ALL IN THIS TOGETHER: BUILDING COLLABORATION BETWEEN
INDIGENOUS AND IMMIGRANT HISPANIC POPULATIONS IN RURAL
NORTHERN CALIFORNIA

By

Evan Alves

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Yvonne Doble, MSW, Advisor
Dr. Cesar Abarca, Second Reader
Fernando Paz, Community Partner
Geneva Shaw, MSW, Program Graduate Coordinator

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Abstract

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Oppression and marginalization are still very much rampant in today’s society. Two groups oppressed groups in rural northern California are indigenous people and immigrant Hispanic populations. Northern California is home to some of the largest tribes in the state and they subsequently have a large presence in the area. Immigrant Hispanic populations are the largest growing population in the state as well as in rural Northern California. Bridging the struggles of these two groups can increase advocacy and collaboration at a local and regional level. This project focused on developing a curriculum for service providers in the area that focuses on past history of both these groups, past and present collaboration, and strategies for collaboration.
Acknowledgements

I am a second generation Mexican-American, college student. My mother, Janie, is from a small town in rural Zacatecas. At a young age she risked everything and crossed the border illegally for the chance at a brighter future. My father, Les, is American born with deep blue-collar roots. I would like to thank my parents for the hard work ethic and never give up mentality that they both instilled in me. I would also like to thank the Hispanic community that I have had both a pleasure to work with and be a part of. I would like to acknowledge and thank True North Organizing Network. The work that they do in northern California is amazing and inspiring to say the least. Lastly, I would like to thank Humboldt State’s Social Work department, and more specifically, Yvonne Doble and Cesar Abarca both of you have truly been the guiding light through this process and have help bring ideas and concepts to reality.
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Introduction

The purpose of this project is to develop a curriculum that will allow for mutual understanding and develop foundations for collaboration between indigenous communities and immigrant Hispanic communities in Humboldt County. When minority groups come together they create a greater presence and voice for change, but this collaboration is not seen in the county. Indigenous and immigrant Hispanic populations are two groups in the area that rarely collaborate despite intersecting often in the community. These groups share many similarities such as being marginalized by the larger society and dealing with racism and racial profiling on a daily basis. Even with the groups similarities some of there intersections are negative. Bringing these two groups together could result in an ease of tensions and a greater voice to tackle issues that are commonalities.

Personal Reflection

When I first moved to the North Coast of California I was unaware of the large population and various Native American tribes in the area. According to Wilson (2014), “Humboldt County, a predominantly rural area, [has] one of the highest populations of Native Americans in the state — around six percent” (para. 3). This entire area was once Native American land before it was colonized. Over the years Native Americans have undergone immense layers of historical trauma and currently deal with many struggles. According to Hurwitz (2014), violence towards Native Americans has been prevalent in
the region, “Historical violence against Indigenous people is well documented. Of the estimated 125 million Indigenous Peoples in North and South America before contact, 90% of the population was lost” (Churchill, 1997, p.1). One example of this violence on the North Coast of California happened on the Klamath River. An attack on an Indian village in 1855 left 26 men killed, 23 women taken “prisoner,” and children not mentioned, possibly sold as slaves to whites as “servants” (Hurwitz, 2014, p.62).

Growing up in a household where the majority of household members were Hispanic immigrants from Mexico made me much more informed on this population’s culture and struggles. I lived in California’s Central Valley that, at nearly 50%, is high in Hispanic population and resources (Panzar, 2015). Everything is translated in Spanish and services are adapted to meet Hispanic immigrants specific needs. Once moving to Humboldt County, I went through a culture shock. Almost no programs are offered in Spanish and interpreter services are nearly non-existent. Even simple handouts and public information are hardly ever translated into Spanish.

Hispanics represent the fastest growing minority in California. According to the Pew Research Center, “With more than 14 million Hispanic residents, California has the nation’s largest Hispanic population” (Lopez, 2014, para.5). This growth in the state also extends to Humboldt County. Despite having a low population of Hispanics as compared to the rest of the state, they “are the fastest growing minority group within the Redwood Coast Region (Mendocino, Humboldt and Del Norte counties)” (Steinberg, Strong, Yandell, & Guzman, 2008). The Hispanics in the area are not without their struggles. Racism, police harassment, and the fear of deportation are everyday struggles. According
to an article in the Times-Standard, dating back to 2008 it was reported that “U.S. Immigration and Customs Enforcement agents detained 18 employees at Sun Valley Floral Farms Wednesday during a raid that is part of an ongoing investigation, according to federal officials” (Driscoll & Tam, 2008, para.1).

**History of True North**

Societal change is not something that happens in a vacuum. It requires organizing and the coming together of people. We have heard the quotes such as: “there is no I in team”, “strength in numbers”, and “teamwork makes dream work”. These may sound like cliché’s but there are truth behind them. When groups of people come together they can create something bigger, greater, and more impactful. Through organizing marginalized groups energies, opinions and voices can be heard on a greater scale. One local organization in Northern California at the helm of change and working with marginalized communities is True North Community Organizing Network. As described on their website:

The True North Organizing Network develops leadership in communities with common values across Tribal Lands, Del Norte, and Humboldt Counties. True North supports families, elders, youth, and individuals of diverse faith traditions, races, cultures, and economic capacities working together for powerful change. United, using the power of relationships and a disciplined community organizing model, True North leaders are courageously challenging social, economic, and environmental injustice in our region (2015, p.1)
Project Design

The project structure was to create a curriculum that addresses past histories of collaboration, activities and collaborations that are occurring in other communities, and explored current and future opportunities for collaboration. The curriculum developed is based on current academic literature, published works, and publically documented history of various organizations and movements as well as resource related to community organizing and building alliances. This includes resources from organizations such as Idle No More, No One is Illegal, and the published works of such people as Harsha Walia, David Harvey and David Bacon since these sources focus on issues relating to both Native Americans and Immigrant Hispanic populations. This curriculum is designed for service providers, grassroots organizers and community leaders.

Project Outcomes

The outcome of this project is a curriculum that explores history, past and present collaboration, and future activities that can be used to build collaboration. Service providers in Rural Northern California can utilize this curriculum by becoming informed and having tangible activities towards building collaboration. The hope is that the curriculum can inform those looking to build collaboration between indigenous and immigrant Hispanic populations as well as give some activities and tips when working with these populations. The curriculum also focuses on history to provide context and
information to service providers that may not be too familiar with the past of both indigenous and immigrant Hispanic populations

**Project Significance**

The project looks to support future actions by service providers and the True North organization in rural Northern California. True North has emerged as one of only a few organizations in the area tackling issues that communities in the area are facing. As explained on their website:

True North’s organizing process is guided by a relational model developed by PICO (People Improving Communities Through Organizing). At True North, we believe that power is in the relationship. Unlike many organizing models, PICO organizing does not rally communities around a single issue, launch a campaign, and walk away at the end of a loss or victory. We believe that to truly change the issues that plague our communities, we must first commit to knowing each other, finding shared values, treating all people with dignity, and respecting cultural differences (2015, para.4).

The PICO model uses a process that begins with community conversations. Through community conversations, priorities or issues that plaque certain communities and populations emerge (True North, 2015). Next, issues are chosen and research regarding these issues in the context of the community is done. Lastly, an action plan is created and implemented with an evaluation following. True North is currently in the action plan
phase. True North is also committed to working with both the indigenous and immigrant Hispanic communities. This curriculum could serve as a guide to future activities conducted by both True North and other Service providers in the area.
**Literature Review**

The purpose of this literature review is to examine the topics of Indigenous and immigrant lived experiences in the context of colonization and international borders. Before understanding how to build collaboration between these two groups one must understand what separates them - borders. The literature review will also delve into past and present collaboration between these two groups as well as way to improve future collaboration. The literature review shows that the struggles between these two groups, albeit distinct and different, have some overlap and stem from the same sources. Little is published on collaboration between these two groups. This is quite possibly because these two groups do not intersect in the way that they do in Rural Northern California. Indigenous populations have an immense presence in the area and Hispanic immigrants represent the fastest growing population.

**Conceptual Framework**

The literature review explores information utilizing the lens of border imperialism and a relational world-view. Relational worldview can be defined as everything is interconnected and as explained by Cross (2008), “The relational worldview sees life as harmonious relationships where health is achieved by maintaining balance between the many interrelating factors in one’s circle of life” (p.1). Indigenous people view the world as if they are a part of it, versus western ideologies of seeing the world as if they are
simply in it. Another key concept is border imperialism and it was originally coined by Walia:

Border imperialism calls attention not only to the ways borders are operationalized, but also interrogates the relationships they have with intensifying neoliberal practices of empire. The term urges us to think beyond national boundaries as mere static delineations of territories and to make the necessary connections between borders and colonialism, dispossession, displacement, and racism, all of which interlock and continue today (Hjalmarson & Gahman, n.d., para.1)

Border imperialism provides an explanation as to how Native Americans and Immigrant Hispanics groups continue to be oppressed by immigration policy. Border imperialism is a way to contextualize and label the mechanisms of modern day colonization and its affects on people. As explained by Hjalmarson & Gahman (n.d.), “Border imperialism as a concept thus enables us to understand how borders function as instruments of segregation, and ultimately, as weapons of empire” (para.2). This concept provides a framework for the shared challenges and experiences of indigenous and immigrant communities.

**Brief History of Native Americans**

Indigenous populations in the United States have for centuries been an oppressed group. From the initial contact and systematic genocide to boarding schools, the damage
done according to Walia (2013), “In settler-colonial states such as Canada and the United States, the encroachment on Indigenous lands is compounded by genocidal attempts to subjugate Indigenous governance and assimilate Indigenous cultures” (p.43). The United States utilized multiple unreasonable and heartless Ideologies and policies to justify the horrific treatment of indigenous peoples. She adds, “This annihilation of Indigenous societies is justified through racist civilizing discourses, such as the discovery doctrine and terra nullius, which uphold the political and legal right for colonial powers to conquer supposedly barren Indigenous lands” (Walia, 2013, p.43).

The atrocities committed against indigenous peoples also reached northern California. Tribes such as the Wiyot were violently murdered and forced to assimilate. An article from the Times-Standard Newspaper of Northern California explains, “The tribes last World Renewal Ceremony ended tragically in 1860 after a group of Eureka men snuck on to the island under the cover of darkness and murdered an estimated 200 Wiyot men, women and children as they slept” (Houston, 2014, para.4). It would take over 150 years for the tribe to revive such traditions that are vital to their culture. In more recent times indigenous people in Northern California are still dealing with the ill effects of colonization. For example, as stated by Hurwitz (2014):

> From the moment of colonization, “boom and bust” economies have profited largely the settler. The marijuana industry on the Klamath River today is a perfect example of this. Settlers, controlling almost all the private land, profit from the growing of marijuana while this economy remains less accessible to Indigenous
Peoples, who make up roughly half the population in the Karuk Ancestral Territory (p.65)

**Brief History of Hispanic Immigrants in the U.S.**

Immigrants, like indigenous populations, are the victims of heartless and unreasonable U.S. policies and capitalism. According to Walia (2013), “They [undocumented immigrants] live in isolation with minimal access to basic social services, despite paying into them through their taxes, and are extremely vulnerable to employer abuse, since any assertion of their labor rights can lead to deportation by the state” (p.59). But immigration from south of the US-Mexico border is largely influenced by U.S. policies. As mentioned by Walia (2013):

A salient example of the impact of capitalist mobility on migration trends in North America is the effects of the 1994 North American Free Trade Agreement (NAFTA), which has displaced millions of Mexicans, and the parallel fortification of the U.S.-Mexico border against migrants. Under NAFTA, the Mexican government was forced to eliminate subsidies to corn while corn produced in the United States remained subsidized, thus making US corn cheaper to buy inside Mexico than Mexican corn. As a result, over 15 million Mexicans were forced into poverty… (p.38)

According to Bacon (2014), “NAFTA, however, did not lead to rising incomes and employment in Mexico, and did not decrease the flow of migrants. Instead, it became a
source of pressure on Mexicans to migrate” (para.10). In modern times Immigrants receive lots of societal pressures and oppression. According to Walia (2013), “Poor and working-class people are socialized through the media to view these workers as “stealing jobs” and “flooding neighborhoods”” (p.62). Hispanics are left with little choices due to U.S. policies. ”By 2010, 53 million Mexicans were living in poverty, according to the Monterrey Institute of Technology—half the country’s population” (Bacon, 2014). It is either immigrate and face oppression or live in poverty.

**Indigenous Roots of Hispanic Population**

The literature points out deep indigenous roots in the Hispanic population. Before colonization there were no borders and indigenous people occupied the lands from Alaska down to South America. Thus making many people south of todays US-Mexico border also from indigenous descent. According to Decker (2011), “Five hundred years ago, there is not territory known as Mexico. It’s just tribes” (para.15). Indigenous people south of the border were colonized much the same way as those north of the border—simply much earlier. For example:

In 1519, Hernán Cortés, the leader of small group of these *conquistadores*, arrived at a beach near what is now Veracruz, a town on the Gulf of Mexico. Upon arrival, he was met by coastal indigenous tribes who told him about the splendor of Tenochtitlan. Armed and eager to claim the richness of the Aztec capital for the Spanish Crown, he began his trek inland” (Embajada De México en Estados Unidos, n.d., p.4).
Indigenous populations in modern day Mexico also suffered great assimilation efforts. According to the Embassy of Mexico in the United States (n.d.), “As part of a campaign to assimilate indigenous groups into Spanish colonial society, the Catholic Church sent missionaries to Mexico in order to convert, baptize, and educate indigenous peoples about the Christian faith” (p.4). Today, many people with a Hispanic background also have indigenous roots. In a recent census it was discovered that “Seventy percent of the 57,000 American Indians living in New York City are of Hispanic origin” (Decker, 2011, para.7).

Mexico and South America are home to numerous recognized tribes that still exist today. It is known, “For example, Ecuador is home to 30+ Indigenous nations and a home to 8 million descendants of the Quitu-Shyri [tribe] and Spanish ancestry” (Baidal, 2014, para.7). In the end, as explained in an article in The New York Times, “Hispanic is not a culture. Hispanic is an invention by some people [in the U.S.] who wanted to erase the identity of indigenous communities in America” (Decker, 2011, para.20)

U.S. Borders

U.S. country boundaries and political borders have largely defined the country. In essence, the United States would not be what it is without borders. But borders affect people differently. Borders, and their accompanying immigration policy, have and continue to negatively affect both indigenous and immigrant Hispanic peoples both nationally and internationally. Borders are meant to separate, but they do this in a way
that is detrimental to many people. According to Walia (2013), “Undoing border imperialism would mean a freer society for everyone since borders are the nexus of most systems of oppression” (p.15).

According to Schilling (2014), “With the signing of the Guadalupe Hidalgo Treaty in 1848 and the Gadsden Purchase in 1853, the U.S. and Mexican governments agreed upon an official border that separated the two countries… many tribes were now literally split in half” (2014). Prior to this period, “In 1842, the Mohawk Community of Akwesasne was split by the U.S./Canadian border” (Schilling, 2014). These are not the only tribes affected by borders. For instance, in the United States today “more than 40 Indigenous nations have reserved or traditional lands that span contemporary international borders with Mexico and Canada, while the Inupiat, Yupik, Aleut, and others occupy territory spreading from eastern Russia through Alaska and into Canada” (Starks et al, 2011, p.6). The creation of political borders separated many tribes who previously held the idea that “As Indigenous peoples, we have no borders” (Munro, 2008). Border militarization on the US-Mexico border has also affected indigenous people and “On countless occasions, the U.S. Border Patrol has detained and deported members of the Tohono O’odham Nation who were simply traveling through their own traditional lands, practicing migratory traditions essential to their religion, economy and culture” (Tohono O’odham Nation, 2014, para.6). But borders do not only affect indigenous people living on the border. Immigration policy due to the creation of borders adversely affects all indigenous people and immigrant Hispanic populations.
Past/ Present Collaboration

Many of the same U.S. policies and laws affecting both of these populations immensely. It is because of this that these two groups have in the past and currently intersect and collaborate to create change. As stated by Brammer from Blue Nation Review (2015), “Latinos and Native Americans do, after all, have a lot in common, especially those of us with indigenous roots. We were tribes once too” (para.6).

Grassroots

Grassroots movements have been vital in addressing immigrant and indigenous struggles as well as bridging these two communities. No one is Illegal (NOII) is a grassroots international organization that is “Grounded in anticolonial, anticapitalist, ecological justice, Indigenous self-determination, anti-imperialist, and antioppression politics, NOII groups organize and fight back against systems of injustice through popular education and direct action” (Walia, 2013, p.18). The group is located in Canada and has been progressive in their ideologies.

Another grassroots movement working to build collaboration between these two groups is Idle No More. “The Idle No More Movement is not a new movement. Instead, it is the latest incarnation of the sustained Indigenous Resistance to the rape, pillage and exploitation of this continent and its women that has existed since 1492” (Ross, 2013, para.3). This movement specifically looks to raise awareness and fight against capitalism, one of the main driving forces that oppresses both indigenous and immigrant Hispanic populations. “First and foremost, the Idle No More Movement is about protecting the
Earth for all people from the carnivorous and capitalistic spirit that wants to exploit and extract every last bit of resources from the land” (Ross, 2013, para.8).

A grassroots-organizing network local to Northern California is True North. True North looks to addresses the needs of both indigenous and immigrant Hispanic populations. According to the Del Norte Triplicate, “Scores of community members from Tribal lands, Del Norte, and Humboldt counties converged Saturday afternoon [11/22/15] at an immigration summit held in Eureka by the True North Organizing Network” (Greider, 2015, Para.1). The summit included both indigenous populations and immigrant populations to boost collaboration on the subject of immigrant’s rights. “Among those present were at least 16 community members from Del Norte, dozens from Humboldt, and representatives of Hoopa, Yurok, Wiyot, and Karuk Tribes” (Greider, 2015, Para.3)

Tribal

Tribes themselves have taken the step and worked towards collaborating or building solidarity with immigrant Hispanic populations. The Hoopa Valley Tribe in Northern California has proclaimed solidarity with immigrant populations and proclaimed:

We recognize the indigenous rights of our neighboring tribes south of the colonial border who seek refuge in our region. We recognize that they have a human right to seek life free from persecution, free from war or famine...We oppose any
litigation or enforcement of any law that refuses them of their aboriginal rights.

We encourage our local law enforcement to not assist in any enforcement of federal or state laws that do not respect the humanitarian right of aboriginal people of this continent,” Jackson read, to applause from the audience,

“recognizing our sovereign right...our tribe can and will protect and save our region (Greider, 2015, Para.14)

In addition, tribes in the area recognize that immigration policy intersects and affects indigenous people. According to rue North Executive Director Terry Suphahan, “If the U.S. is going to change its policy with regard to immigration, it needs to have Native Americans at the table,” he said” (As quoted in Greider, 2015, para.12).

In other states tribes are also joining with Immigrant Hispanic populations. Tribes in Arizona were outraged over immigration policy and joined with immigrant Hispanic populations to combat it. The law would allow law enforcement to question individuals about their immigration status based on their appearance. Tribes felt that “Enforcement of the law would force many law officers to reach the “reasonable suspicion” of illegal status for a large portion of Native Americans, whose legal presence within the U.S. has never been in question, the resolution states” (Wyloge, 2010, para.6).

**Strategies For Building Collaboration**

Building collaboration between two groups are never an easy or quick task. Having two groups come together takes time and persistence. Despite not much being
published on the topic, the literature does give some tips and hints as how to build collaboration. As Leroy Johnson of Southern Echo (SxSW) put it, “Relationship building and alliance building have to be sustained over periods of time. It’s taken us hundreds of years to get into this mess; it will take more than three years to get out of it” (Black Alliance for Just Immigration, n.d., p.57). Building collaboration between these two groups is not something that will happen overnight and may take years to truly manifest.

In addition to patience, building collaboration between these two groups must revolve around the common source of both groups’ struggles. “Solidarity that is focused not just on supporting one another’s issues but that is also rooted in deeper relationship and analysis of common struggle can lay the groundwork for decades of partnership and social change” (Black Alliance for Just Immigration, n.d., p.57). According to Walia (2013) in “Undoing Border Imperialism”, “We have to understand ourselves as those displaced victims of global empire and capitalism who enter into, and hence become complicit in and benefit from, the processes of colonization in North America” (p.104-105). All collaboration efforts must recognize this and use this as a building block from solidarity and understanding. Because in the end it is the same policies and ideologies affecting both groups:

The reality, though, is that people of color face legislated racism from immigration laws to policies governing Indigenous reserves; are discriminated against and excluded from equitable access to health care, housing, child care, and education; are disproportionately victims of police killings and child
apprehensions; fill the floors of sweatshops and factories; and are overrepresented in head counts on poverty, incarceration, unemployment, and high school dropout rates (Walia, 2013, p.100).

In a sense, building collaboration must start with getting buy-in from both groups. Getting both groups to support one another’s struggles because they are caused by the same entities and ideologies. “Solidarity that is focused not just on supporting one another’s issues but that is also rooted in deeper relationship and analysis of common struggle can lay the groundwork for decades of partnership and social change” (Black Alliance for Just Immigration, n.d., p.57). In a study completed by Poblete-Cross (2010) of indigenous Samoans and immigrant populations on the island of Samoa the same coming together is outlined. “Another way American Samoans and immigrant workers could come together would be to acknowledge and address the similar oppressions they both face from either U.S. or corporate domination” (p.516).

The fact is that bringing these two groups together is necessary; it is not just because both groups are oppressed by the same mechanism. The truth is that indigenous sovereignty is intertwined with the struggles of both groups. According to Walia (2013), “There is nothing contradictory about supporting struggles for migrant justice and Indigenous self-determination; our liberation is interconnected” (p.109). Borders and its accompanying immigration policy undermine tribal sovereignty. They are a continuation of colonization. As mentioned by Poblete-Cross (2010), “Topics like citizenship are seen as tangential, inconsistent with, and completely separate from indigenous rights.
Nevertheless, there may be fruitful ways in which the struggles of immigrant workers could also support the anticolonial projects of indigenous groups” (p.501). This can prove to be the buy in for both groups. Indigenous populations can align with immigrant struggles knowing that its working towards decolonization and immigrants can align with decolonization knowing its working towards immigrant rights. For example, “Solidarity that is focused not just on supporting one another’s issues but that is also rooted in deeper relationship and analysis of common struggle can lay the groundwork for decades of partnership and social change” (Black Alliance for Just Immigration, N.D., p.57).

Despite the similarities, it is not to be assumed that all the struggles and challenges facing each of these communities are the same. They are similar but not the same. Assuming the struggles are the same could cause more distance between the two communities and be a barrier towards collaboration. According to Walia (2013), “We have been taught either to ignore our differences, or to view them as causes for separation . . . Community must not mean a shedding of our differences, nor the pathetic pretense that these differences do not exist” (p.147). The truth is that both groups go through drastically different challenges. As stated by Walia (2013), “Despite the violence of deportation and detention against nonstatus migrants along with the racialization of immigrant communities as eternal outsiders, oversimplifications that suggest our struggles are the same as those of Indigenous peoples are irresponsible” (p.104).

The literature points out the service providers in the area can bring people from both populations to the table in any decisions and activities they participate in. Service providers in Canada, in particular the No One Is Illegal organization, ensure to include
both immigrant and indigenous populations in all its activities. As mentioned by Walia (2013):

NOII members have, for example, consistently translated and included Indigenous communiqués into immigrant community publications, appeared on multilingual radio stations to increase the understanding of Indigenous issues within immigrant communities, hosted discussions within community and faith centers about Indigenous histories, and frequently facilitated the travel of migrant and refugee delegations to Indigenous land reclamations to hear firsthand from Indigenous communities. “This awareness leads to the active participation of migrant communities in the struggle for decolonization (p.105)

Service providers working with these communities in Northern California must include both groups in all activities. Even if the event or publication is aimed at a particular group, there is no reason why the other cannot be included. If solidarity and bringing together is to be achieved then connections must be made at all levels.

But tangible activities and pointers as to how to unite these two groups are few and far between. Food and culture are things that can open dialog between both groups. Food sharing, story telling, and cultural exchanges can be entry points into establishing deep and long lasting relationships across racial and ethnic divides. These encounters may not yield immediate results in terms of a winning campaign or a policy change. However, in the long term, they can produce lasting bonds of friendship and solidarity (Black Alliance for Just Immigration, n.d., p.59)
Another activity outlined by Walia is a change in language and outreach used by movements and organizations. According to Walia (2013), “A final strategy for effective movement building involves the ways we choose to communicate the values and principles underlying our organizing. The intentional use of language can shift how people understand and relate to the issues we are presenting” (p.142). This goes hand in hand with connecting the struggles of both communities and including both communities in operations and publications from organizations. If the language used and concepts introduced changes then a possible change will be seen in those who receive the information.
Methodology

The curriculum developed is based on current academic literature, published works, and publicly documented history of various organizations and movements as well as resource related to community organizing and building alliances. This includes resources from organizations such as Idle No More, No One is Illegal, and the published works of such people as Harsha Walia, David Harvey and David Bacon since these sources focus on issues relating to both Native Americans and Immigrant Hispanic populations. This curriculum is designed for service providers, grassroots organizers and community leaders.

The approach used for the development of the curriculum for this project is Paulo Freire’s concepts of “dialog education” and “Praxis”, part of his model of popular education (Kash & Dessinger, 2010, p.17). Paulo Freire’s concept of dialog education emphasizes “that learning should be a more equitable, dialogical process, with the progressive educator speaking with rather than to his or her students, implying a respect for and emphasis on the experience of the learner” (Kash & Dessinger, 2010, p.17). Also: Freire suggests that the main purpose of education is to develop the social awareness and critical thinking skills of people. Within this framework, Freire considers education as a process of assistance to raising one’s awareness. Believing that this purpose can be achieved through problem posing education,
Freire considers it as an alternative to the banking model education (Urakoğlu, 2013, p.103)

Utilizing a framework centered on Paulo Freire’s concepts of popular education can allow a curriculum to have praxis. For instance, “The central concept in Freire’s epistemology is praxis, which means conscious action. The act of knowing includes a dialectical movement from action to idea and from thinking on action to a new action” (Urakoğlu, 2013, p.104). With the concept of praxis, the curriculum could spread and reach a larger audience, thus turning into something much more transformative in a community.

In addition, Freire’s model is much more inclusive and looks to not further perpetuate oppression. “Therefore, the problem posing education considers the teacher not as a person that transfers knowledge, but as a person that perceives together with the students” (Urakoğlu, 2013, p.104). Freire’s method holds that the students are the experts, “Freire insisted that the function of education was to build on the language, experiences and skills of the educatees”, rather than imposing on them the culture of the ‘educators’” (Rugut & Osman, 2013, p.23). Both of the indigenous and immigrant populations have been colonized and oppressed for generations. The curriculum utilizes activities where the instructor does not impose a position of power.

The initial draft of this curriculum has been provided to the organizers of True North, who will then implement and revise it as best suits each group it is facilitated for.
Results

The curriculum was created utilizing the information gathered from the literature review. In addition, the curriculum was created and framed utilizing the concepts from Paulo Friere. The vision is that this curriculum will create dialog between these two groups that will ultimately boost their collaboration. The next step that needs to occur will be for the initial implementation or piloting of the curriculum, ideally with some form of participatory research model for feedback and guidance from the participants. After its implementation it can be adjusted and revised to best fit the communities and contexts it is being used for. Once revisions have been made, it can be further implemented in many different contexts and with other organizations. The curriculum is accessible in that anyone who is part of the True North organization should be able to facilitate it or learn from it.

Ideally the dialog created by the curriculum will begin between small groups of people through events facilitated by community organizations and with the assistance of the activities outlined in the curriculum. If these activities and tips are utilized continually by organizations on California’s North Coast then incremental change will begin in the form of changed peoples minds, an openness to collaborate and an of exchange dialog. This collaboration, albeit starting small, after repeated use can grow into something larger-one small group at a time. I envision a future where this curriculum can be taken
and used as a base for organizations and be adjusted to meet the needs of its population and organization.

The curriculum is broken down into the following sections:

**Curriculum Introduction**

The introduction begins with describing to service providers and potential facilitators the purpose of the project. Also included in this section is a brief history of indigenous and Immigrant Hispanic populations locally and nationally. This was included because not all that may find themselves working with these groups may be unaware of the history of these populations. Lastly, the introduction delves into past and present collaboration between these two groups.

**Population in Humboldt County**

Before working with a population it is helpful to know their demographics in the area. This is vital to understanding where to focus efforts. This becomes much more vital when working with indigenous and immigrant Hispanic populations in rural northern California. Because the area is so vast and rural one must understand where these populations are intersecting in order to know where to channel efforts. In addition, having population demographics is good to have an overall snapshot of the community.

**Tips to Increasing Collaboration**
In this section, suggestions for boosting collaboration between indigenous and immigrant Hispanic populations is presented. All the ideas in this section, as with all the curriculum, were informed by the literature. Some of the suggestions are focusing on relationship building, getting buy-in from people, building solidarity in similarities, inclusion, use of language, and understanding of world-views.

**Anticipated Future Problems**

Building collaboration between these two groups is not anticipated to be easy or quick. In addition, it is difficult to determine future problems or roadblocks. One of these potential future issues includes certain areas or people not ready for change or collaboration. Another potential barrier can be in the form of language. Many people in both of these groups speak languages other than English.

**Activities**

The activities presented in the curriculum were adopted from the Technical Assistance Partnership’s publication titled “Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies”. The first activity titled “Partner Talk” which is a large group activity that can be used increase cultural competency in groups. It explores differences in the way groups communicate. The next activity presented is titled “Cultural Scavenger Hunt”. This activity is to be conducted with a medium to large sized group and has participants mingle with others to find out more about their culture.
Evaluation

The evaluation section includes a quick and simple 2-response post-questionnaire intended to improve the curriculum. The questions include:

What would you suggest changing in this curriculum?

Was this curriculum or activities effective? Why or why not?
Conclusion

The purpose of this project was to simply create a curriculum based on current literature and published works to boost collaboration between indigenous and immigrant Hispanic populations in Humboldt County. The curriculum is designed for service providers, people in the community and more specifically True North Organizing network staff. I envision that this curriculum could be piloted and facilitated for True North leadership, staff and involved community members. After the initial pilot then the curriculum could be fine tuned and updated to what works best for the community and organization. A pilot is essential because it is unknown exactly how the community will react to the curriculum and whether it is entirely relevant to this specific community. In addition, the literature and published works is very general and broad in its recommendations and strategies and may specifically apply to working in rural Northern California.

Complexities in Identity and Experiences

Immigrant Hispanic populations represent a large group of people whom have many differences. The immigrant experience is extremely complex and in no way can be the same for everyone. Immigrants who come undocumented have a much different experience over those who come legally. For example, according Cleaveland (2011), “Undocumented migrants suffer disadvantage in accessing jobs, social services and health care…they typically lack opportunities to obtain legal immigration status, and thus
face prolonged poverty and marginalization” (p.569) Things as simple as access to services become much more difficult for individuals and families who are undocumented. The curriculum fails to acknowledge this and it is unknown whether that will make a difference in its implementation or with the facilitation of activities. The curriculum can be updated in the future to address this or be better informed due to these differences.

In addition to differences in experience, there are large complexities in the labeling of immigrants who come from south of the US-Mexico border. According to Taylor, Lopez, Martinez and Velasco (2012), it has been about four decades since “United States government mandated the use of the terms “Hispanic” or “Latino” to categorize Americans who trace their roots to Spanish-speaking countries” (Para.1). But not all immigrants from Spanish speaking countries use the terms “Hispanic” or “Latino”. Chicano, Mestizo, and Mexican are only a few more terms that could describe immigrants from Spanish speaking countries. Utilizing one blanket term to categorize people who immigrate from south of the US-Mexico border does not recognize that many are Mestizo; a term “used throughout Latin America to describe people of mixed ancestry with a white European and an indigenous background” (Gonzalez-Barrera, 2015, para.4). But according to Taylor et al, in a study that asked people from Spanish countries which term they preferred between Hispanic and Latino, “Most don’t care—but among those who do, “Hispanic” is preferred” (para.7). In the future the terminology in the curriculum could be altered to best meet the needs of the community or address that these differences exist.
Community Input in Curriculum Development and Buy In

The curriculum fails to fully address the issues of buy in of collaboration between these two communities. Also, it fails to provide adequate ways on how to get both communities to see this collaboration as beneficial. It is not to assume that people in these communities will see collaboration as beneficial. Those in academia and doing the research see the big picture but individuals in the community may not. A future step of implementing the curriculum could include the building of campaigns in both indigenous reservations and in Hispanic communities promoting the benefits of collaboration.

Another angle I would have taken if I could have done this project again would have been to facilitate focus groups or community talks to inform the project rather than relying on published works and literature. As mentioned earlier, the literature is very general in its information. It would have been very useful to hear what people from both of these groups in Northern California felt would work to build collaboration. Or at the very least, what they felt would be relevant to share in regards to their histories.

In the end it is without a doubt that both of these groups have had a very troubled history due to colonization and structural racism. The positive in the situation is that there are organizations, such as True North, and service providers that are open and willing to work with these populations for a brighter future. The literature points out that the greatest way to build collaboration between these two groups is to build relationships. These start on an individual basis and grow into great relationships between entire
communities. There are no definite strategies to build collaboration between indigenous and immigrant Hispanic populations - only suggestions
References


Ross, G. (2013, January 16). The Idle No More Movement for Dummies (or, 'What The Heck Are All These Indians Acting All Indian-Ey About?') Retrieved from http://indiancountrytodaymedianetwork.com/2013/01/16/idle-no-more-movement-dummies-or-what-heck-are-all-these-indians-acting-all-indian-ey


Appendix

Appendix A: Building Collaboration Between Indigenous and Immigrant Populations

Curriculum

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Cover page for curriculum begins on next page.
Building Collaboration between Indigenous And Immigrant Populations

A curriculum for service Providers Version 1.0
I would like to extend my deepest appreciation for True North and all the service providers in Humboldt County. The work that you do changes many lives and has an immense impact on the community. Building collaboration between groups takes patience, dedication, time, and hard work.

My hope is that this curriculum can help guide those in the right general direction. It is also my hope that this curriculum is updated and adapted to meet current needs in the community.

“Walls Turned on their sides are bridges”

-Graffiti found on U.S. Mexico wall.
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1.0 Introduction

Building collaboration between groups is not an easy task. When working with Indigenous and Immigrant Hispanic groups that traditionally have never collaborated before the task become exponentially larger. It is important to understand that this is not something that will happen overnight. It takes constant relationship building that may take an exponential amount of time. It is also important to note that working with these two groups will be difficult and could make people uncomfortable or spark feelings of anger. In Northern California the indigenous population and populations from south of the US-Mexico border have not always seen eye-to-eye. Competing interests and different world-views can be attributed to the conflicts between these intersecting groups. In the end it’s about building trust, solidarity, and cultural understanding. This guide is not the definitive answer—simply a guide or starting point. The one who know the most and best ways to work with a community are those in the community.

1.1 Purpose

When minority groups come together they create a greater presence and voice for change, but this collaboration is not seen in rural Northern California where many of the struggles that both immigrant Hispanics and Native Americans face are similar, albeit not the same. In addition, these populations are intersecting in the community much more frequently. These intersections, such as work related issues, have not all been positive. True North, a local community-organizing network in Humboldt County, has held multiple community forums. Negative interactions between these two populations have been noted. Both of these groups are minorities and marginalized by the larger society and deal with racism and profiling on a daily basis. Bringing these two groups together could result in solidarity, collaboration, and a greater voice to tackle issues that are commonalities. In addition, boosting collaboration can help ease the negative interactions between these two populations in the community.

1.2 Framework

The approach used for this project is Paulo Freire’s popular education concepts of dialog education and Praxis. Paulo Freire’s concept of dialog education emphasizes “that learning should be a more equitable, dialogical process, with the progressive educator speaking with rather than to his or her students, implying a respect for and emphasis on the experience of the learner” (Kash & Dessinger, 2010, p.17). In this model the instructor is not approaching the students from an all-knowing position of power but
rather one who seeks to learn with them. Using this type of facilitation for any activity outlined in this curriculum is vital. Having the facilitator take a position of power would further perpetuate the oppression of these two groups. Another key concept is Praxis. The central concept in Freire’s epistemology is praxis, which means conscious action. The act of knowing includes a dialectical movement from action to idea and from thinking on action to a new action” (Urakoğlu, 2013, p.104). It is the hope that the information presented to both the facilitator and any individual participating in an activity would in turn motivate action. Raising the awareness of people could be the catalyst to change either large or small.

1.3 Brief History of indigenous populations

Indigenous populations in the United States have for centuries been an oppressed group. From the initial genocide to boarding schools, the damage done by colonization and borders continue to have lasting effects. According to the book “Undoing Border Imperialism” by Harsha Walia, “In settler-colonial states such as Canada and the United States, the encroachment on Indigenous lands is compounded by genocidal attempts to subjugate Indigenous governance and assimilate Indigenous cultures” (Walia, 2013, p.43). The United States utilized multiple unreasonable and heartless Ideologies and policies to justify the horrific treatment of indigenous peoples. “This annihilation of Indigenous societies is justified through racist civilizing discourses, such as the discovery doctrine and terra nullius, which uphold the political and legal right for colonial powers to conquer supposedly barren Indigenous lands” (Walia, 2013, p.43). The atrocities committed against indigenous peoples also reached northern California. Tribes such as the Wiyot were violently murdered and forced to assimilate. An article from the Times-Standard Newspaper of Northern California explains, “The tribe's last World Renewal Ceremony ended tragically in 1860 after a group of Eureka men snuck on to the island under the cover of darkness and murdered an estimated 200 Wiyot men, women and children as they slept” (Houston, 2014). It would take over 150 years for the tribe to revive such traditions that are vital to their culture. In more modern times indigenous people in Northern California are still dealing with the ill effects of colonization.

1.4 Brief History of Hispanic Population

Immigrants, like indigenous populations, are the victims of heartless and unreasonable U.S. policies and capitalism. According to Walia (2013), “They [undocumented immigrants] live in isolation with minimal access to basic social services, despite paying into them through their taxes, and are extremely vulnerable to employer abuse, since any assertion of their labor rights can lead to deportation by the state” (p.59). But immigration from south of the border is largely influenced by U.S. policies.

A salient example of the impact of capitalist mobility on migration trends in North America is the effects of the 1994 North American Free Trade Agreement
(NAFTA), which has displaced millions of Mexicans, and the parallel fortification of the U.S.-Mexico border against migrants. Under NAFTA, the Mexican government was forced to eliminate subsidies to corn while corn produced in the United States remained subsidized, thus making US corn cheaper to buy inside Mexico than Mexican corn. As a result, over 15 million Mexicans were forced into poverty… (Walia, 2013, p.38)

According to Bacon (2014), “NAFTA, however, did not lead to rising incomes and employment in Mexico, and did not decrease the flow of migrants. Instead, it became a source of pressure on Mexicans to migrate” (paragraph 10). In modern times Immigrants receive lots of societal pressures and oppression. According to Walia (2013), “Poor and working-class people are socialized through the media to view these workers as “stealing jobs” and “flooding neighborhoods”” (p.62). Hispanics are left with little choices due to U.S. policies. "By 2010, 53 million Mexicans were living in poverty, according to the Monterrey Institute of Technology—half the country’s population” (Bacon, 2014). It is either immigrate and face oppression or live in poverty.

1.5 Overview of collaboration

Many of the same policies and laws affect both of these populations immensely. It is because of this that these two groups have in the past and currently intersect and collaborate to create change. As stated by Brammer from Blue Nation Review (2015), “Latinos and Native Americans do, after all, have a lot in common, especially those of us with indigenous roots. We were tribes once too” (Para.6).

Grass Roots.

Grass-roots movements have been vital in addressing immigrant and indigenous struggles as well as bridging these two communities. No one is Illegal (NOII) is a grass-roots international organization that is “Grounded in anticolonial, anticapitalist, ecological justice, Indigenous self-determination, anti-imperialist, and antioppression politics, NOII groups organize and fight back against systems of injustice through popular education and direct action” (Walia, 2013, p.18). The group is located in Canada and has been progressive in their ideologies.

Another grassroots movement working to build collaboration between these two groups is Idle No More. “The Idle No More Movement is not a new movement. Instead, it is the latest incarnation of the sustained Indigenous Resistance to the rape, pillage and exploitation of this continent and its women that has existed since 1492” (Ross, 2013). This movement specifically looks to raise awareness and fight against capitalism, one of the main driving forces that oppresses both indigenous and immigrant Hispanic populations.

Tribal
Tribes themselves have taken the step and worked towards collaborating or building solidarity with immigrant Hispanic populations. The Hoopa Valley tribe in Northern California has proclaimed solidarity with immigrant populations and proclaimed:

“We recognize the indigenous rights of our neighboring tribes south of the colonial border who seek refuge in our region. We recognize that they have a human right to seek life free from persecution, free from war or famine...We oppose any litigation or enforcement of any law that refuses them of their aboriginal rights. We encourage our local law enforcement to not assist in any enforcement of federal or state laws that do not respect the humanitarian right of aboriginal people of this continent,” Jackson read, to applause from the audience, “recognizing our sovereign right...our tribe can and will protect and save our region” (Greider, 2015)

In addition, tribes in the area recognize that immigration policy intersects and affects indigenous people. According to True North Executive Director Terry Suphahan, “If the U.S. is going to change its policy with regard to immigration, it needs to have Native Americans at the table,” he said” (Greider, 2015).

In other states tribes are also joining with Immigrant Hispanic populations. Tribes in Arizona were outraged over immigration policy and joined with immigrant Hispanic populations to combat it. “As the July 29 enforcement date for Arizona’s strict new immigration law nears, Native American tribes are charging that the law was written without considering their unique circumstance and that it will violate their sovereignty and their members’ civil rights” (Wyloge, 2010). Tribes felt that “Enforcement of the law would force many law officers to reach the “reasonable suspicion” of illegal status for a large portion of Native Americans, whose legal presence within the U.S. has never been in question, the resolution states” (Wyloge, 2010).
Indigenous groups have an immense presence in Humboldt County. The county is home to many federally recognized tribes and indigenous people make up roughly 6.2% of the county’s population. Hispanics represent the fastest growing population in both California and Humboldt County. According to the most recent census data they account of 10.2% of the population. The following image depicts the multiple indigenous tribes throughout Humboldt County. No image exists depicting the disbursement of Hispanics in the county.
3.0 Tips for Increasing Collaboration

3.1 Relationship Building

Building collaboration between two groups is never an easy or quick task. Having two groups come together takes time and persistence. Despite not much be published on the topic, the literature does give some tips and hints as how to build collaboration between these two populations. “As Leroy Johnson of Southern Echo (SxSW) put it, “Relationship building and alliance building have to be sustained over periods of time. It’s taken us hundreds of years to get into this mess; it will take more than three years to get out of it” (Black Alliance for Just Immigration, n.d., p.57). Whether it be on an individual one-on-one level to a larger group acceptance, building relationships truly is at the core of building any collaboration between these two populations. But this requires patience and time, especially when some of the group’s interactions have been negative in the past.

3.2 Buy-in

Buy-in is something that is necessary from both groups before any collaboration is to take place. Without a doubt there will be many in both populations that have a hard time either envisioning what collaboration would look like, why its important, and/or be apprehensive towards collaboration because of past negative interactions. Buy-in is yet another way to view collaboration in a way that is congruent with those without a relational world-view. Reframing collaboration as an economic opportunity rather than a social justice one can get buy-in from those that have a western worldview. For example, land preservation and un-damming of rivers could provide jobs for immigrant Hispanics in the future because of land reuse and other land conservation needs.

3.2 Solidarity in the Similarities

Building collaboration between these two groups must revolve around the common source of both groups’ struggles. “Solidarity that is focused not just on supporting one another’s issues but that is also rooted in deeper relationship and analysis of common struggle can lay the groundwork for decades of partnership and social change” (Black Alliance for Just Immigration, n.d., p.57). According to Harsha Walia in “Undoing Border Imperialism”, “We have to understand ourselves as those displaced victims of global empire and capitalism who enter into, and hence become complicit in and benefit from, the processes of colonization in North America” (Walia, 2013, p.104-105). All collaboration efforts must recognize this and use this as a building block from solidarity and understanding. Because in the end it is the same policies and ideologies affecting both groups.
In addition, these groups are much more similar than they are dissimilar. Hispanic populations have deep indigenous roots. Mexico and South America are home to numerous recognized tribes that still exist today. “For example, Ecuador is home to 30+ Indigenous nations and a home to 8 million descendants of the Quitu-Shyri and Spanish ancestry” (Baidal, 2014, paragraph 7). Before colonization there were no borders and indigenous people occupied the lands from Alaska down to South America. Thus making many people south of todays border also from indigenous descent. “Five hundred years ago, there is not territory known as Mexico. It’s just tribes” (Decker, 2011, paragraph 15). The indigenous people south of the border were colonized and assimilated much the same way as those north of the border-simply much earlier.

Note: Similarities does not mean same, it is not to be assumed that all the struggles and challenges facing each of these communities are the same. Assuming the struggles are the same could cause more distance between the two communities and be a barrier towards collaboration. Both groups go through drastically different challenges. Assuming the challenges are the same could spark feelings of resentment between people or cause a trauma contest.

3.3 Inclusion

Service providers looking to build collaboration between these communities must bring people from both populations to the table in any decisions and activities they coordinate. For example, service providers in Canada, in particular the No One Is Illegal organization, ensure to include both immigrant and indigenous populations in all its activities.

“NOII members have, for example, consistently translated and included Indigenous communiqués into immigrant community publications, appeared on multilingual radio stations to increase the understanding of Indigenous issues within immigrant communities, hosted discussions within community and faith centers about Indigenous histories, and frequently facilitated the travel of migrant and refugee delegations to Indigenous land reclamations to hear firsthand from Indigenous communities. “his awareness leads to the active participation of migrant communities in the struggle for decolonization” (Walia, 2013, p.105)

Service providers working with these communities in Northern California must include both groups in all activities. Even if the event or publication is aimed at a particular group, there is no reason why the other cannot be included. If solidarity and bringing together is to be achieved then connections must be made at all levels.
3.4 Use of Language and Outreach

Language has proven to be an important aspect of organizations attempting to work with these two populations. “A final strategy for effective movement building involves the ways we choose to communicate the values and principles underlying our organizing. The intentional use of language can shift how people understand and relate to the issues we are presenting” (Walia, 2013, p.142). This goes hand in hand with connecting the struggles of both communities. The struggles or aims an organization is trying to tackle must fit with both communities in order to reach both communities. In addition to wording, language used by organizations must be accessible to both groups. That is any publication must be in native languages, Spanish and indigenous, as well as interpreters available during organizational events.

In addition, one must be mindful of the language used to identify people from both of these groups. There are many words that could be used to describe both of these populations but mean different things. Indigenous, native, Hispanic, Latino, and Chicano are a few descriptors often used to identify people from these communities.

3.5 Understanding World Views

Organizations and personnel working to build collaboration between indigenous and immigrant Hispanic populations must recognize that people in these groups may have an indigenous or relational worldview. Relational world-view can be defined as everything being interconnected. “The relational worldview sees life as harmonious relationships where health is achieved by maintaining balance between the many interrelating factors in one’s circle of life” (Cross, 2008). Indigenous people view the world as if they are a part of it, versus western ideologies of seeing the world as if they are simply in it.
4.0 Anticipated Future Problems

Although it is difficult to determine future problems or roadblocks between these two groups and building collaboration, some situations can be predicted. One predicted future problem is that the climate is not warm enough to begin collaboration efforts. This could be on an individual basis while trying to facilitate activities or a larger one where groups and communities in certain areas are simply not ready to build a relationship. A second anticipated problem can come in the form of language barriers. The Immigrant Hispanic community is composed of many who only speak Spanish. Service providers in the community will need to be adaptive and accommodating to this need and ensure interpreters are available when attempting to establish relationships between these groups.
5.0 Activities

The following activities were adopted from the Technical Assistance Partnership’s publication titled “Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies” (2012). It is imperative that any facilitation includes the use of interpreters. In addition, facilitators are not to teach the participants, solely guide the exercises and learn with them.

5.1 Role-plays

Cross Cultural Communication Activity—“Partner Talk”

Objective: For participants to recognize that people communicate differently based mostly from cultural context.

Audience: Medium-to large-size groups

Length: 15 to 25 minutes total (7-10 minutes for partner dialogue; 10-15 minutes for group discussion of activity)

Instructions:

• Participants may remain in their seat, unless sitting alone. In that event, they will need to sit with another participant
• Pass out one slip of paper to each person, in A-B-C-D order of slips (1st person gets Group A slip, 2nd person get Group B slip, 3rd person gets Group C slip, 4th person gets Group D slip. Keep in that order until each person has received a slip).
• As you are passing out slips, ask participants to silently read their instructions, but do not share what is written on the slip with anyone.
• Each member of Group A will partner with a member of Group B; Group C members will partner with Group D members.
• If there are an odd number of participants, a helper will need to participate.
• Partners will have 7-10 minutes to learn more about each other, based on what is on their slip of paper.
• As a guide, you may post examples of questions partners could ask each other.
• Once you have reconvened, ask a volunteer from Group A to read their instructions aloud. After they have read their instructions, ask a Group B volunteer to discuss how they were impacted by Group A’s behavior. Repeat for Groups B through D.
• Participants may then discuss how being unaware of differences in cross-cultural communication style may hinder the helping process.
• Ask group how the knowledge gained from the activity can be translated into specific enhancements or changes in their work with others.

Group A (Follow directions outlined below)
• Avoid eye contact when speaking to your partner
• Do not show any emotion or react to your partner when he or she is speaking

Group B (Follow directions outlined below)
• Sit/stand approx. 6 inches closer to your partner than you normally would
• Use gestures often when you are speaking

Group C (Follow directions outlined below)
• Speak more loudly than you normally would and interrupt your partner fairly often
• Initiate conversation by asking a lot of questions (include very personal ones)

Group D (Follow directions outlined below)
• Speak more softly than you normally would and don’t interrupt your partner
• Silently count to six before responding
• Don’t initiate conversation or ask questions

**Cultural Scavenger Hunt**

Cultural Scavenger Hunt is an interactive exercise that allows participants an opportunity to get to know each other from a cultural vantage point. This exercise illustrates the cultural dynamics and experiences individuals bring to the group setting. Individuals or teams are given the Scavenger Hunt List (Appendix A). They then circulate around the designated space to obtain initials of people who match a description on the list. Any individual can initial another person’s sheet only once.

**Prizes can be provided for Scavenger Hunt Winners**

Suggestions for processing/debriefing:
1) Ask participants for their thoughts about the exercise.
2) How many were comfortable? How many were uncomfortable? Why/why not?
3) Did anyone have preconceived thoughts that were confirmed or debunked?
4) Did you learn something new about someone?

**Culture from Childhood to Now**

To help participants connect issues of diversity and cultural competency with their own experience.
Time: 20-25 minutes.
1. Ask participants to form pairs or small groups to identify and discuss the following questions:
   ♠ Where did you grow up?
   ♠ What other cultural groups/identities and practices did you encounter—ethnic, race, class, sexual orientation, religious, etc.?
   ♠ What messages were you given about people who were different—messages from family, from peers, from the media, and others?
   ♠ How has your background experiences influenced your perceptions of other "cultures" that you encounter in your outreach work?

2. Reconvene as a large group and ask participants to think about a time when they experienced being or feeling "different" in a group of people— for example, from an ethnic, gender, class, political, religious, or other perspective. Then ask them to identify and share with the group what others did that helped or hindered them to feel more welcomed.

3. Summarize the helpful and the less than helpful strategies one might use when interacting with someone who is "different" in a given situation.

5.2 Videos

The following videos are great for starting dialog and challenging ideologies. The facilitator should introduce and show the video, then lead the group in a discussion about the video. Such prompting questions that the facilitator could pose the group are: How did that make you feel? How or how not did the video relate to you? Has the video changed the way you see others or yourself?

List of Video Resources:

1. Mexica Movement

The Mexica movement is one that looks to empower and raise awareness to indigenous peoples south of the border. This is a great way to get both groups to have some compassion and solidarity with each other and start a dialog about indigenous people across North America
https://www.youtube.com/watch?v=A_5_ovlaT5g

2. For the Birds
Award winning Pixar short animation movie, For the Birds. For the Birds is an animated short film, produced by Pixar Animation Studios released in 2000. It is shown in a theatrical release of the 2001 Pixar feature film Monsters, Inc. This is a light and fun way to talk about differences and diversity. 3:24 minutes
https://www.youtube.com/watch?v=pWIVoW9jAOs
6.0 Evaluation

What would you suggest changing in this curriculum?

Was this curriculum or activities effective? Why or why not? --
7.0 References


Ross, G. (2013, January 16). The Idle No More Movement for Dummies (or, 'What The Heck Are All These Indians Acting All Indian-Ey About?') Read more at http://indiancountrytodaymedianetwork.com/2013/01/16/idle-no-more-movement-dummies-or-what-heck-are-all-these-indians-acting-all-indian-ey.
Retrieved from http://indiancountrytodaymedianetwork.com/2013/01/16/idle-no-more-movement-dummies-or-what-heck-are-all-these-indians-acting-all-indian-ey


9.0 Appendix

A) Cultural Scavenger Hunt
DIRECTIONS: Circulate around the room and find people who fit the description on your list. When a person fits a particular description, ask them to initial your sheet. Any individual can initial another person’s sheet only once. You can add your own items.

1. Knows a folk dance or line dance.
2. Has American Indian/Alaskan Native ancestry.
3. Has cooked or eaten Cultural food in the last week.
4. Can say —hello (or similar greeting) in four different languages.
5. Has sat under a palm tree.
6. Has attended a religious service of a religion other than their own.
7. Has attended a Kwanzaa celebration, or knows what Kwanzaa is.
8. Has visited another continent.
9. Plays a musical instrument or a vocalist.
10. Has had to utilize crutches, a wheelchair, a cane, or has worn a cast on a limb.
11. Can name four different kinds of breads from other cultures.
12. Has seen a Spike Lee movie.
13. Is bilingual, or has relatives who speak a language other than English.
15. Likes to do crossword puzzles.
16. Has studied a language Other than English
17. Has had a pen pal.
18. Has attended a Las Posadas celebration or knows what it is.
19. Lived in another country part of his/her life.
20. Has been told that he/she is a good cook.
21. Has a teenage daughter or son.
22. Owns a home.
23. Has visited a South America country.
24. Is of mixed race or ethnicity.
25. Is an animal lover and has had more than one pet.
26. Grew up in a poor or low-income community.
27. Has a member of their family who is suffering from a mental health condition.
28. Has served in the Armed Forces.
29. Was a high school or college athlete.
30. Is an advocate for social justice.