

TEACHING PAKISTANI IMMIGRANT STUDENTS

RESOURCES FOR SUCCESS



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Canadian
Multicultural Education
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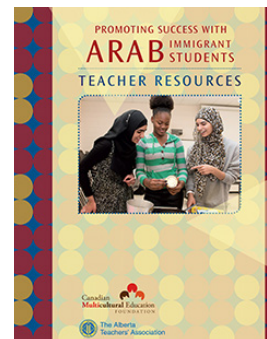
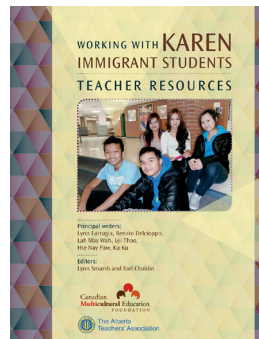
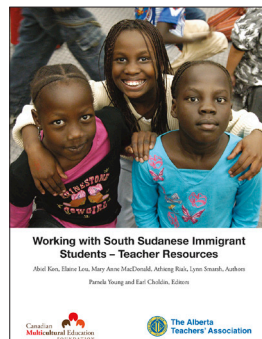
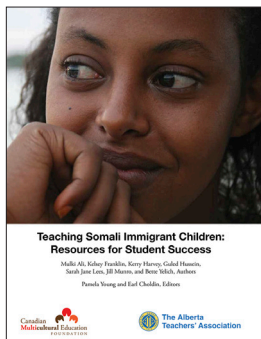


The Alberta
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Other resources in this series:



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Introduction



This document was developed with the assistance of a focus group of teachers, parents, students and community members to assist classroom teachers and school administrators throughout Alberta to better understand the culture and needs of Pakistani immigrant students when they first arrive in their schools.

This is the fifth resource in a series developed by the Canadian Multicultural Education Foundation (CMEF) in partnership with the Alberta Teachers' Association (ATA). It is intended to promote the success of students from Pakistani immigrant families and strengthen school–community connections within the Pakistani community. Other resources in the series focus on students from Somali, South Sudanese, Arab, Karen refugee, and Central African immigrant families. All the resources are available at www.cmef.ca and www.teachers.ab.ca.

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YUET CHAN



An Introduction to Pakistan

Pakistan was formed by migrating peoples, all of whom have left their footprint on its diverse cultures, languages, literature, food, dress and folklore. Pakistani culture is a mixed culture. Although the majority of people are Muslims, there are also influences of Hindu and British cultures on today's Pakistani society.

Pakistan has a semi-industrialized economy that has suffered in the past from decades of colonialism, internal political disputes, fast population growth, high inflation, increasing poverty and terrorism. The country is frequently besieged by bad news, but despite all of the turmoil, the everyday life of its people is more stable and rewarding than the media headlines lead one to believe.

This complex nation consists of various ethnic groups, each with its own cultures and subcultures, which are unified by the common values of hospitality, honour and respect for elders. Pakistani society has extremes of wealth and poverty. Daily life for most people is full of difficulties, yet everyone knows how to cope with crises. Creative and adaptable, Pakistanis are among the most self-reliant people in the world, bouncing back after major catastrophes like earthquakes, droughts and floods.

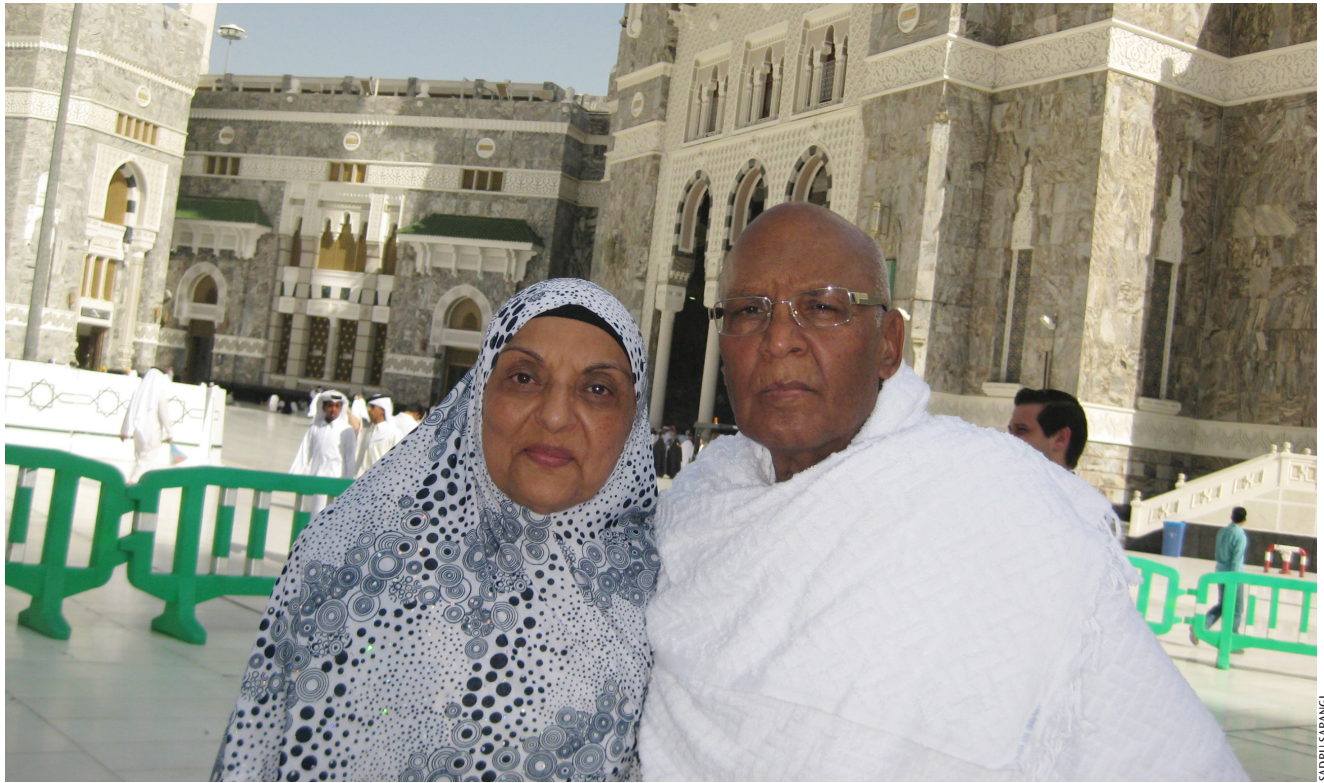
This document will give educators a glimpse into the cultural backgrounds of Pakistani immigrant students with a view to making planning for day-to-day instruction easier. It will include descriptions of Pakistani education,

customs and culture, including dress, food, festivals and marriage rituals.

History and Geography

The valley of the Indus River is one of the oldest agricultural civilizations in the world. Successive waves of Muslims from the west conquered and settled in this area starting in the 12th century. India was controlled by Great Britain from the 18th century until it won independence in 1947. At that time British India was partitioned into two states and the Islamic Republic





Celebrating Hajj

of Pakistan was established. Thus Pakistan has both an ancient and a new identity. The newly created Republic of Pakistan was made of two separate areas—East Pakistan and West Pakistan—2000 kilometers apart, with India between them. In 1971, East Pakistan waged a successful war of independence from West Pakistan and became the independent nation of Bangladesh, while West Pakistan became the Islamic Republic of Pakistan as we know it today.

Muhammad Ali Jinnah was the original leader in the struggle to establish Pakistan, and after independence he became the first governor general. Pakistan is a democratic parliamentary federal republic with Islam as the state religion. The name Pakistan literally means, “land of the pure” in Urdu and Persian.

Pakistan is made up of four major provinces: Punjab, Sind, North-West Frontier, and Baluchistan. There are also four federally administered tribal areas in the north. The city of Islamabad was officially named the capital in 1961. The population of Pakistan is estimated to be close to 190 million. An estimated 60 million people live in the urban areas. Urdu and English are the main languages.

The climate and geography of Pakistan are diverse and beautiful. Some parts are expansive deserts while others are towering mountains and lush valleys.

Religious Uniformity

Pakistan came into existence to provide its people a system of life based on Islam. Most of the people, in spite of some differences in languages, customs and traditions, follow the religion of Islam. Approximately 95 per cent of the population is Muslim, which is the term used to refer to followers of Islam. Minority religious groups include Hindus, Christians, Parsis, Sikhs and Buddhists.

Islam governs Pakistanis’ personal, political, economic and legal lives. Pakistani Muslims believe in the oneness of God and the prophet Mohammad as the last prophet. They help their fellow citizens by giving them moral and financial support. Observant Pakistani Muslims pray five times a day—at dawn, noon, afternoon, sunset and evening. Friday is the Muslim holy day in Pakistan, so all businesses are closed on Fridays. During the holy

month of Ramadan all able Pakistani Muslims are expected to fast from dawn to dusk and are permitted to work only six hours per day. Fasting includes no eating, drinking, cigarette smoking or gum chewing from dawn to dusk. Once in a lifetime Pakistanis will also perform hajj if financially and physically able to do so. Hajj is a pilgrimage or spiritual journey to Mecca in Saudi Arabia.

Economy

Pakistan is a poor country and its short-term economic outlook is bleak. It relies heavily on foreign loans and grants, and debt obligations take nearly 50 per cent of the government's expenditures. The per capita gross domestic product, according to the World Bank, is \$1,468 (US). A large number of Pakistanis, an estimated 35 per cent, live below the poverty line.

Literature and Poetry

Literature is an important aspect of Pakistani cultural life. Most poets reflect the Islamic code and trends in their poetry, with messages of love and brotherhood. Faiz Ahmad Faiz, Bulleh Shah and Ahmad Faraz are some of the most well-known poets in Pakistan.

Arts and Architecture

Islamic art and architecture are characterized by the use of elegant designs inspired by nature and based on geometric figures and floral forms. A distinctive, graceful Mughal style, as seen in the Shah Jahan Masjid (mosque), Shalimar Garden, Badshahi Masjid and Shahi Qila, is found all over the world in mosques and Islamic cultural buildings.



Badshahi Masjid (mosque), Lahore

Language and Culture

Urdu

The official language of Pakistan is Urdu, but many people, including most public officials, also speak English. English is referred to as the informal official language of Pakistan. It is estimated that close to 100 million people around the world speak Urdu, which is a combination of the languages of early invaders (Arabic, Persian and Turkish) and the language of the original inhabitants. The spoken form of everyday Urdu is the same as that of everyday Hindi, but it is written in a different script.

Besides Urdu, more than 60 languages are spoken in different valleys and areas of Pakistan. Some of the main regional languages are Punjabi, Sindhi, Balochi, Pashto, Gujarati, Katchi, Kashmiri, Brahui, Shina, Balti, Khowar, Burushaski, Yidgha, Dameli, Kalasha, Gawar-Bati and Domaaki.

Alphabet

Urdu is written in a flowing script that runs from right to left, the opposite of English, and similar to the scripts of Persian and Arabic. For those whose mother tongue is Urdu, one of the challenges of learning English is getting used to reading and writing from left to right.

Most Urdu letters connect to the letters preceding and following them, just as in English cursive writing. Therefore, letters often change shape depending on their placement within a word. Urdu is usually written using only consonants and long vowels, although there are small marks, which can be used above or below letters to indicate short vowel sounds. The Urdu alphabet has 39 basic letters and 13 extra characters, 52 altogether.

Pronunciation

Certain sounds in Urdu have no equivalent in English or in other languages written in the Roman alphabet. For this reason it is often difficult to express the true pronunciation of Urdu words using Roman letters. Examples of letters that are not found in the English alphabet are

- ق — a sharp sound at the back of the throat, similar to k;
- خ — a ch sound, similar to the Scottish word loch; and
- ژ — an s sound, as in the word *pleasure*.

Similarly, certain sounds in English—*th* and *w*, for example—do not exist in Urdu. This causes pronunciation and spelling problems for Urdu speakers learning English.

Urdu has contributed a few words to the English language:

Cushy from خوشی (*khushi*), ease, happiness

Pukka from پکا (*pakka*), solid

Cummerbund from بند کمر (*kamarband*), waist binding

Jungle from جنگل (*jangal*), jungle

Thug from هگ (*thug*), cheat, swindler

Verandah from برآمدہ (*bar'aamdah*), verandah

A Crash Course in Urdu

Here are some basic Urdu phrases. If you can speak them, it will delight your students' parents and gain your students' respect:

Assalaam alaykum — hello (“may peace be with you”)

Khuda hafiz or *Allah hafiz* — goodbye (“may God take care of you”)

Shukria — thank you

Maaf karo — forgive me

Aap ka naam kya hai — What is your name?

Mera naam John Doe hai — My name is John Doe.

Aap kahaan rehtey hain — Where do you live?

Mein Canada say hoon — I am from Canada.

Mujhay Canada bohot pasand hai — I really like Canada.

Traditional Pakistani Food

Because at least 95 per cent of the Pakistani population is Muslim, there are two food customs that are followed almost universally.

One is that Muslims eat only *halal* meat, following Islamic law as defined in the Qur’an. Pork is not halal. Other meats (beef, goat, lamb and chicken) are only halal if the animal was healthy at the time of slaughter and all blood was drained from the carcass before butchering.

The other is that during the month of Ramadan, Muslims fast from sunrise to sunset. Shops and businesses in Pakistan close in the afternoon and open again in the evening.

Spices and curry are essential to any Pakistani recipe. The most prevalent spices include chili powder, turmeric, garlic, paprika, black and red pepper, cumin seed, bay leaf, coriander, cardamom, cloves, ginger, cinnamon, saffron, nutmeg and poppy seeds. Yogurt is often used to marinate meats. Lentils and rice are other common foods. Wheat and flour products (naan, roti, paranthas) are considered mainstays of the daily diet, and the pickles, chutneys, preserves and sauces eaten with curried meats, seafood, vegetables and lentils give Pakistani cuisine the unique flavour that many people around the world enjoy.



Chicken biryani



Tandoori chicken



Naan

Festivals — Religious and Secular

Festivals are an important part of Pakistani culture. Many religious and secular holidays and festivals are celebrated annually.

Religious Celebrations

Fasting is an important part of the Muslim observance of the month of Ramadan. Nothing is eaten or drunk from dawn to dusk, not even water. This is followed by the Eid-ul-Fiter celebrations at the end of the fasting month. In a second festival, Eid ul-Adha, an animal is sacrificed in remembrance of the actions of Ibrahim, and the meat is shared with friends, family and the less fortunate. Both these Eid festivals are public holidays, serving as opportunities for people to offer special prayers and visit family and friends. Children receive new clothes, presents and sweets.



Sweets are offered during celebrations and festivals.

Some Muslims celebrate Eid-e-Milad-un-Nabi, the birthday of the prophet Muhammad. Shia Muslims mark the Day of Ashurah on the ninth and tenth days of the first month of Muharram.

The Muslim calendar is a lunar calendar consisting of 12 months and 354 or 355 days, so holidays do not come on the same date each year on the common Gregorian calendar.

Hindus, Buddhists, Sikhs, Parsis and Christians also celebrate their own festivals and holidays like Navroz, Diwali, Christmas and Khushiali. Sikhs come from across the world to visit several holy sites in Punjab, including the shrine of Guru Nanak, the founder of Sikhism, at Hassan Abdal in the Attock District.

Secular Celebrations

Official national holidays include

- Pakistan Day: March 23
- May Day: May 1
- Independence Day: August 14
- Defense of Pakistan Day: September 6
- Birth of Ali Jinnah, the founder of Pakistan: December 25
- Death of Ali Jinnah: September 11
- The Awami Mela, or People's Festival of Lahore, which is held annually in March. The six-day pageant features equestrian sports and cattle displays, and attracts enormous crowds of people.

There are also several regional and local festivals, such as the Punjabi festival of Basant, which marks the start of spring and is celebrated by kite flying. Often a national holiday is declared when Pakistan's national cricket team wins a major international match!

National Dress

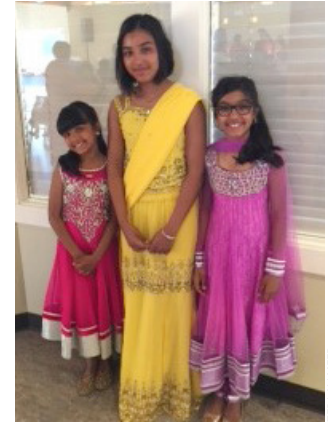
The *shalwar kameez* is the national dress of Pakistan and is worn by men and women throughout the country. *Shalwar* refers to loose trousers and *kameez* refers to shirts. Since 1982 all officials working in the government are required to wear the national dress, and each province has its own style of this dress.



Hijab



Abayah (centre)



Kurta, kameez, pyjama and lengha

Women’s Attire

Religion, social class, occupation and personal preference influence the clothing that Pakistani women wear. Generally women’s clothing in Pakistan is conservative compared to western styles of dress because the Qur’an states that women should “cover their charms.” Traditional women’s dress is the *shalwar kameez*, a loose-fitting, brightly coloured tunic (kameez) over loose-fitting trousers (shalwar). Women may also wear *churidar* pants, which are more form-fitting than the shalwar, or the *lengha*, a long skirt with a tunic top and a scarf. In cities, the shalwar kameez has become flashier and is used as a fashion statement. Women may drape a *dupatta* (a scarf) over their shoulders as a sign of modesty.

Some women wear a *hijab* (he-job), a scarf or veil used to cover the head. The wearing of a hijab is a personal choice.

More conservative women may wear the *abayah* [uh-BY-ya], a long garment that covers them from the neck to the ankles.

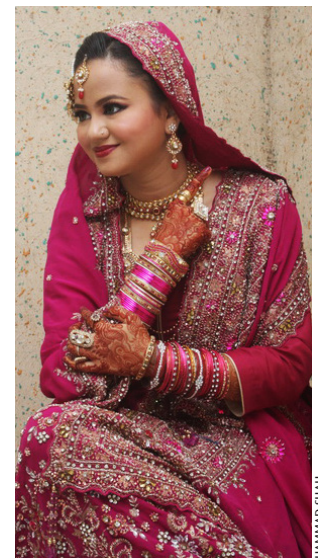
A *sari* is a formal dress worn on special occasions by some urban women. It’s a long piece of beautiful fabric skillfully draped around a skirt and a short top. It comes in many colours and designs.

Pakistani women are fond of jewelry and are often seen wearing rows of golden bracelets along with colourful glass or plastic bracelets. For women, gold is a form of security that can be sold in a time of emergency.

It is also common to see both urban and rural Pakistani women with nose piercings. Quite elaborate nose rings are worn during weddings and celebrations.



Sari



Brides usually wear colourful bangles.



Men generally wear the shalwar kameez, although some men wear western pants and shirts.



PHOTO COURTESY OF ZERA HAMEED

The extended family is the central social structure in Pakistani society.

Men's Attire

Traditional dress for men typically includes the shalwar kameez, the *kurta* (collarless shirt) and the Pakistani waistcoat. The *achkan* and *sherwani* (coat-like garments) and *churidar* (pyjamas) are worn during formal celebrations.

Men may also wear head gear such as the Jinnah cap or the fez. Popular men's footwear includes a decorated shoe called the *kussa*. Particularly in northern regions of Pakistan men may also wear wool shawls.

Handicrafts

Embroidery, leather works, glazed pottery, woodwork, carpet making, metal crafts and ivory are essential parts of Pakistani culture. Pakistani craftsmen are known for the high quality of their work, which is popular in other countries.

Hierarchical Society

Pakistan is a hierarchical society. People are respected because of their age and position. Older people are viewed as wise and are granted respect. In a social situation, they are served first and their drinks may be poured for them. Elders are introduced first, are provided with the choicest cuts of meat and, in general, are treated much like royalty.

Pakistanis expect the most senior person, by age or position, to make decisions that are in the best interest of the group. Titles are very important and denote respect. One is expected to use a person's title and their surname until invited to use their first name.

Sometimes the last names of the children in the same family are all different even though they are from the same parents. In other words, last names and surnames are very casual, unlike Canadian naming conventions.

Family Structure

The extended family is the central social structure in Pakistani society. Communication and socialization are limited almost exclusively to the extended family. Families are quite large by western standards, often with up to six children.

Traditionally, women are protected from outside influences. It is considered inappropriate to ask questions about a man's wife or other female relatives.

However, families have evolved over time. Economic conditions have forced families to move apart, and urbanization has been drastic for many.

Immigrants may feel isolated and miss the support of the extended family. Women who want to work especially miss family members' support to help take care of their children. Some feel that their children are becoming too westernized and lack traditional values. It is common to find immigrant families engaged in severe conflict, the parents trying to keep their children within the confines of traditional family values, and the children under pressure from their peers pulling them in the other direction. Some parents are worried that their daughters dress and act quite differently when they are with their friends than when they are at home or with their relatives. This sometimes causes friction at home. Pakistani immigrant families are going through distinct changes, which sometimes cause tension between parents and children. Educators need to be sensitive to these tensions in working with immigrant students and their parents.

Gender Roles and Statuses

Traditionally, male children are raised to be assertive, less tolerant, independent, self-reliant, demanding and domineering. Female children, by contrast, are

socialized from an early age to be self-sacrificing, docile, accommodating, nurturing, altruistic, adaptive, tolerant, religious and to value family above all. Most middle-class working women in Pakistan are nurses, doctors or teachers.

At the same time, many changes have taken place for women in Pakistan. Women are represented in government as ministers in parliament and ambassadors. Benazir Bhutto was the first female prime minister of Pakistan, serving from 1988 to 1990. Malala Yousafzai, a girl from a rural area of Pakistan, is an advocate for education for all, especially girls in Pakistan.

Greeting customs are gender defined. Men may shake hands with or embrace other men. Women may shake hands with or embrace other women. However, handshakes and embraces between men and women are very rare because of religious beliefs.

Sports

Games like wrestling, hockey, cricket, football and squash are popular in every part of the country. Cricket is the national pastime and is played by both men and women at amateur and professional levels.



Pakistan cricket team

Marriage

Though laws in Pakistan allow people to marry whomever they wish, traditionally almost all marriages are arranged by the bride's and groom's families. An arranged marriage is considered an alliance and an agreement between two families.

Potential mates are chosen by considering such things as family background, social status, wealth, education, religious denomination, skin colour and so on. The most desirable marriage is between first cousins as this ensures that the families will stay united.

There are several ways to locate partners for arranged marriages outside one's family. A family may place a personal ad in a newspaper to find a potential bride, and more recently, families have been using matchmaking websites. Some young, urban Pakistanis have adopted the western practice of dating, but most families discourage marriages based on love.

For Pakistanis who do not live in Pakistan, a conscious effort is made to go back to Pakistan to marry. Because marriages are an important part of family culture and tradition, students may return to Pakistan with their parents to attend the weddings of extended family members. Tickets to Pakistan are extremely expensive, so sometimes parents will take advantage and stay a bit longer.



Brides' hands are usually decorated with henna designs.



Groom, on right, in traditional wedding attire



Bride signing the marriage certificate (*nikkah*)



Wedding ceremony (*waleema*)

Education System

Article 25A of the constitution of the Islamic Republic of Pakistan states that “the state shall provide free and compulsory education to all children of 5 to 16 years of age.” The ministry of education is finding it difficult to reach this goal because the rural Pakistan population is widely dispersed, and due to safety concerns, some parents refuse to send their children to school under any circumstances. Also, it is difficult to get teachers to teach in rural areas.

The literacy rate is much higher in urban areas and much higher among men due to gender discrimination. There is a substantial demand for education, but government schools are failing to provide acceptable education in English; therefore, parents turn to the private education sector. The percentage of primary

students who are in private schools rises steeply with income, especially in urban areas.

Pakistani teachers’ salaries are low, so teachers supplement their income by giving “tuition” to children in the afternoons and evenings. It is common for children to have tutors come to their home after school to strengthen the skills taught at school.

K–12 education in Pakistan is divided into four levels:

Level-1 Primary (Grades 1–5)

Level-2 Middle (Grades 6–8)

Level-3 Secondary (Grades 9–10)

Level-4 Higher Secondary (Grades 11–12).



Two TD Baker School students working on their assignments in the library.

Pakistani Migration to Alberta

Newcomers to Canada experience language, financial and economic barriers. Some have foreign professional credentials that are not recognized in Canada, and upgrading or retraining may be difficult because family responsibilities come first.

Pakistanis began to arrive in Canada as early as the 18th century, but immigration on a major scale into Alberta did not start until the 1960s. After 1967, many Pakistanis who possessed professional degrees in fields such as medicine, engineering and education began to arrive in Alberta. In the mid-1970s tradesmen and skilled workers also began to immigrate.

Many Pakistanis arriving in Alberta faced huge obstacles, such as familiarizing themselves with a new language, harsh weather, cultural barriers and discrimination. They battled emotional, financial and spiritual distresses as well as social isolation; thus, they tended to settle in larger urban cities like Edmonton and Calgary where they could seek out other Pakistanis for support.

The 2011 Census Canada National Household Survey showed that in 1971 there were only 130 Pakistanis in Alberta, but by 2011 there were 161,380. Now you will find Pakistani Canadians in all walks of life in Alberta. They have organized themselves into many groups and associations, gathering together to celebrate important Pakistani religious and secular days in Alberta.

Migration to a new country often results in a variety of social, academic and economic challenges. In particular, recent immigrants and refugees—both children and their families—often struggle to adapt to Canadian education systems. By understanding these issues within the unique Canadian context, teachers can work more effectively with newcomers to find ways to help these students make smooth transitions to their new country.

The most common first languages for Pakistani immigrant students are Urdu, Punjabi, Gujarati, Sindhi, Balochi, Katchi and Hindi. Some will have had some education while others will have had none at all. Some arrive seeking asylum, while others follow families coming to Alberta as economic migrants.

Schoolwide Approaches for Promoting Student Success

In preparing this resource booklet we organized a focus group of administrators, teachers, parents and students to share their successes and challenges. They provided the following valuable insights into what needs to be done going forward.

Pakistani parents and students are often happy that they are finally in a safe country where children will get a good education. Students seem to have a very positive view of their schools. They are happy to make friends and feel supported at school.

Education in Pakistan is a luxury; here in Alberta it is expected that everyone goes to school. This is a welcome change for most Pakistani families. With such positive attitudes towards education, teachers are generally successful in building positive relationships with Pakistani families from the beginning.

Make schools open, inclusive and inviting.

Help provide a warm and welcoming atmosphere for everyone. Consider hanging big welcome banners written in different languages all around the school. A specific area, room or small space where parents can meet with other parents can help families connect with each other. Provide information pamphlets about where to go for language-instruction-for-newcomers classes, library information, local food markets, mosques and access to government services. When new immigrants

arrive, it is difficult for them to maneuver around the various services provided by the schools, neighborhoods and city. Provide parents with a list of immigrant support resources.

Because of dietary restrictions for Muslim students, providing hot lunches is a challenge. Schools will need to make sure that there is a choice for either vegetarian or *halal* food for the school's hot lunch program. In this way the whole school community is respected, and students who want the lunch program can participate.

Hire staff members that reflect the school community.

When students see staff that they can relate to, they will feel connected. They also will have role models to emulate. Their behaviour might be better as they know that their parents will know about their school behaviour through community members who are in the school.

Encourage parents to join and become active members of the school council so that it too reflects the community. Provide translators at parent-teacher meetings and school council meetings so parents feel connected and can take part in the proceedings. Translators can usually be recruited from within the school community. When a translator is used, be sure to have them sign a confidentiality agreement so that what is said in school remains confidential.



TD Baker School principal Glen Wilcox asks students about the challenges and goals in their education.

Plan support for the new student.

Pair a volunteer student with the new student to show the new student the important places in the school (office, bathroom, library, gym, playground). Having the volunteer student and new student spend time together at recesses and lunchtimes is a way for the new immigrant student to feel at home more quickly.

Consider the differences in education systems.

As Pakistani society is more hierarchical, so are the schools. Promotion from grade to grade is not by age but by passing the appropriate examinations. Many students (and their parents) will be coming from private schools, which they attended to get a better quality English language education. Others may be coming from government schools or religious schools (madrassas).

Courses in the Pakistani secondary school system are not organized by “core” subjects and “options.” As a

result, some parents find it confusing when their children have to choose options and core subjects. Students and parents should be provided with an explanation of this choice of courses with the help of translators if needed.

The Alberta school system teaches students to be critical and logical thinkers rather than rote learners. In Pakistan, students are taught to listen to teachers and not to question. In order to become critical, logical thinkers, students will need to become comfortable in the classroom and trust the teacher before asking questions. Also, thinking time for immigrant students needs to be extended when a question is asked because in addition to learning English as a second language, students will have to make sense of the question and think critically, which may take them extra time.

Multiple-choice exams are not used in Pakistan schools, so Pakistani students will be more familiar with long-answer questions. Also, the Pakistani evaluation system passes or fails students at the end of a course. Group work and formative evaluation are not used. Pakistani parents and students new to Canada will appreciate having our formative/summative evaluation system explained to them.



YUET CHAN

Students at TD Baker School

Also, when first pairing new students for group work, try to keep girls with girls and boys with boys as much as possible. In Pakistan it is considered taboo for girls and boys to talk openly, touch each other or hold hands.

Handle sex education and immunization with care.

Because these topics are very sensitive, it would be a good idea to have the parents come into the school and, with the help of a translator, explain this sensitive information to them. Parents do not allow their children to date or have premarital sex, so they may feel that their children do not need sex education information and immunization. However, chances are they will ultimately allow their children to participate if they understand the reasoning behind it.

Celebrate diversity and promote inclusiveness.

Celebrating the different cultures and customs of students in schools is one way to bridge the gap of isolation and loneliness that some immigrant students may experience. Get to know where students are from, what celebrations they have and when. This helps the students feel at ease and connected. Invite parents to come to school and speak about their cultures and customs. Set aside a prayer/meditation room or area. Respect the month of Ramadan, which is a fasting month for most Muslim students. During lunchtime allow students who fast to go to the library; exempt them from strenuous physical activities if possible. At the end of this fasting month, Muslim students celebrate Eid-ul Fiter. Make announcements on the public address system explaining the significance of this celebration and others. Most Muslim students will not come to school on that day. Consider planning exams on alternative days.



YUET CHAN

Zera Hameed discusses issues of student engagement with Shaima Hussain, a community mentor, and Jordan Foster, Riverbend Community High School teacher.

The York Region District School Board in Ontario has a program you might want to adopt or adapt. Every year students of that district submit pictures depicting the highlights of their own celebrations. These pictures are compiled annually as multifaith calendars with a short description of each holiday. The schools use this information for instruction as well as public address and newsletter announcements. Doing this helps students with diverse backgrounds feel valued and appreciated; they feel they belong. Other students learn to appreciate the customs and cultures of new students. They understand, for example, why Muslim students do not eat with them in the lunchroom during Ramadan.

Hold special open house programs for immigrant parents.

Public open houses for transition to junior high or senior high school are a great idea for the general population but threatening to new immigrant parents, who may instead benefit from a separate program with a translator. With the translator's help explain the transition process to a new school, expectations and behaviour code, course choices of core subjects and options, and differences in the delivery of instruction.



Including parents as partners in schools enhances understanding of each other's cultures and concerns.

Capitalize on parental and community support.

Visit community events and invite community members to attend school events. Once the ice is broken, people are anxious to help. As students see teachers at community events, and as they see community members and parents coming to school, they will feel a sense of belonging and pride. By including parents as partners in school, there will be more understanding of each other's cultures and concerns.

Address racism, bullying and name-calling.

In some schools Pakistani students have been bullied and harassed. It is important to be proactive and intervene to stop unsafe behaviour immediately. We must make clear that every student has a right to be safe and respected and that this kind of behaviour will not be tolerated.

The 24-hour news media sensationalizes events; some students believe what they hear and jump to negative conclusions. Teach immigrant students how

to deal with these situations, how to be assertive but non confrontational, and how to report problems to an adult to deal with the situation. Provide staff cultural sensitivity training and establish antiracist and anti-bullying policies and procedures so that staff members have the tools to deal with such situations.

Programs should be put in place so that bystanders are not afraid to speak up and/or report such behaviour. Create an atmosphere of trust and encourage students to organize diversity clubs and to promote intercultural understanding.

Carefully prepare initial meeting with parents.

Immigrant parents are often not aware of the expectations of Alberta schools. Once children go to school in Pakistan, parents put their full trust in schools and teachers to be responsible for the education of their children. Keeping this in mind, it is important to spend some time with the families of Pakistani students to welcome them to the school.

Get to know the student's cultural and linguistic background. Inquire about when and where the student went to school. Don't be surprised if you see only the father



Zera Hameed (first from right) discusses school life in Alberta with parents and students.

coming with the child; the mother might be too shy to come, or she might come with a relative or a grandparent. In the Pakistani extended family system anyone in higher authority can make decisions about the child.

Provide a warm and calm atmosphere without interruptions at the intake meetings. If possible, have a language interpreter ready for the meeting. Explain to parents the school expectations and give parents a chance to explain their expectations to you. Also, inform the parents about the levels of support that will be given to their child and how progress will be reported.

The following two sample forms will be useful for this meeting.

Important Document Form

اہم دستاویز فارم

- This is a very important document.

• یہ ایک بہت ہی اہم دستاویز ہے۔

- Please take it to someone who can read it to you.

• برائے مہربانی اسے کسی ایسے شخص کے پاس لے جائیں جو اسے پڑھ سکے۔

- Thank you.

• آپ کا شکریہ۔

SAMPLE STUDENT INFORMATION FORM

طالب علموں کے لئے سیمپل معلوماتی فارم

Please complete this form and return it to your child's school.

اس فارم کو مکمل کریں اور اپنے بچے کے اسکول کو واپس کریں۔

Has your child attended school before? If yes, where and for how long?

کیا آپ کے بچے نے پہلے اسکول میں شرکت کی ہے؟ دائرہ لگائیں ہاں ناں
اگر ہاں تو کہاں اور کب تک؟

Have they had instruction in English? If yes, where and for how long?

کیا وہاں انگریزی میں تدریس تھی؟ دائرہ لگائیں ہاں ناں
اگر ہاں تو کہاں اور کب تک؟

Where did your child live before arriving in Canada?

آپ کا بچہ کینیڈا میں پہنچنے سے پہلے کہاں رہا؟

When did they arrive in Alberta? From where?

وہ البرٹا میں کب آئے؟ کہاں سے؟



Does your child have any dietary restrictions (such as pork or pork products)?

If yes, what restrictions do they have?

کیا آپ کے بچے کو کسی طرح کی غذائی پابندی ہے (مثلاً، سور کا گوشت یا خنزیر کے گوشت کی مصنوعات)؟ دائرہ لگائیں ہاں ناس اگر ہاں، تو کیا پابندیاں ہیں؟

Will your child be fasting during Ramadan? Circle Yes No

کیا آپ کا بچہ رمضان میں روزے کی حالت میں ہو گا؟ دائرہ لگائیں ہاں ناس

Would you be willing to volunteer/participate in classroom activities? Circle Yes No

کیا آپ رضاکارانہ طور پر کلاس روم کی سرگرمیوں میں حصہ لینے کے لئے تیار ہوں گے؟ دائرہ لگائیں ہاں ناس

What type of support would be useful for your family? Check all that apply.

آپ کے خاندان کے لئے کس قسم کی مدد مفید ہوگی؟ موزوں جوابات پر نشان لگا دیں

- | | |
|---|---|
| <input type="checkbox"/> English translation services | <input type="checkbox"/> انگلش ترجمے کی خدمات |
| <input type="checkbox"/> Financial support | <input type="checkbox"/> مالی امداد |
| <input type="checkbox"/> Information on housing | <input type="checkbox"/> ہاؤسنگ کے بارے میں معلومات |
| <input type="checkbox"/> Information on health | <input type="checkbox"/> صحت کے بارے میں معلومات |
| <input type="checkbox"/> Other _____ | <input type="checkbox"/> دیگر _____ |



PHOTOS: YUET CHAN

Learning activities in teacher Kyle Sandford's Grade 1 class



The school library provides valuable learning resources for students to develop language proficiency.



Strategies for Helping Students Develop Language Proficiency

The following are some teaching suggestions that can assist with second language acquisition:

- Find out what learning styles predominate for the students (eg, auditory, visual) and then accommodate those learning styles in your teaching.
- Speak slowly and clearly to help students to acclimatize their ears to hearing English words.
- Obtain an ELL's profile from the *Alberta ESL Benchmarks* and plan curriculum thematically using the higher order thinking skills.
- Have students act out new words in a skit, using drama and role play to make learning memorable.
- Develop interactive and collaborative teaching and learning styles and activities.
- Have students write definitions of terms using their own words in their native language.
- Create word charts.
- Use more hand gestures and visual aids.
- Use graphic organizers such as webs, charts, overlapping circles, tables and grids to help students organize their thinking.

- Encourage students to write journals.
- Incorporate sharing circles and retelling when giving instructions.
- Ensure that assessment for both language and content are ongoing and broadly based.
- Help students maintain and develop their first language alongside improving their English (eg, writing dual-language books).



Parents play a vital role in children's success in acquiring language skills.



L-R: TD Baker School principal Glen Wilcox, teacher Mariam Ahmedyar and resource author Zera Hameed discuss strategies for helping students develop language proficiency.

- Provide opportunities to talk before writing.
- Use drills to help students memorize a new language.
- Support your students' language development through scaffolding, key phrases and structures rather than key words.
- Develop new vocabulary before starting a new topic. Sometimes cultural differences prevent a learner from

fully understanding the nuances of the vocabulary in a story.

- Make your classroom a “global classroom.” Bring the world into your classroom by giving students a choice in selecting subjects or books for their reports.

These are good practices for working with any second-language learner. They will benefit all students in your classroom.



Orientation Guide to Canadian Schools



This guide is designed to assist schools and Pakistani families in better understanding and communicating with each other and is part of a larger series of booklets that include guides for working with South Sudanese, Karen and Arab students. It is written in both English and Urdu.

intake centre. District intake centres should also have copies since parents will usually be accompanied by a settlement worker or interpreter when they visit that centre. The various points in the guide should be discussed collaboratively, and parents and their children should have the opportunity to ask questions. Parents should receive a copy to take home for future reference.

How to Use This Guide

Consider having this guide available when the student initially comes to register at the school or at the district

Homework

- Students use an agenda to write down their homework. Please check the agenda to see their assignments.
- If you can't help your child with homework, check to see if the school has a homework club.
- Some communities provide homework clubs as well.



گھر کا کام

- طلباء ہوم ورک لکھنے کے لئے ایک ایجنڈا استعمال کرتے ہیں۔ اسائنمنٹس دیکھنے کے لئے براہ مہربانی ان کا ایجنڈا چیک کریں۔
- اگر آپ ہوم ورک میں بچے کی مدد نہیں کر سکتے تو چیک کریں کہ شاید اسکول میں ہی ہوم ورک کلب موجود ہو۔
- کچھ کمیونٹیز ہوم ورک کلب فراہم کرتی ہیں۔

Prepare for Class

- Students are responsible for getting to each class on time.
- Children come to school before school starts.
- Students must come to class with their books and homework ready.
- If students don't understand something, they should ask the teacher for help. Teachers want them to ask questions.

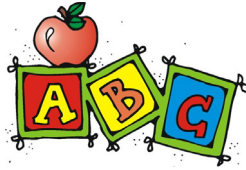


کلاس کے لئے تیاری

- طلباء کلاس میں وقت پر پہنچنے کے ذمہ دار ہیں۔
- بچے اسکول شروع ہونے سے پہلے اسکول آتے ہیں۔
- طلباء پر لازم ہے کہ جب وہ اسکول پہنچیں تو ان کا ہوم ورک مکمل ہو اور تمام کتابیں موجود ہوں۔
- اگر طلباء کو سمجھنے میں دشواری ہو تو استاد سے مدد حاصل کریں۔ اساتذہ چاہتے ہیں کہ ان سے سوالات پوچھے جائیں۔

English Language Learning (ELL)

- ELL students need up to seven years to become academically successful in English.
- Students may access additional, free ELL help outside school in a public library or community church.



انگلش لینگویج لرننگ (ELL)

- انگریزی میں تعلیمی کامیابی حاصل کرنے کے لئے ای ایل ایل (ELL) طلباء کو سات سال تک کی مدت درکار ہے۔
- طلباء ای ایل ایل میں اضافی مفت مدد کی رسائی اسکول کے باہر عوامی لائبریری یا کمیونٹی چرچ سے حاصل کر سکتے ہیں

Parent-Teacher Interviews

- Parents and teachers are partners in the child's education.
- An interview is a chance to discuss your child's progress in school.
- The school can provide a translator or you can bring someone you trust to interpret for you.
- An interview is usually 15 minutes long.



والدین - اساتذہ انٹرویوز

- والدین اور اساتذہ بچے کی تعلیم میں شراکت دار ہیں۔
- ایک انٹرویو اسکول میں آپ کے بچے کی پیش رفت پر بات چیت کرنے کا موقع ہے۔
- اسکول ایک مترجم فراہم کر سکتا ہے یا آپ اپنے کسی پر اعتماد شخص کو تشریح کے لئے لا سکتے ہیں۔
- ایک انٹرویو عام طور پر 15 منٹ طویل ہوتا ہے۔

Letters/Phone Calls from School

You might hear from the school when

- there are important forms for you to sign,
- they have concerns about your child or
- your child is absent at school, and the office hasn't heard from you.



اسکول سے خط / فون کالز

- اسکول آپ سے رابطہ کر سکتا ہے جبکہ آپ نے اہم کاغذات پر دستخط کرنے ہوں،
- آپ کے بچے کے بارے میں خدشات ہوں یا
- آپ کا بچہ اسکول سے غیر حاضر ہے اور آپ نے آفس کو مطلع نہیں کیا ہے۔

School Fees

- Parents need to pay for bus fees, textbooks and other learning supplies.
- If you can't afford to pay these fees, you can talk to the school, and your child can still go to school.
- You may not have to pay all the fees if you have money problems.



اسکول فیس

- والدین پر لازم ہے کہ وہ بس، درسی کتب اور دیگر سیکھنے کی فراہم کردہ اشیاء کی فیس ادا کریں۔
- اگر آپ ان کی فیس ادا کرنے کے متحمل نہیں ہیں تو،
- آپ اسکول سے بات کر سکتے ہیں اور آپ کا بچہ اب بھی اسکول جا سکتا ہے۔
- اگر آپ کو پیسے کے مسائل ہیں تو شاید آپ کو مکمل فیس ادا نہ کر نی پڑے۔

Attendance

- Girls and boys must attend school daily until they are 17 years old.
- School administration must report problems with attendance to a special board.
- If your child can't go to school, phone the school.

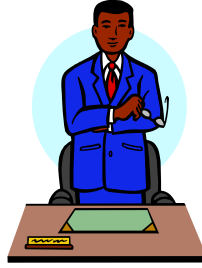


حاضری

- لڑکیوں اور لڑکوں پر لازم ہے کہ وہ 17 سال کی عمر تک روزانہ اسکول میں حاضری دیں۔
- اسکول کی انتظامیہ پر لازم ہے کہ وہ حاضری کے مسائل ایک خاص بورڈ کو رپورٹ کریں۔
- اگر آپ کا بچہ اسکول نہیں جا سکتا تو اسکول فون کریں۔

Serious Offences

- Fighting, bullying, smoking and skipping school are considered serious.
- Repeated or serious problems may result in the student being suspended from school.



سنگین جرائم

- لڑائی، غنڈہ گردی، سگریٹ نوشی اور اسکول سے غیر حاضر رہنا، سنگین تصور کیا جاتا ہے۔
- بار بار یا سنگین مسائل کی بنا پر طالب علم کو اسکول سے معطل کیا جا سکتا ہے۔

Illegal Activities

- Drugs are illegal in Canada. Use of alcohol at school is illegal. If your child is using, selling or keeping drugs, the police will be called. Parents will be called to meet with police at school.
- Illegal involvement with gangs (groups of people who move drugs or steal) will be dealt with at the school by a police officer. Parents will be called immediately.
- If a student is breaking the law, they will be suspended and possibly removed from the school.
- If a student is fined, the parent is responsible to pay the fine.



غیر قانونی سرگرمیاں

- کینیڈا میں منشیات غیر قانونی ہیں۔ اسکول میں شراب کا استعمال غیر قانونی ہے۔ اگر آپ کا بچہ منشیات استعمال کرتے ہوئے، یا اس کے پاس سے برآمد ہوئیں یا فروخت کرتے ہوئے پایا گیا تو پولیس کو بلايا جائے گا۔ والدین کو پولیس کے ساتھ ملنے کے لئے اسکول بلايا جائے گا۔
- گینگ کے ساتھ غیر قانونی طور پر ملوث ہونے کی صورت میں (گروہ جو منشیات کی نقل و حمل یا چوری کرنے والے لوگوں پر مشتمل ہیں) اسکول میں ایک پولیس افسر ایسے طلباء سے نمٹے گا۔ والدین کو فوری طور پر بلايا جائے گا۔
- اگر ایک طالب علم قانون توڑ رہا ہے، تو اسے اسکول سے معطل یا ہو سکتا ہے کہ اسکول سے خارج کر دیا جائے۔
- اگر ایک طالب علم پر جرمانہ عائد کیا جاتا ہے تو والدین اسے ادا کرنے کے ذمہ دار ہیں۔

What Is Taught

- All of Alberta has a standard curriculum. It is completed in 12 years of school.
- All children are expected to take English, social studies, sciences, mathematics, physical education and optional courses.
- Children are expected to be competent in that level of the curriculum for each year.

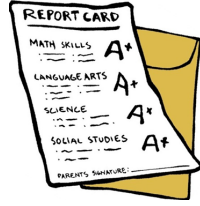


کیا پڑھایا جاتا ہے

- البرٹا میں ہر جگہ ایک ہی معیار کا نصاب ہے۔ یہ اسکول کے 12 سالوں میں مکمل کیا جاتا ہے۔
- تمام بچوں سے توقع کی جاتی ہے کہ وہ انگریزی، معاشرتی علوم، سائنسی علوم، ریاضی، جسمانی تعلیم اور اختیاری کورسز لیں۔
- بچوں سے توقع کی جاتی ہے کہ وہ ہر سال کے مقرر کردہ نصاب کے معیار میں قابلیت حاصل کریں۔

Reporting

- You will receive report cards several times each year. They have marks and comments from the teacher about your child. If you have questions, contact the school.
- Talk to your child about the report card. Then sign it and send it back to the school if your school requires this.
- At the end of June, you will receive a copy of the final report card.



رپورٹنگ

- آپ ہر سال میں کئی مرتبہ رپورٹ کارڈز وصول کریں گے۔ ان میں استاد کی طرف سے آپ کے بچے کے بارے میں نمبر اور تبصرے شامل ہونگے۔ اگر آپ کے کچھ سوالات ہیں تو اسکول سے رابطہ کریں۔
- رپورٹ کارڈ کے بارے میں آپ بچے سے بات کریں۔ اس کے بعد اس پر دستخط کریں اور اگر آپ کے اسکول کو اسکی ضرورت ہے تو اسے واپس بھیج دیں۔
- جون کے آخر میں آپ حتمی رپورٹ کارڈ کی کاپی وصول کریں گے۔

Special Programming

- If a student does not do well in Grades 1 to 5, special programming is available to assist the student in catching up and succeeding.
- If the school asks for special programming for your child, you should ask *why*. The purpose is to help your child catch up.
- If special testing is required, you will be asked to sign consent forms. The testing is necessary and will assist the school in correctly assessing your child.



خصوصی پروگرامنگ

- اگر ایک طالب علم گریڈز 1 سے 5 میں اچھی کارکردگی کا مظاہرہ نہیں کرتا تو، طالب علم کی بہتری اور کامیابی کے لئے خصوصی پروگرامنگ کی مدد دستیاب ہے۔
- اگر اسکول آپ کے بچے کے لئے خصوصی پروگرامنگ کے لئے کہتا ہے تو آپ کو پوچھنا چاہیے کہ کیوں؟ اسکا مقصد ہے کہ آپ کے بچے کی بہتری میں مدد کی جائے۔
- اگر خصوصی ٹیسٹنگ کی ضرورت ہے تو آپ سے رضامندی کے فارم پر دستخط کرنے کو کہا جائے گا۔ ٹیسٹنگ ضروری ہے اور یہ اسکول کو آپ کے بچے کی صلاحیت کی صحیح جانچ میں مدد دے گی۔

Questions to Ask Your Child at the End of a School Day

- What happened at school today?
- Did your teacher give you a paper for me?
- What did you like best today?
- Did you have fun?
- What do you have for homework?



بچے سے کرنے والے سوالات ایک سکول کے دن کے اختتام پر

- آج اسکول میں کیا ہوا؟
- کیا آپ کے استاد نے میرے لئے آپ کو کوئی کاغذ دیا؟
- آج آپ کو سب سے اچھا کیا لگا؟
- کیا آپ نے مزہ کیا؟
- آپ کو کیا ہوم ورک ملا ہے؟

Going to Bed and Waking Up

- Your child should use a clock, not the sun, to know when to go to bed and get up.
- Sometimes, schools might be closed or school buses might not run if the weather is bad. Listen for the morning weather report on the radio or TV.



بستر پر جانا اور صبح جاگنا

- آپ کے بچے کو بستر پر جانے اور صبح جاگنے کے لئے ایک گھڑی استعمال کرنا چاہیے نہ کہ سورج.
- کبھی کبھی اسکول بند ہو سکتا ہے یا اسکول بسیں موسم کی خرابی کی صورت میں نہ چلیں۔ تو ریڈیو یا ٹی وی پر موسم کی رپورٹ سنیں۔

Health

- If your child has a fever or a disease that other students could catch, like measles or chicken pox, keep the child at home.
- Take your child to the dentist every six months.
- Have your child's eyes tested every year.
- Take your child to the doctor for a checkup every year.



صحت

- اگر آپ کے بچے کو بخار یا کوئی بیماری ہو جیسے کہ خسرہ یا چکن پاکس، جس سے دوسرے طالب علم متاثر ہو سکتے ہوں تو بچے کو گھر پر رکھیں۔
- اپنے بچے کو ہر چھ ماہ بعد دانتوں کے ڈاکٹر کے پاس لے کر جائیں۔
- ہر سال اپنے بچے کی آنکھوں کا معائنہ کروائیں۔
- ہر سال اپنے بچے کا ڈاکٹر سے معائنہ کروائیں۔

Family Responsibilities

- Children are encouraged to share family chores such as cleaning up rooms, lawn mowing and snow shovelling.
- It's illegal to keep children at home to babysit younger siblings on school days.



خاندان کی ذمہ داریاں

- بچوں کو خاندان کے گھریلو کاموں میں اشتراک کی ترغیب دی جاتی ہے جیسا کہ کمروں کی صفائی ستھرائی، گھاس کاٹنا اور برف کو ہٹانا.
- اسکول کے دنوں میں بچوں سے چھوٹے بچوں کی نگہداشت کروانا غیر قانونی ہے.

Academic Success for Boys and Girls

- Girls and boys are encouraged to stay in school and to achieve the highest level of education possible.
- Academic success, as well as homemaking and child-raising skills, are important for both girls and boys.



لڑکے اور لڑکیوں کی تعلیمی کامیابی

- لڑکیوں اور لڑکوں کی حوصلہ افزائی کی جاتی ہے کہ وہ اسکول میں رہیں اور اعلیٰ سے اعلیٰ سطح کی تعلیم حاصل کریں .
- تعلیمی کامیابی کے ساتھ ساتھ گھر چلانے کے طور طریقے اور بچوں کی پرورش میں مہارت سیکھنا، لڑکیوں اور لڑکوں دونوں کے لئے اہم ہیں .

Careers

- In Canada, all careers are valued. Trades courses and professional courses are studied at college.
- Trades certificates are often earned on the job.
- Trade professionals are well respected and well paid.



کیریئرز

- کینیڈا میں تمام کیریئرز قابل قدر ہیں.
- تجارتی اور پیشہ ورانہ کورسز کی تعلیم کالج میں حاصل کی جاتی ہے .
- تجارت کے سرٹیفکیٹ عام طور پر نوکری میں حاصل کیے جاتے ہیں.
- تجارتی پیشہ ور افراد بہت قابل احترام ہوتے ہیں اور ان کو اچھی اجرت ادا کی جاتی ہے.

Resources for Teachers

Web Resources for Classroom Teachers

<http://a4esl.org/>

Activities including quizzes, tests, crossword puzzles and exercises for students of English as an additional language. Materials are divided into English-only and bilingual sections, with a wide variety of languages represented. Many of the quizzes and exercises are submissions from ESL/EAL teachers around the world.

www.colorincolorado.org

A bilingual site for educators and families of English language learners. These resources are age specific and organized by grade. They can be adapted for younger or older students.

www.esl-galaxy.com/index.htm

Fun and interactive grammar, vocabulary, pronunciation and listening exercises for teaching students learning English as an additional language. Developed by a team of teachers of English as a second language, the site offers resources for teaching math and science as well as language skills.

<http://eolf.univ-fcomte.fr/index.php?page=listening-video>

A French website that features videos, songs, audio and listening skills practice that students learning English can try on their own. Resources are organized into grammar, pronunciation, academic reading and writing, and listening categories.

www.hamariweb.com

A website with a lot of information on Pakistan culture and customs. The Urdu/English dictionary is a particularly helpful feature.

<https://therefugeecenter.org/how-to-teach-pakistani-students-in-your-classroom/>

Cultural information on Pakistan from the Refugee Centre Online website, including references to additional online sites that offer more cultural background information.

<http://learnenglishkids.britishcouncil.org/en/>

Learn English Kids offers games, songs, stories and activities for teaching children English. It includes activities for young children as well as teens, and has a separate section for teachers with ideas for finding resources and skill development.

Pakistani Community Associations in Alberta

Pakistan Canada Association Calgary (PCA)

507, 4656 Westwinds Drive NE
Calgary, AB

Pakistan Canada Association Edmonton (PCAE)

9226 39 Avenue NW
Edmonton, AB
780 463 7233

PCAE offers the following classes:

- Urdu
- Embroidery and knitting
- Science and English grammar (Grades 1–12)
- Cookery
- Sewing (domestic and Industrial)
- Basic computer skills

Multicultural Women and Seniors Services Association

329 Woodvale Rd W
Edmonton, AB
780 465 2992

University of Alberta Pakistani Students' Association

Unit #01B
9012 112 Street NW
Edmonton, AB
780 680 7051

Alberta Immigrant Service Organizations

Brooks

Brooks and County Immigration Services

Unit 2, 500 Cassils Road East
Brooks, AB T1R 1M6
T: 403 362 0404
F: 403 362 0435

Calgary

Alberta Association of Immigrant Serving Agencies

915 33 Street NE
Calgary, AB T2A 6T2
T: 403 273 2962
F: 403 273 2964

Calgary Catholic Immigration Society

5th floor, 1111 11 Avenue SW
Calgary, AB T2R 0G5
T: 403 262 2006
F: 403 262 2033

Calgary Immigrant Women's Association

#200, 138 4 Avenue SE
Calgary, AB T2G 4Z6
T: 403 263 4414
F: 403 264 3914

Centre for Newcomers

1010, 999 36 Street NE
Calgary, AB T2A 7X6
T: 403 569 3325
F: 403 248 5041

Immigrant Services Calgary

12th floor, 910 7 Avenue SW
Calgary, AB T2P 3N8
T: 403 265 1120
F: 403 266 2486

Edmonton

ASSIST Community Services Centre downtown location

9649 105A Avenue
Edmonton, AB T5H 0M3
T: 780 429 3111
F: 780 424 7837

southwest location

Unit #2, 810 Saddleback Road
Edmonton, AB T6J 4W4
780 429 3119

Catholic Social Services

10709 105 Street
Edmonton, AB T5H 2X3
T: 780 424 3545
F: 780 425 6627

Changing Together, A Centre for Immigrant Women

3rd floor, 10010 105 Street
Edmonton, AB T5J 1C4
780 421 0175

Edmonton Immigrant Services Association

Suite 201, 10720 113 Street
Edmonton, AB T5H 3H8
T: 780 474 8445
F: 780 477 0883

Edmonton Mennonite Centre for Newcomers

11713 82 Street
Edmonton, AB T5B 2V9
T: 780 424 7709
F: 780 424 7736

Welcome Centre for Immigrants

Suite 200, Tower II, Millbourne Mall
3699 Millwoods Road NW
Edmonton, AB T6K 3L6
F: 780 466 6594

Centre d'accueil et d'établissement du Nord de l'Alberta (CAÉ)

La Cité Francophone
108, 8627 rue Marie-Anne Gaboury (91 Street)
Edmonton, AB T6C 3N1
T: 780 669 6004
F: 780 628 5135

Islamic Family & Social Services Association (IFSSA)

85, 4003 98 Street
Edmonton, AB T6E 6M8

Fort McMurray

Centre d'accueil et d'établissement du Nord de l'Alberta

Bureau 100, 312 Abasand Drive
Fort McMurray, AB T9J 1B2
T: 780 750 7779
F: 780 791 9766

YMCA of Wood Buffalo – Immigrant Settlement Services

106B, 9816 Hardin Street
Fort McMurray, AB T9H 4K3
T: 780 743 2970
F: 780 743 2973

Grande Prairie

Grande Prairie Centre for Newcomers

Suite #201, 10014 99 Street
Grande Prairie, AB T8V 3N4
T: 780 538 4452
F: 780 532 8857

Lethbridge

Lethbridge Family Services – Immigrant Services

703 2 Avenue South
Lethbridge, AB T1J 0C4
T: 403 320 1589
F: 403 317 7654

Lloydminster

Catholic Social Services, Gateway for Newcomers

6612 35 Street
Lloydminster, AB T9V 3H1
T: 780 875 9084
F: 780 875 5007

Medicine Hat

Saamis Immigration Services Association

659 3 Street SE
Medicine Hat, AB T1A 0H4
T: 403 504 1188
F: 403 504 1211

Red Deer

Catholic Social Services – Immigration and Settlement

202, 5000 Gaetz Avenue
Red Deer, AB T4N 6C2
T: 403 346 8818
F: 403 347 5220

Central Alberta Refugee Effort Committee (C.A.R.E.)

202, 5000 Gaetz Avenue
Red Deer, AB T4N 6C2
T: 403 346 8818
F: 403 347 5220

Resources Available at the ATA Library

The following excellent resources are available free of charge from your ATA library. The library catalogue can be accessed at <http://library.teachers.ab.ca/Presto/home/ATADefault.aspx>.

Ahmed, M. 2008. *The Muslims I Know*. New York, NY: Films Media Group. 55 min. (AV)

A far cry from depictions of extremist militants, this documentary examines America's small community of Muslims, which longs to be heard and understood. The film attempts to bridge the cultural chasm between the mainstream US and Muslim Americans, whose hopes and dreams are not different than those of previous immigrant generations.

Bahkt, N. 2008. *Belonging and Banishment: Being Muslim in Canada*. Toronto, ON: TSAR Publications (305.6 B169)

This book contains a variety of Canadian Muslim voices and addresses vital issues related to questions of how to live as a Muslim in Canadian social, legal and political spaces. For example, what issues of integration and identity face young Muslims growing up in this country? Is there, in fact, a single Muslim identity? Has the Canadian government, under pressure due to the "war on terror" failed to safeguard the rights of young Muslims? How does Canada's tolerance of diverse cultures extend to the case of Muslims? What are the implications of the veiled voting legislation? Is worship in Islam compatible with the practice of science?

Berardo, K, and D K Deardorff. 2012. *Building Cultural Competence: Innovative Activities and Models*. Sterling, VA: Stylus (303.482 B483)

Building Cultural Competence presents the latest work in the intercultural field and provides step-by-step instructions for how to effectively work with the new models, frameworks and exercises for building learners' cultural competence. Featuring fresh activities and tools from experienced coaches, trainers and facilitators from around the globe, this collection of over 50 easy-to-use activities and models has been used successfully worldwide in settings that range from Fortune 500 corporations to the World Bank, nonprofits and universities.

Brewer, C A, and M McCabe. 2014. *Immigrant and Refugee Students in Canada*. Edmonton, AB: Brush Education Inc (371.826 B847)

This book provides a thorough and wide-ranging analysis of challenges and successes at the preschool, elementary, secondary and postsecondary levels faced by parents, students and teachers alike. What can we learn from the narratives of researchers, educators, social workers and other frontline workers who work with immigrant and refugee families?

Campano, G. 2007. *Immigrant Students and Literacy: Reading, Writing and Remembering*. New York, NY: Teachers College Press (371.826 C186)

This powerful book demonstrates how culturally responsive teaching can make learning come alive. Drawing on his experience as a fifth grade teacher in a multiethnic school where children spoke over 14 different home languages, the author

reveals how he created a language arts curriculum from the students' own rich cultural resources, narratives and identities.

Cooper, J E, B B Levin and Y He. 2011. *Developing Critical Cultural Competence: A Guide for 21st Century Educators*. Thousand Oaks, CA: Corwin Press (370.117 C777)

The increasingly diverse nature of today's schools and the need to increase the achievement of all students, no matter their background, requires 21st century teachers to develop critical cultural competence. Looking at data is not enough. We have to know who our students are! This book shows you how to provide professional development that deepens teachers' cultural understanding. Developing critical cultural competence helps educators translate new knowledge into action with activities that focus on the three inseparable insights required for developing teachers' critical cultural competency: understanding themselves; understanding their students; and understanding their students' families and communities. In addition to the activities are reflection questions, group discussion questions, online extensions for facilitators, and a sample professional development plan. A companion website provides reproducible resource lists and handouts as well as examples that can serve as models for some of the activities.

Flaitz, J. 2006. *Understanding Your Refugee and Immigrant Students: An Educational, Cultural and Linguistic Guide*. Ann Arbor, MI: University of Michigan Press (401.93 F576)

This is an excellent resource for educators who work with refugees and immigrants. This well-researched volume, which includes interviews with students from the profiled countries, provides a wealth of information about the specific schooling traditions, practices, circumstances and expectations that follow these individuals to their new homes in North America and influence their learning experience. Also included is information about teacher–student relationships, discipline and class management, and appropriate nonverbal communication. This volume provides invaluable insight into refugee and immigrant students' cultural and educational backgrounds and gives instructors the tools to translate this information into effective classroom strategies.

Revell, L. 2012. *Islam and Education: The Manipulation and Misrepresentation of a Religion*. Sterling, VA: Trentham Books (379.280941 R451)

This book examines how policies designed to integrate Muslim communities, along with fears of extremism, are shaping the way schools and teachers approach the teaching of Islam. It shows how Islam is represented in textbooks and in relation to other religions and engages with complex themes that link the role of education to identity and values. The book challenges the way current approaches locate Islam within education and offers a new perspective for teachers and schools who are committed to developing an open and critical environment for learning. This will be a provocative and challenging read for education professionals and those interested in the links between religion, education and social policy. For religious education teachers it is essential reading.

Sadowski, M, and C Suárez-Orozco. 2013. *Portraits of Promise: Voices of Successful Immigrant Students*. Cambridge, MA: Harvard Education Press (371.96 S124)

Drawing on the students' own stories, the book highlights the kinds of support and resources that help students engage positively with school culture, establish supportive peer networks, form strong bonds with teachers, manage competing expectations from home and school, and navigate the challenges of high-stakes testing and the college application process.

Vasquez, A, P C Smith and A Hansen. 2013. *Teaching Language Arts to English Language Learners*. New York, NY: Routledge (428.0071 V328)

This abstract provides readers with a comprehensive understanding of the challenges ESL students face. It also highlights teachers' challenge to plan for effective instruction for all.

Literature for teachers and junior and senior high students

This is a list of novels about cultural change as experienced by South Asians—Pakistanis, Indians and Bangladeshis—in South Asia as well as in America, Canada and the UK. These books will be valuable to teachers who want to better understand the world of their Pakistani immigrant students. They might also be appreciated by students who want to read about how others have handled the challenges they are experiencing in the meeting of two cultures. Please note that we have not vetted the list for controversial issues.

Abdullah, S M. 2005. *Beyond the Cayenne Wall: A Collection of Short Stories*. Bloomington, IN: iUniverse Publishing

Abdullah takes us into the hearts and minds, realities and yearnings, and daily existence of women young and old in and from South Asia. Her stunningly beautiful prose and elegant iridescent descriptions of the land that these women love is juxtaposed with the brutality and coarseness of their everyday existence.

Ali, A. 2006. *Baby Khaki's Wings*. Toronto, ON: Penguin Group

These richly imagined tales, by turns playful and dark, and shot through with magic, depict the lives of East African Ismailis, a Muslim community with origins in India and a history of upheaval and dislocation. Set variously in Canada and East Africa, these stories portray characters caught between home and exile, between what is real and what is imagined, what is lost and what is found. A baby with wings, a disappeared life savings, a pearl diver's magical secrets—in each story, what is cursed is also blessed, and redemption, when it comes, will take your breath away. Reminiscent of the stories of Isaac Bashevis Singer and O. Henry, *Baby Khaki's Wings* is an unforgettable reading experience and the mark of a singularly new and luminous literary talent.

Ali, M. 2003. *Brick Lane*. New York, NY: Scribner

A captivating read from a debut novelist, *Brick Lane* brings the immigrant milieu of East London to vibrant life. With great poignancy, Ali illuminates a foreign world; her

well-developed characters pull readers along on a deeply psychological, almost spiritual, journey. Through the eyes of two Bangladeshi sisters—the plain Nazneen and the prettier Hasina—we see the divergent paths of the contemporary descendants of an ancient culture. Hasina elopes to a “love marriage,” and young Nazneen, in an arranged marriage, is pledged to a much older man living in London.

Aslam, N. 2004. *Maps for Lost Lovers*. London, UK: Vintage Books

Ostensibly about the murder of a pair of lovers, the book is in fact a minute dissection of working-class Pakistani immigrant communities that have evolved in the north of England over the last 40 years. The novel received widespread acclaim on publication, with critics repeatedly referring to the quality of its prose, its remarkable characters, and its exposé of the tortured immigrant experience.

Gilmore, N. 2001. *A Group of One*. Markham, ON: Fitzhenry & Whiteside

Ideal reading for Grades 6 to 9, this novel asks a number of important questions within the framework of a good story. Tara, 15, considers herself Canadian and has never given much thought to her racial or cultural identity. Neither she nor her sisters know much about their parents’ heritage. When their paternal grandmother arrives from India for a lengthy visit, the tensions in the family run high. The sisters learn that Naniji has never approved of their mother or her family because they were not active in India’s independence movement. Naniji and her relatives, on the other hand, were leaders in the nonviolent protests initiated by Gandhi and suffered terribly as a result. At first angry and sullen in her grandmother’s presence, Tara does an about-face as she learns the woman’s story. She interviews Naniji for a history assignment that, when presented to the class, causes her classmates to think in new and unfamiliar ways. In addition to family difficulties, Tara’s budding romance with a new boy in her class is complicated by multiple misunderstandings and thoughtless actions. The climax and resolution of these problems are dramatic and satisfying. As Tara seeks to define her own identity, she begs to be thought of as a “group of one,” not stereotyped as a member of a larger group because of the colour of her skin or the national origin of her parents. She changes a bit too quickly from being angry to serving as her grandmother’s ally and champion, but she is a strong protagonist. An excellent vehicle for discussion.

Hanif, M. 2008. *A Case of Exploding Mangoes*. London, UK: Vintage Books

Intrigue and subterfuge combine with bad luck and good in this darkly comic debut about love, betrayal, tyranny, family and a conspiracy trying its damndest to happen. Ali Shigri, a Pakistan air force pilot and silent drill commander of the Fury Squadron, is on a mission to avenge his father’s suspicious death, which the government calls a suicide. Ali’s target is none other than General Zia ul-Haq, dictator of Pakistan. Enlisting a rag-tag group of conspirators, including his cologne-bathed roommate, a hash-smoking American lieutenant and a mango-besotted crew, Ali sets his elaborate

plan in motion. There’s only one problem: the line of would-be Zia assassins is longer than he could have possibly known.

Hashmi, A. 2010. *The Ramazan Libation*. Todmorden, UK: Arc Publications

Lyrical, compassionate and personal on the one hand; ironic, political and wryly humorous on the other, these poems take us to America and Europe as well as through the rich, vibrant countryside and cities of Pakistan. Love poems and poems about family and domestic life are juxtaposed with acerbic commentary on oppressive regimes, in Pakistan and elsewhere, and shining through everything is an understated wisdom and erudition, and a vivid evocation of the natural world.

The late Ted Hughes described Hashmi’s poems as “a delight — sinuous and assured, serious with a light touch, full of character, surprise, authenticity.” This is poetry which looks both to the East and the West and in so doing, establishes its unique position in English-language poetry—unusual, beautiful and enduring.

Hendry M F. 1995. *Chandra*. Oxford, UK: Oxford University Press (teen fiction)

Chandra is looking forward to her arranged marriage—her new husband is open-minded and modern-thinking. But when he dies shortly after their wedding, Chandra realizes that she is now the property of her husband’s family, who blame her for their son’s death. She escapes into the desert and eventually finds her way home—but her husband’s family are hot on her heels.

Lahiri, J. 2003. *The Namesake*. New York, NY: Houghton Mifflin.

An outstanding novel by a Pulitzer Prize winning author, *The Namesake* chronicles the struggles and hardships of a Bengali couple who migrate to the US to make a life away from everything they are accustomed to. The story begins as Ashoke and Ashima leave Calcutta and settle in the Central Square area of Cambridge, Massachusetts. Throughout the story, the main character fights an internal battle to find himself and to establish a balance between American and Indian cultures. Lahiri presents competing aspects of family and culture to create an engaging and emotional story. A film by the same name is also available.

Lalwani, N. 2008. *Gifted*. Toronto, ON: Random House of Canada

Rumi Vasi is 10 years, 4 months, 13 days, 2 hours, 42 minutes and 6 seconds old. She’s figured out that the likelihood of her walking home from school with the boy she likes, John Kemble, is 0.2142, a probability severely reduced by the lacy dress and thick wool tights her father, an Indian émigré, forces her to wear. Rumi is a gifted child, and her father believes that strict discipline is the key to nurturing her genius if the family has any hope of making a mark on its adopted country.

Four years later, a teenage Rumi is at the center of an intense campaign by her parents to make her one of the youngest students ever to attend Oxford University. Yet Rumi is growing up like any normal teen, and her mind often drifts to potent distractions.

Rana, I. 1993. *The Roller Birds of Rampur*. New York, NY: Ballantine Books (Grades 9–12)

In this introspective coming-of-age novel, Sheila Mehta, 17, leaves England for her native India, seeking safety and security in age-old traditions after her British boyfriend drops her. Feeling betrayed and hurt, she finds consolation in India's dull brown roller birds, which reveal brilliant ultramarine and turquoise colors when they fly. Her grandfather calls this show the colour of adolescence, "between the brown security of childhood and the brown routines of adult life." She attempts to reconcile the two influences in her life: she is Indian by birth and upbringing, but British in her thinking. Those wishing to understand Indian ways will be well rewarded here. As a novel, the book is less successful. It lacks a compelling plot, and the characters are merely mouthpieces for particular points of view.

Rushdie, S. 1981. *Midnight's Children*. Toronto, ON: Random House of Canada

Saleem Sinai is born at the stroke of midnight on August 15, 1947, the very moment of India's independence. Greeted by fireworks displays, cheering crowds, and Prime Minister Nehru himself, Saleem grows up to learn the ominous consequences of this coincidence. His every act is mirrored and magnified by events that sway the course of national affairs; his health and well-being are inextricably bound to those of his nation; his life is inseparable, at times indistinguishable, from the history of his country. Perhaps most remarkable are the telepathic powers linking him with India's 1,000 other "midnight's children," all born in that initial hour and endowed with magical gifts. This novel is at once a fascinating family saga and an astonishing evocation of a vast land and its people—a brilliant incarnation of the universal human comedy. *Midnight's Children* stands apart as both an epochal work of fiction and a brilliant performance by one of the great literary voices of our time.

Shamsie M. 2002. *Leaving Home: Towards a New Millennium: A Collection of English Prose by Pakistani Writers*. Oxford, UK: Oxford University Press

In this volume, Muneeza Shamsie has collected a unique selection of Pakistani English fiction and nonfiction, about migration—at partition into the diaspora, and from the rural areas into the cities. The contributors include some of Pakistan's most eminent writers and some new voices, to generate a meaningful discussion with a wide perspective, on this century's burning issues: borders, barriers and identity.

Suleri, S. 1991. *Meatless Days*. Chicago, IL: University of Chicago Press

In this finely wrought memoir of life in postcolonial Pakistan, Suleri intertwines the violent history of Pakistan's independence with her own most intimate memories—of her Welsh mother; of her Pakistani father, prominent political journalist Z A Suleri; of her tenacious grandmother Dadi and five siblings; and of her own passage to the West.

"Nine autobiographical tales that move easily back and forth among Pakistan, Britain and the United States. . . . [Suleri] forays lightly into Pakistani history, and deeply into the history of her family and friends. . . . The Suleri women at

home in Pakistan make this book sing."—Daniel Wolfe, *New York Times Book Review*

Vassanji, M. 2004. *The In-between World of Vikram Lall*. Toronto, ON: Random House of Canada

Double Giller Prize winner M.G. Vassanji has written a haunting novel of corruption and regret that brings to life the complexity and turbulence of Kenyan society in the last five decades. Rich in sensuous detail and historical insight, this is a powerful story of passionate betrayals and political violence, racial tension and the strictures of tradition, told in elegant, assured prose.

Yousafzai, M, and C Lamb. 2013. *I Am Malala*. Boston, MA: Little, Brown and Company

The memoir of Malala Yousafzai, the schoolgirl from Pakistan's Swat region who stood up to the Taliban. When the Taliban took control of the Swat Valley, one girl spoke out. Malala Yousafzai refused to be silenced and fought for her right to an education. On Tuesday October 9, 2012, she almost paid the ultimate price. Shot in the head at point-blank range while riding the bus home from school, few expected her to survive. Instead, Malala's miraculous recovery has taken her on an extraordinary journey from a remote valley in northern Pakistan to the halls of the United Nations in New York. At 16, she has become a global symbol of peaceful protest and the youngest ever nominee for the Nobel Peace Prize. *I Am Malala* is the remarkable tale of a family uprooted by global terrorism, of the fight for girls' education, and of Malala's parents' fierce love for their daughter in a society that prizes sons. It will make you believe in the power of one person's voice to inspire change in the world.



