# THE CULTURAL TRANSITION OF AFRICAN CHILDREN AND THE EFFECTS ON PARENTS IN POST-MIGRATION: A PRELIMINARY OVERVIEW OF FINDINGS

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# The Cultural Transition of African Children and the Effects on Parents in Post-Migration: a Preliminary Overview of Findings

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**Abstract/Résumé:** This study investigates how cultural transitions for African immigrant children living in Halifax affect parenting and family stability.  The objective is to get a sense of the type of challenges parents face as their children move between cultures (including the indigenous black culture in Nova Scotia) and the impact of the cultural transitions experienced by children and parents on family dynamics and stability.  Of particular interest are the strategies parents develop for maintaining family cohesiveness and well-being.  Drawing on a qualitative methodology, the study analyzes cultural transitions for children and the impact on parenting through the lens of parents and argues that cultural transition for African immigrant children in Halifax is accompanied by multiple challenges, which frustrate both children and parents. The frustrations experienced by both children and parents as a consequence of these challenges negatively affect parenting and child-parent relationships.

**Introduction**[1]
This study investigates how the cultural transitions of African immigrant children living in Halifax, Canada, affect parenting and family stability. The objective is to get a sense of the type of challenges parents face as their children move among cultures (including the indigenous black culture in Nova Scotia) and the impact on family dynamics and stability of the cultural transitions experienced by these children and their parents. Of particular interest are the strategies parents develop for maintaining family cohesiveness and well-being. Drawing on a qualitative methodology, the study analyzes cultural transitions of children and the impact on parenting through the lens of parents. The study argues that the cultural transition of African immigrant children in Halifax is accompanied by multiple challenges that frustrate both children and parents. Frustrations as a consequence of these challenges negatively affect parenting and child-parent relationships.

This study contributes to a growing body of literature on the impact of immigration on child-parent relationships and family stability (Anisef , Kilbride, Ochocka and Janzen, 2001, Cottrell and VanderPlaat, forthcoming; Hynie, 1996; Menjivar, 2000; and Tyyskä, 2006). One would argue that such research is critical given the centrality of the family to migration decision-making (often undertaken in the hopes of securing a better future for children), settlement experiences and subsequent integration (Anisef and Kilbride, 2000; Chekki and Redekop, 2001, Creese, Dyck and McLaren, 2006; Mclaren, 2004; VanderPlaat, 2006).

The report on this study begins with an overview of some of the theoretical perspectives around cultural transitions, parenting and children in migration, as well as with a description of the social, political and economic environment within which the participants live. This is followed by a description of our methodology and project participants. The third section focuses on our findings as they relate to cultural transitions of children and the relationships between cultural transition and parenting. The report ends with a discussion of what participants called the "cultural shock phenomenon" and conclusions.


**Background**
Migration is not simply the physical act of moving from one location to another. It is also a significant social and psychological transition. Often, the behaviors of people and their expectations and ambitions undergo enormous changes in the post-migration period. Vertovec (1999) makes a compelling argument that migration is a social morphology. Exposure to a new culture can profoundly impact an individual's feelings of identity and citizenship and of his/her sense of belonging. Particularly affected are children who must learn, often almost immediately, how to negotiate both the new and the traditional. The challenges of parenting are thus compounded as parents struggle to help their children through the settlement and integration process while at the same time having to work their way through their own cultural upheavals, often in the face of considerable economic hardship. Hamilton and Moore (2004) clearly outline the trauma, loss and

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[1] *This is a working draft; do not cite without authors' permission*

grief that confront children during and after the process of migration and their resilience. While the authors make no direct reference to culture and parenting, the work raises several questions about what is known about the challenges children face during and in the aftermath of migration.

A previous study with the population participating in this study reports on family crisis related to how the members of this group adapt to the new cultural values of Canada (Nyemah, 2007). In our study, we discovered spousal conflicts and breakdowns and family ruptures influenced by disagreements over children's acculturation or cultural transitions. This happens partly because immigrant children adapt faster to a new culture than their parents (Trickett & Birman, 2001). This study seeks to increase our understanding of the effects on parenting of this difference between children and parents, particularly the relationships between the cultural transitions of children and parenting.

**Description of the context**
The population of Nova Scotia is a mix of an indigenous aboriginal population, a white majority population of European descent, a 250-year-old African-Nova Scotian community, and immigrants from different regions of the world. Between 2002 and 2006, the highest percentage of immigrants (38.2%) who arrived in Nova Scotia came from the region of Africa and the Middle East, followed by immigrants (28.14%) from the regions of Asia, Australia and the Pacific (Nova Scotia Office of Immigration, 2007). During the same period, immigrant children aged 0–4 and youth aged 15–24 constituted 23% and 15%, respectively, of the total immigrant population who arrived in the province (Nova Scotia Office of Immigration, 2007). These family statistics indicating that the combination of children and youth represents 38% of the total immigration population who arrived during 2002 and 2006 reinforces a profound need for policy makers and researchers to seek to understand the challenges faced by children and youth in their post-migration period in Nova Scotia.

Halifax, the provincial capital of Nova Scotia, is home to 65% of the total immigrant population of the province (Nova Scotia Office of Immigration, 2007) and also of a well-established African population, locally referred to as "African Nova Scotians". Defining the term "African Nova Scotian" is often a politically contested issue between the newcomer Africans and indigenous Africans (Nova Scotia, 2004).

## Methodology
We chose to use a qualitative methodology in this study because it enabled us to obtain an in-depth understanding of the trends and politics associated with the process of the cultural transition of children. A semi-structured questionnaire containing open-ended questions was used for data collection from a total of 15 parents from 15 families. The research builds on discourse analysis to get a sense of the trends of cultural transition and how they impact child-parent relationships. Talking about children requires the consent of both their parents. Therefore, verbal consents were obtained from both parents in the cases of couples who are jointly the reference persons for their children. In such cases of couples, both parents were invited to participate as interviewees. They were also given the option to be represented by one parent.

Each interview lasted about one to two hours. The office of the African Diaspora Association of the Maritime (ADAM), a community-based organization working with African immigrants, was used as the venue for each interview. ADAM supports research activities focused on highlighting social issues affecting its clientele, among which the needs of children and youth are emphasized. Hence, offering its office as a venue for research activities focused on children, youth and families is a routine practice. Only people involved in an interview were present in the building when that interview was conducted. This measure ensured that interviews were not done in the presence of parents and children, which is unacceptable in some African cultures. Also, interviews at the office were only done during after-office hours. Pseudonyms are used in the presentation of the study to protect the identities of participants.

**Participants**

The 15 participants in this study come from a total of nine African countries. Nine are divided evenly among Sudan, Liberia and Sierra Leone, while Gambia, Uganda, Ghana, Botswana, Togo and Zimbabwe each sourced one participant. Six of the participants are single mothers. Five of the 15 participants are married couples, each living together at the time of the study. Four of the 15 participants divorced after arriving in Canada. Even though we did not seek to exclusively interview female parents, all were women because each of the five couples we approached to participate in the study elected to be represented by a woman. While this choice represented a consensus between the husband and wife, we noted that husbands did not show any interest after the objectives were revealed.

The average family size of the 15 families is 3.2 persons, with children and youth aged 0-20 representing 60% of the total members. None of the children was born in Canada. On average, the duration of stay in Canada for the 15 families is 5.7 years, with the longest and shortest duration of stay being 18 and 2 years, respectively. All five families represented in the study live in the Halifax neighbourhoods of Spryfield, Bayers Road, Fairview, Gottingen Street and Mulgrave Park. These locations are home to low income housing operated by the provincial government of Nova Scotia and are occupied by indigenous Africans and a relatively high number of immigrants from different cultural backgrounds.

**Cultural transition of children**

In post-migration, the orientations of some cultural groups and their ideologies about their culture often contradict the views of those who remain behind (Winland, 1998, cited in Abdul-Razzaq, 2007). Even among immigrant groups are contradictory views about how far they should go in copying new cultures and abandoning some aspects of their ancestral cultures. Hondagneu-Sotelo (1994, p. 15) also contends that "immigrants arrive with cultural and ideological baggage, but in the new society, as they unpack and rearrange it, they discard some elements and adopt new ones." The argument of these authors (Winland, 1998 and Hondagneu-Sotelo, 1994) set the path for the analysis of this study. This section of the study examines the different cultural factors and values that confront African immigrant children and their parents and the task of parenting in the post-migration period in Nova Scotia.

Adapting to life in Canada presents African immigrant children with a plethora of cultural challenges daily. Some cultural factors mentioned by all participants in the study include adapting to the English language, establishing and relating to friends, relating to neighbours, and adapting to Canadian food. Each factor affects different children in many different ways that have broader implications for other aspects of their lives. The following quotes from three parents of three families provide excellent examples of the language challenges experienced by children:

Nana: *my children were shy to speak Canadian English to other people because of our accent. They could not understand their friends, and their friends could not understand them also. This was a problem for them in school.*

Poni: *speaking English was very difficult for the children, but quickly the children became different people [began to behave differently]. Mainly the younger ones. It took longer for the older ones to change.*

Kudi: *I told them to watch TV so they could learn English quickly and speak like Canadian children. So it helped them very fast, but now they use bad words, they watch bad TV channels, and dress like that [clothes that expose sensitive parts of the body].*

The views of these three parents about the difficulties children face in adapting to the English language show the complexity of some of the challenges and their impact on parenting. Nana and Poni speak about the struggle faced by their children, while Kudi speaks about the support parents provide to their children. However, the statements of Poni and Kudi convey a strong sense of frustration. Learning the new language comes with other cultural changes, as reflected in the phrase "different people," emphasized by Poni. From talking with parents, we discovered that as children begin to speak English fluently without an accent, communication with parents is gradually hampered. Some parents face difficulties comprehending their children, while children regard the accents of their parents as something they do not want to associate with because the accents are African. Given the media's negative of Africa (the place of wars, diseases, hunger, dangerous animals, and poverty, among others), African immigrant children in Canada face strong pressure to discard their African cultural identities (TakingItGlobal, 2008; Winnipeg Press, 2006). Some parents participating in this study claimed that children show very little interest in discussing their countries and cultural origin.

The study revealed that challenges around English are not only the mere act of speaking standard English but also the ability to communicate without an African accent. Parents revealed that speaking with an African accent negatively impacts the ability of children to integrate into the school system and their neighbourhoods. At school, the children are shy about contributing to class discussions, and the ability to establish friendships becomes a daunting task, even within their neighbourhoods in the immediate aftermath of their arrival in Canada. However, a variation in the adaptive capacity of children is influenced by the age at which they arrived in Canada. As articulated in the statement of Poni,

children who arrived in Canada below eight years of age adapt more quickly to the Canadian cultural context than their older siblings. While the quick adaptation capacity works to the advantage of younger children, parents have some concerns from the perspectives of cultural preservation. Most parents argue with frustration that children who arrive in Canada below eight years of age gradually, but completely, lose their ancestral cultures. Some parents strongly believe that this transformation of children leads to a status of "no culture," as depicted in the phrase "*quickly the children became different people,*" emphasized by Poni. Here, we see a philosophical difference between parents and children that could translate into daily tensions at home.

Kudi's statement further draws our attention to the reaction of parents to the cultural adaptation of their children and the implications for parental support. In this instance, parents suggested that their children should watch television as a support tool for learning English. However, it turns out that by watching television, children do not only learn English, they also copy different meanings of language, different understandings of life, and new attitudes that challenge their ancestral cultural values. Parents are perturbed that programs on certain television channels influence their children to use language that is irritating or could lead to violence. Some parents complained about their children using language that was sexually explicit.

Settling and being integrated into their neighbourhoods and relating to people have also been repeatedly described by parents as culturally challenging for their newcomer Canadian children:

Wani:       *we have unfriendly neighbours – regular conflicts about our children walking on their lawns. Some neighbours are quiet but complain about our children making noise.*

Sata:       *back in our home country in Africa, children enter neighbours' homes for visits without being invited. Here, you must be invited even before taking a seat! I was called at a daycare because my daughter is eating others' food. But she is also sharing! In Africa, our children accept food from neighbouring friends – it does not mean they are hungry ... they are sharing!!*

Discussions with all of the parents revealed that the code of conduct for children within their neighbourhoods in many African countries contradicts what they encounter in Canada. In the participants' countries of origin, children spend most of their leisure time playing outside of the homes within the neighbourhoods, interacting with friends. Here in Canada, most parents were shocked that their neighbours would complain about children playing on their lawns. Some important points are relevant to mention here, though. Sunny weather during most parts of the year in Africa allows children to keep playing outside of their homes, and it is culturally acceptable in most neighbourhoods for children to play without being limited by property boundaries. It must also be noted that compared to the Canadian practice of investing finances in lawn development, the weather spontaneously takes care of lawns in Africa. This could partly explain the difference in the reaction of neighbours to children walking on their lawns.

Despite this environmental factor, the cultural differences are outstanding, the need for children to adapt or transform is demanding, and parents struggle to find answers. Food as one way of cultural expression is repeatedly mentioned by parents in this study. They speak about pressure on children and families to adapt to Canadian food like pizza and mashed potatoes, which are different from their cultural foods in their countries of origin. The study reveals here that children adapt more quickly to different food types than their parents. All parents indicated that a few months after their arrival in Canada, their children quickly began to fall in love with pizza and other fast food from McDonalds, Burger King and Kentucky Fried Chicken (KFC). As they were increasingly attracted to these North American foods, they also began to lose their appetite for their cultural food in ways that frustrate parents, as articulated by Muan: "*at the daycare center, my daughter sees food that is different from what we offer her. She gradually began referring to our food as stuff.*" All parents claimed that consuming their cultural food is an important way of maintaining their cultures, but this cultural value is threatened by children's preference for North American food over their cultural food.

Beyond adaptation to food types, this study reveals that African immigrant children struggle with the cultural practice of food sharing on arrival in Canada. As articulated by Sata, food sharing is an important cultural value in many African cultures. It is not uncommon that families in a neighbourhood would often eat in the homes of their friends. The parents interviewed in this study explained with shock that they had to work on a complete transformation of this cultural practice for their children after arriving in Canada. Adapting to this cultural change is frustrating for children and leads parents to wonder if their neighbours understand that their children's acceptance of food from friends does not mean that they are hungry or soliciting.

Through discussion with parents, we discovered that several underpinning factors influence the cultural differences around food sharing. Informal visits, a strong sense of community relations and the complex definition of the term "relative" are three key elements that this analysis attributes to the differences around food. People exchange casual visits without calling in advance, as stated by Sata: "*back home [African] children enter other houses without being invited, but here my neighbour once told my child to go back! A visitor must even be offered a seat before he/ she can sit!*" This culture of casual visits within certain African cultures also leads to the casual exchange of food. There is also the sense of community relations, which participants in this study claimed is reflected in food sharing and casual visits within their cultural settings.

African immigrants argue there is no sense of community relations in Halifax neighbourhoods, as reflected in the statement of Asha: "*I do not feel like being in a community; we stay indoors!*" The limited interactions among neighbours do not encourage sharing, particularly items such as food. This phenomenon contradicts the cultural practices of the participants in this study. Another difference is the complex definition of the term "relative" in many African cultures. For example, it is not uncommon for an African from Ghana to refer to another African from Kenya as his/her brother, sister, uncle, father, mother, son or daughter, even though they might have only known each other for a couple of days and have no biological connections at all. This cultural phenomenon of referring to almost everyone as a relative draws people to each other and encourages more interactions and food sharing, which is completely different from the way people relate to each other in many western cultures, including in Halifax.

This explains partly why African immigrant children, as well as their parents, struggle to avoid food sharing in a context of a limited sense of community connections.

Religious values were also mentioned as key areas of cultural transition faced by African immigrant children in Canada. Islamic families, particularly from the northern part of Africa, lamented that their children between 15 and 18 years of age quickly begin to drink alcohol as they make friends and develop intimate relationships with other Canadian children. We discovered that African immigrant children from Islamic families do not see anything negative about alcohol consumption, but their parents are opposed to it as it contradicts an important cultural value. Discussions with parents revealed that this philosophical difference challenges parenting and threatens the stability of child-parent relationships, as indicated by Ayo: "*I teach them – do not drink, so they do not drink at home, but my sons do it [drink] when are visiting out with their white Canadian friends*". Parents who complained about alcohol argued that the decision of their children to consume alcohol is influenced by friends of different cultural backgrounds.

**Cultural transition and parenting**
In this section of the study, we closely examine cultural transitions and parenting, with emphasis on understanding changes in parenting and factors that influence those changes. All participants in this study argue with frustration that parenting undergoes dramatic changes in the post-migration period. One key challenging transformation all parents mentioned is the child-parent relationship. In the African cultural contexts of these immigrants, parents and children are separated by a solid line of power: children live with strict obligations to respect parents, while parents reserve the rights to physically or verbally discipline children if they misbehave.  The key point of transformation surrounds the term "*respect.*"  In the cultural contexts of the participants, respecting parents means not challenging their views, not relating to them as equals, not talking about mature subject matters such as sex, and not going out of the neighbourhood for a long visit unless approved by parents. These are but a few examples of cultural values related to parenting that undergo significant transformation in the post-migration period of African immigrants in Halifax.

Parents argue that children in the post-migration period speak openly about sex in front of parents, challenge parents' views, and make life choices without demonstrating any regard for parents. A key word mentioned by all of the participants is "freedom." African immigrant parents argue that their children are exposed to a different sense of freedom, which influences their relationships with parents, as indicated by Senai: *"teachers tell them [our children] that we do not have the right to beat them. We cannot shout over them so they are not afraid of us. They shout over us"*. All parents lamented that their inability to physically discipline children in post-migration has changed parenting in many significant ways. For example, children can watch mature television channels, stay out late, and argue with parents without what parents called fears. Parents contend that the culture and laws in Canada compel them to treat their children as their colleagues and not as their children on many issues at home.

Several factors, including the school environment, friends, economic opportunities and media, are mentioned by parents as the key factors that influence cultural changes in children, which, in turn, impose a series of transformations on

parenting in the post-migration period. For example, many parents indicated that children often return from school saying "my teacher said you cannot beat me"; classmates and the media also educate children about their rights. Parents analyze this transformation in parenting as a loss of power or "control," as indicated by Hawa. Half the participants interviewed claimed that disagreements with some of their children over freedom led to a family split or children's decisions to leave the home and live independently. We also discovered that children's decisions to separate from parents were often influenced by their ability to earn and manage incomes independently at age 18-19.

**The Cultural shock phenomenon**
All participants in the study repeatedly claimed with frustration that their children are going through a cultural shock. In describing the cultural transformations their children are experiencing, parents used expressions such as

Ayo:        *they don't accept no from me [they are assertive; society is stronger than the home in influencing them; they are caught between many cultures and influences; they are lost – school is not helping them!*

Senai:      *they are not afraid of us; they threaten to leave the home if we restrict them. They think they are different – they are not Africans…. poor people. They want to be different people. But they know the truth even if we do not tell them. They know that they are Africans.*

Muna:       *my daughter got confused about being a minority in her school! She didn't understand!*

Ida:        *my child lives with stress – he thinks of lots of things he doesn't have. He is caught in the middle – Canadians, African Nova Scotians, our own culture-- when he comes home at the end of the day*!

These statements are only a few examples reflecting parents' analysis of the cultural transitions they think their children are experiencing. A few months after migrating to Canada, African immigrant children gradually become assertive by demanding drastic reductions in parental control over several decision-making processes that affect their lives. One of the cultural changes parents complained about is the tendency of children to question parents' decisions. Children assertively confront parents with questions such as these: *Why are you saying "no" to me? Why cannot I go/ do it? Why are you shouting, mom/ dad?* This shows a dramatic change in child-parent relationships as it contradicts many of their cultural settings in Africa where parents' decisions (whether relating to children or not) are unquestioned or uncontested by children. In the few cases where children would contest the decisions of their parents, their attitudes would be described as gross disrespect. Teenagers are physically or verbally punished for such behaviour.

        Children are clearly caught between pressure from parents to maintain their ancestral cultures and the influence of society to embrace a popular culture in post-migration. Parents in this study complained about their children being caught between

their ancestral cultures and trying to make choices between the lifestyles or cultural values of other groups, such as the indigenous black population and white Canadians. In the midst of these different cultural groups, parents strongly believe that the schools are only compounding the challenges of children in their cultural transitions, as reflected in the statement "schools are not helping them."

Other factors are important to understand in this cultural shock phenomenon claim. Parents have repeatedly reminded us in the study that they have lost their traditionally unquestioned authority to override the decisions of children and to punish them physically since their arrival in Canada. This loss of the physical punishment authority by parents has also led to the loss of parental fears by children, as reflected in the statement of Senai *they are not afraid of us.*" Children previously beaten by their parents in Africa have discovered that parents can no longer do so. This discovery of freedom from parents' physical punishment is a shock for children. Many African immigrant parents live with the stress of their children threatening to call police on them or leave their homes if parents exercise too much control over their lives – not to mention physical punishment.

In the midst of this cultural shock phenomenon is also an important difference between parents and children when it comes to how they perceive these cultural transformations in post-migration. Parents claim that their children are culturally lost. They also contend that their children believe that they do not understand the need to live a modern life, which demands a plethora of changes in one's culture and lifestyles. Some of these lifestyles are economically demanding in a context where immigrant families endure astronomical unemployment challenges. For example, some African immigrant children want to live certain lifestyles, such as driving nice vehicles and traveling around Canada during the summer; unfortunately, their parents cannot economically provide them with such opportunities. Analyzing through the lens of parents, we argue in this study that there are frustrations and misunderstandings between parents and children about the cultural transformation challenges experienced by children.

Defining their cultural identities is also part of the cultural shock phenomenon that confronts African immigrant children in Halifax. Being a minority or majority in society is one concept associated with African immigrant children's struggles to understand their cultural identities. Originally from countries such as Sierra Leone, Liberia, Ghana, Botswana, Gambia and Togo, these children were born into majority societies, particularly when it comes to race. On the contrary, they are a minority group in a predominantly white society in post-migration Halifax, as emphasized by Muna: "*my daughter got confused about being a minority in her school.*" African immigrant children struggle to comprehend and accept this change because it imposes several transformations around their sense of dignity, pride and power in relation to others. As they go to school daily, play and interact with white children on a regular basis, African immigrant children are compelled to discard certain notions associated with their ancestral ethnic identities to quickly integrate into their new Canadian society. Key challenges for children in this context are how to interface between the ancestral ethnic identities of their community and how to relate to the indigenous black ethnic identity as they integrate into the majority white society.

How then do children and parents cope with the challenges that accompany the cultural transformations confronting children in post-migration? The answer is a mix of

several reactions. In dealing with the differences between the views of children and parents on certain cultural practices and values their children have copied in post-migration, some parents choose to be quiet so as to avoid splitting the family. For example, if they insist that children retain certain practices, the children will likely choose to leave home to live independently. We were also told that some parents choose to be quiet because their children often threaten them with calling the police on them. Here, we see that parenting is seriously affected by parents' fears of their new society. On the other hand, several children have chosen to live independently, while others would leave the home temporarily during the day when they feel that their parents lack an understanding of what the current society demands of them. In several cases, children have called the police on their parents who threaten them with violence, whether physical or verbal.

**Conclusion**

This study reveals that cultural transition for African immigrant children in Halifax is accompanied by multiple challenges, which frustrate both children and parents, frustrations that, as a consequence of these challenges, negatively affect parenting and child-parent relationships. The key cultural transitions that negatively affect child-parent relationships include language and the meaning of language, dress codes and decision-making. As children begin to speak the English language fluently and without an accent, communication with parents is gradually hampered. Some children use language viewed by parents as impolite and challenging to the roles of parents within their cultural contexts. For example, parents are uncomfortable hearing children talk about sex and sex-related issues. Parents are also uncomfortable seeing children dress in ways that expose sensitive body parts. Concerning decision-making, parents complain that children become assertive by questioning and defying parents' decisions over their lives.

Their new Canadian society exposes these children to a new sense of freedom while undermining the traditional roles of African immigrant parents in parenting. On arrival in Canada, African immigrant children do not accept being physically disciplined by parents. They react by calling or threatening to call the police. Others choose to leave their parents' homes to live independently. Parents argue with frustration that on arrival in Canada, children quickly lose their cultures and become different people. Children are exposed to a different sense of freedom, which influences their relationships with parents. All parents lamented that their inability to physically discipline children in post-migration has changed parenting in many significant ways. For example, children can watch mature television channels, stay out late and argue with parents without fear of being disciplined. Parents contend that the culture and laws in Canada compel them to treat their children as their colleagues and not as their children on many issues at home.

This study concludes with two key important recommendations for supporting and retaining African immigrants in the province of Nova Scotia. The first is orientation support focused on parenting, particularly increasing that for African immigrant parents disciplining their children on arrival in their new Canadian society. This would allow parents to maintain the right support for their children, improve child-parent relationships and facilitate family stability among African immigrants. Stable families have the

potential to thrive both socially and economically in society. This recommendation is important for immigrant settlement agencies in the province.

The analysis in this study is conducted through the lens of parents. The second recommendation calls for an analysis of the cultural transitions that children face in post-migration from the lens of children. The results will provide us with a deeper understanding of how to support children in post-migration. This recommendation is important for researchers and agencies that work with immigrant children.

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## AMC Working Papers Series - Guidelines

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The AMC's Working Papers Series is related to the broad mandate of the Metropolis Project. The Working Papers produced by the Atlantic Metropolis Centre are designed to: (1) speed up the dissemination of research results relevant to the interests and concerns of Metropolis researchers, policy-makers, NGOs; (2) allow for an avenue where Metropolis researchers in the Atlantic region can disseminate research and information specific to immigration, migration, integration and diversity in Atlantic Canada.

**• Will these be considered "official" publications?**
The inclusion of a manuscript in the Working Papers Series does not preclude, nor is it a substitute for its subsequent publication in a peer reviewed journal. In fact, we would encourage authors to submit such manuscripts for publication in professional journals (or edited books) as well.

**• What subject content is acceptable?**
The Working Paper Series welcomes research reports and theoretical discussions relevant to the mandate of the Metropolis Project, providing insight into the policy concerns not only of immigration and integration, but also ethnocultural diversity.
Examples of areas of research include: economic, political, cultural, and educational integration of immigrants, migrants and refugees; language; transnationalism; gender and/or immigrant women; ethnic, cultural, and religious diversity; multiculturalism; social and family networks; social discourses, attitudes and values; youth; identity; citizenship; temporary migration; justice and security; settlement programs and policy; health and well-being; and human rights.

**• Who may submit papers?**
Metropolis researchers, policy-makers and service providers may submit paper submissions derived from AMC research grant (pilot or strategic grant) projects, unpublished articles, and conference papers. Submissions from non-affiliates will be examined on a case-by-case basis.

**• How do I submit a paper?**
All submissions **must** include an electronic copy of the paper.
By post please send a hard copy of your paper and an electronic copy on disk or via email to:
**Atlantic Metropolis Centre - ATTN: Robert Nathan**
**5670 Spring Garden Road, Suite 509**
**Halifax NS   B3J 1H6**
**By email please send to: [nathan.metropolis@ns.aliantzinc.ca](mailto:nathan.metropolis@ns.aliantzinc.ca)** with a subject heading of:
Working Papers Series Submission

**• Copyright**
Copyright for papers accepted as AMC Working Papers remain with the author(s) who are free to publish their papers at any time. It is the responsibility of the authors to inform the AMC's Working Paper series Editors of any change in publication status.
**• Official Languages**
AMC researchers reserve the right to publish working papers in the language of their choice.

**• What happens when I submit a paper?**
The Atlantic Metropolis Centre will acknowledge receipt of the paper via email within 10 working days.  The series editors (Robert Nathan and the AMC Directors) will review your submission to ensure that it falls within the mandate of the Atlantic Metropolis Centre's research mission and that it is properly referenced and documented. If these standards are met, the paper will then be referred to the appropriate Domain Leader for review and advice.
Once the review is completed the author will be contacted with the results.

**PLEASE refer to the AMC's website (http://atlantic.metropolis.net) for submission details and to obtain PDF copies of our Working Papers.

## Centre Métropolis Atlantique - Série de documents de recherche
## Protocoles de sélection et de présentation

**• En quoi consiste la *Série de documents de recherche* du Centre Métropolis Atlantique?**
La publication de la *Série de documents de recherche* répond en fait aux objectifs généraux du Centre Métropolis Atlantique, en ce qu'elle favorise (1) la dissémination rapide de la recherche pertinente aux intérêts et aux besoins des intervenants académiques, gouvernementaux et communautaires affiliés au Centre, (2) et la création d'un espace de diffusion où les chercheurs rattachés au projet en Atlantique peuvent faire connaître leurs travaux et tout autre information pertinente à l'immigration et à la diversité culturelle en Atlantique.

**• Ces textes peuvent-ils considérés comme une publication finale et officielle?**
L'inclusion d'un manuscrit dans la *Série de documents de recherche* ne remplace, ni n'exclue la publication d'une version finale de ce même manuscrit dans une revue à comité de lecture. D'ailleurs, la direction du Centre encourage tous les auteurs à soumettre les résultats de leurs recherches à des revues scientifiques, ou bien à les publier sous forme de monographie.

**• Quels sont les problématiques et les types de recherche correspondant au profil de cette série?**
La soumission de manuscrits pour la *Série de documents de recherche* s'adresse à tous les chercheurs dont les rapports de recherche et les réflexions théoriques portent sur les questions d'immigration, d'intégration et de diversité culturelle, conformément aux objectifs généraux du Projet Métropolis.

Parmi les domaines de recherche, soulignons entre autres: l'intégration économique, politique, culturelle et formative (éducation) des immigrants; les diverses problématiques migrantes; la question des réfugiés; celle de la langue et du transnationalisme; les problématiques touchant les genres et plus particulièrement les questions concernant la condition des femmes immigrantes; la diversité ethnique, culturelle, religieuse, le multiculturalisme; les réseaux sociaux et familiaux; les discours, les valeurs et les attitudes à l'égard des immigrants; les rapports entre la jeunesse, l'identité, la citoyenneté, la justice et l'immigration; les politiques et les programmes affectant l'intégration des immigrants, leur santé, leur bien-être, ainsi que leurs droits fondamentaux.

**• Qui peut soumettre un manuscrit?**
Les collaborateurs académiques, communautaires ou gouvernementaux rattachés au Projet Métropolis sont invités à soumettre un texte issu d'un projet subventionné par Métropolis, (qu'il s'agisse d'une subvention de départ ou d'une subvention stratégique); un article n'ayant pas encore fait l'objet d'une publication ou bien un texte de communication. Les textes soumis par des chercheurs ou des intervenants non-affiliés seront examinés sur une base individuelle, au cas par cas.

**• Comment soumettre un manuscrit?**
Toutes les soumissions **doivent** inclure une version électronique du texte. Si vous envoyez le manuscrit par la poste, veuillez joindre une copie papier, ainsi qu'une version électronique gravée sur disque. Vous pouvez également soumettre vos manuscrits par courrier électronique.
Les adresses postale et électronique sont les suivantes:
Adresse postale:
**Centre Métropolis Atlantique,**
**ATTN: Robert Nathan**
**5670 Spring Garden Road, Suite 509**

**Halifax NS   B3J 1H6**
Adresse électronique: **nathan.metropolis@ns.aliantzinc.ca**
Avec la mention: «Soumission de manuscrit»


**• Droits d'auteur**
En ce qui a trait aux droits portant sur les textes soumis et acceptés, ils demeurent la propriété des auteurs qui sont donc libres de publier sous toute autre forme et selon leur discrétion les manuscrits qui auront fait l'objet d'une première publication dans cette série.  Il revient cependant aux auteurs d'avertir le Centre Métropolis Atlantique de tout changement ayant trait au statut de publication de ces textes.
**• Langues officielles**
Le Centre Métropolis Atlantique se réserve le choix de publier les textes soumis dans l'une ou l'autre des langues officielles.


**• Quelles sont les étapes suivant la soumission d'un manuscrit?**
Le Centre Métropolis Atlantique accusera réception de tout envoi, par le biais d'un courriel, dans un délai pouvant aller jusqu'à 10 jours ouvrables.

Les éditeurs de la série (Robert Nathan et les directeurs du Centre) étudieront ensuite les demandes de publication afin de s'assurer que leurs propos correspondent aux objectifs de recherche du CMA; qu'elles sont correctement documentées et que les sources bibliographiques y soient complètes et clairement indiquées.  Si le texte soumis répond alors aux normes de la série, l'article sera envoyé pour évaluation au directeur du domaine de recherche correspondant.

Le résultat de ce processus d'évaluation sera communiqué aux auteurs de manuscrits.  Il est alors possible que certains articles soient acceptés avec révision seulement, en quel cas, les auteurs devront soumettre une version finale du manuscrit au CMA, encore une fois sous format papier et électronique.

**\*\*\*Pour toute question relative à la _Série de documents de recherche_, vous êtes priés de vous adresser à:**
**Robert Nathan,  nathan.metropolis@ns.aliantzinc.ca**
**ou (902) 422-0863**