that can be achieved. When this is translated by many Canadian universities, however, students who were at the top of their class in their home countries suddenly find themselves with a less desirable academic ranking. They are fitted into existing Canadian system without recognition of the practices of the cultures from which they came. My own experience as a non-Canadian acquiring a graduate degree outside of Canada is a case in point. I graduated with honors (i.e. a grade point average of over 3.6 on a 4. scale), only to be told at the Canadian university where I intended to do a second graduate degree that the conversion left me at B+. That made me ineligible to apply for many scholarships. This situation is challenging for international students because their fees are higher than those of regular students. A system that makes student ineligible for scholarships places an unjust financial burden on those students.

Minority and white students meet at the same college and in the same classes but receive fundamentally different messages about their rights and their ability to be there. My experience as a black student in a predominantly Caucasian institution offers other good examples. Veiled comments were often made about how we should think and write. One educator, in offering “helpful advice” on how we could pass the course, suggested that we think and write more like a few of the “white students.” I did not meet the mark and ended up with a less than desirable grade, as did my other minority classmates.

To claim that we are truly inclusive as a society means that we must be willing to embrace diversity, or at least give due recognition to it, wherever it is found. Our institutions of learning provide us one of the best opportunities to model this respect for diversity. The challenge is whether or not we are willing to let the diversity that we face in the classroom push us to find common ground acceptable to all our diverse populations. Or, are we going to hold firm and continue to practise mono-cultural education? If we are to allow diversity to become a truly unifying force, we must arise and respond to the challenge. This issue will not resolve itself until we are willing to recognize that “white ways” are not necessarily “right ways.” In Canada there are many cultures and ways of looking at the world. It is imperative, if we wish to hold to the claim of a multi-cultural country, not only in composition but in practice, that we find ways to address the issues tied to such diversity, in all facets of society.

Reference

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Vermeulen, H. & Perlmann, J. (Eds.) (2000). *Immigrants, schooling and social mobility: Does culture make a difference?* New York, NY: St. Martin's Press.



Diversity of Cultures or Culture of Diversity?

By Nadia Hausfather



Snowflakes fly in the underground, here in downtown Montreal. I am on the escalator leading up to the McGill subway exit on Union Street, where the wind blows the weather inside. In the magic of the moment, I am suddenly brought back through time. To my high school days, when I used to come here with friends from my public school.

Whether it was snowing or nearing summer, worlds collided at this metro station after school. Haitians, Koreans, Spaniards, Indians, Greeks, Irish, Guatemalans, Chileans, Israelis: we were all Canadian. Or Quebecois. Or both.

We spoke one language: one word French, one word English, one word Spanish, sometimes a bit of Creole. People gave us strange looks when we spoke our multi-lingual dialect in the crowded intimacy of rush-hour public transportation.

On the bus or the metro, during lunchtime or after school, we sang African-American gospel songs and choreographed dance steps for our Latin Band.

Ten years after my high school graduation, I realize how lucky we were.

At seeing a blue-eyed white girl dance salsa, people sometimes ask, “*Where did you learn to dance?*” They also want to know where I learned to speak Spanish. My instinctive answer is, “*Nicaragua*,” where I lived for half a year. But the truth is, in addition to learning from my mom, I learned in high school.

I sometimes forget that the mosaic of cultural and linguistic experience that painted my childhood and adolescence is not familiar to all Canadians. For me, diversity has always been a part of life. Born to a Catholic Spanish mother and a Jewish American father, in my home we mostly spoke English, but my mother and my Colombian babysitter spoke to me in Spanish. Almost all of my teachers spoke to me in French.

I won't pretend that it was not difficult at times, living amidst diverse cultures, races, and languages. Sometimes I wished I had been born in a country where everyone eats, talks, sings and dances in the same culture. At times I wished I had one culture to fit into unconditionally, one root to explain myself entirely, one language to express myself completely.

But as I stand here, surrounded by snowflakes in the heat of my high school hangout, I realize that the problem is not that I can't fit into a set culture, but that the conventional definition of culture is too narrow to include mine.

Diversity, which comprises my roots and identity, is the only culture in which I entirely belong and feel completely comfortable. It's not that I live in a diversity of cultures. It's that diversity *is* my culture.

An Immigrant's Song

By Ed Hughes

I hear their voices in the language I speak and that is about being me...I feel their eyes with my own as I look upward and outward to the horizon, which I am always seeking. I hear them in the sound of bees and the roar of a mountain waterfall, or the quiet lapping of a glacier lake, too cold to swim in. Their thoughts ring out through the pages of my peers and their dreams like mountains once climbed can be found in the valleys beyond. They are the voices of my forefathers forever etched within my being and forever joined to this land I have made my own, through my journeys, through my loves and my losses; all equal in the song of my being, which rise up at times and become as a symphony within.

In The Cracks

**I live
In the cracks
Never full
Never empty
In the between
Always keen
On being something
Some label
Anything
Fit me in
A box
A shell
This soul
Needs to be more
Than loose sand
Find me a land
To call mine
Draw me a line
Have me defined
Give me a spine
To stand up for something more
Than a cold sore
Of confusion
That never seems to heal
No matter how many kisses
Close the seal
For there is no name
To this fame
Only shame
For not having a category
With which to live my story.**

—N. Hausfather



Sharing What We're Doing

Helmut Braun Memorial Award 2005: Helping Make Post-Secondary Education Accessible



Edna Aryee (left) and Arlene Knight received the Helmut Braun Memorial Award for 2005.

Edna Aryee and Arlene Knight were the 2005 winners of the Helmut Braun Memorial Award. The awards, presented at the Centre on September 22, 2005, are sponsored annually by the Centre for Research and Education and Waterloo Region Self Help, an organization that supports people in

their struggles with issues around mental health.

Edna Aryee, who holds an undergraduate degree in psychology from the University of Ghana, is working towards a Master of Arts degree in community psychology at Wilfrid Laurier University. She intends to research, consult and lecture in the area of mental health and women. Edna has volunteered at the Kitchener-Waterloo Sexual Assault Support Centre and at the local branch of the Canadian Mental Health Association. Her

thesis explores the psychosocial impact on HIAV/AIDS on women in southern Ontario.

Arlene Knight is completing a degree in Peace and Conflict Studies at the University of Waterloo. She volunteers at Conflict Resolution Network Canada, the largest broadly-based conflict resolution organization in the country. *"I was a person without access to power and opportunity,"* said Arlene, *"but today, with the ability to further my education at the post-secondary level and by volunteering, networking and attending workshops, I can be a person with access to power and opportunity."*

The Helmut Braun Memorial Award contributes towards the cost of post-secondary education for students pursuing studies in any of the following fields: social justice, peace and conflict resolution, community development, cross-cultural issues, community research and social change. Awards are given annually in an open competition to one or two students in need of financial assistance. The award was established in 2001 in memory of Helmut Braun, a local community researcher and advocate for the rights of people with mental health struggles and other life issues. The fund is administered by Mennonite Foundation of Canada.

Coming Soon

Program Logic Models: A Practical Guide

This handbook is designed to guide the user through every step of the process in developing a program logic model. Based on the Centre's successful program logic model workshop, this guide is filled with useful tips and real-world examples gained through developing dozens of models for many different kinds of programs.

Handbook on the Evaluation of Complex Interventions

Complex initiatives are interventions that include many different sites as well as diverse program elements aimed at different levels of a complex social problem, within a single, overarching theory of change. Too often, governments attempt to manage and evaluate complex initiatives as if they were simple, straightforward programs. This handbook identifies the unique challenges involved in evaluating the impact of complex initiatives, and describes, in depth, the specialized techniques developed at CREHS for managing these challenges. It is based on our work with the Monitoring and Evaluation Strategy for Ontario's Early Childhood Development Initiatives.

For more information: andrew@crehs.on.ca

From Madhouse to Our House – New DVD offers rare look at consumer/ survivor initiatives

Together with Ontario Peer Development Initiatives (OPDI) and Wilfrid Laurier University, our Centre produced a DVD as a new way of introducing an emerging model for mental health care to a wider audience. The DVD includes background on how society has responded to people with serious mental health challenges, reviews the development of CSIs in Ontario and shares the findings of the longitudinal research project conducted for seven years. The video was produced by Peter Kienitz Productions. Copies can be ordered at the Centre or through OPDI.



Diversity-Related Projects

Immigrant Skills Initiatives in Waterloo Region

Timeline: Series of four projects between 2002–2009

Purpose: 1) to promote the well-being of immigrants and their families, 2) contribute to a prosperous regional economy, and 3) build healthy, vibrant and inclusive communities.

Partner Involvement: Over 350 government, business, immigrant, community-based organizations and educational leaders within Waterloo Region and across Ontario.

Funders: Over 20 funders including, three levels of government, community foundations/family foundations/United Way, educational institutions, local business associations and local businesses.

Link to CREHS Mission

According to our mission statement, CREHS demonstrates leadership through *research* (knowledge production), *education* (knowledge mobilization), and *community involvement* (community mobilization) to advance the equitable participation and integration of all members of the community. These projects are an example of all three elements, but most notably the latter—leading a process of jointly producing and sharing knowledge in such a way that diverse segments of our community are mobilized to work together in new ways.

CREHS' Role

A facilitator, encouraging others to identify and take ownership over implementing needed solutions.

Results to Date

The imminent launch of the Waterloo Region Immigrant Employment Network (WRIEN—pronounced “Ryan”) in April 2006.

Description of Projects

Since 2002 CREHS has embarked on a series of linked projects aimed at addressing the under-utilization of immigrant skills in Waterloo Region. After each project was completed, the question was asked: What should happen next? CREHS then took the initiative to pursue funding and partnerships accordingly.

- In 2002 CREHS launched: **Making Use of Immigrant Skills to Strengthen our Community** in the Waterloo, London and Brantford areas. Within each community, an analysis was done on present labour market conditions, existing immigrant skills, and the extent to which these skills were being utilized to meet skills shortages. The project culminated with publicized open forums within each community. Participants endorsed local “calls for change” which were then sent to provincial and federal power holders (see: www.crehs.on.ca/cultural.html).

- In 2004 CREHS was lead organization in planning the **Immigrant Skills Summit**. The goal of the Summit was to gain cross-sectoral input and commitment to a comprehensive set of action plans towards attracting and integrating immigrant skills into Waterloo Region's labour market. About 70 community leaders contributed to the five pre-Summit task group discussions, each producing a discussion paper and developing a list of concrete local action steps. About 200 community leaders from various sectors actively participated in the Summit on April 28, 2005. This event was sponsored by 16 of our community's leading institutions. One key recommendation was to establish an immigrant employment network in Waterloo Region (see: www.crehs.on.ca/skills-summit.html).



Rich Janzen (middle) chats with co-hosts Alex Brown (left) and Jassy Narayan (seated) at the start of the Immigrant Skills Summit.

- During the months following the Summit, the Greater Kitchener Waterloo Chamber of Commerce and (CREHS) led a **preparatory phase** in anticipation of launching WRIEN. Over 50 individuals and groups participated in this phase determining the WRIEN host, governance structure, potential activities, desired outcomes and terms of reference. A total of 7 funding proposals were submitted to support the WRIEN core operations of: coordinating work groups and steering committee, region-wide communications strategy, systemic advocacy, information clearinghouse and network evaluation.
- If funding applications are successful, WRIEN will be hosted by the Greater Kitchener Waterloo Chamber of Commerce. It will be launched in April 2006 for a three year period. CREHS' role will shift to taking a lead role in the ongoing WRIEN **evaluation**.



Participants in the Immigrant Skills Summit came from diverse sectors and cultural backgrounds.



More Diversity Projects...

Pathways to Success: Immigrant Youth at School

Timeline: Summer 2005–Summer 2006

Partner Organization(s): Wilfrid Laurier University, YMCA Cross Cultural Community Services, Waterloo Region District School Board, Waterloo Catholic District School Board

Purpose: to use Waterloo Region as a case study to explore how secondary educational institutions can maximize positive outcomes for newcomer immigrant youth.

Focus: immigrant youth from Iran, Iraq & Afghanistan, Northeast Africa, Spanish-speaking Latin America, former Yugoslavia

Funder: Social Sciences and Humanities Research Council of Canada.

This research study follows a recent provincial study, in which CREHS was a co-investigator, examining the issues of early school leavers in Ontario. Building on this research, Pathways

to Success focuses on the high school experience of immigrant youth in Waterloo Region from four selected ethno-linguistic communities. The results of Pathways to Success will contribute to understanding how secondary educational institutions can better respond to the challenges faced by immigrant youth as a means of building a more inclusive and just society.

Stakeholders being interviewed include: parents of immigrant students, teachers, community leaders, school board representatives, and student leaders. The study also hired and trained two immigrant youth as research assistants. Pathways to Success is guided by a steering committee including representatives from all partner organizations. A public community forum will be held on Wednesday, June 7th, 2006 at Kitchener City Hall to share and confirm the research findings and to discuss recommended strategies for policy and practice.

—**Kristen Roderick, Centre Researcher**

From Canadian Volunteer to Global Citizen: a National Study of Returned Overseas Volunteers

Timeline: Autumn 2005–Spring 2006

Partner Organization(s): Canadian University Services Overseas (CUSO)

Purpose: This project undertakes an examination of returned volunteers to determine if and how their experiences abroad lead to personal and public action for global development within Canadian civil society. The research will also make recommendations as to how volunteer-sending agencies can best support the returnees in their ongoing actions for both Third World development and community development within Canada (Sean Kelly, CUSO: Lead Researcher).

Focus: trends in volunteering among returned Canadian overseas volunteers

Funder: Canadian Volunteerism Initiative, Knowledge Development, Imagine Canada

CUSO (www.cuso.org) is a Canadian-based international development organization that sends ‘cooperants’ overseas to fill volunteer positions developed by partner groups in the Global South. CUSO works in Africa, Asia, the Caribbean, Latin America and the Pacific with civil society organizations

seeking to foster equality and freedom, safeguard cultures and communities, and protect the environment.

CUSO exists to facilitate the exchange of expertise between Canadians and overseas partner organizations, but also to increase public awareness on global justice and development issues and engage Canadians in action in their communities. Volunteering overseas can have a profound impact on how Canadian volunteers view the world and how they participate in community when they return home. This research project aims to gain insights into how returned volunteers get involved as global citizens in their communities in Canada, and how active global citizenship can be supported.

By assisting Lead Researcher Sean Kelly on this project, CREHS is contributing to the role of Canadian volunteer-sending agencies—and Canadian overseas volunteers—in strengthening communities in Canada and around the world, and strengthening the global community itself.

—**Robert Case, Senior Researcher**
(CUSO Returned Volunteer: Papua New Guinea, 1996-98)



Canadian Association for Community Living

Timelines: Series of projects from 2004–2006

Partner Organization(s): Canadian Association for Community Living (CACL)

Purpose: to promote the valued recognition of people with intellectual disabilities as full citizens within a society that is respectful and supportive of the rights of all persons, regardless of differences in intellectual or other abilities.

Focus: evaluation and organizational support to advance the mandate of CACL and its members

Funder(s): various federal funding bodies and philanthropic organizations

Over the past two years CREHS has had the great pleasure of working closely with the Canadian Association for Community Living (CACL) on a wide variety of evaluation and social research

projects. CACL is a Canada-wide association of family members and others working for the benefit of persons of all ages who have an intellectual disability. CREHS has supported or is currently supporting CACL's work in national family policy development, community safety for vulnerable people, disability rights in international foreign and social policy, resource development for families to achieve respite in their communities, inclusive education practices, community inclusion initiatives, and a national research and knowledge capacity review. These projects have been dynamic and interesting, reflecting exciting new practices in community development and support.

Full economic and social inclusion, as a central goal of all CACL's projects, recognizes the strength inherent to the diversity found in communities across Canada. For more information on CACL, please visit www.cacl.ca.

–Jason Newberry, Senior Researcher

Community University Research Alliance: “Taking Culture Seriously in Community Mental Health”

Timeline: 2005–2010

Partner Organization(s): Waterloo Region and Toronto academics (Wilfrid Laurier University, University of Waterloo, University of Toronto) and research centres (Centre for Addiction and Mental Health), community mental health organizations (Canadian Mental Health Association Waterloo Region Branch and Toronto Branch, Kitchener Downtown Community Health Centre, St. Joseph's Health Centre), provincial umbrella organizations (Ontario Council of Agencies Serving Immigrants, Ontario Peer Development Initiative), community and cultural-linguistic organizations in Waterloo and Toronto (for a full list, see www.crehscura.com)

Purpose: to explore, develop, pilot and evaluate how best to provide community-based mental health services and supports that will be effective for people from culturally diverse backgrounds.

Focus: five cultural-linguistic communities in Waterloo Region and in Toronto (Punjabi, Mandarin, Somali, Polish, Latin American) for the purposes of research. However, it is hoped that the findings will be applicable to multicultural communities across Canada.

Funder(s): Social Sciences and Humanities Research Council (SSHRC) and the Ontario Trillium Foundation

This Community University Research Alliance (CURA) is a five-year initiative bringing together leading academics, practitioners and cultural-linguistic communities to explore issues related to mental health and cultural diversity. In addition to gathering information, partners will co-design, implement and



Ten community researchers are working on the CURA project for the next two years. Back row (l-r) Jatinder Saggi, Helen Song, Anne Wisniewski, Karolina Korsak, Istar Ahmed, Hawa Warfa. Front row (l-r) Maria Alvarez, Angela Gao, Irene Altimira. Absent: Harjit Singh Bains.

evaluate new ideas for mental health supports and services intended to respond to the needs and perspectives of multicultural communities.

The project includes a wide range of research methods: a review of international literature on mental health and cultural diversity, focus groups and interviews with each of the five cultural-linguistic communities, an online survey of service providers, interviews with key informants, popular theatre and community forum. Ten bilingual community researchers from the cultural-linguistic communities are working with Centre researchers on community outreach and facilitating focus groups and interviews.

Research findings will be shared at the first CURA conference on December 7, 2006 at Wilfrid Laurier University. Updates about the project are shared twice a year in the CURA News and CURA Findings which are posted on the CURA website at www.crehscura.com

–Julie Wise, Centre Researcher



Current Staff

Core Staff

Joanna Ochocka, *Executive Director*
Andrew Taylor, *Research Director*
Rich Janzen, *Research Director*
Robert Case, *Senior Researcher*
Jason Newberry, *Senior Researcher*
Jonathan Lomotey, *Centre Researcher*
Kristen Roderick, *Centre Researcher*
Nadia Hausfather, *Centre Researcher*
Julie Wise, *Centre Researcher*
Kathy Hogarth, *Centre Researcher*

Administrative Support

Jenny House, *Financial Assistant*
Bessie Schenk, *Transcriber*
Cveta Konjokrad, *Office Maintenance*

Project Researchers

Maria Delfine, *Community Researcher*
Penny Costoglou, *Community Researcher*
David Kim, *Community Researcher*
Liset Torres, *Community Researcher*
Angela Gao, *Community Researcher*
Irene Altimira, *Community Researcher*
Anne Wisniewski, *Community Researcher*
Istar Ahmed, *Community Researcher*
Jatinder Saggu, *Community Researcher*
Helen Song, *Community Researcher*
Ana Luz Martinez, *Community Researcher*
Karolina Korsak, *Community Researcher*
Hawa Warfa, *Community Researcher*
Harjit Singh Bains, *Community Researcher*

Jill Grant, *Student Researcher*
Adele Gawley, *Student Researcher*
Brian Sandbeck, *Student Researcher*
Lynn Liao, *Student Researcher*
Mahnaz Aminzadeh, *Student Researcher*
Jennie Jenkins, *Student Researcher*

Board of Directors

Marilyn Malton, *President*
Theron Kramer, *Vice-President*
Casey Cruikshank, *Board Member*
Katherine McLean, *Board Member*
Monica Heide, *Board Member*

Volunteers

Karen Lord, *Project Support*

Getting to Know... CREHS Staff

Staff Milestones 2005

March

- CREHS moved to the third floor at 73 King St. West

April

- CREHS became a cooperating site of the International Institute for Qualitative Methodology, University of Alberta.

May



- Centre researcher, Nadia Hausfather, a graduate student in Community Psychology at Wilfrid Laurier, successfully defended her M.A. thesis at the Centre. Her thesis was entitled, "To the streets cuz we're on the streets": Exploring the controversy of homeless youth activism in Kitchener-Waterloo. Joanna Ochocka was her thesis advisor.



Joanna celebrates her award with colleagues from the Wilfrid Laurier Community Psychology Department. From left, Geoff Nelson, Bob Gebotys, Ed Bennett

June

- CREHS was nominated for Community Partner Award by the Independent Living Centre of Waterloo Region as a recognized organization that has contributed to the increased participation of people with disabilities.
- Centre executive director, Joanna Ochocka, received the 2005 Wilfrid Laurier University award for teaching excellence.

September

- Centre researcher, Jonathan Lomotey, successfully defended the comprehensive component of his doctoral work in the Faculty of Social Work at Wilfrid Laurier University.

November

- Centre research assistant, Marcie McKay, received the Dr. Graham Chance Award from Canadian Institute of Child Health, an award that honours those who have made a difference to the lives of children and youth.



Jason Newberry and Rob Case check out the newly installed Centre signs.

December

- CREHS gained greater visibility with the addition of two signs to the exterior of the building.

New Addition to CREHS Family

Nathan Anthony Hogarth was born on February 14, 2006. Congratulations to proud parents, Kathy and Keeble.



New Centre Alumni in 2005

Maria Hatzipantelis, *Centre Researcher*
Liz Cherry, *Community Researcher*
Christine Traves, *Community Researcher*
Adam Hodgins, *Student Researcher*
Rachel Fayter, *Student Researcher*
Edna Aryee, *Student Researcher*

Jack Marengere, *Community Researcher*
Brian Barlett, *Community Researcher*
Reina McIntyre, *Community Researcher*
Marcie McKay, *Student Researcher*
Elin Moorlag, *Student Researcher*



Getting to Know... CREHS Board Members



Marilyn Malton, President

I've lived in Kitchener since 1983. I moved here to do my MSW at Wilfrid Laurier in Community Development and Social Planning...and never left. My volunteer and work experience has focused on providing community supports for people with disabilities. In 2001, I became Director of the Renison Institute of Ministry at Renison College, University of Waterloo.

I joined the CREHS Board in 2000, although I knew about the Centre long before that. I had worked on a project at the Centre as a research assistant and, when I was coordinator of Opening New Doors, we shared office space with the Centre.

My favourite CREHS memory would be the 20th anniversary. It was a chance to celebrate the tremendous work of the Centre and the people who make it happen. Another favourite would be the CURA Launch which was, for me, the embodiment of all the growth and new partnerships, both academic and community, which were the result of years of work.

For me, it's all about the values of the Centre and the kind of change that the Centre works towards. It's exciting to be a part of it.



Theron Kramer, Vice-president

I've lived in the Waterloo Region for over 30 years, and I've worked primarily in the not-for-profit sector, as an executive director, Board member and government funder. This experience was an advantage because it meant I could bring the different perspectives to discussions at the Board

level, as well as an understanding of how organizations work.

I've been on the CREHS Board....forever. I was attracted to the high level of professionalism and the cutting-edge work the Centre does on qualitative research, evaluation and action research. I like the way staff works with the community instead of taking a totally academic approach to research.

My favourite CREHS memory ...there are so many. The 20th anniversary celebration because it tied in a strong educational and community component; the transitions we've gone through over the years, sometimes tough but exciting...

I've found incredible satisfaction in the work the Centre has undertaken. I've also grown in terms of my understanding of qualitative action research methods and the value of learning about people's stories. The Centre's work on empowerment had a major impact on my growth and understanding.



Casey Cruikshank, Board member

I'm a social worker who has worked in a number of settings including community development and clinical; health focus and interpersonal violence, in Canada, East Africa and Papua New Guinea. Currently I'm the director of Waterloo Region Sexual Assault/Domestic Violence Treatment Centre, a program of St. Mary's General Hospital, Kitchener

I joined the CREHS Board in December 2003. I was attracted by the familiar values and my past experience with the Centre (as a "customer")

My favourite CREHS memory...the humour of the staff during the retreat; the concern for others in the wider world expressed by staff members.

It's great to be a part of the Centre and to be learning about the projects they are participating in that truly help people. It helps enrich my own knowledge.



Katherine MacLean, Board member

Although I spend much of my life at the University of Waterloo, I love to spend as much time as possible with my husband, Jack. Lifelong learning not only centres our personal philosophies but also highlights our professional lives.

I joined in the CREHS Board in April 2004. While I served on the steering committee for Victim Services, I met Casey Cruikshank. Casey and I talked on several occasions, and it was at her prompting that I submitted a CV to the CREHS board. And, as they say, the rest is history.....

My favourite CREHS moment...there are many treasured memories, yet one particular memorable moment is when Joanna received the distinguished teaching award at Wilfrid Laurier University. Hearing about her recognition serves as a positive reminder that often life does play fair.

Working with such a fine group of people has enhanced my social and academic perspective. Each board member displays respect for not only other board members but also for the issues being discussed. I have learned a more gracious and confident manner to negotiate and express opinions.



Monica Heide recently joined the CREHS Board of Directors. She is a senior manager with Family and Children's Services of Waterloo Region.

Sharing What We're Learning



Update on the Sustainability Manual
The Sustainability Manual produced by CREHS in 2003 is regularly drawn upon by local funders and capacity building organizations. More than 700 paper copies have been distributed locally free of charge, and we continue to distribute copies as requested. The web-based version of the manual is frequently downloaded, with monthly hits to

www.crehs.on.ca peaking at 4000 per month in August of 2004. Standing hyperlinks, reviews, or references to the manual have been made by organizations from across North America, including (as of January 06):

- At Work: A Settlement Organization (Toronto)
- A Women's Training Community (Toronto)
- The American Technical Assistance Partnership for Child and Mental Health
- Edmonton Chamber of Voluntary Organizations
- Canadian Council on Social Development
- Waterloo Region Arts Council
- Montreal Centre for Community Organizations
- Ontario Council of Agencies Serving Immigrants
- City of Kitchener
- Atlantic Coastal Zone Information Steering Committee
- Los Angeles, California Dept. of Health Services
- U.S. Dept. of Health and Human Services, Rural Health Policy Division
- Concordia Institute on Building Rural Capacity
- Province of Nova Scotia Rural Issues Dept.
- Ontario Association of Youth Employment Centres
- Opportunities Waterloo Region
- Ontario Trillium Foundation
- Ontario Community Support Association
- Canadian Non-Profit & Voluntary Sector Research Network
- Canada Volunteerism Initiative
- Tamarack Institute for Community Engagement
- Ontario Network of the Canada Volunteerism Initiative
- The Toronto Training Board

- Action for Neighbourhood Change (A community development organization active in Surrey, B.C., Regina, Sask., Thunder Bay, Ont., Toronto, Ont. and Halifax, Nova Scotia)
- The Environmental Systems Research Institute (Edmunds, California)
- The River Network (A national American environmental organization)
- Rural Communities Impacting Policy (Dalhousie University)

The Learning Loop

Recently CREHS brought together local organizations that are capacity builders or management support organizations and facilitated two meetings to discuss ways to promote evidence-based practice among non-profits organizations in Waterloo Region.

Based on these discussions, CREHS prepared The Learning Loop, a newsletter designed to share what was learned.

For more information, contact Andrew Taylor at andrew@crehs.on.ca



Outcome Measurement for Non-Profits: A Participatory Approach

In the fall of 2005, CREHS began hosting a series of workshops on outcome measurement for non-profit organizations. In the workshops, participants have a basic understanding of outcome measurement, and how to create a draft logic model as well as a draft outcome measurement plan. In addition, participants learn practical strategies for communicating about outcomes with funders and other stakeholders.

Spring Sessions

A: Thursday, April 27th, 2006

B: Thursday, May 11th, 2006

C: Thursday, May 25th, 2006

The cost is \$100 per individual workshop (includes lunch). Book three or more registrations and save 15%. All workshops take place in the Community Training Room at the Centre for Research and Education in Human Services.

For more information, contact:

Andrew Taylor at andrew@crehs.on.ca



Projects, Consultations, Presentations and Publications

Spring 2005-Spring 2006

Projects

Family Support

Best Start: Ontario's Maternal, Newborn, and Early Child Development Resource Centre. *Ontario Prevention Clearing House.*

National Family Child Care Project. *Canadian Child Care Federation.*

Evaluation of Huron County Community Action Program for Children (CAPC). *Rural Response for Healthy Children.*

Development and Support of Early Childhood Development Monitoring/Evaluation Strategy. *Ministry of Community, Family and Children's Services; Ministry of Health and Long Term Care*

CAPC Rural Think Tank. *Health Canada via Catholic Family Counselling Centre.*

Evaluation of Diversity Project. *Family & Children's Services in Guelph*

Evaluation of Bruce Grey Community Action Program for Children (CAPC). *Bruce Grey Brighter Futures.*

Evaluation of Community Action Program for Children (CAPC) North Eastern Sites—*Timiskaming, Timmins and Kapuskasing, Timiskaming, North Cochrane and South Cochrane Brighter Futures.*

Evaluation of Community Action Program for Children—*Waterloo Region. CAPC of Waterloo Region.*

Development of Evaluation Plan for Preschool Autism Program. *The Ministry of Children and Youth Services.*

Development & Implementation of Evaluation Plan for A Women's Shelter. *Family Transition Place, Orangeville.*

Building Early Childhood Competence Among Parents and Professionals. *Ontario Early Years Challenge Fund via Catholic Family Counseling Centre.*

Waterloo Sheltering Needs Assessment. *Waterloo Region Social Services Department.*



Centre Researchers

Early School Leavers Project. *Ontario Ministry of Education.*

Family Health Support—Waterloo Region. *Region of Waterloo Public Health.*

Evaluation of the Safer Families Pilot Project. *Catholic Family Services of Peel-Dufferin.*

Evaluation Services for the HEAL Network. *Catholic Family Counselling of Peel-Dufferin.*

Cultural Diversity

Immigrant Skills Summit—Waterloo Region. *United Way of Kitchener-Waterloo and Area; The Kitchener and Waterloo Community Foundation; Regional Municipality of Waterloo; University of Waterloo; City of Kitchener; Waterloo-Wellington Training and Adjustment Board; Greater Kitchener-Waterloo Chamber of Commerce; Canada's Technology Triangle Communitech; Conestoga College; Wilfrid Laurier University; Jennifer Roggemann Law Office; City of Cambridge; United Way of Cambridge and North Dumfries; City of Waterloo; Canadian Heritage*

Waterloo Region Immigrant Employment Network (WRIEN). *K-W Community Foundation; Jim and Sue Hallman Fund; TD Canada Trust; Merv Labn Community Development Fund; McDonald Green; Cambridge Chamber of Commerce; Canada's Technology Triangle; Communitech, Waterloo Regional Technology Association; Centre for Research and Education in Human Services; Greater Kitchener Waterloo Chamber of Commerce*

Taking Culture Seriously in Community Mental Health. *Social Sciences and Humanities Research Council of Canada; Ontario Trillium Foundation.*

Immigrant Skills—Hamilton. *Hamilton Training Advisory Board.*

Pathways to Success: Immigrant Youth at School. *Social Sciences and Humanities Research Council of Canada.*

Mental Health

Feasibility Study for a Consumer Run Housing Co-op in Hamilton. *Supported Housing Coordination Network, represented by Mental Health Rights Coalition*

Longitudinal Study of Consumer/Survivor Initiatives in Ontario. *Ontario Mental Health Foundation and Canadian Institute of Health Research.*

Disabilities

Capacity Building for a National Family Support Policy Agenda. *Canadian Association for Community Living.*

Securing Respite: Building Effective Strategies for Family Caregivers. *Canadian Association for Community Living.*

International Development and Inclusion: Strengthening Civil Society Capacity. *Canadian Association for Community Living.*

Community Safety Audits: Addressing Violence against People with Disabilities. *Canadian Association for Community Living.*

Strengthening Partnerships: A National Dialogue on Inclusive Education in Canada. *Canadian Association for Community Living.*

Kids in Camp: Evaluation of a program to facilitate inclusion of kids with disabilities in summer recreation programs. *Waterloo Region Extend A Family*

Women's Issues

Keeping Women and Children Safe: Systemic Change through Commitment and Action. *Family Transition Place.*

Rose of Sharon Outcomes Project. *Rose of Sharon Services for Young Mothers.*

Health Promotion

Review of Early Years Programs at Ontario's Community Health Centres — *Ministry of Health and Long Term Care, Community Health Centres Program.*

OPC Prevent Stroke Program Evaluation. *Ontario Prevention Clearing House.*

Facilitating Community Planning for People Living with HIV and Communities at Risk in Waterloo Region, Wellington, Dufferin, Bruce & Grey. *ACCKWA & AIDS Committee of Guelph.*



Organizational Capacity Building

Community Inclusion: Planning and Evaluation of the Transition year. *Canadian Association for Community Living*.

Evaluation of ECLYPSE Youth Centre–Brampton. *Rapport Youth Services and Partners*.

National Research and Knowledge Mobilization. *Canadian Association for Community Living*

Measure, Improve, Impact: The Outcome Measurement Capacity Building Project. *United Way of Peel Region; Ontario Trillium Foundation*.

Review of Strategic Plan. *Waterloo Region Catholic District School Board*.

Community Safety and Violence Prevention

Community Safety Audits: Addressing Violence against People with Disabilities. *Canadian Association for Community Living*.

Evaluation of the Violence Against Women Integrated Services Project. *Family Services of Peel, Catholic Family Services of Peel-Dufferin, Peel Children's Aid Society*.

Consultations

Local

HIV Education Evaluation Support. *AIDS Committee of Cambridge, Kitchener, Waterloo & Area*.

Analysis of data for evaluation of caregiver training program. *Region of Waterloo Social Services*.

MCRS Organizational Review. *Mennonite Coalition for Refugee Support*.

Provincial and National

Knowledge Networking and Dissemination Task Force Group Facilitation Day in Ottawa. *Canadian Association for Community Living*

Reviewing and Extending Outcome Measurement Framework. *Community Legal Clinic of Simcoe, Haliburton, Kawartha Lakes*

International

NGO Coalition for the International Criminal Court. World Federalist Movement–*Institute for Global Policy*.

From Canadian Volunteer to Global Citizen: a National Study of Returned Overseas Volunteers. *CUSO*.

Development of results-based Program Performance Planning Sheet for CIDA Co-financing. *Presbyterian World Service & Development*.

Conference Presentations

Participatory Action Research with Mental Health Consumer-Run Organizations.

First International Congress of Qualitative Inquiry, Urbana-Champaign, Illinois, May 2005.

Considering Both Power & Culture in Community Mental Health: Towards a Model of Cultural Empowerment.

Multicultural Days Conference, Brock University, St. Catharines, June 2005

Crossing Borders, Crossing Boundaries: 2005 Joint Conference of Canadian Evaluation Society and American Evaluation Association, Toronto, Ontario, October, 2005.

- *A Comprehensive Evaluation Framework for Mental Health*.
- *Supporting People with Disabilities as Volunteers*.
- *An Evaluation of Individual Level/System Level Activities and Impacts of Mental Health Consumer/Survivor Initiatives*.
- *Family Dental Stories*
- *Immigrant Skills Initiative*.
- *From the Laundromat to the Kitchen Table*.
- *When Program Logic Models Become Hindrance*.
- *Programs Serving Hard to Reach People*.

CURA- Taking Culture Seriously in Community Mental Health. Creative Directions Conference, Ontario Peer Development Initiative, Toronto, Ontario, November 2005.

Sustainable Non-profits. Ontario Community Support Association Conference 2005, Alliston, November, 2005

Results-Based Management: Are We There Yet? Toronto, November, 2005

Workshops and Guest Presentations

Workshops on evaluation planning. *Region of Waterloo Social Services*

How the Ministry of Training, Colleges and Universities can help integrate the skills of internationally educated immigrants: A Waterloo Region perspective. Private presentation to Chris Bentley, Ontario Minister of Training, Colleges and Universities, in Kitchener, Ontario.

A Sustainability Self-Assessment: How to Build Resilient Family Support Programs Synergy: FRP Canada's 30th anniversary celebration of family support in Canada Ottawa, Ontario.

Family Involvement & Community Development: Why Do They Matter & What Do We Know About How to Do Them Right? Military Family Services Program–Communities Matter Day. Ottawa, Ontario.

Building Sustainability for Non-Profit Organizations. Halton Health Promotion Network Oakville, Ontario.

The Waterloo Region Immigrant Employment Network (WRIEN). Presentation at the Immigrant Skills Workforce Integration Community Consultation, Hamilton, Ontario.

Engaging Local Communities in Immigration Matters. Work group reporter at the Public Policy Forum Conference, Toronto, Ontario.

Orientation to Qualitative Data Analysis: Immigrant Parenting Case Study. Guest lecture for MSW data analysis course at Faculty of Social Work, Wilfrid Laurier University. Waterloo, January, 2005.

Parenting Issues of Newcomer Families in Ontario. For service providers working with families and children. Merrymount Children's Centre, London, June, 2005.

Program Logic Models: Capturing Theory and Action: Workshop provided to Social Services staff on behalf of Social Planning, Policy and Program Administration, Waterloo Region.

Workshop on Participatory Action Research at the Summer Program for Managers and Community Development, Concordia University, Montreal, P.Q., June, 2005

The Drive to Move Forward: A New Framework for Understanding Recovery from Mental Illness and Other Life Struggles. *Mental Health and Addictions Program*, St. Joseph's Healthcare, Hamilton, September, 2005.



Building Sustainable Non-Profits, at Ontario Early Years Centre, Guelph, September, 2005. Offered by Volunteer Centre of Guelph/Wellington, in partnership with United Way of Guelph and Wellington.

Core Steps: Introduction to Outcome Measurement. Evaluation workshop for non-profit agencies in Peel Region. Mississauga, Ontario.

Developing Measurement Tools training workshop on core concepts in outcome evaluation, delivered five times in 2004–2005 to 106 people from 64 agencies.

Using Program Logic Models: Strengthening Conceptual and Practical Understanding. (Evaluation workshop delivered five times in 2004-2005, to 91 people from 53 different agencies.)

Researching Immigrant Skills in Hamilton. Presentation at the Hamilton Immigration Summit, Hamilton, Ontario.

Outcome Measurement for Non Profits: a Participatory Approach. Centre for Research and Education in Human Services, Kitchener, Ontario, November/December 2005.

Waterloo Region: A Community Where Immigrants Matter. Presentation to panel of Asian journalists, hosted by Canada's Technology Triangle, Kitchener, March 2005.

Immigrant Skills Summit Waterloo Region, Waterloo, April, 2005.

Publications

Technical Reports

Taylor, A. (2006). *The Learning Loop: How Can Capacity Building Organizations Create a Culture of Learning in the Nonprofit Sector?* Kitchener, ON: CREHS.

Taylor, A., Hogarth, K., & Wise, J. (2006). *A Review of Early Years Programs in Ontario's Community Health Centres: Summary Report.* Kitchener, ON: CREHS.

Wise, J. & Taylor, A. (2006). *Kids in Camp: Final Evaluation Report.* A Report for The Kids in Camp Steering Committee. Kitchener, ON: CREHS.

Taylor, A. & Tilley, T. (2005). *Interim Evaluation Report: Diversity Project of Family & Children's Services, Guelph & Wellington.* Kitchener, ON: CREHS.

Taylor, A., Case, R., & Newberry, J. (2005). *United Way of Peel Region, Evaluation Capacity Building Project: Interim Report.* Kitchener, ON: CREHS.

Wise, J. & Taylor, A. (2005). *Sharing Our Journey: Evaluation of a Strategic Planning Process for the Waterloo District Catholic School Board.* Kitchener, ON: CREHS.

Wise, J. & Taylor, A. (2005). *ECLYPSE Youth Resource Centre Evaluation of Services Preliminary Report.* Kitchener, ON: CREHS.

Taylor, A. & Newberry, J. (2005). *Review of Early Childhood Development Initiatives Summary Report: Prepared for Research & Outcomes Measurement Branch Ministry of Children and Youth Services;* Kitchener, ON: CREHS.

Hogarth, K. & Taylor, A. (2005). *A Review of Early Years Programs in Ontario's Community Health Centres: Interim Report.* Kitchener, ON: CREHS.

Roderick, K., Janzen, R., Lomotey, J., Gawley, A. (2005). *Final Evaluation Report for Brighter Futures for North Cochrane.* Kitchener, ON: CREHS.

Roderick, K., Janzen, R., Lomotey, J. (2005). *Final Evaluation Report for Rural Response for Healthy Children.* Kitchener, ON: CREHS.

Roderick, K., Janzen, R., Lomotey, J., Gawley, A. (2005). *Final Evaluation Report for Brighter Futures for South Cochrane.* Kitchener, ON: CREHS.

Roderick, K., Janzen, R., Lomotey, J., Vinograd, J. (2005). *Covering the Bases: Final Evaluation Report for Bruce Grey Brighter Futures.* Kitchener, ON: CREHS.

Roderick, K., Ochocka, J. (2005). *Building a Strong Foundation: Evaluation of the Safer Families Pilot Project.* Kitchener, ON: CREHS.

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For more information, go to www.crehs.on.ca and click on "Current and Recent Projects."



Centre staff work hard during the year, but we do take time to relax and have fun...



◀ Stretching out at the end of a workday (clockwise from lower left corner), Andrew Taylor, Julie Wise, Betti Erb, Adele Gawley, Kathy Hogarth, Jonathan Lomotey, Jenny House, Rich Janzen.



▲ Jason Newberry and Linda Yuval savour their prize bottle of wine as champions of the foosball tournament at the staff barbecue at Joanna's in September.



▲ We celebrate staff birthdays in style – in this case, Kristen Roderick's.



▲ Joanna Ochocka and Les Robelek share a cosy moment while skating at the Centre's Christmas party.



▲ Julie Wise (left) and Kristen Roderick were among many Centre staff at the Hillside summer music festival in Guelph.



▲ CREHS – The Next Generation...(from left) Molly Case, Katie Janzen, Madeleine Taylor, Hannah Janzen, and Ben Harvey at the Centre Christmas party.



▲ Our own Centre Christmas elf–Karen Lord.

▲ This youthful Santa bears a striking resemblance to a member of the Taylor clan.



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and Education
in Human Services**

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Mission Statement

The Centre for Research & Education in Human Services is committed to social change and the development of communities and human services that are responsive and supportive, especially for people with limited access to power and opportunity.

Demonstrating leadership through research, education and community involvement, the Centre stimulates the creation of awareness, policies, and practices that advance equitable participation and integration of all members of our community.

Values Statement

At the Centre we believe that:

1. Each person needs to be valued and respected as a whole person.
2. Each person has an inherent worth and the right to equitable participation and full integration.
3. Enhancing personal growth requires collective and cooperative action, within a supportive and challenging environment.
4. There is healing and empowerment when people tell their own stories.
5. Learning with and from people is an ongoing journey which requires linking theory with practice and our personal and professional lives.
6. Social justice can only be achieved when issues of power are confronted and when there is equitable distribution of power and resources.
7. Social justice is advanced as people build on their stakeholder roles to move toward full citizenship and commitment to the greater good.
8. Our research should be useful to the community and should contribute to constructive social change and improvement of people's lives.
9. People have the right to access information and the tools that are used to gather that information.
10. We can collectively create a better future through innovation and risk based on a critical understanding of the past.