

NEW AMERICAN & REFUGEE FAMILIES
When Children Have Special Needs



A University Center of Excellence • Minot State University

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When Children Have Special Needs

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2003



North Dakota Center for Persons with Disabilities
A University Center for Excellence for Persons with Developmental Disabilities

Minot State University

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Table of Contents

Introduction	2
Definitions	2
Foreign-born populations	4
Children from new American Families	4
Cultural Diversity	5
Cultural Competence	6
Working with new American families	6
Feedback from new American families in ND	8
North Dakota Statistics	9
Countries of Origin	10
Reasons for coming to the United States	10
Language	10
Role of Immigration in the Population of North Dakota	12
Profile of the Foreign-born Population in the US	12
Solutions and Strategies	12
Web Resources	14
State Resources	15
Other State Resources	16
Local Resources	17

Introduction

North Dakota has long been a pioneer state. American Indians have lived in or migrated to what today is called North Dakota from the beginning of recorded history. Immigrant families from Europe, Russia, and the Middle East as well as Hispanic families from the south settled in North Dakota during the 19th and 20th centuries. These families created the diverse mixture of people and cultures that dwell here today.

The face of North Dakota continues to change. An out-migration of Caucasian families has slowed North Dakota's population growth during the end of the 20th and the beginning of the 21st century. At the same time numerous families from Europe, Africa and Asia were relocated in the Red River Valley by refugee resettlement centers, particularly Lutheran Social Services. People of color with diverse ethnic and cultural backgrounds (many of whom do not speak English) have settled in the Fargo area and become new Americans. Some of these families have children with disabilities and chronic health conditions.

New American or refugee families are one of the most under-served populations in North Dakota, according to stakeholders and parents serving on the North Dakota Family Support Advisory Committee. Cultural differences and language or financial barriers make it challenging to support this population. This technical assistance manual was designed to help family support agencies learn about diverse populations who have moved to the area and consider new ways to support those families.

Definitions

Numerous terms have been used to describe persons who currently live in the United States who were born in another country. Throughout this manual you will find these words in **bold** print. It is helpful to be aware of the terminology used to describe this unique population. The meaning of these terms is defined below.

Alien - any person not a citizen or national of the United States. *Bureau of Citizenship and Immigration Services*

Asylee - an alien in the United States or at a port of entry who is found to be unable or unwilling to return to his or her country of nationality, or to seek the protection of that country because of persecution or a well-founded fear of persecution. Persecution or the fear thereof must be based on the alien's race, religion, nationality, membership in a particular social group, or political opinion. For persons with no nationality, the country of nationality is considered to be the country in which the alien last habitually resided. Asylees are eligible to adjust to lawful permanent resident status after one year of continuous presence in the United States. These immigrants are limited to 10,000 adjustments per fiscal year. *Bureau of Citizenship and Immigration Services*

Foreign-born – people who are not US citizens at birth. The foreign-born population is classified by citizenship status: those who have become US citizens through naturalization and those who are not US citizens. The foreign-born population includes immigrants, legal nonimmigrants (e.g., refugees and persons on student or work visas) and persons illegally residing in the US. *US Census Bureau*

Immigrant – as defined in the Immigration and Nationality Act, are aliens admitted to the United States for lawful permanent residence. They may be issued immigrant visas overseas by the Department of State or adjusted to permanent resident status in the United States by the Immigration and Naturalization Service. Immigration is defined here as the number of immigrants during a specified period of time, such as a year or a decade. *US Census Bureau*

Native – people who are born in the United States, in US Island Areas such as Puerto Rico, or were born in a foreign country of at least one parent who was a US citizen. *US Census Bureau*

Naturalization - the conferring, by any means, of citizenship upon a person after birth. *Bureau of Citizenship and Immigration Services*

New American – individuals who are foreign-born and who have lived in the United States for only a short period of time, usually less than ten years. Some are seeking or have recently achieved U.S. citizenship, while others are merely trying to adjust and survive as they find themselves residing here for a longer period of time than they expected. All are recent arrivals and an integral part of the communities in which they live. These families are new Americans. This term focuses not on where families have come from but our common status in the diversity that makes up the United States. Some of us are Americans who have been around awhile and some are *new* Americans. *Cultural Diversity Resources*

Nonimmigrant - an alien who seeks temporary entry into the United States for a specific purpose. The alien must have a permanent residence abroad (for most classes of admission) and qualify for the nonimmigrant classification sought. The nonimmigrant classifications include: foreign government officials, visitors for business and for pleasure, aliens in transit through the United States, treaty traders and investors, students, international representatives, temporary workers and trainees, representatives of foreign information media, exchange visitors, fiancée(s) of U.S. citizens, intra-company transferees, NATO officials, religious workers, and some others. Most nonimmigrants can be accompanied or joined by spouses and unmarried minor (or dependent) children. *Bureau of Citizenship and Immigration Services*

Permanent Resident Alien (Immigrant) - an alien admitted to the United States as a lawful permanent resident. Permanent residents are also commonly referred to as immigrants; however, the Immigration and Nationality Act (INA) broadly defines an immigrant as any alien in the United States, except one legally admitted under specific nonimmigrant categories (INA section 101(a)(15)). An illegal alien who entered the United States without inspection, for example, would be strictly defined as an immigrant under the INA but is not a permanent resident alien. Lawful permanent residents are legally accorded the privilege of residing permanently in the United States. They may be issued immigrant visas by the Department of State overseas or adjusted to permanent resident status by the Immigration and Naturalization Service in the United States. *Bureau of Citizenship and Immigration Services*

Persons with Disabilities – in accordance with disability law, a person with disability is any person who has a physical or mental impairment that substantially limits one or more major life activities, has a record of such an impairment or is regarded as having such an impairment

Refugee - any person who is outside his or her country of nationality who is unable or unwilling to return to that country because of persecution or a well-founded fear of persecution. Persecution or the fear thereof must be based on the alien's race, religion, nationality, membership in a particular social group, or political opinion. People with no nationality must generally be outside their country of last habitual residence to qualify as a refugee. The number of refugees is subject to ceilings by geographic area set annually by the President in consultation with Congress; refugees are eligible to adjust to lawful permanent resident status after one year of continuous presence in the United States. *Bureau of Citizenship and Immigration Service*

Foreign-born Populations

During the last ten years many new families have resettled in North Dakota. Who are these diverse families and why did they come? Several waves of refugees have settled in America after escaping war and/or famine in their country of origin. These included Bosnia, Somalia and Kurdistan. Others, including families from Indonesia, moved to America seeking a better life and were relocated in the Fargo area. Families often remain in the Fargo area for a short period of time and then relocate again to live in one of the large urban centers supporting persons from a particular cultural background (e.g., Hmong/Minneapolis). Other families remain for several years and may become citizens.

Children from Immigrant Families

What do we know about the circumstances under which children in **new American** families are growing up? Children of immigrants are one of the fastest-growing segments of the U.S. population under age 18 (Van Hook and Fix 2000). In fact, one in five children in the United States is the child of an immigrant (Anderson, Capp and Fix, 2002). Some of the results of a study conducted by these authors based on a 1999 survey indicate that:

- Immigrant families are poorer (52% report income below the Federal poverty line) than native families (37% report income below the Federal poverty line).
- Children of immigrants are more likely to live in two-parent families (80 percent) than are children of natives (70 percent).
- Children in two-parent, immigrant families are twice as likely to be low-income as children in two-parent, native families (44 percent versus 22 percent).
- 85 percent of natives' children age 5 and younger are taken on outings several times per week compared with 77 percent of immigrants' children.
- Children of natives are slightly more likely to be read to by their parents three or more times a week (81 percent versus 70 percent).

- Children of immigrants are less likely than native children to have parents who volunteer at least a few times a month through a religious, school, or community group (24 percent versus 40 percent).
- Seven percent of immigrants' children under age 11 are reported to be in fair or poor health, but among 12- to 17-year-olds this share rises to 13 percent for children of immigrants. By contrast, the difference between younger and older children of natives is only 2 percentage points.
- Children of immigrants are no more likely to have behavioral problems than are children of natives.
- Children of immigrants are no more likely than children of natives to demonstrate low school engagement (19 percent for both groups), results that hold for children in low-income families. Moreover, children of immigrants are somewhat more likely to "do their homework most of the time" (88 percent versus 81 percent).
- Immigrants' children age 12 through 17 are substantially less likely than their counterparts in native families to participate in extracurricular clubs (46 percent versus 65 percent).

Cultural Diversity

Neurological, sensory, intellectual or physical differences create challenges for individuals with these unique conditions. For that reason, families raising children with disabilities have overwhelmingly indicated the importance of respecting diversity in all ND communities (Haarstad, 2002). Just what is meant by the term *cultural diversity*?

Culture involves more than the individual differences between people. It also involves aspects of thought and behavior that influence daily life and decisions about parenting, education, family and community. Some of these components include:

- Cognitive systems such as beliefs and values;
- Norms or rules regarding appropriate behaviors, sometimes called *codes of conduct*;
- Roles/expected behaviors of people depending on gender, age, social position, etc.;
- Spiritual or religious institutions;
- Economic systems regulating how resources are shared among members;
- Political systems with identified leaders and rules to maintain social order;
- Language, for communication among members; and
- Life products such as art, food, music and dance produced by the group.

The National Association of Social Workers (NASW) Board of Directors (2001) adopted the following definition of culture:

Culture is the "integrated pattern of human behaviors that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group."

Understanding another's culture is made more difficult because it is often invisible. Strongly held beliefs and codes of conduct are not readily apparent to observers. This makes the task of becoming culturally competent a difficult one. Family support specialists can observe race and poverty, and can hear foreign languages and accents, but they cannot see most of a family's values, attitudes, and beliefs, referred to as the "subjective elements" of culture (Stewart and Bennett, 1991). If educators and family support specialists are unfamiliar with a culture and do not have access to necessary cultural resources, they can fail in their efforts to help a family.

Disability is an integral part of culture. Some cultures have no word for disabilities while others use similar terms that have a completely different meaning. People with disabilities who live in Bosnian, Haitian, Somolian or Asian communities within the United States may experience a very different reality than individuals raised in the majority culture within this country. Understanding culture as it applies to persons with disabilities is enormously important as we welcome children and families. This awareness is part of cultural competence.

Cultural Competence

In order to support all families with children who have special needs that are living in ND, family support specialists are encouraged to strive for greater cultural competence. The Child Welfare League of America (2002) defines cultural competence as:

the ability of individual and systems to respond respectfully and effectively to people of all cultures, races, ethnic backgrounds, sexual orientations, and faiths or religions in a manner that recognizes, affirms, and values the worth of individuals, families, tribes, and communities, and protects the dignity of each.

Working with new American families

Many new American families do not speak English, nor are they always familiar with American norms and values. Family support specialists will need to gather accurate information about new American families living in communities. In conversations, shared activities and dialogues will be needed to gain an understanding and appreciation for how each family views disability, religion, government programs, education, and special services in order to understand how efforts might impact families and how to best reach out to and support families. Finally, family support specialists will need to understand their own cultural beliefs, customs and bias.

Some of the information to gather may include:

- codes of interpersonal behavior
- values about public service systems
- prevalent values, traits, and meanings of behaviors and conduct
- stresses faced by families
- child rearing beliefs and practices
- roles or expected behaviors based on gender, age, and other factors

- religious institutions and beliefs

Beliefs impact behavior. Understanding what a family believes and is acting on can help us offer support in ways that are helpful and likely to be appreciated. Consider the following:

- Stigma associated with loss of function or difference
- Religious principles and views that guide how people respond to difference
- View of government programs that impact whether they will be sought or avoided
- Gender differences as they impact parenting and communication with support specialists
- Cultural and familial views of independence and individualism
- Influence of grandparents or community leaders in making health or educational decisions

Many family support specialists have traditionally relied on translators to exchange important information with a family. However, bi-lingual ability does not necessarily imply cultural competence. Youth, experience and different backgrounds between the translator and family members may impact the communication process. Under the best of circumstances bi-lingual staff can and often do help family support specialists or educators understand cultural background. Problems occur when interpreters will not meet in person with families; do their translation only by phone; do not translate either the workers' or the families' comments accurately; or are not familiar with a particular family's cultural norms. Because of the limited numbers of translators, schools and hospitals are often forced to rely on children in the family to translate. Understanding of language and roles may be incomplete and the practices of asking children to translate for their parents may force them into an adult role for which they are not prepared.

Accurate information is often gathered through experience when both parties are open and willing to interact and spend time together. It is best to take the cue from the family without showing disapproval for another culture's customs or child rearing practice. After all, American cultural is filled with families whose children may abuse drugs, be neglected or experience intense loneliness. Americans born in this country are in no position to judge.

Many family support mentors or specialists also need information about the Hispanic culture. The term *Hispanic* refers to people who are Spanish speaking, which includes many diverse groups of people such as Mexican, Cuban, Columbian, Puerto Rican, and South America. The term *Hispanic*, is often applied unilaterally to these groups who may not identify with the term or think of themselves as Hispanic on an individual basis. Just as some persons prefer the term *Native American* while others prefer *American Indian*, the term Hispanic may not be appreciated by all. It is important to know the ethnicity and recognize cultural differences among Hispanic families that you may support. The same perspective is needed in supporting persons immersed in *African American* culture and in working with individuals from diverse religious backgrounds.

Barriers

Differences can affect individual comfort or discomfort levels and translate into unstated expectations for one another that can contribute to mistrust. Many support organizations reach out to new Americans and expect them to "fit" into the host organization. It usually

falls to those who are joining to do the hard work of adjusting. If family support organizations are willing to do what it takes to facilitate the “joining together” then new Americans will feel included as equals, not as a part of an outreach project.

Relationships in which we take the time needed to get to know one another and listen are key to providing support. At the heart of cultural diversity is the idea that each cultural group has values and knowledge that others need. No one person or culture is whole without others. No one culture should be dominant to the exclusion of others. When dominance occurs we lose the balance which is essential to wholeness. If partners present the beliefs of the majority culture in America as the “way-it-is”, something valuable offered by new Americans will be lost. The truth is that people with disabilities may be valued and supported in very diverse cultures and still do well. Hospitality is a gift that cannot be extended on the sword of mistrust and disapproval.

Feedback from new American families in North Dakota

Cultural leaders and families who have children with special needs met in Fargo in the spring of 2003 to discuss some of the cultural differences and challenges in supporting families who have children with special needs. Some surprising information was exchanged.

1. Families may be very private among the community of people who speak the same non-English language about the disability. Yoke-Sim Gunaratne, the director of Cultural Diversity Resources, pointed out that she had known one new American family for over eight years before they shared with her that their child has a significant disability. The information was exchanged when she was traveling in the family car. This family spoke English quite well but had never volunteered the fact that their child had special needs.
2. Stigma in different countries may be very severe and tied to religious beliefs. In many Asian countries, the stigma surrounding issues of mental health may be much greater than in the United States. Families simply do not acknowledge a relative with a problem and experience a great deal of guilt, believing that the difference was caused by some type of sin or error in the past that may reflect badly on ancestors and result in bad Karma.
3. In some countries different conditions carry different stigma. In some instances a problem with the heart or kidneys may be viewed with more stigma than a physical or intellectual disability, depending on what part of the country a person is from and their particular religious beliefs.
4. Acceptance in other counties may also be much greater, more joyous and intimate than seen in the United States. The entire extended family may gratefully accept and include the individual with a disability and work hard to meet his or her needs so that he or she is welcomed and cared for throughout life. This is not viewed as a burden but an extension of being family and part of God’s plan.
5. Some families, particularly those from Muslim countries, may have difficulty accepting parental authority that is conveyed through a woman because of differences in beliefs about the roles of men and women. If a father dies, a son may run away or have difficulty

accepting the authority of a mother, even though that way of life is modeled and supported in the United States.

6. In some cultures the term mental retardation may not exist and new Americans will focus on terms that hold greater meaning. The term learning disabilities was often used by Iranian and other families to describe what has been called mild to moderate retardation in the United States. It was clear these families had an awareness of the cognitive challenges that their children faced but preferred the term learning disabilities as more helpful.
7. Many families are surprised by the policy of inclusion when children with intellectual disabilities enter the school system. They assumed that the educational system in the United States would be advanced and contain the special schools with highly trained instructors for these students. Several were suspicious as to whether their children could receive the training they needed from a teacher with limited background information and wished that their children could attend a special school.
8. Because many families have traditional beliefs that it is the mother's role to care for the child without seeking attention or making complaints, be aware that the practice of assertiveness and self advocacy may seem very strange at first. It may take time for new American families to decide that it is OK to speak up and advocate for children. Refugee families are more likely to seek help when other families model assertive behavior in a non-aggressive manner.
9. Many families who are new Americans view the idea of independence and separation for a child with disabilities with great suspicion. When a culture has extended family members and children living at home throughout adulthood, the idea of getting an apartment and moving out, brought up during a transition meeting may seem backwards and strange. Remember that the American model of doing things is not the only way or even the best way of doing things for some people whose communities and families operate very differently.
10. Families may experience a great deal of fear, whether they have escaped directly from a war or whether they have been conditioned by their culture to fear differences they see in people of color whose words, clothing, accent or behavior may seem strange.

North Dakota Statistics



According to the US Census Bureau (2000), 1.9% of North Dakota's population (n= 12,114) in 2000 was **foreign-born**. Of the 12,114 people who were foreign-

born, 45.6% were **naturalized** citizens and 57.4% were not citizens. In addition, 52.3% of the foreign-born people in North Dakota entered the US between 1990 and 2000.

Countries of Origin

In order to better understand new Americans, it is important to know what areas of the world they came from. Of the 12,114 people who were foreign-born in North Dakota in 2000, six world regions were identified.

- Europe (33.1%),
- Northern America (25.0%)
- Asia (23.1%)
- Latin America (11.3%)
- Africa (6.5%)
- Oceania (1.0%)

Reasons for coming to the United States

In a research report conducted by the Wilder Research Center (November 2000), immigrants living in the Minneapolis-Saint Paul area were asked why they came to the United States. The 1,119 respondents indicated family (74%) and employment (45%) as the top reasons for entering the US. The full report can be found by logging onto:

<http://www.wilder.org/research/reports/pdf/immigrantsurvey11-2000.pdf>

Language

Many parents of children with disabilities **native** to this country will agree that navigating through government programs and service agencies can be confusing. Application processes, numerous support personnel, and scheduling appointments can be time consuming and challenging to even the most proficient person. Now compound these tasks with a cultural and language barrier found by most new Americans. In 2000, the US Census found that 6% of North Dakotans primarily spoke a language other than English (i.e., Spanish, other Indo-European, Asian and Pacific Islander, and other).

Alice Swenson from the Cass County Economic Assistance program is responsible for coordinating interpreter and translator services. During an interview, she provided the following information. Cass County needs interpreters for several languages. In order of frequency, the request is:

- ① Bosnian
- ② Serbian
- ③ Somolian
- ④ Vietnamese
- ⑤ Arabic
- ⑥ Albanian
- ⑦ Kurdish

③ Dinka (Sudanese)

The last three languages are described as being needed seldom or occasionally. Cass County does not typically use Spanish translators. Richland and Walsh counties do. Using French for some of the African languages occasionally works. French is also useful for the Haitian population. Differences in the Serbo-Croatian languages are not significant for most purposes.

Professionals in the Fargo Public School system report great numbers of languages spoken in the homes of refugee families. The term ESL (English as a Second Language) is now being replaced with ELL (English Language Learners) because families are learning English as a third and sometimes fourth language. The following table reflects the diversity of languages that educators in the Fargo district are meeting.

Grade	Disability	Native Language	Grade	Disability	Native Language
12	EMH	Kuku	5	TBI	Spanish
12	Speech	Dinka	5	LD	Spanish
11	ED	Al	5	EMH	AL
11	Vision	Denka	5	OI	AL
11	Vision	Bosnian	5	LD	Bosnian
10	EMH	Bosnian	5	LD	Bosnian
10	ED	Spanish	4	LD	Spanish
10	Speech	Vietnamese	4	LD	Vietnamese
10	OHI	Spanish	4	Speech	Vietnamese
10	LD	Kurdish	4	EMH	Bosnian
9	TMH	Kreyole	4	NCD	Spanish
9	EMH	Bosnian	4	ED	Bosnian
8	ED	Dinka	4	Speech	Bosnian
8	Speech	Bosnian	4	Speech	Bosnian
8	LD	Bosnian	4	Speech	Bosnian
7	EMH	Spanish	4	ED	Bosnian
7	Speech	Bosnian	4	Speech	Romanian
7	Speech	Vietnamese	4	LD	Hatian
7	LD	Sudanese	4	OHI	Rum
7	LD	Bosnian	4	EMH	Bosn
7	LD	Kreyole	3	OHI	Bosnian
7	OHI	Russian	3	OI	Spanish
6	Speech	Kuku	3	NCD	Bosnian
6	Speech	Bosnian	3	Vision	Bosnian
6	OHI	Bosnian	3	EMH	Bosnian
6	Speech	Ogani	3	Speech	Bosnian
6	EMH	Kurdish	3	Speech	Bosnian
6	OHI	Limba	2	Speech	Spanish
6	LD	Limba	2	Speech	Bosnian
1	NCD	Sudanese			

Role of Immigration in the Population of North Dakota

According to the US Census Bureau, North Dakota receives an average of 574 international migrants per year. In April of 1990, the total population of North Dakota was 638,800. In July of 1999, the population declined to 633,666 yielding a population change of -5,134. On the other hand, the net international migration into North Dakota from 1990-1999 was 5,305.

Profile of the Foreign-born Population in the U.S.

Highlights from the "Profile of the Foreign-Born Population in the US" 2000 US Census Bureau

This profile contains facts and information about foreign-born people of the United States. This 77 page document can be found in its entirety by logging onto:
<http://www.census.gov/prod/2002pubs/p23-206.pdf>

For the purposes of this Profile, foreign-born refers to people residing in US on census day or on a survey date who were not US citizens at birth. This may include those who have become US citizens through naturalization and those who are not US citizens. The following are several topics of discussion found when reading through the Profile.

Most foreign-born people who are new Americans...

- ▲ have settled in urban areas
- ▲ are more likely to have a higher average household size
- ▲ have a lower education attainment
- ▲ have lower income levels
- ▲ have higher unemployment rates
- ▲ are less likely to have health insurance

Solutions and Strategies

How can we close the gap and connect with families who have children with special needs? How do we find them, communicate, welcome them and extend services? What kind of support is most helpful for families of children with special needs when those families are New Americans or refugee families?

Support leads families to:

1. Have a sense of hope, believing that their child and family are going to be all right.
2. Know how to help or support their child, whatever his or her special needs may be.
3. Know that they are not alone, that they are part of a community of families whose children have problems and who find strength together.
4. Believe that their child can get any special services or health care he or she may need and knowing what those services/care are/may be.
5. Be supported and not rejected by their extended family and community when they make a decision that they believe is best for their child.
6. Get support to meet their families' basic needs for food, shelter, employment, education, transportation and clothing.
7. See their child grow and mature and make at least some progress in school and in life.
8. Know that there is a safe and welcoming place for their child, should both parents suddenly die or become unable to care for their children.
9. Believe that their child will not be left behind because of problems with learning, behavior or health.
10. Know that their child is respected and included in the life of the community, having friends and friendly contact from others.

How do we know this? These needs are universal. In his research, Maslow showed that people have basic needs related to hunger, thirst, warmth, housing, etc. Once those needs are met, all people then have a need for love and understanding or acceptance.

When children have special needs, love and acceptance can be unconditional from the family, but less than adequate if the family does not know how to help the child, where to go for help, how to pay for it, what is possible and how to secure a desired future for their child. So how do family support specialists share the information they have while at the same time developing or enhancing cultural competence through an exchange of information with families?

1. Teach community leaders and translators or bilingual staff about supporting families when children have special needs. Rely on these leaders and families to reach parents who have children with special needs. Be willing to get together through informal picnics, suppers, lunches or gatherings. Bring your kids. Contact Cultural Diversity Resources or Cass County Social Services and get involved.
2. Form a link between families, community leaders and translators or bilingual staff and family support partners who are ready and willing to offer special insight, knowledge and information. Make sure they know your website. Information available online can be

- printed and translated without cost by people who care and who speak the same language.
3. Create an on-going dialogue or conversation among families of children with special needs, community leaders, translators and family support partners in the Fargo/Moorhead area so that an exchange of information and support can continue.
 4. Provide information to families that will be helpful. Options include:
 - information about living in North Dakota cities (e.g., how to acquire food, shelter, clothing, transportation)
 - information about mentors (e.g. ND family-to-family network)
 - information about sibling supports (e.g. Big Brother/Sister programs)
 - information about North Dakota’s educational system (adult and child)
 - information about government programs (e.g., TANF, food stamps, housing)
 - information about employment opportunities (e.g., Job Service of ND, job training)
 - information about health insurance options (e.g., employee based, private, Medicaid)
 - information about family subsidy & support (e.g. Medicaid, DD services)
 5. Provide information in ways that will be helpful. The Federation of Families for Children’s Mental Health (FOF) began by purchasing day-old bread and setting up a food exchange for families. Over events that involved bagging groceries and sorting food, support staff members were able to exchange smiles and later visits with new American families. This created the circumstances in which an exchange of information could begin and flourish. If the FOF had insisted on just inviting families (most of whom did not have transportation) to meetings and then shrugging when they did not come, nothing would have been achieved.

Resources

Web Resources

(Self-Assessment Checklist for Personnel Providing Services and Supports to Children with Special Health Needs and their Families)

<http://www.georgetown.edu/research/gucdc/nccc/nccc7.html>

(Self-Assessment Checklist for Personnel Providing Services and Supports in Early Intervention and Early Childhood Settings)

<http://www.georgetown.edu/research/gucdc/nccc/checklisteiec.html>

(12 Ways to Help a Person Who is a Refugee)

http://www.refugeesusa.org/how_help/ways.cfm

(Bureau of Citizenship & Immigration Services)
<http://www.immigration.gov/graphics/index.htm>

(Foreign Born.com website)
<http://www.foreignborn.com/>

(Independent Television Service)
<http://www.itvs.org/outreach/newamericans/partners.html>

(US Dept of State; Bureau of Population, Refugees, and Migration)
<http://www.state.gov/g/prm/>

(Freedom Resource Center)
<http://www.macil.org/freedom/>

(Big Brothers Big Sisters of America)
<http://www.bbbsa.org/>

(ERIC Clearinghouse on Languages and Linguistics: Professional Learning Series)
<http://www.cal.org/ericcll/practiceseries/special.html>

(Social Security Online – Multi-lingual Gateway)
This site provides free interpreter services to help you conduct your Social Security business. These interpreter services are available whether you talk to us by phone or in the Social Security office. Call our toll-free number, **1-800-772-1213**
<http://www.ssa.gov/multilanguage/langlist1.htm>

(Refugee Rights – Parent/Teacher Association)
<http://www.arhs.net/Society/Issues/HumanRightsandLiberties/RefugeeRights/>

State Resources

Cultural Diversity Resources (CDR): This non-profit organization is funded through city, county and grant funds to serve an ethnically diverse population in the Fargo area. CDR provides a variety of support resources that benefit new American and refugee families as well as ethnic or cultural leaders and service organizations in the Fargo/Moorhead area.

Resources include:

1. A self-sufficiency program designed to help families with low income and language barriers secure jobs and housing.
2. Community interpreters for non medical meetings with families and agencies such as law enforcement or social services.
3. A multi-ethnic leadership program to help ethnic organizations become more efficient in incorporation, training board members and all the facets of running a non-profit organization
4. A diversity training program to help cultural leaders and support organizations grow in cultural competence

5. A human rights training and resource program to train ethnic leaders and others in basic human rights.
6. A multi-cultural library which families and leaders may access for resources in human rights and cultural diversity.

Initiatives: The CDR is involved in several initiatives at the ground level. These include:

- Building a multi-cultural family program
- Focusing on women's issues
- Developing a domestic violence support group
- Working with homemakers & extension service
- Teaching parenting and food safety skills
- Developing a family to family mentorship program to help with adjustment
- Working with the IRS to train volunteers on tax issues for the population
- Incorporating computer training into various initiatives
- Support families who have children with special needs.

CDR works with many agencies in the Fargo/Moorhead area. These agencies include the city of Fargo, Lutheran Social Services, Cass County Social Services, Freedom Resource Center and others. Although CDR does not focus exclusively on the needs of families who are raising children with disabilities they recognize that many new American families are faced with these challenges and CDR has been a willing partner. The contact for the CDR is:

Yoke Sim Gunaratne, Director
Cultural Diversity Resources
303 Roberts Street
Fargo ND 58103
(701) 526-3000
cdr@i29.net

Other State Resources

Refugee Cash Assistance provides time-limited cash benefits to individuals admitted into the United States as refugees or asylees. This service can be accessed through county social services.

<http://lnotes.state.nd.us/dhs/dhsweb.nsf/ServicePages/PublicAssistance>

New American Services works with the U.S. Government to help refugees establish a home in North Dakota after they are approved for admittance into our country. Center for New Americans, 720 Main Avenue, Fargo, ND 58103, E-mail: kthoreson@lssnd.org Phone: (701) 451-0374 Fax: (701) 451-0377

<http://www.lssnd.org/newamerican.html>

State Refugee Coordinator for North Dakota

Mr. Don Snyder
State Refugee Coordinator
Children and Family Services Division
Department of Human Services
600 East Blvd Avenue, Judicial Wing
State Capitol, 3rd Floor
Bismarck, ND 58505

Tel: (701) 328-4934
Fax: (701) 328-3538
E-mail: sosnyd@state.ND.us

(ND Dept of Human Services: Medicaid, TANF, food stamps, housing)
<http://lnotes.state.nd.us/dhs/dhsweb.nsf>

(ND Center for New Americans)
<http://www.lssnd.org/program19.html>

(ND Dept of Public Instruction: Adult and Child Education Services)
<http://www.dpi.state.nd.us/>

(Job Service North Dakota)
<http://www.state.nd.us/jsnd//>

Local Resources

(Regional Human Service Centers: Family Subsidy, DD Services)
<http://lnotes.state.nd.us/dhs/dhsweb.nsf/e486bc94591422b58625662c007143ec/77a1f794b5a142068625667100546e29?OpenDocument>

Educational Resources

(Including At-Risk Students in Standards-Based Reform)
<http://www.mcrel.org/PDFConversion/Diversity/rt2preface.html>

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