

# The Lived Experiences of Aging Immigrants A Narrative-Photovoice Project 2014-2017

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McGill School of Social Work

**The lived experiences of aging immigrants:  
a narrative-photovoice study**

تجارب مهاجرین سالخورده مشمول نگرش و عکاسی

**Les expériences de personnes âgées immigrantes:  
Une étude narrative - « photovoix »**

캐나다에서 문화적소수민족으로 살아가는 노인 분들의 삶- 이야기로 들려주는 사진 전시회

**Las Experiencias vitales de inmigrantes ancianos  
Un Proyecto de foto-narraciones**

***Ang mga karanasan ng mga tumatandang Pilipinong nangingibang lupain:  
proyektong sanaysay mula sa mga litrato***

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équipe  
**VIES**

vieillissements  
exclusions sociales  
solidarités



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# Introduction...

Immigrant seniors have unique and important stories to share about aging in Canada. They have demonstrated strength and resilience in the face of many challenges throughout their lives. The process of immigration shapes their experiences over the life course and into old age. This is true whether they immigrated in the past as young adults or more recently, and whether they came to Canada as independent class immigrants, refugees, temporary workers, live-in caregivers or sponsored members of families. Immigrant seniors living in Canada have much to teach us.

Despite our rich history of immigration in Canada, we do not know a lot about the impact of immigration on aging members of our communities. Most research about older immigrants tends to group very different people together based upon the region they came from, or the language they speak. Country of origin and language are important - but so is gender, family status, citizenship, religion, relationships, work, family roles, living arrangement, and many other aspects of people's identities and lives.

We want to know what challenges and barriers people face so that we can lobby for changes to programs and policies that affect immigrant seniors (like health and social services, immigration, work, family caregiving and retirement policies). We also want to pay attention to how older people identify themselves and how they feel about such issues as family, community and belonging.

Our study takes these ideas into account, and creates a space to learn from and with immigrant seniors. We used two theoretical ideas —“intersectionality” and “the life course”—to help us understand people's unique life stories and the ways in which barriers and discrimination might operate in their daily lives. We spoke to 19 seniors from Quebec and British Columbia, who immigrated at different times and under different programs. We spoke with them about their journeys and experiences and gave them cameras to take pictures of their daily lives. We present both their challenges (such as barriers and discrimination, poverty and family disruption) and celebrations (such as building community, caring for others in the family, contributing to society, faith and resilience). This narrative-“photovoice” project is a testament to the strength, resilience and determination of every immigrant senior we interviewed! Their stories highlight how policies and services need to be more supportive, flexible, and accessible. We are grateful for their participation in our project and for sharing their rich stories and photos with us.

# Objectives...

- ❖ To explore lived experiences of immigrant seniors.
- ❖ To study the impact of immigration on aging within the context of life histories.
- ❖ To understand the intersections of identity, social location and structural discrimination across the lifespan.
- ❖ To explore the ways in which structural discrimination across the lifecourse shapes interactions with family, community and formal services.
- ❖ To encourage knowledge exchange with service providers and policymakers.

# Methods & Framework

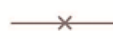
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## INTERVIEWS

## ANALYSIS

1

“what is your life story?”



***Critical Lifecourse***



2

“what are the structural determinants of aging?”



***Intersectionality***

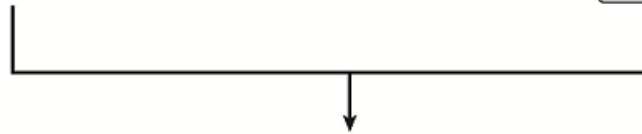
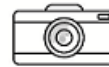


3

“what is the message behind this photo?”



***Photovoice***



## GALLERY EXHIBIT



Photographs displayed.

Participants, policymakers, service providers invited.

Open discussion about lived experiences, how they intersect with identity, social location, and structural/institutional barriers.



# Methods & Framework

---

***Critical Lifecourse  
Framework***

Sequences (and consequences) of meaningful life events and how they are organized, connected and evaluated were explored. Notably, we employ a critical approach, drawing attention to structural and institutional components of the lifecourse.

***Intersectionality  
Framework***

This framework acknowledges the existence of distinct but inseparable categories of oppression which inform individual identities. The voices of marginalized people are central to the inquiry and individual experiences of marginalization and resilience are interpreted within the context of structural inequality.

***Photovoice  
Framework***

Alongside interviews, photographs capture the distinct lived experiences of immigrant older adults in context, and underpin the recommendations for service providers and policy makers.

***Participant  
Demographics***

19 older adult immigrants age 60 or over were interviewed - 10 from Quebec and 9 from British Columbia. Places of origin were: Afghanistan, Chile, Colombia, Guyana, Korea, Nicaragua, Pakistan, the Philippines, and Trinidad and Tobago.

## **A word about the stories that follow...**

Each portrait and theme highlights a few illustrative stories from our participants. In reality, there are many more examples of each. Given the limitations of space and time, this exhibit does not fully represent the breadth and depth of the stories shared by our participants. Over the next year, our research team will continue to disseminate findings from the study. Our objectives are to fully explore and integrate the diverse experiences of the immigrant seniors who have so generously shared their stories and to translate them for community, policy and scholarly audiences. We encourage you to check for updates via our website at [www.mcgill.ca/soc-gerontology/research](http://www.mcgill.ca/soc-gerontology/research)

All names have been changed to protect the confidentiality of participants. All pseudonyms were chosen by participants themselves. Most photographs do not have faces visible to respect confidentiality. Where a person's face is visible in photographs, written consent has been obtained.

Portraits appear first in English and are followed by translations into the mother tongues of our participants.



# Portraits of participants...

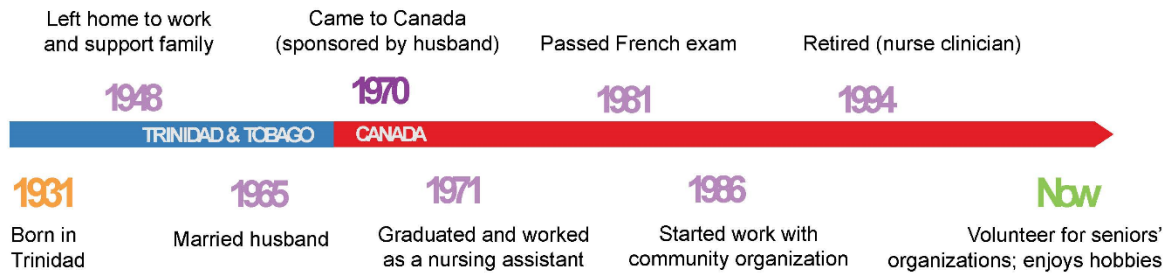




Quebec...



# Donicia



Donicia, age 83, was born in Trinidad and Tobago into a family of 14. She describes herself as having a strong and independent personality, despite growing up in a strict but tight-knit family. At the age of 17, Donicia left home to help to financially support her family. Trained as a nurse, Donicia worked in a few factories before finding work at a psychiatric hospital. During this time, she met and later married her husband. He moved to Canada, and sponsored Donicia in 1970. When Donicia arrived in Montreal, she had a strong desire to return home, especially after facing discrimination while searching for work. Her stories of immigration highlight the injustices, barriers and denials of service she encountered as a Black woman. Despite her qualifications as a nurse, and despite completing the required equivalency courses, Donicia was unable to pass her French exam for ten years; instead taking jobs as a nurse's assistant. Donicia persevered, and finally passed her French exam in 1981. She would work at a psychiatric hospital until her retirement in 1994.

As the first person in her family to immigrate, Donicia felt responsibility to take care of her older parents and siblings. She sponsored her mother to come to Canada, and would take care of her (with the help of her siblings) until her passing. Today, Donicia is a grandmother to two young children, and lives on pension entitlements with her husband in the suburbs of Montreal. She enjoys gardening at home and leads a knitting club in her community. Donicia is currently involved in a number of organizations, and sees the value of taking care of herself through her community work.



**Trauma of the past**

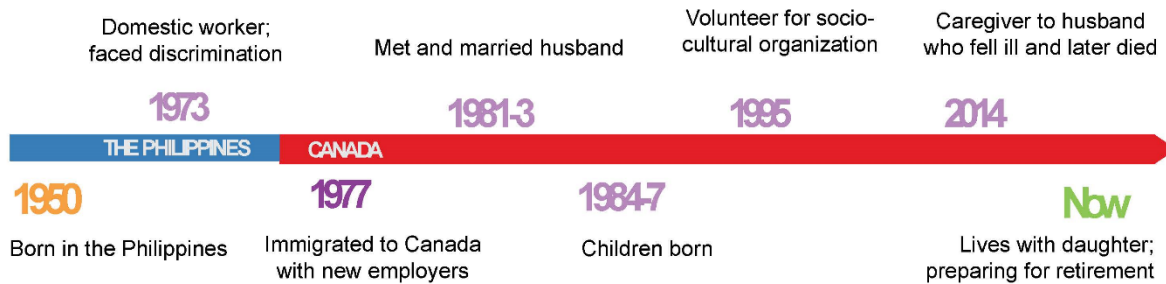


**Resilience**



**Solidarity and support**

# Isabel



Isabel, age 64, was born in a small town in the Philippines. Her parents were farmers, and her father expected Isabel to follow the traditional trajectory of young women in their village: that is, complete elementary school, get married, and work on the family farm. Instead, Isabel had a life-long ambition to get an education and travel the world. Isabel felt like a “bird without wings who wanted to fly”. At age 18, she defied her father’s wishes, and worked as a babysitter and domestic worker for families outside of her village. Her stories about her employment provide a glimpse into the workplace abuses that domestic workers endure. One employer accused Isabel of theft, and fired her. However, Isabel’s tenacity and her willingness to advocate for herself proved to be important life lessons. Isabel lodged a complaint with the national department of labour, and received compensation for being falsely accused. This moment was meaningful to her, as it demonstrated that she had the strength to fight for her rights.

Isabel first came to Canada in 1977 as a landed immigrant; traveling with her employers who had moved from the Philippines. Even in Canada, she continued to seek justice in her employment, demanding higher compensation and advocating for fair work hours and wages. She also provided significant financial support to her parents. In pursuit of her dream to get an education, Isabel took an adult education class, where she met her husband in 1981. The couple raised two children, and were involved in the local Filipino community. Isabel’s husband suddenly fell ill, and at the age of 64 Isabel took on the role of caregiver until his passing. When asked to reflect on her legacy in Canada, Isabel identifies sponsoring family members so that they could improve their lives in Canada as significant. She is also proud of her community work, which she believes is needed because Filipino families and their values are at risk in today’s society. As she approaches retirement, Isabel wonders whether she will receive the same level of care that she currently provides to her older family members.



**Family and care**



**Precarious employment**



**A sense of belonging**

# Isabel (Tagalog)

Si Isabel ay animnapu't apat (64 y/o) na taong gulang, siya ay ipinanganak sa isang maliit na bayan sa Pilipinas. Ang kanyang mga magulang ay mga magsasaka at siya ay inaasahan ng kanyang ama na sundin ang tradisyonal na pamumuhay ng isang tipikal na dalagang Pilipina; ito ay ang makumpleto ang mababang paaralan ng elementarya, makapag asawa at makapagtrabaho sa bukid. Ngunit si Isabel ay merong ambisyon at ito ay ang makapunta sa ibang bansa. Dahil sa kanyang sitwasyon, pakiramdam niya na para siyang isang ibon na gustong lumipad ngunit walang pakpak. Sa edad na labingwalo (18 y/o), kanyang sinuway ang kagustuhan ng kanyang ama at siya ay nag desisyon na maging isang kasambahay sa karatig bayan.

Ang kwento ni Isabel tungkol sa kanyang trabaho ay nagbibigay sulyap sa mga abuso na pinagdadaan ng mga kasambahay. Inakusahan si Isabel ng kanyang amo ng pagnanakaw at siya ay pinaalis. Nag silbing aral sa kanyang buhay ang kanyang matibay na determinasyon na ipagaban ang kanyang sarili sa isang kasalanang hindi niya ginawa. Nagsampa si Isabel ng reklamo sa Kagawaran ng Pagawaan at Empleyo at siya ay nakatanggap ng kompensasyon dahil siya ay maling inakusahan. Ang kanyang napagdaanan ay nagsilbing isa sa mga importanteng sandali ng kanyang buhay dahil nagpapakita ito ng kanyang lakas ng loob na ipaglaban ang kanyang mga karapatan.

Dumating si Isabel sa Canada noong taong 1977 kasama ng kanyang amo mula sa Pilipinas. Kahit nandito na siya sa Canada, ipinagpatuloy parin niya ang paghahanap ng hustisya sa kanyang trabaho sa pamamagitan ng paghingi ng mataas na sahod na naaayon sa batas. Siya rin ang nagbibigay ng suportang pangpinansyal sa kanyang mga magulang sa Pilipinas habang siya ay nag aaral dito kung saan nagkakilala sila ng kanyang asawa noong taong 1981. Nagkaroon sila ng dalawang anak at sila ay aktibo sa pamayanang Pilipino dito sa Canada. Ngunit biglaang ngkasakit ang kanyang asawa at siya ay inalagaan ni Isabel hanggang siya ay pumanaw. Nang tanungin si Isabel kung ano ang kanyang pamana dito sa Canada, para sa kanya ang mapapunta ang kanyang pamilya dito upang mapabuti ang kanilang buhay ay importante. Ipinagmamalaki din niya ang kanyang kontribusyon sa pamayanang Pilipino, nababahala din siya na ang tradisyong Pilipino ay nanganganib sa lipunan. Si Isabel ay nalalapit nang magretiro at nagtataka siya kung matatangap din niya ang alagang ibinibigay niya sa kanyang pamilya.

## **TALAORASAN:**

1950: Ipinanganak sa Pilipinas

1973: Pumunta sa Canada kasama ang kanyang amo

1981-1983: Nagkakilala at nagpasakal sa kanyang asawa

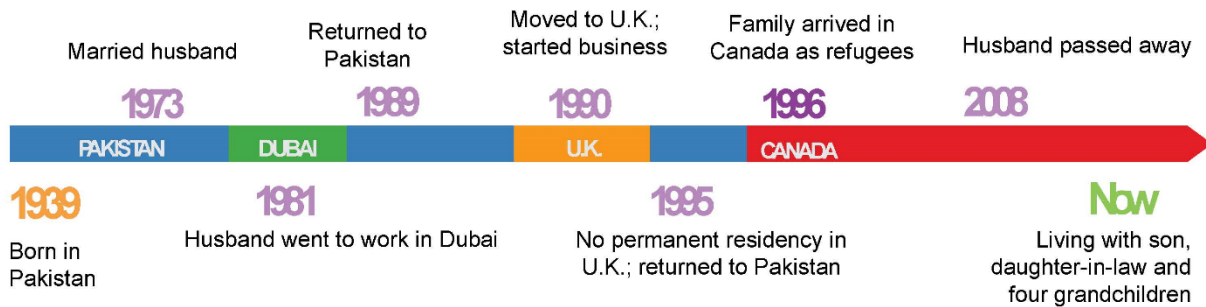
1984-1987: Nagkaroon ng anak

1995: Naging boluntaryo sa organisasyong Pilipino

2014: Inalagaan ang kanyang asawang may sakit hanggang siya'y pumanaw

NGAYON: Nakatira kasama ang kanyang anak, humahanda sa kanyang pagreretiro at nagnanais paring magrabaho

# Shabnam



Shabnam is a 76 year old woman born in Pakistan. Growing up during the Independence War, Shabnam has memories of surviving the conflict with her family. She attributes being able to overcome barriers over her life course, to her faith and spirituality as a Muslim woman. Although she lived in a poor neighbourhood, her family was well respected because they helped build a local school. As a teenager, she was a caregiver to her mother who had cancer. Shabnam would later marry a well-educated man who started businesses in Pakistan, Dubai, the United Kingdom, and later Canada. Shabnam and her children followed her husband and temporarily stayed in both Dubai and the United Kingdom, each time, returning to Pakistan. At the height of their family's success, Shabnam was able to furnish her home with material from overseas.

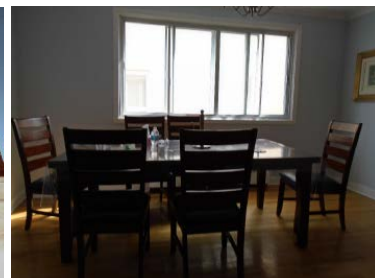
A key moment for Shabnam was when her husband was forced to return to Pakistan after applying for refugee status in the United Kingdom. Her husband's business partners stole the company's assets, and as a result, Shabnam's family dealt with threats against them. Shabnam described this as the most difficult period of her life given the precarious living experiences that she and her family endured. Her husband would later apply for refugee status in Canada, and she would join him in the 1990s. Her husband worked as an interpreter for refugee claimants. The business helped to foster good relationships in the South Asian community in Montreal. Shabnam's husband passed away in 2008, and she currently lives with her son's family. She appreciates the greenery outside her home since nature allows her to feel like she's next to God. She actively returns to Pakistan, particularly during the Canadian winter. She stays with extended family members and receives care from her transnational family.



Treasured objects



Family memories



Resilience

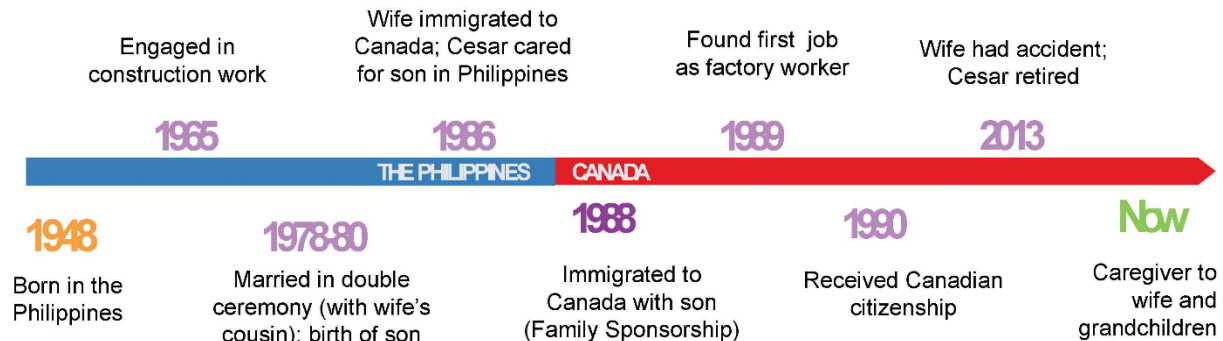
## Shabnam (Urdu)

شبم ایک 76 سالہ خاتون ہیں جن کی پیدائش پاکستان میں ہوئی۔ وہ آزادی کی جنگ کے دوران بڑی ہوئیں اور ان کی اپنے خاندان سمیت اس جنگ سے زندہ بچ جانے کی یادیں اب بھی تازہ ہیں۔ وہ ایک مسلمان عورت کے طور پر اپنے ایمان اور روحانیت کو زندگی کی رکاوٹوں پر قابو پانے کی وجہ مانتی ہیں۔ ایک غریب محلے میں رہنے کے باوجود ان کے خاندان کی بہت عزت تھی کیونکہ انہوں نے ایک مقامی سکول کی تعمیر میں مدد کی تھی۔ اپنی جوانی کے دوران کینسر میں مبتلا اپنی والدہ کی دیکھ بھال کرتی تھیں۔ شبم کی شادی ایک تعلیم یافتہ شخص سے ہوئی جنہوں نے مختلف ممالک میں کاروبار شروع کیا مثلاً، پاکستان، دبئی برطانیہ اور آخر میں کینیڈا۔ شبم اور ان کے بچے عارضی طور پر دبئی اور برطانیہ رہے مگر دونوں دفعہ ان کو پاکستان واپس آنا پڑا۔ اپنے خاندان کی کامیابی کے عروج، پر شبم نے اپنے گھر کو مختلف ولانٹی چیزوں سے سجایا۔

شبم کے لئے ایک اہم لمحہ اپنے شوہر کا برطانیہ میں پناہ گزین کی حیثیت سے ویزہ ملنے کا انکار تھا جس کی وجہ سے ان کو مجبوراً پاکستان واپس آنا پڑا۔ اس دوران ان کے شوہر کے کاروباری ساتھیوں نے ان کے اثاثوں پر قبضہ کر لیا اور شبم اور ان کے خاندان کو دھمکیوں کا سامنا کرنا پڑا۔ شبم کا کہنا ہے کہ یہ ان کی زندگی کے مشکل ترین دن تھے کیونکہ ان خاندان کو کٹھن حالات کا سامنا کرنا پڑا۔ بعد میں ان کے شوہر کو کینیڈا میں پناہ گزین کی حیثیت سے قیام کی اجازت مل گئی اور وہ میں ۱۹۹۰ ان کے ساتھ رہنے کے لیے چلی آئیں۔ کینیڈا میں ان کے شوہر ایک مترجم کی حیثیت سے کام کرنے لگے جس کی بدولت ان کے جنوبی ایشیائی برادری سے اچھے تعلقات قائم ہوئے۔ شبم کے شوہر کا انتقال ۲۰۰۸ میں ہوا۔

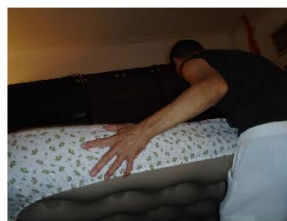
وہ اب اپنے بیٹے کے خاندان کے ساتھ رہتی ہیں۔ ان کو اپنے گھر کے باہر ہریالی بہت پسند ہے کیونکہ وہ ان کو خدا کے قریب ہونے کا احساس دیتی ہے۔ وہ باقاعدگی سے پاکستان جاتی، ہیں خاص طور پر کینیڈا کے موسم سرما کے دوران۔ وہ اپنے رشتہ داروں کے پاس رہتی ہیں جو انکا پورا خیال رکھتے ہیں۔

# Cesar



Cesar is a 67 year old retired, married, Filipino grandfather. At age 16, he started working as a manual laborer, and would find employment at a factory where he received numerous accolades for his services. These awards are a source of pride for Cesar, as it showcases his devotion and reliability. Cesar met his wife at the factory, and the two married in 1978. While his wife crossed international borders as a domestic worker, Cesar raised their son in the Philippines. In this sense, Cesar’s immigration trajectory was reliant on his wife’s ability to secure work abroad. The couple reunited in Canada when Cesar was 40 years old.

During his first few months in Canada, Cesar prayed to find a job and support his family. In contrast with the care-free way of living back home, life in Canada was marked by work and bills. He noted that Canadian companies do not value loyalty, recalling an instance when he was fired after 10 years of service at a factory. A significant turning point in his life was when his wife was hit by a snow removal truck. Before the accident, she took care of finances, while Cesar worked and picked up his grandchildren from school. This balance was offset when she could no longer work. Cesar, who had not been accustomed to caregiving duties was suddenly responsible for his wife, his grandchildren, and all the other household duties. Despite the initial difficulties, he is proud of how he handled the situation as it showed his devotion and reliability to his wife and family. Cesar’s dream is for his grandchildren to have a good future and hopes that they will finish their studies. When asked if he can continue working this hard for 10 more years, he answered that he would, as long as he can.



Family and Care



Family and Care



Precarious Employment



# Cesar (Tagalog)

Si Cesar ay animnapu't pitong (67 y/o) taong gulang retirado, may asawa at isang lolo. Sa edad na labing anim (16 y/o) na taong gulang, siya ay naging obrero at nagtatrabaho sa pabrika kung saan madalas siyang parangalan sa kanyang natatanging galing sa serbisyo. Ang mga parangal na ito ay kayang ipinagmamalaki dahil nagpapakita ito ng kanyang debosyon at pagiging matapat na manggagawa. Sa pabrika din nakilala ni Cesar ang kanyang asawa at sila'y nagpakasal noong taong 1978. Si Cesar ang nagpalaki sa kanilang anak na lalake habang ang kanyang asawa ay pumunta ng ibang bansa upang maging isang kasambahay. Ito ang naging daan para ky Cesar para muli silang magkasama ng kanyang asawa, siya ay dumating sa Canada noong siya ay apatnapung (40 y/o) taong gulang.

Nang si Cesar ay bago pa lamang sa Canada, nalangin siya na sana'y makahanap aga siya ng trabaho upang masuportahan ang kanyang pamilya. Napansin niya na ibang-iba ang paraan ng pamumuhay dito sa Canada, ang pagtatrabaho ay madalas kaakibat ng mga gastusin, kasalungat sa kanyang maginhawang buhay doon sa Pilipinas. Napansin din niya na ang mga kumpanya sa Canada ay hindi pinapahalagahan ang katapatan, naalala niya noong siya ay nasibak sa pabrikang kanyang pinagtatrabahuan pagkatapos ng sampung taong serbisyo. Isang makabuluhang pangyayari ky Cesar noong maaksidente ang kanyang asawa. Bago pa mangyari ang insidente, ang kanyang asawa ang umaasikaso sa mga aspetong pinansyal sa kanilang tahanan habang siya ang nagtatrabaho at sumusundo sa kanilang mga apo mula sa paaralan. Hindi na nakapagtrabaho si Cesar at hindi siya nasanay sa ganitong klaseng buhay na tagapagalaga ng kanyang asawa. Siya na ngayon ang responsable sa lahat nga aspeto sa kanilang tahanan.

Ngunit sa kabila ng lahat, kanyang ipinagmamalaki kun paano niya kinaya ang sitwasyon, nagpapakita ito kung gaani niya kamahal ang kanyang pamilya lalo na ang kanyang asawa. Pangarap ni Cesar na makapagtapos ang kanyang mga apo at magkaroon ng magandang buhay. Binabalak parin niyang makapagtrabaho hangga't sa abot ng kanyang makakaya.

## **TALAORASAN:**

1948: Ipinanganak sa Pilipinas

1965: Nagtrabaho sa konstruksyon

1978-1980: Nagpakasal sa kanyang asawa at ipinanganak ang kanilang anak

1986: Nagpunta ng Canada ang kanyang asawa at siya ang nag alaga sa kanilang anak

1988: Nagpunta ng Canada kasama ng kanyang anak

1989: Siya ang nagtrabaho sa isang pabrika dito sa Canada

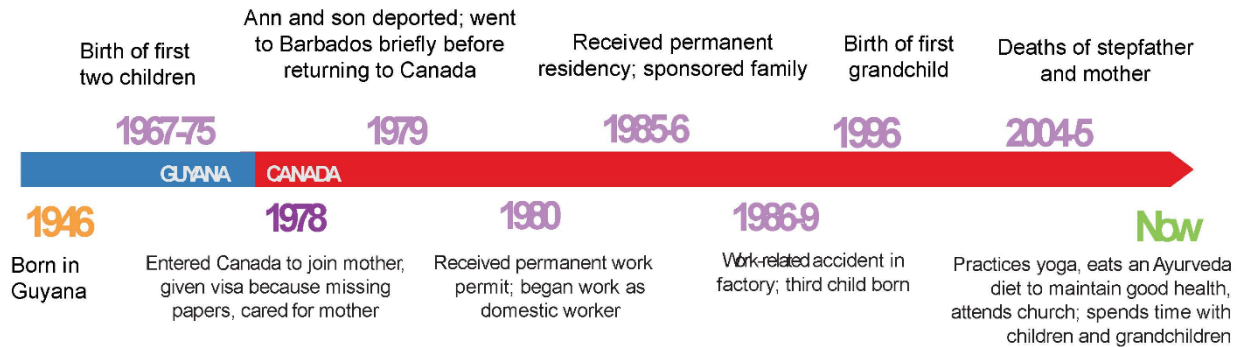
1990: Naging isang legal na mamamayan ng Canada

2013: Naaksidente ang kanyang asawa

NGAYON: Tagapangalaga sa kanyang asawa at mga apo



# Ann



Ann is a 70 year old woman from Guyana. During her childhood, she was primarily raised by her aunt, where she learned to cook, bake bread and make cakes. Today Ann connects with her children and grandchildren through sharing of family meals. Ann values spiritual connection, and the reciprocity in relationships. Her motto is “love is free”, and that “there are no problems in life; only situations which have solutions”. Ann uses this positive attitude to overcome challenges that she has encountered in her life. Upon arrival in Canada, for instance, she had to overcome obstacles relating to her immigration, which involved her being temporarily deported. Ann’s giving nature is evident in her roles as a daughter, mother, and grandmother. She had a close relationship with her own mother. She also raised her three children by herself, and is proud of her eight grandchildren who come to spend time in her home. Although her family lives in different provinces, Ann takes pride in their get-togethers, where she prepares her home-cooked meals.

Ann chose to remain in her larger apartment rather than moving into low cost housing in part to share her space with her family when they come to visit; as well as to keep the objects she cherishes (dolls, plants and flowers). Ann is proud of her good health and youthful appearance. She avoids taking medication and instead, practices yoga, does self-massages and eats an Ayurveda diet. This holistic approach to health coincides well with Ann’s faith in the universe and divine intervention, but is also bolstered by her faith and connection to others. The result, is a healthy 70 year old woman who lives for her connections with family, friends, and community, and who has been able to find peace despite encounters with deportation, conflict, racism, and financial hardships.



Housing and Transportation

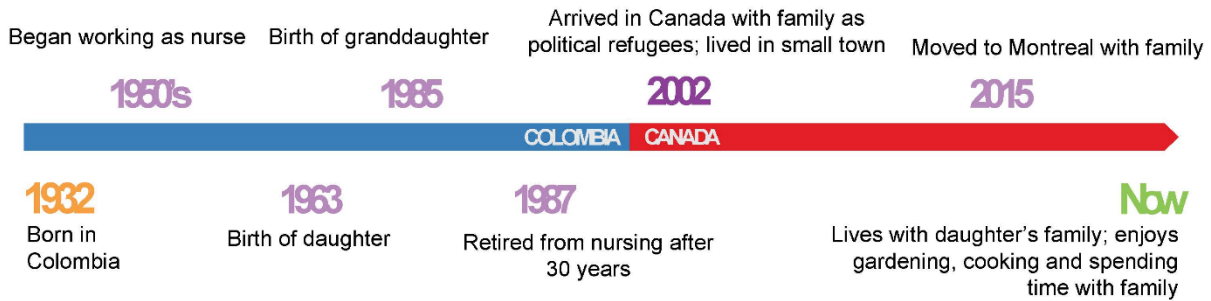


Housing and Transportation



Precarious Employment

# Mercedes



Mercedes is an 84 year old mother and grandmother from Colombia. She was raised by her paternal grandmother and worked for approximately 30 years as a nurse in hospitals, clinics, and nursing homes in Colombia. Balancing the demands of her career and motherhood became challenging after the birth of her daughter in 1963. In response, she worked night shifts and drew on the support of family and friends to help her raise her daughter. It was only after the birth of her first grandchild that Mercedes decided to retire from her nursing career, which she finally did in 1987. Mercedes came to Canada in 2002 as a refugee. Her son-in-law applied for his family to immigrate due to security and violence that were on the rise in Colombia. Mercedes' family first settled in a small town in Quebec where they received a warm welcome. In an effort to find work, the family later moved to the suburbs of Montreal.

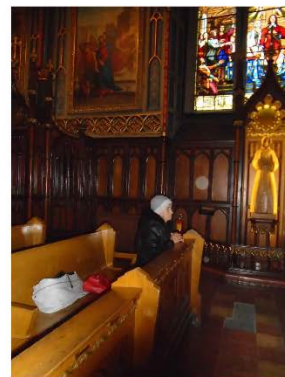
Mercedes describes family unity as being the most important value both for her and within Colombian culture. Today, she lives with her daughter, son-in-law, and grandchildren, where she finds happiness in being with her family. Notably, she feels a deep emotional connection between herself and the female members of her family, finding solidarity and connection in their bond. She used to be active in the local community, but now, with age, Mercedes spends more time at home gardening and watching Catholic mass on Colombian television. Mercedes has a strong sense of spirituality. She also enjoys going for walks outdoors, especially in the summer months, and writes in her notebook daily to study French.



**Family and Care**



Three generations of women in the family



Faith in prayer

# Mercedes (Spanish)

Mercedes es una madre y abuela de 84 años de edad nacida en Colombia. Fue criada por su abuela paterna; y trabajó durante aproximadamente 30 años como enfermera en hospitales, clínicas, y asilos en su país natal. El combinar las exigencias de su carrera y su labor de madre se hicieron sumamente difíciles tras el nacimiento de su hija en el 1963. Como resultado, comenzó a trabajar turnos de noche, y se valió del apoyo de familiares y amistades para criar a su hija. Tras el nacimiento de su primer nieto, Mercedes decidió al fin jubilarse de su profesión de enfermera en el 1987.

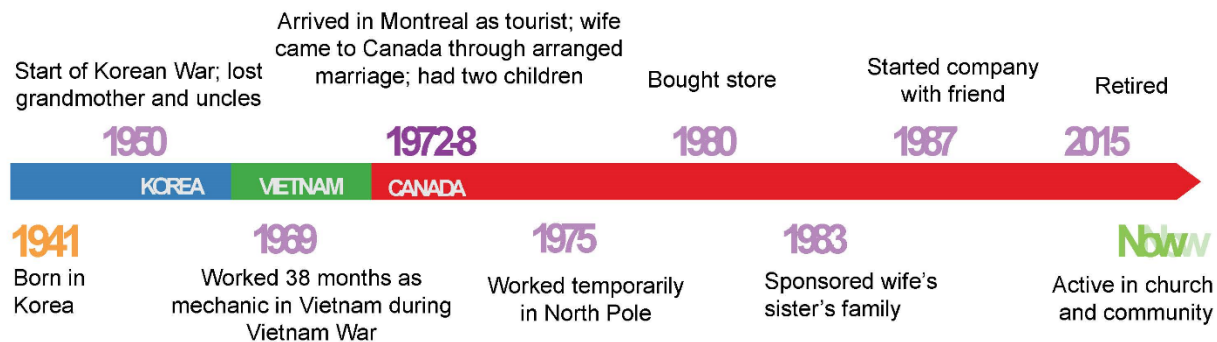
Mercedes vino al Canadá en el 2002 como refugiada. Su yerno patrocinó la inmigración de toda su familia al Canadá a razón de la inseguridad y violencia que crecían día a día en Colombia. Al principio, la familia de Mercedes se estableció en un poblado del Quebec, donde fueron calurosamente bienvenidos. En busca de trabajo, eventualmente la familia se mudó a un suburbio de Montreal.

Mercedes describe la unidad familiar como el valor moral más importante, tanto para ella como para la cultura colombiana en general. Hoy en día vive con su hija, su yerno y sus nietos, donde se encuentra muy feliz conviviendo con su familia. Siente un lazo emocional profundo especialmente entre ella y las mujeres de su familia; y ha encontrado una solidaridad muy especial en ese vínculo.

Antes era mucho más activa en la comunidad local, pero ahora, a razón de su edad avanzada, Mercedes pasa mucho más tiempo en casa, en la jardinería o mirando la misa católica en la televisión colombiana. Mercedes tiene un gran apego a la espiritualidad. También le gusta salir a dar caminatas por el barrio, especialmente en los meses de verano; y sigue escribiendo diariamente en su libreta para practicar el Francés.

1932	Nace en Colombia
1950s	Comienza a trabajar como enfermera
1963	Nacimiento de su hija
1985	Nacimiento de su nieta
1987	Se jubila después de 30 años de trabajar como enfermera
2002	Llega al Canadá con su familia como asilados políticos –se establecen en un poblado del Quebec
2015	Se muda al hogar de su hija en un suburbio de Montreal
HOY DIA	Continúa viviendo con su hija y su familia – disfruta la jardinería, la cocina y de pasar buenos ratos con su familia

# Yulha



Yulha is a 74 year old man from South Korea. His childhood was heavily impacted by the Korean War, where he lost several family members, and experienced economic hardship. He took a job with an American company, which relocated him to Vietnam during the Vietnam War. He recounted weekly bombings during his three year stay. Following these experiences, he decided to settle to what he calls a “peaceful place” in Canada. After arriving in Montreal in 1972, he worked as a mechanic, which he described as physically demanding. He recounted that he was paid \$1.70/hour. Yulha studied and passed examinations which allowed him to earn a raise and work within a unionized trade. Yulha met his wife and they were married in 1973. After a period of working in the North Pole, Yulha returned to Montreal, and opened a depanneur. Yulha likes to say, “Don’t take it easy, take a chance!” He opened a repair service company in 1987 with the help of a Quebecois friend and business partner. He retired in 2015.

Yulha is a voracious reader, always seeking learning and knowledge. He encouraged his two daughters and his niece to actively pursue educational opportunities. Although he does not have any grandchildren, Yulha believes the Korean proverb of: “When a tiger dies, it leaves its skin. When a human dies, he leaves his name”. He devotes much of his time to his church community, and has aspirations to establish a local scholarship foundation to support Korean students in Montreal. He is motivated by his desire to support younger generations, and sees this as his legacy.



Resilience



A passion for nurturing life



Self portrait

# Yulha (Korean)

## 율하 (Yulha)

율하 선생님은 대한민국 출신의 74 세 어르신입니다. 선생님의 어린 시절은 한국전쟁으로 너무나 큰 영향을 받으셨는데, 전쟁중 많은 가족을 잃고 또한 경제적으로도 어려움을 겪으셨습니다. 선생님은 미국계 회사에서 일을 하게 되어 월남전 기간동안 월남으로 배치되었습니다. 월남에 계시는 3년 동안 매주 공습을 겪었다고 하십니다. 이와 같은 경험끝에, 선생님은 선생님이 “평화스러운 곳” 으로 생각하시는 캐나다에 이주정착하시기로 결심하시었습니다. 1972년 선생님은 몬트리올로 이주하시어 수리공으로 일을 시작하시었는데, 육체적으로 매우 어려웠다고 합니다. 당시 시급은 1.70 달러 였다고 기억하십니다. 그 과정에서 율하 선생님은 공부를 하시어 시험에 합격하여 더 좋은 보수와 노동조합 소속으로 일을 하실 수 있게 되었습니다. 선생님은 지금의 사모님을 만나 1973년 결혼에 이르게 되셨습니다. 북극지역에서 근무를 하신 후, 선생님은 몬트리올로 돌아와 편의점을 개업하시었습니다. 선생님은 이렇게 말하시기를 좋아하십니다. “얼렁뚱땅하지말아라. 기회를 잡아라.” 선생님은 1987년 퀘벡의 친구들의 도움을 받아 동업자들과 함께 수선서비스회사를 개업하시었습니다. 선생님은 2015년 은퇴하시었습니다. 선생님은 책 읽는 것은 너무 좋아하시는데, 늘 무언가 배우고 알기를 원하십니다. 두 따님 및 조카들 역시 적극적으로 교육기회를 갖도록 항상 격려하시곤 했습니다. 비록 손주들은 없지만 선생님은 “호랑이는 죽어서 가죽을 남긴다” 라는 속담을 믿고 계십니다. 선생님은 많은 시간을 교회와 지역 공동체에서 활약하고 계신데, 몬트리올에 와 있는 한국인 학생들을 지원하는 지역장학재단을 설립하는 꿈을 가지고 계십니다. 선생님은 젊은 세대를 지원하고자 하는 의욕에 가득 차 있으시고 이를 자신의 유업으로 생각하고 계십니다.

### 인생의 여정

**1941** 한국에서 출생

**1950** 한국전쟁발발, 조모와 두 동생을 잃음

**1969** 월남전중 38개월간 베트남에서 수리공으로 근무

**1972-8** 방문자 자격으로 몬트리올로 이주, 사진결혼을 통하여 캐나다로 오신 사모님과 결혼하여 두 명의 자녀를 둠

**1975** 북극지역에서 일시 근무

**1980** 점포 개업

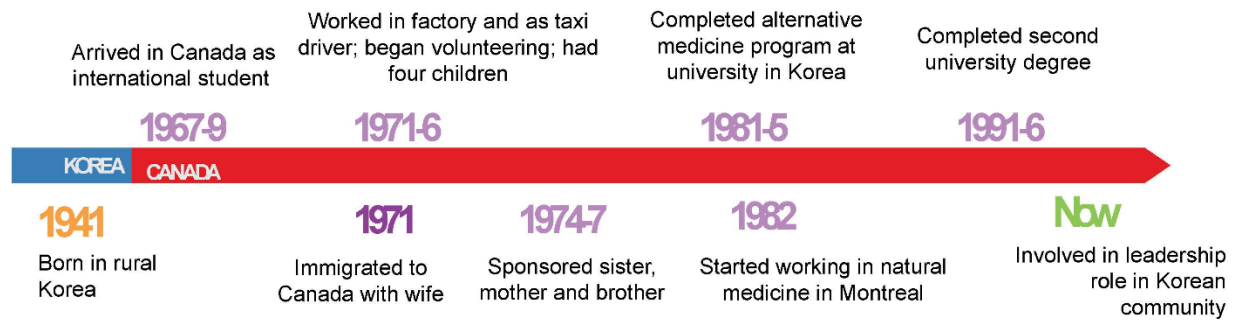
**1983** 처가 자매들 부양

**1987** 친구와 동업 회사 개시

**2015** 은퇴

**현재** 교회 및 지역공동체 활동

# Ken



Ken is a 75 year old man from South Korea. After receiving a government scholarship to study abroad, Ken went to Canada. He later returned to immigrate in 1971. In his first five years in Canada, he worked at an automobile factory and as a taxi driver. Meanwhile, he had four children and sponsored his siblings and mother through the Family Sponsorship Program. With an ambition to learn more, he enrolled himself at various universities, and would formally receive his acupuncture license when he was 40. Ken refers to himself as a pioneer in his field. He opened his own clinic in 1988 where he still works to this day.

Ken volunteered as a Korean translator at hospitals, courts, and immigration offices. Since then, he has served in leadership roles in numerous Korean associations in Canada. Ken is also very religious. At the age of 50, he enrolled in religious studies, and became a priest. As both a medical professional and a religious man, he shares his time as a volunteer in a navel association and in Indigenous communities. Ken is extremely proud of his four children who have very successful careers. In his view of aging, he notes that one of the challenges for seniors is being idle after retirement. He believes that Korean elders, specifically men, worry about staying home because they bring in less money and lose respect from their wives. He encourages seniors to volunteer at various organizations and remain active.



**Community Engagement**



Three generations of family



Self portrait



# Ken (Korean)

## 켄 (Ken)

켄 선생님은 한국출신의 75 세 어르신입니다. 해외국비장학생으로서 캐나다에 오시게 되었습니다. 그 후 선생님이 1971 년 이민을 오셨습니다. 처음 5 년간 선생님은 자동차 공장 근로자 및 택시운전수로 일을 하셨습니다. 그러던 중 4 명의 자녀분을 두게 되었고 이어 가족초청프로그램을 통하여 형제자매 분들과 모친을 이민 초청하게 되었습니다. 좀더 배우고 싶다는 학구열으로 인하여 선생님은 여러 대학에 등록하시어 46 세 되시던 해에 침구사 자격을 정식으로 취득하시게 되었습니다. 켄 선생님은 이 분야에서 자신이 개척자였다고 스스로 자평하고 계십니다. 선생님은 1988 년 처음으로 본인이 경영하시는 의원을 개업하시었고 현재까지 이를 운영하고 계십니다. 켄 선생님은 병원, 법원 및 이민국에서 한국어통역사로서 자원봉사활동을 하고 계십니다. 이로 인하여 선생님은 캐나다에서의 다수의 한국관련 조직체에서 지도자적 역할을 담당하고 계십니다. 또한 선생님은 매우 종교적인 면을 가지고 계십니다. 50 세가 되셨을 때 선생님은 신학 공부를 시작하시어 목회자가 되시었습니다. 전문의료인 및 종교인으로서 선생님은 선원 조직체 및 원주민 공동체에서 자원봉사활동을 하고 계십니다. 선생님은 네명의 자녀분들이 직업상 성공을 거두시었다는 점에 대하여 특히 자부심을 가지고 계십니다. 노령에 관한 선생님의 관점에 있어서 노령인구에 대하여 위협적인 것의 하나는 은퇴후에 하는 일이 없게 되는 것이라고 생각합니다. 선생님은 한국인 노령인구, 특히 남성의 경우 벌어오게 되는 소득이 줄어들면 이에 따라 배우자들로부터 존경심을 상실하게 되므로 집안에 머무르는 것에 대하여 유의할 필요가 있다고 믿고 계십니다. 선생님은 노령인구들로 하여금 각종 다양한 조직체에서 자원봉사활동에 참가하여 계속적으로 활동하도록 이를 고무하고 계십니다.

### 인생의 여정

**1941** 한국 농촌지역 에서 출생

**1967-9** 국제유학생으로서 캐나다로 오심

**1971** 아내와 캐나다로 이민

**1971-6** 공장근로자 및 택시운전수로 근무. 한국인공동체에서의 자원봉사활동. 4 명의 자녀를 두게 됨

**1974-7** 모친 및 형제자매의 이민 초청

**1981-5** 한국 대학에서의 대체약학관련 프로그램이수

**1982-현재** 몬트리얼에서 침술 및 자연치료요법 전문가로 활동중

**1991-6** 제 2 의 대학 학위 취득

**2009-13** 한국인공동체에서 지도적 역할 수행

# Rafi



Rafi is a 64 year old man from Pakistan. After completing college, he worked as a telephone operator beginning in 1974. He then migrated to Kuwait where he worked as a clerk for the government. During this time he met his wife through an arranged marriage, and had four children. He describes himself as a righteous man, a trait he describes as a habit from Allah. Rafi was forced to leave Kuwait due to the invasion in Iraq. He returned to Pakistan, only to find scarce opportunities. After a period of working as a cashier at a casino and a clerk at a store in the United States, he applied as a refugee to Canada in 2000. Although the Canadian government granted him refugee status, it withheld his landing papers. For the next six years, he appealed and sent letters to move his case forward. When he did finally get his papers, he started working at a bakery.

Just as he was getting accustomed to his new job, Rafi was in a car accident, and injured his back. From this day, Rafi was forced to battle many acts of discrimination. For instance, his doctor refused to write a proof of disability, preventing Rafi from receiving disability insurance. Rafi believes that those with refugee status are afraid even after they become Canadian citizens. The local government labels them as “simple people” who are ignorant and weak. To overcome these barriers, Rafi’s faith in Islam has been central. He has a strong belief in the traditional roles of members of the family, and enjoys spending time with his grandchildren. Rafi is active in his community with friends of all ethnic backgrounds. In his view of aging, he is glad that “Allah has even erased [his] dependency (on others).” Now entering retirement, Rafi looks forward to 2017 when he will start receiving his pension.



Precarious Employment



Precious memories of family and home



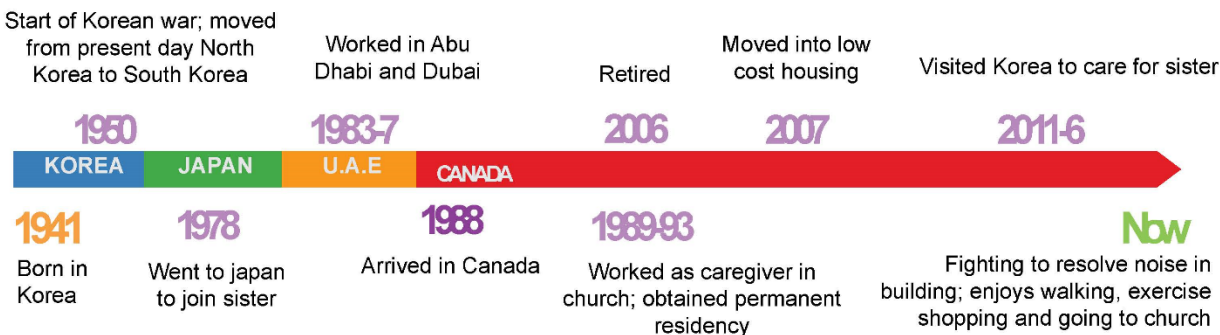
## Rafi (Urdu)

رفیع کی عمر چونستھ برس ہے اور وہ پاکستان سے ہیں۔ کالج سے تعلیم مکمل کرنے کے بعد انیس سو چوہتر کے آغاز میں انہوں نے ٹیلیفون آپریٹر کی حیثیت سے کام شروع کیا۔ اس کے بعد وہ کویت چلے گئے جہاں وہ ایک سرکاری محکمے میں کلرک تھے۔ اسی دوران ان کی شادی ہو گئی اور ان کے چار بچے ہوئے۔ ان کی شادی ارینجڈ میرج تھی۔ وہ اپنے آپ کو ایک نیک انسان بتاتے ہیں اور اسے اللہ کی مہربانی کا نتیجہ سمجھتے ہیں۔ کویت پر عراق کے حملے کے بعد انہیں مجبوراً وہاں سے جانا پڑا۔ وہ پاکستان لوٹ آئے لیکن یہاں ان کے لیے زیادہ مواقع نہ تھے۔ امریکہ میں کچھ عرصہ ایک کسینو اور پھر ایک سٹور میں کیشیر کی نوکری کرنے کے بعد انہوں نے سن دو ہزار میں کینیڈا میں ایک پناہ گزین کی حیثیت سے درخواست دے دی۔ کینیڈا میں حکومت نے انہیں پناہ گزیر قرار تو دے دیا لیکن ان کے لینڈنگ پیپر روک دیے گئے۔ اگلے چھ برس تک وہ اپیل کرتے رہے اور اپنے کیس کو جلد نمٹانے کے لیے درخواستیں بھیجتے رہے۔ اور آخر کار جب انہیں پیپر مل گئے تو انہوں نے ایک بیکری میں کام شروع کر دیا۔

اور جب وہ اپنے نئے کام میں سیٹ ہونے لگے تو انہیں کار کا حادثہ پیش آ گیا جس سے ان کی کمر میں چوٹ آئی۔ اس دن کے بعد رفیع کو کئی سطح پر امتیازی سلوک کا سامنا کرنا پڑا۔ مثال کے طور پر ان کے ڈاکٹر نے ان کو معذوری کا سرٹیفکیٹ دینے سے انکار کر دیا جس سے ان کو انشورنس کی ادائیگی رک گئی۔ رفیع کا کہنا ہے کہ پناہ گزین کی حیثیت سے یہاں آنے والی کینیڈا کی شہریت ملنے کے بعد بھی خوفزدہ رہتے ہیں۔ مقامی حکومتیں انہیں 'سادہ لوح انسان' قرار دیتی ہیں جو کمزور اور کم علم ہوتے ہیں۔ ان مشکلات سے نمٹنے میں رفیع کو اپنے مذہب اسلام سے بہت مدد ملی۔ وہ خاندان کے روایتی کردار پر مکمل یقین رکھتے ہیں اور انہیں اپنے بچوں اور انکے بچوں کے ساتھ وقت گزارنا اچھا لگتا ہے۔ وہ کمیونٹی میں بہت متحرک ہیں جہاں ان کی ہر نسل سے تعلق رکھنے والے افراد سے دوستی ہے۔ وہ خوش ہیں کہ اس عمر میں 'اللہ نے ان کی دوسروں پر محتاجی ختم کر دی ہے'۔ رفیع اب ریٹائرمنٹ کے قریب ہیں اور ان نظر سن دو ہزار سترہ پر ہے جب انہیں پنشن ملنا شروع ہو جائے گی۔ وہ کہتے کہ 'اگلے برس، میں یہاں پر ایک بادشاہ کی طرح ہو جاؤں گا'۔

انیس سو باون: پاکستان میں پیدائش  
انیس سو اکہتر: بھٹو کے دور اقتدار کا آغاز  
انیس سو چوہتر سے چھہتر: پاکستان میں ٹیلیفون آپریٹر کی نوکری  
انیس سو اناسی: کویت میں شادی اور پھر چار بچوں کی پیدائش  
انیس سو نوے سے انیس سو بانوے: عراق کے حملے کے بعد کویت سے پاکستان واپسی۔ بیروزگاری کی وجہ سے امریکہ روانگی لیکن ورک پرمٹ نہ ملا۔  
دو ہزار: کینیڈا میں پناہ گزین لیکن شناخت نہ ہونے کی وجہ سے لینڈنگ پیپر کے حصول میں مشکل دو ہزار چار: کار کا حادثہ، کمر میں چوٹ، کام میں مشکل اور پھر عدالت میں مقدمہ دو ہزار چھ: امیگریشن کیس کا فیصلہ، مختلف نوکریاں، خاندان والوں کے ساتھ پھر اکھٹے ہونا حال: زیادہ کرائے کی وجہ سے نئے گھر میں منتقلی۔

# Son Chan Mi



Chan Mi is a 75 year old woman from Korea. Though she spent her childhood in North Korea, she migrated to the South after the Korean War. With her passion for food, she completed her culinary training in Korea and worked in the kitchen of a hotel in Abu Dhabi. She describes this as the “peak of her life”, during which time she kept busy preparing lunch services and parties, and met some of her close friends. Despite this fulfillment, she sometimes felt lonely because there were so few Koreans around. At the suggestion of a friend, she gave up her job and moved to Canada in 1988 under the Live-in Caregiver program. Chan Mi found comfort and relief in her new responsibility as the cook preparing meals for the priest at her church. She received her permanent residency in 1992.

Today, Chan Mi lives in a low income housing unit which has a convenient transportation system nearby. Though her home is subject to significant noise (to the point of Chan Mi lodging formal complaints), she values her residence’s proximity to her local churches. As a single woman without children, Chan Mi finds strength and stability through her Catholic faith “because God is everything. Everything is from God.” She has a strong social network of friends at church with whom she shares “story [about] how they’ve healed.” She keeps herself healthy by going to mass every week and monitoring her food intake. She exercises at the community center gym and frequents the local markets on her way home from church.



**Housing and Transportation**



**Resilience**



**Walking is a daily activity**

# Son Chan Mi (Korean)

## 손찬미 (Son Chan Mi)

찬미 선생님은 한국에서 오신 75 세 된 여성분이십니다. 찬미 선생님은 어린 시절은 북한지역에서 보내시었지만, 한국전쟁 이후 남한으로 피난을 오셨습니다. 요리에 대한 열정이 있었기에 한국에서 조리훈련을 마치고 아부다비에 있는 호텔에서 조리업무를 담당하시었습니다. 찬미선생님은 점심과 파티를 준비하느라고 분주하였고, 친한 친구들이 만나느라 보낸 그 시절이 선생님의 “인생의 절정기” 였다고 표현하십니다. 하지만 이와 같은 성취에도 불구하고 선생님은 당시 주변에 한국사람들이 거의 없었기 때문에 고독감을 느끼지 않을 수 없었습니다. 친구의 제안에 따라 선생님은 직장을 그만두고 Live-in Caregiver 프로그램에 따라 캐나다로 1988 년 이주하게 되셨습니다. 찬미선생님은 교회에서 교역자분들을 위한 식사를 준비하는 새로운 업무를 맡게 되시면서 안정감과 편안함을 새로이 느끼시게 되었습니다. 선생님은 1992 년 영주권 자격을 취득하셨습니다. 현재 찬미선생님은 교통이 편리한 곳에 위치한 저소득자를 위한 주거주택에 살고 계십니다. 사시는 곳이 다소 소음으로 인하여 시끄럽기는 하지만(이에 대하여는 공식적으로 항의를 하고 계신 문제입니다) 선생님이 사시는 곳이 다니시는 성당과 인접하고 있다는 점에 의의를 두고 계십니다. 찬미선생님께서서는 비록 자녀를 두고 계시지 않고 홀로 사시지만, “하느님이 전부이시고, 모든 것이 하느님으로부터 온다는” 천주교 신앙을 통하여 강건함과 평온함으로 찾고 계십니다. 선생님은 성당에서 여러 친구들과의 강한 연대를 통하여 어떻게 치유받았는 지에 관한 이야기를 서로 나누고 계십니다. 선생님은 매주 미사를 드리시는 것과 음식조절을 통하여 건강을 유지하고 계십니다. 선생님은 지역운동센터에서의 운동을 하시는 한편, 성당에서 집으로 돌아오시는 가운데 지역시장을 자주 들리십니다.

### 인생의 여정

**1941** 한국에서 출생

**1950** 한국전쟁의 발발. 북한에서 남한지역으로 피난.

**1978** 일본으로 건너가 자매와 합류

**1983-7** 아부다비에서 호텔조리사로 근무

**1988** 캐나다로 이주

**1989-93** 성당에서 개호역을 담당. 영주권 취득

**2006** 은퇴

**2007** 저소득자를 위한 주택으로 이전

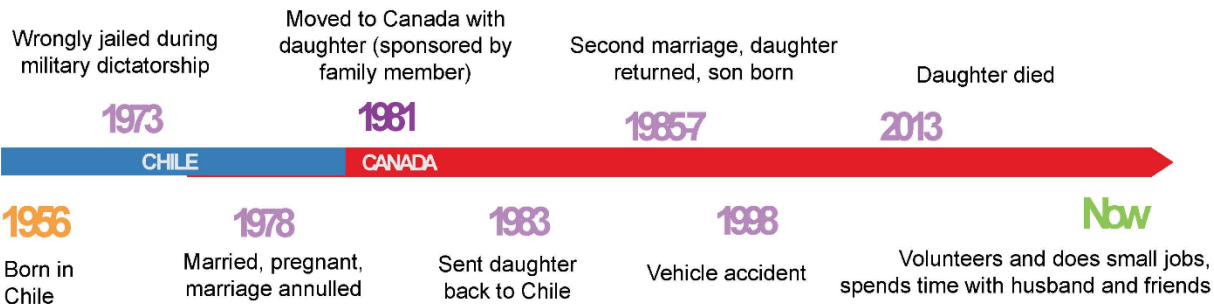
**2011-6** 병환중에 있는 자매를 위하여 한국을 방문하여 1-3 개월 정도 체류

**현재** 주거지에서의 소음문제 해결을 위하여 활동. 운동, 걷기, 쇼핑 및 성당에서의 활동을 중시하고 있음



# British Columbia...

# Malena



Malena, age 59, was born in Chile, where she qualified as a kindergarten teacher. At age 18, she was living under military curfew following the Chilean coup d'état (1973-1988). She began to lose trust in the changing Chilean government after spending two days in jail when police mistook a college party she was attending for a political meeting.

Malena was expecting her first child when she discovered her husband's infidelity and annulled her marriage. She began to resent the lack of respect for women in her society and, at age 25, grasped the opportunity to start a new life with her young daughter, when her sibling offered to sponsor her immigration to Canada.

As soon as she arrived in Vancouver, she began working long shifts at a factory while caring for her daughter and her sibling's young children. Balancing her obligations at work and to her sponsor with being a single mother proved too difficult, and resulted in her sending her 2.5 year old daughter back to Chile to be cared for by her parents for three years, a decision she would live to regret. Subsequently, Malena worked in housekeeping, met her second husband at a language school, brought her daughter back, and had her second child, a son.

In 1998, 42 year-old Malena was injured in a vehicle accident that caused her permanent disability and chronic back pain. She received physical and psychological rehabilitation thanks to the financial support from provincial insurance and her disability pension. She suffered an even greater loss in 2013 when her daughter passed away at the age of 30 after a battle with leukemia.

Malena regrets spending so much time working rather than enjoying life with her children, and continues to grieve the premature loss of her daughter. Today, she is grateful for her husband's unwavering companionship and her friendships. To distract herself from her worries, she volunteers and does a little paid work. She hopes to receive formal training in counselling to seek social justice for immigrant women.



Precarious Employment



Peace in nature



Peace in nature



# Malena (Spanish)

Malena, de 59 años de edad, nació en Chile, donde fungió como maestra de kindergarten acreditada. A la edad de 18 años vivió y sufrió bajo plan marcial tras el golpe de estado militar chileno (1973-1988). Empezó a perder confianza en el nuevo régimen chileno después de pasarse dos días en la cárcel como resultado de un error de la policía, que equivocó una fiesta colegial a la que asistía por encuentro político.

Malena estaba a punto de dar a luz por vez primera cuando descubrió la infidelidad de su marido y, por lo tanto, anuló su matrimonio. Comenzó a resentir la falta de respeto general hacia la mujer en su sociedad y, a los 25 años, aceptó con entusiasmo la oportunidad de comenzar una nueva vida con su niña, al proponerle un pariente patrocinarla para inmigrar al Canadá.

Desde su arribo a Vancouver comenzó a trabajar largas tandas en una fábrica, mientras se encargaba de su niña y de los niños de su pariente. Siendo madre sola, le resultó demasiado difícil el tener que ocuparse tanto de sus labores exteriores como de la familia de su patrocinador; y decidió entonces repatriar a su hija de 2 años y medio a Chile, a cargo de sus padres por los próximos tres años –decisión de la habría de arrepentirse. Subsecuentemente, Malena trabajó como doméstica, se encontró con su segundo esposo en una escuela de lenguas, trajo de nuevo a su hija de Chile, y dio a luz a su segundo niño, esta vez un varón.

En 1998, a los 42 años de edad, Malena sufrió un accidente automovilístico que la dejó permanentemente inválida y con dolores crónicos de la espalda. Recibió rehabilitación física y psicológica gracias al apoyo financiero del seguro médico provincial y de su pensión de invalidez. Sufrió un golpe mucho más grande en el 2013 cuando su hija falleció a los 30 años de edad tras una batalla con la leucemia.

Malena lamenta hoy haber perdido tanto tiempo trabajando, en vez de disfrutar la vida con sus niños; y sigue afligida en duelo por la prematura pérdida de su hija. Hoy día agradece el compañerismo continuo de su esposo y de sus amistades. Para distraerse de sus preocupaciones, se ocupa como voluntaria y trabaja un poco a sueldo todavía. Espera poder acreditarse como consejera para promover la justicia social hacia la mujer inmigrante.

## Historial:

1956 – Nace en Chile

1973 – Injustamente encarcelada durante la dictadura militar

1978 – Se casa – encinta – anulación del matrimonio

1981 – Mudanza al Canadá con su hija, patrocinada por su pariente

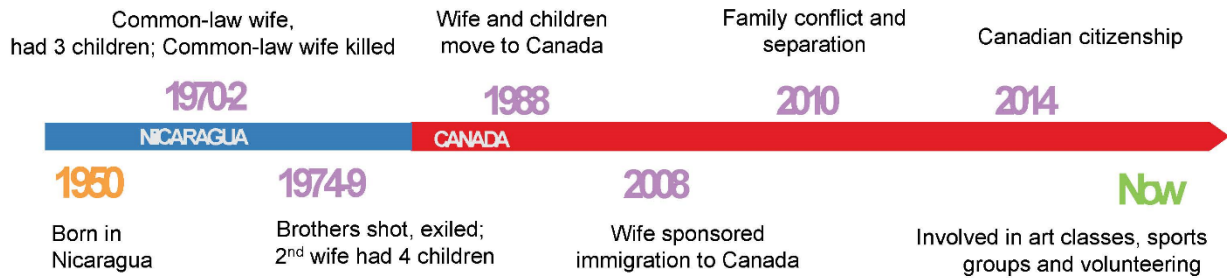
1983 – Repatriación a Chile de su hija

1985-87 – Segundo matrimonio – su hija regresa al Canadá – nace su hijo

1998 – Accidente automovilístico – invalidez permanente

2013 – Fallece su hija

# Julio



Julio, age 65, was born in Nicaragua to a young mother. In his early twenties, he fathered 3 children, while training as a printer, but quit the program to help re-build his community through construction work after an earthquake devastated his country. The same year, the mother of his children was shot dead, caught in the crossfire of growing political unrest.

Two of his brothers were later shot by the police during a student rally against the political dictatorship, after which Julio was also targeted by the government. He had begun training as a civil engineer but again had to quit and seek refuge outside of Nicaragua. During this five year period he made occasional clandestine visits home to see his mother and new wife, who bore four of his children. Julio was 29 when he was able to return home safely following the Nicaraguan Revolution.

Nine years later, Julio's wife and four children immigrated to Canada, while Julio continued to work in construction in Nicaragua. Over the next twenty years, Julio only saw his children when they visited Nicaragua every few years. In 2008, however, his wife sponsored Julio's immigration to Canada. Delighted at first to be reunited with his children and grandchildren in a safe, well developed country, Julio eventually concluded that his wife had only invited him to Canada to pay the bills and provide childcare. The stress affected Julio's health, and by 2010, on his doctor's recommendation, Julio moved into a subsidized rental housing unit on his own.

He has since taken control of his health problems, and keeps busy at several senior centres, participating in art classes, sports groups and volunteering in the kitchen. He continues to support his mother and other family in Nicaragua, and maintains regular contact with some grandchildren in Vancouver.



Community Engagement



Work from art class



Cherished picture of family

# Julio (Spanish)

Julio tiene hoy 65 años de edad; y nació en Nicaragua, hijo de una mujer muy joven. Apenas cumplido los veinte años tuvo tres hijos mientras se entrenaba como aprendiz de impresor; pero tuvo que dejar el programa para ayudar a reconstruir su comunidad como albañil, después que un terremoto devastó a su país. Ese mismo año matan a tiros a la madre de sus hijos, presa en el fuego cruzado en una balacera durante la creciente crisis política.

Dos de sus hermanos murieron a manos de la policía durante una manifestación estudiantil contra la dictadura política, tras la cual Julio entra en la mira de tiro del gobierno. Había comenzado a educarse como ingeniero civil, pero tuvo de nuevo que dejar sus estudios y buscar asilo fuera of Nicaragua. Durante ese período de cinco años regresó varias veces clandestinamente a su país para ver a su madre y a su nueva esposa –madre de cuatro de sus hijos. A los 29 años de edad, Julio al fin pudo regresar con toda seguridad a su país tras el triunfo de la revolución nicaragüense.

Nueve años más tarde, la esposa de Julio y sus cuatro hijos inmigraron al Canadá, mientras Julio seguía trabajando como albañil en Nicaragua. Durante los próximos veinte años, Julio sólo pudo ver a sus hijos cuando visitaban a Nicaragua esporádicamente. Sin embargo, en el 2008 su esposa patrocinó a Julio como inmigrante al Canadá. Al principio, encantado de verse reunificado con sus hijos y sus nietos en un país tan pacífico y tan desarrollado, Julio al fin se dio cuenta que su esposa sólo lo había invitado a venir al Canadá para que pagase las cuentas y se ocupase de los niños. La tensión nerviosa afectó la salud de Julio y, en el 2010, siguiendo los consejos de su médico, Julio se mudó solo a un apartamento subvencionado.

Desde entonces ha asumido el control de sus problemas de salud; y se entretiene trabajando en varios asilos de ancianos, participando en clases de arte, en equipos deportivos y como voluntario en la cocina. Sigue ayudando a su madre y demás familia en Nicaragua, y se mantiene en contacto regularmente con algunos de sus nietos en Vancouver.

## Historial:

1950: Nace en Nicaragua

1970-72: Esposa de derecho consuetudinario da a luz a sus 3 hijos – es asesinada por el ejército

1974-79: Hermanos asesinados – exilado – 2<sup>nda</sup> esposa le da 4 hijos

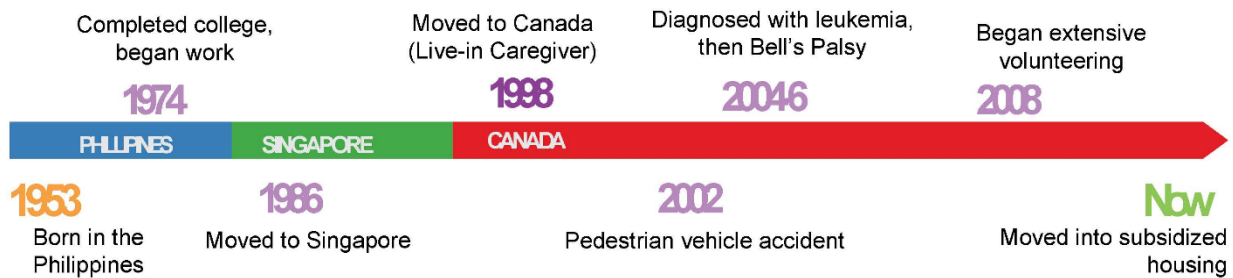
1988: Esposa e hijos se mudan al Canadá

2008: Esposa lo patrocina para inmigrar al Canadá

2010: Querrela familiar y separación

2014: Se hace ciudadano canadiense

# Divine



Divine, age 62, was born in the Philippines. Financially supported by an uncle, she took 4 years of college training as an administrator. She worked as assistant manager for an electrical engineering company for 12 years. Seeking higher wages, Divine moved at age 33 to Singapore, where she worked as a domestic helper and in sales, volunteered for the embassy, her church and a nursing home, and took nursing and computer programming courses.

Divine eventually moved to Canada through the live-in caregiver program at age 45. She worked as a caregiver for children and older adults 7 days a week, and sent money home to the Philippines to support the education of her 3 nieces. Within three years, she obtained her permanent residency. The following year, however, Divine was hit by a car and sustained multiple injuries. She was unable to work due to chronic pain and permanent disability.

Initially bedridden and completely dependent, Divine had to rely on her network of friends. The provincial health plan, the Workman's Compensation Board and her own—now depleted—savings have provided her with access to social workers, caregivers, countless surgeries, medications, and rehabilitation programs such as physiotherapy, chiropractic, and psychological support groups, although securing these supports has been an ongoing struggle.

When further diagnosed with leukemia and Bell's Palsy, Divine decided in 2006 to go to the Philippines to spend her remaining years with her family. However, she was unable to afford the cost of medical care and returned to Canada. Here she lives on a tight budget, relying on her disability pension to cover all expenses. She is not yet old enough to receive Old Age Security benefits. Divine continues to give to others by volunteering extensively for immigrant serving societies and organizations for domestic workers, and singing in community and church groups.



**Family and Care**



**Family and Care**



**Housing and Transportation**

# Divine (Tagalog)

Si Divine ay animnapu't dalawang (62 y/o) taong gulang, siya ay ipinanganak sa Pilipinas. Nagkaroon siya ng suportang pangpinansyal mula sa kanyang tiyuhin at ginamit niya ito upang makapag aral sa kolehiyo ng apat na taon bilang isang administrador. Siya ay nagtrabaho bilang pangalawang tagapamahala sa isang kompanyang pang inhinyeriya elektrisidad sa loob ng labing dalawang taon. Sa kagustuhang magkaroon ng mas mataas na sahod, sa edad na tatlongpu't tatlong gulang, siya ay nakipagsapalaran sa Singapore kung saan siya ay nagtrabaho bilang isang kasambahay. Siya rin ay nagging boluntaryo sa Embahada ng Pilipinas, simbahan at tahanan para sa matatanda. Kumuha din siya ng kursong pag aalaga at programang pangteknolohiya.

Sa edad na apatnapu't limang (45 y/o) taong gulang, tumungo ng Canada si Divine at siya ay naging tagapagpangalaga ng mga bata at matatanda pitong beses sa isang lingo upang makapagpadala ng suportang pang pinansyal sa kanyang tatlong pamangkin para sa kanilang edukasyon. Sa loob ng tatlong taon, nakamit niya ang legal na papeles upang maging permanenteng residente sa Canada. Ngunit sa sumunod na taon, naaksidente si Divine at nagkaroon ng maraming pinsala sa katawan. Dahil dito, hindi siya maaaring magtrabaho sa kanyang dinaranas na kapansanan.

Nakarabay na lamang at lubusang umaasa sa suporta ng kanyang mga kaibigan. Ang panlalawigan planong pangkalusugan, programang kompensasyon ng mga manggagawa at ang kanyang natitirang ipon ay nagbibigay daan para siya'y makakuha ng tulong mula sa mga manggagawang panlipunan, tagapagpangalaga, operasyon, gamot at programang reabilitasyong pisikal at kaisipan; kahit na ang pagkaroon ng pangmatagalan suporta ay kasalukuyan paring pinoproblema.

Nagkaroon si Divine ng karagdagang pagsusuri at ditto nalaman na meron siyang lukemya at "Bell's Palsy". Siya ay nagdesisyon na umuwi sa Pilipinas upang kanyang makapiling ang pamilya sa kanyang mga natitirang taon. Ngunit, hindi niya kaya ang presyo ng mga gamot at siya rin ay bumalik na lamang sa Canada. Dito, siya ay namumuhay sa maingat na pagtipid ng pera at umaasa sa kanyang pensyong pangkapansanan. Wala pa siya sa tamang edad para makakuha ng benepisyong pangmatanda. Ngunit sa kabila ng kanyang pinagdadaanan, patuloy na nagging aktibo sa pagboluntaryo sa mga Pilipinong kakarating lang mula Pilipinas, sa mga organisasyon para sa mga kasambahay at pagkanta sa simbahan.

## **TALAORASAN:**

1953: Siya ay ipinanganak

1974: Nakapagtapos ng pagaaral at nagumpisang magtrabaho

1986: Nagpunta ng Singapore

1998: Nagpunta ng Canada

2002: Siya ay naaksidente

2004-2006: Nagkaroon ng lukemya at "Bell's Palsy"

2008: Naging aktibo sa boluntaryo sa komunidad

2009: Lumipat sa abuloy na pabahay

# Azim



Azim, age 81, was born the eldest son of a large, affluent family in Afghanistan. Well educated, he learnt to speak French fluently, received police training and by age 28 took a leadership position with the police in his province. In the same year, he married and started his family of six children. He spent many years dedicated to his work and provided a comfortable life for his family.

Azim was a high ranking police official at the outset of the Saur Revolution (a military coup by the Communist Party) in 1978. When he refused to join the party based on his political and religious values, his family faced many negative repercussions. After two years, Azim made the difficult decision to desert his position and flee Afghanistan with his family, risking execution if caught. The family escaped to Pakistan, but settlement was difficult and his children had no access to education.

Sponsored by his brother, 49 year-old Azim immigrated to Canada with his family in 1983. His brother played a key role in helping the family adapt to Canadian society. Determined to embrace their new home, Azim registered his entire family in English classes. Unable to find policing work, he accepted entry-level jobs to support his family. Azim and his wife have dedicated much of their life in Canada to issues of interfaith collaboration, multiculturalism, and community building. After the 9/11 terrorist attacks, Azim committed himself to promoting understanding of Afghanistan and Islam. Azim has been recognized for his work and is very proud of his accomplishments.

When he was 71, Azim and his wife moved to Vancouver to be closer to his children and grandchildren. They are planning to move to a smaller apartment with fewer stairs to accommodate his wife's osteoarthritis. Azim is an avid reader and writer, and continues to attend senior's group and writing club meetings.



Community Engagement



Seniors group



Proud of his advocacy role

## Azim (Dari)

او آموخته است که به صورت روان و فصیح به لسان فرانسوی صحبت کند و تعلیمات نظامی را فرا گرفته و در سن 28 سالگی رهبری مقام امنیتی ولایت خود را به عهده گرفته است؛ در همان سال ازدواج نمود و ثمره ازدواج اش 6 فرزند بود.

او سال های زیاد را وقف کار خود نمود و زندگی راحت بخش را برای فامیل خود محیا نموده بود. در سال 1978 عظیم مقام ارشد را در پولیس کشور در زمان کودتا 8 ثور نظام شوری اجرا مینمود. زمانیکه عظیم از پیوستن به گروه های مخالف سیاسی و مذهبی خود داری نمود فامیلش به واکنش های منفی زیاد روبرو شد؛

بعد از 2 سال عظیم تصمیم به رها کردن موقف کاری و قبول نمودن مشکلات مهاجرت همراه با فامیل اش از وطن (افغانستان) به پاکستان فرار نمود؛ هر چند احتمال خطر در صورت دست گیری شان وجود داشت؛ اکملات زندگی در آنجا دشوار بود و فرزندانش از تحصیل به دور مانده بود ولی عظم سفر کردند. در سال 1983 عظیم 49 ساله با سپانسر برادرش همراه با فامیلش به کانادا مهاجر شد. برادرش نقش کلیدی را در برابر کمک به فامیل عظیم در جامعه کانادا بازی کرد و آنها را قادر به این ساخت که خانه برای خود محیا سازند.

عظیم تمام فامیل خود را در صنوف آموزش زبان انگلیسی ثبت نام کرد اما موفق نشد تا وظیفه نظامی پیدا کند و مجبور به آغاز کار های ابتدایی نمود تا فامیل خود را حمایت کند. عظیم و خانمش اوقات زیاد از زندگیشان را صرف موضوعات میان دینی (مذهب های مختلف) فرهنگ های مختلف و ساختار اجتماعی در کانادا نمودند. بعد از حمله تروریستی 11 سپتامبر عظیم متعهد برین شد که خود را وادار به آگاه ساختن مسایل افغانستان و اسلام سازد.

عظیم از وظیفه خود بسیار خوش بود و افتخارانه کار میکرد. زمانیکه او 71 سال داشت به همراه خانمش به شهر ونکور کانادا انقال موقعیت کردند تا به اولاد ها و نواسه های خود نزدیک باشند؛ آنها پلان دارند تا به یکی از اپارتمانهای که زینه کمتر داشته باش کوچ نمایند تا خانمش از درد مفاصل (آماس مفاصل) کمی راحت باشد. عظیم به خواندن و نوشتن بسیار علاقه مند هست و معتقد برین هست تا صنوف بالاتر نوشتاری را دامه بدهد.

در سال 1934 در افغانستان.

در سال 1962 ازدواج و منحیت قومندان امنیتی ولایات شروع به کار کرد.

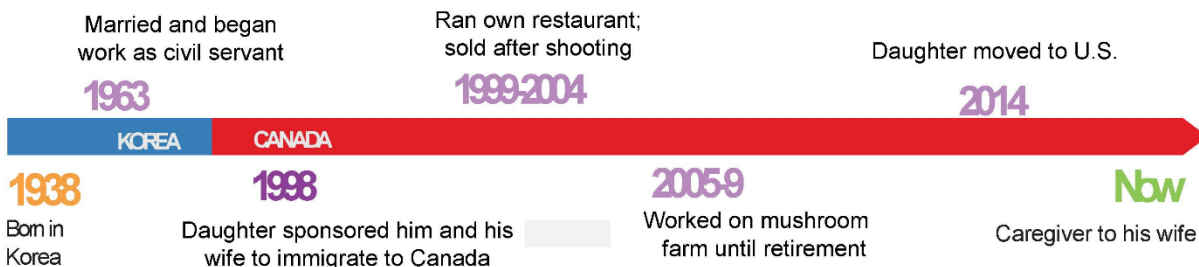
از سال 1978 الی 1980 انقلاب کمونستی شد و مجبور به ترک وطن و فرار به پاکستان نمود در سال 1983 به کانادا مهاجر شد.

در سال های 1989 الی 2004 بنیانگذار گروپ ولایتی افغان؛ سازماندهی میان دینی و ترویج استنباح میان فرهن ی گردید.

در سال 2005 از یک شهر کوچک به شهر ونکور کوچ نمودند.

در سال 2012 به گروپ های محلی بزرگ؛ مذهب و فامیل پیوست.

# Kim Young Chul



Young Chul, age 77, was born in Korea as the eldest of 5 children. His university degree in mathematics was interrupted by mandatory military service, after which he began working as a well-paid civil servant, a position he held for twenty years. At age 25, he married; they had three children.

In his mid-fifties', Young Chul started his own business, but it wasn't thriving so when his youngest daughter—who had gone to study and then married and remained in Canada—offered to sponsor her parents, they agreed to join her in 1998. Young Chul immediately started a restaurant business with his wife and worked long days. Due to their poor English and busy work schedule, his daughter managed nearly all aspects of her parent's Canadian life. However in 2004, a fatal gang shooting in the parking lot of his restaurant compelled Young Chul to close the restaurant immediately, at great financial loss. He still experiences anxiety related to the incident but has never received formal support. In 2005, he began working at a mushroom farm and retired four years later.

His daughter's marriage to a fellow Korean did not last and, in 2014, she re-married, this time to an American, and moved to the United States. Young Chul and his wife tried but did not feel comfortable living with her in the U.S. yet he feels he cannot return to Korea since he lost his status and family ties when he left. Life in Canada without his daughter has been very difficult – he and his wife were so reliant on her. They feel isolated due to their geographic location, medical appointments and community centers are almost two hours away by public transit, and few services are tailored to Koreans. Their lack of English is challenging and has motivated him to study it at the library.

Young Chul cooks, cleans and cares for his wife who has osteoarthritis. Today, his biggest challenge is securing new housing. His daughter plans to sell the condo they are currently living in, and it has been hard to find an affordable alternative.



**Housing and Transportation**



Reliant upon public transportation



A walk in nature



# Kim Young Chul (Korean)

김영철 (Kim Young Chul)

영철 선생님은 한국에서 5 형제자매 중 장남으로 태어나셨습니다. 선생님은 대학에서 수학을 전공하시었는데, 군복무를 마치고 이어 공무원이 되시어 20 여년간 봉직하시었습니다. 25 세 때 결혼하시고 3 명의 자녀분을 두셨습니다. 50 대 중반에 이르러 선생님은 자영업을 시작하시었습니다만 그리 사업이 잘 되지 않자, 캐나다에 유학을 가서 결혼한 후 정착한 막내딸의 초청에 따라 1998 년 캐나다로 이민하시게 되었습니다. 영철 선생님은 아내분과 함께 공장 음식점을 개업하시어 오랫동안 이를 운영하시었습니다. 하지만 부족한 영어실력과 바쁜 업무일정으로 인하여 캐나다에서의 생활의 모든 면은 거의 따님의 도움을 받지 않을 수 없었습니다. 그런데 2004 년 영철 선생님이 운영하던 음식점 주차장에서 일어난 강도들의 총격사고로 인하여 음식점을 폐업하실 수 밖에 없었고 이로 인하여 재정적으로 막대한 손실을 겪게 되셨습니다. 선생님은 이와 관련하여 아직까지 불안감에 시달리시지만, 공식적인 지원은 받아본 적이 없습니다. 선생님은 그후 2005 년 버섯농장에서 일을 시작하시었고 4 년후 은퇴하시게 되었습니다. 같은 한국인과 결혼한 따님의 결혼생활은 오래가지 못하였고, 2014 년 다시 미국인과 재혼하시게 되었는데, 이에 따라 미국으로 이주하시게 되었습니다. 영철 선생님 내외는 여러모로 노력하시었지만, 미국에서 따님과 같이 사시는 데 있어 다소 불편함을 느끼셨습니다. 또한 영철선생님은 한국으로 다시 돌아갈 수 없을 것이라고 느끼시고 계시는 데, 이는 한국을 떠날 때 한국에서 가졌던 지위와 가족간의 연계성을 상실하였기 때문이라고 생각하시고 계십니다. 따님에게 대한 의존도가 컸기 때문에 따님이 계시지 않는 캐나다에서의 생활은 매우 힘이 드는 상황입니다. 영철 선생님 내외분은 대중교통으로 거의 2 시간이나 소요되는 주거 위치, 의료 시설 및 공동체 센터 및 한국인을 위한 맞춤형서비스의 부재로 인하여 자신들이 소외되어 있다는 느낌을 가지고 계십니다. 하지만 영어능력의 부재는 선생님으로 하여금 도서관에서 영어공부를 몰두하게 하는 도전의 계기가 되었습니다. 영철선생님은 관절염을 앓고 계시는 아내분을 위하여 요리, 청소 및 개호활동을 하십니다. 현재 영철 선생님의 가장 큰 관심사는 새로운 주택을 확보하는 것입니다. 선생님의 따님은 현재 선생님 내외분이 사시는 콘도미니엄을 매각하려고 계획하고 계신 바, 적절한 다른 주택을 찾는 것이 어려운 현실입니다.

인생의 여정

**1938** 한국에서 출생

**1963** 결혼 및 공무원으로서의 업무 개시

**1998** 딸의 초청으로 캐나다로 이민

**1999-2004** 음식점 경영. 총격사고 이후 매각

**2005-9** 버섯농장 근무 후 은퇴

**2014** 딸의 미국 이주

**현재** 아내분을 개호중

# Farzana

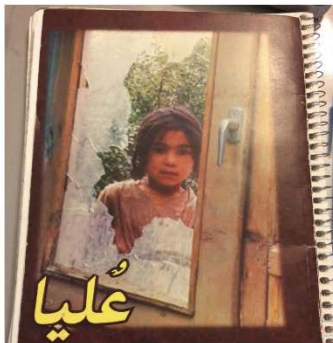


Farzana, age 70, was born in Afghanistan into a family of ten. Throughout childhood, she was neglected by her parents and was nicknamed ‘incurable.’ When she was 13, her parents arranged for her to marry a cousin and curtailed her education. Fortunately, however, she felt loved and valued by her husband and in-laws. The couple focused on raising their eight children in a loving home and encouraged all of them to complete their education.

In 1978, the Saur Revolution (military coup) and ensuing Soviet War in Afghanistan began a decade of turmoil and extreme suffering for Farzana and her family. Her husband was abducted, but Farzana and most of her children managed to escape to Pakistan. After many setbacks, one of her daughters eventually sponsored Farzana and the remaining family to immigrate to Canada.

Farzana experienced considerable culture shock when she arrived in Canada in 1996, but she was very happy to finally be in a safe environment and receive support from her family, and became a Canadian citizen in 2000. Seven of her children live in Vancouver and one remains in Afghanistan. She has a strong bond with her large family, which now includes 16 grandchildren.

Today, she lives in subsidized seniors housing and uses public transportation. She serves as a vice president for an older Afghan women’s group and has volunteered at an immigrant serving society for the past eighteen years. She is an advocate for women’s issues and for those who suffered abuse and trauma. She is working on an autobiography, but it is still an overwhelming process. When Farzana is not busy caring for her grandchildren, she enjoys knitting and sewing.



Trauma of the Past



A table set for family



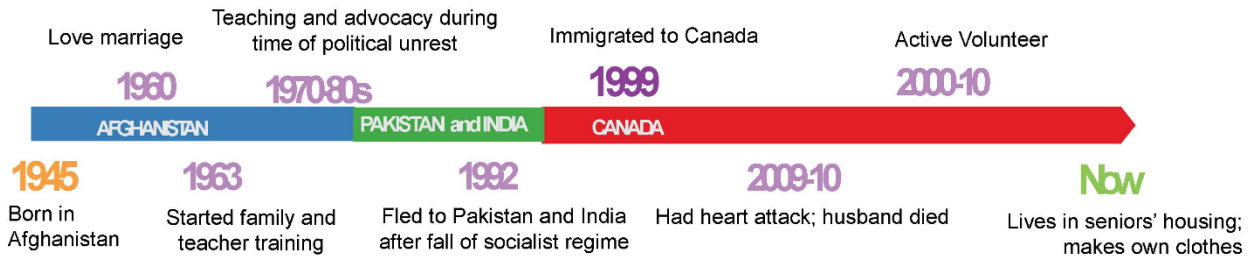
A sense of peace she wishes for Afghanistan

# Farzana (Dari)

فرزانه 70 ساله در یک فامیل 10 نفری در افغانستان به دنیا آمده هست دوره طفولیت خود را پشت سر گذشتانده ولی مورد توجه فامیلش قرار نگرفت. زمان که 13 سال داشت والدینش او را وادار ساخت تا یکی از پسر کاکا هایش را به همسری قبول کند و راه تحصیل را رها کند. که خوشبختانه او عاشق شوهرش بود و فامیل خسرش او را زیاد دوست داشتند. این دو جفت دست به دست هم دادند تا 8 اولاد خود را در یک فضای صمیمی به تحصیل شان برسانند. در سال 1978 انقلاب 8 ثور نظام شوری بالای افغانستان که بیش از یک ده جنگ را در پی داشت فرزانه و فامیلش را آشفته ساخته بود. شوهرش غایب شده بود ولی فرزانه و اولاد هایش موفق به تنظیم خانواده و فرار به پاکستان شدند. بعد از سپری نمودن چند مدت دخترش سپانسر شد تا فرزانه و دیگر اولادهایش را به کانادا دعوت کند. در سال 1996 زمان که فرزانه به کانادا رسید تغییر فرهنگ فرزانه را کاملاً حیرت زده ساخته بود متعاقباً او موفق شد تا در یک ساحه امن مستقر شود و از طرف فامیلش نیز کمک دریافت مینمود.

و در سال 2000 شهروندی کانادا را به دست آورد؛ هفت اولادش در شهر فن کور کانادا زندگی میکند و یک اولادش در افغانستان مانده هست. او یک خانم قوی هست و فعلاً 16 نواسه دارد. فعلاً اودر خانه سالمندان زندگی میکند و ترانسپورت دولتی استفاده میکند. او منحصیث معاون یک گروپ سالمندان زنان افغان کار میکند. او به مدت 18 سال در یکی از دفاتر مهاجرین افتخارانه ایفای وظیفه نموده هست. او یک وکیل مدافع مسایل خانم ها است. او یک اوتوبیوگرافی است. او در اوقات بیکاری خود نواسه های خود را نگه داری میکند و بافندگی و خیاطی میکند. در سال 1946 در افغانستان تولد گردید. در سال 1958 به شمولیت خانواده اش عروسی کرد و اولاد اولش مکتبی بود. از سال 1978-1985 کودتا 8 ثور شد که منجر به اختتاف شوهر ویک برادرش گردید و 2 برادرش کشته و پسرش زندانی شد. در سال 1990 الی 1993 از شدت غم و اندوه فلج گردید. در سال 1996 به سپانسر دخترش به کشور کانادا مهاجر شدند. در سال 1997 افتخارانه کار را آغاز کرد و فعلاً هم جریان دارد. در سال 2000 شهروندی کانادا را دریافت نمود.

# Maleeha



Maleeha, age 70, was born in Afghanistan as the eldest of three sisters. While she was young, she lost her mother after a two year struggle with TB and her sister was hospitalized for 3 years with meningitis. Maleeha thus assumed the responsibilities of looking after her siblings and managing household duties, which she credits for making her more mature and assertive. At age 15, she married and soon had four children.

Simultaneously, she enrolled in teaching courses and began a 32-year career in education, which included training in the Soviet Union. As the head of a school, Maleeha was responsible for its expansion and advocated for girls' education. Under Soviet rule, she established a new school and developed national literacy programs. A large part of her identity centers on her role as an educator and an advocate.

In 1992, the socialist government fell and Maleeha's husband's connections with the military of that regime made them targets of the new order. Their children had already grown up and left the country, so Maleeha and her husband fled to Pakistan, and then to India, where they lived for seven years. In 1999, they decided to accept their son's offer to sponsor their immigration to Canada.

Their son's support and her husband's fluent English eased the transition into Canadian society. Maleeha volunteered at senior's centers, where she also learned some English, and she became a Canadian citizen after three years. But in 2009, Maleeha had a heart attack, followed quickly by her husband's death from a stroke, and she withdrew from her community. She even considered moving to the UK to join her daughter, a doctor, but she decided against it. Today, she lives alone in subsidized senior's housing. Her daughter manages her health from afar. Maleeha occasionally visits the senior's group and keeps loneliness and boredom at bay by getting out of the house, or working on her hobbies that include making her own clothes.



A place of memory and peace - her late husband's favorite plants



Resilience

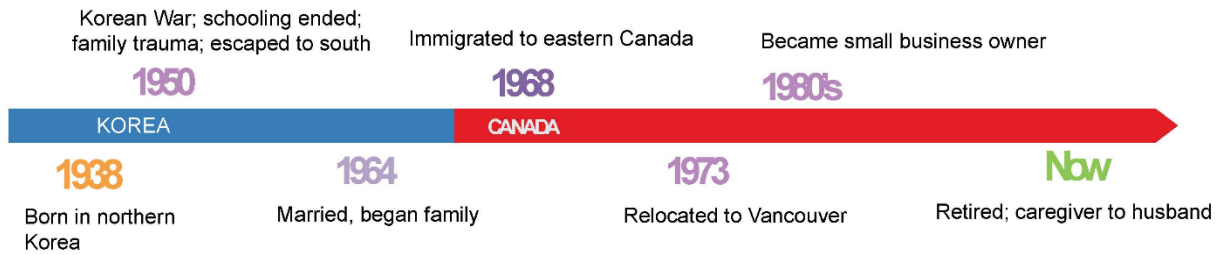


Memories of the past

# Maleeha (Dari)

ملیحه: 70 ساله؛ خواهر بزرگ خانواده در کشور افغانستان تولد شده اس  
زمان که او جوان بود بر اثر مریضی توبر کلوز در مدت 2 سال مادر خود را از دست داد و خواهرش به  
اثر مریضی مرنجیت به مدت 3 سال در بیمارستان بستری شده بود. بدین طریق ملیحه مسولیت های را که  
بعد از خواهرش در تنظیم نمودن امورات خانه که با آن روبرو میشد را فکرمیکرد متعاقباً در 15 سن  
سالگی ازدواج نمود و 4 طفل به دنیا آورد.  
جهت آموزش در کورس ها ثبت نام نمودو مدت 32 سال ایفای وظیفه نمود که شامل آموزش در اتحاد  
شوری نیز میشد.  
او منحیث رهبر مکتب خودش مسول پرداخت تمام مصارف و خرچ تحصیل دختر ها بود.  
او تحت قوانین اتحاد شوری یک مکتب را تاسیس نمود و برنامه های صواد آموزی ملی را توسعه داد؛ که  
یک بخش بزرگ هویت اش تایید کردن قوانین اش منحیث یک محصل و وکیل مدافع بود.  
سقوط دولت جمهوری کشور در سال 1992 و داشتن روابط نظامی شوهر ملیحه با دولت بالای شان تاثیر  
گذار بود؛ همزمان اولاد های شان جوان شده بودند. ملیحه و شوهرش به پاکستان فرار نمودند و از آنجا به  
کشور هندوستان رفتند که در آنجا به مدت 7 سال ماندند.  
در سال 1999 آنها تصمیم به پذیرفتن دعوت نامه پسرشان به کانادا را گرفتند.  
دعوت نامه پسر شان و فسیح بودن شوهرش در لسان انگلیسی موجب به موفق شدن شان به مهاجرت به  
کانادا شد.  
ملیحه در یک جای داوطلبانه آغاز به کار کرد و در آنجا زبان انگلیسی را نیز آموخت و بعد از 3 سال  
شهروندی کانادا را گرفت.  
اما در سال 2009 بعد از وفات شوهرش ملیحه دچار حمله قلبی شد که او را از جامعه کانادا منصرف  
ساخت و تصمیم گرفت که کشور لندن نزد دختر خود صفر کند اما از تصمیم اش منصرف شد. امروز او  
در خانه سال مندان تنها زندگی میکند.  
دخترش صحت او را از راه دور بررسی میکند و ملیحه جهت مصروفیت خیاطی میکند.  
در سال 1945 در افغانستان متولد شد.  
در سال 1960 به خواست خود ازدواج نمود.  
در سال 1963 زندگی مشترک و آموزش معلمی را آغاز نمود.  
در سال 1970 الی 1980 تدریس و دفاع در امورات سیاسی شوروی مشغول بود  
در سال 1992 بعد از سقوط دولت جمهوری به پاکستان سفر کردند و از آنجا به هند رفتند.  
در سال 1999 به کشور کانادا مهاجر شدند  
از سال 2000 الی 2010 داوطلبان کار میکرد  
در سال 2009 الی 2010 ملیحه دچار حمله قلبی شد و شوهرش فوت کرد

# Son Jung Suk



Jung Suk, age 77, was born and raised in a multigenerational farming household in the north of a previously unified Korea. The beginning of the Korean War in 1950 curtailed her schooling and in the three years that followed, her family experienced deprived living conditions, family separation, threats, and torture. Jung Suk escaped to the South and eventually reunited with her family. After years of malnutrition, she succumbed to TB and once she had recovered, she felt pressure to earn money to support her family. She was never able to complete her education. She believes that younger generations cannot appreciate how these challenges made her generation tough and stoic.

At age 27, Jung Suk married and subsequently had three children, the last in Canada. Worried about the threat of another war, she and her family immigrated to Eastern Canada. Her husband worked as a watchmaker and Jung Suk looked after her young children. Though she felt isolated and homesick at first, she quickly found her “new family” within the Korean church community. In 1973, the family moved to Vancouver for her husband’s health and a better job.

After working countless entry-level jobs, Jung Suk chose self-employment, first as a gift shop owner (13 years) and later as co-owner of a dry-cleaning business with her son (19 years). With long work hours and family obligations, Jung Suk and her husband did not have time to devote to studying English, and their children did not learn to speak Korean well. As a result, Jung Suk feels disconnected from her children and finds it difficult to relate to her grandchildren, although she feels proud of their accomplishments.

She is now recently retired and provides care for her husband who has bladder cancer. She is respected as an elder in her church community, and she enjoys walking in the forest with her friends. She enjoys taking English and computer classes and laughing with her classmates.



**Trauma of the Past**



**Resilience**



**Finally time to learn**

# Son Jung Suk (Korean)

손정숙 (Son Jung Suk)

정숙 선생님은 77 세이십니다. 선생님은 남북한이 분단되기 이전 북측지역에서 농사를 짓는 다세대가정에서 태어나 자라나셨습니다. 1950 년 한국전쟁이 발발하게 되면서 학업을 중단하게 되었고, 전쟁기간인 3 년 동안 선생님의 가족들은 생계의 곤란, 가족의 이산 및 협박과 고문 등을 겪었습니다. 선생님은 남측으로 피난을 오시게 되었고 그 후 가족들과 다시 상봉하시었습니다. 수년간의 영양결핍으로 결핵에 걸리신 선생님은 병이 완치되자, 가족들을 부양하기 위하여 돈을 벌어야만 하게 되었습니다. 이에 선생님은 더 이상 배움을 계속하실 수 없게 되었습니다. 선생님은 원하는 바를 제대로 할 수 없도록 가혹한 영향을 준 선생님 세대의 고난에 대하여 젊은 세대들이 제대로 알 지 못한다고 믿고 계십니다. 27 세에 선생님은 결혼을 하시어 3 명의 자녀를 두시게 되었고, 그 중 막내는 캐나다에서 가지시었습니다. 또다른 전쟁이 발발할 지 모른다는 걱정에 선생님과 선생님의 가족들은 캐나다 동부로 이민을 오시게 되었습니다. 선생님의 남편은 시계제조공이시었고 선생님은 자녀 육아에 전념하였습니다. 처음에 선생님은 향수병과 고독감에 힘들어 하시었지만 곧 한국인 교회 공동체에서 "새로운 가족"들을 발견하시게 되었습니다. 1973 년 선생님의 가족들은 남편되시는 분의 건강 및 더 나은 직업기회를 위하여 밴쿠버로 이사를 하게 되었습니다. 수많은 직업을 거치면서 선생님은 자영업을 개시하시게 되었는데, 처음에는 선물가게를 개업하시어 13 년간 운영하신 다음, 이어 아드님과 함께 19 년간 세탁업을 같이 운영하시었습니다. 장시간의 노동과 가족부양의 어려움으로 인하여, 선생님과 남편되시는 분은 영어를 배우시기에 충분한 시간을 갖지 못하였고, 반면 자녀분들은 한국어를 능숙하게 말씀하실 수 있지 못하는 형편에 이르게 되었습니다. 그 결과 선생님은 비록 자녀들에 대하여는 자부심을 가지고 계시지만 자녀들과의 유대감을 상실하게 되었고, 손자들과의 관계에서도 어려움을 겪게 되었습니다. 이제 선생님은 은퇴하시어 방광암을 겪고 계시는 남편분을 돌보아주시고 계십니다. 선생님은 교회에서 권사로서 존경을 받고 계시고, 친구들과 숲속을 산책하는 것을 즐겨 하십니다. 선생님은 영어 및 컴퓨터 강좌를 통하여 강좌에 같이 참여하는 친구들과 즐겁게 시간을 보내고 계십니다.

인생의 여정

**1938** 북한에서 출생

**1950** 한국전쟁발발, 학업 중단. 어려운 가정환경을 겪고 남한으로 피난

**1964** 결혼으로 가정을 꾸림

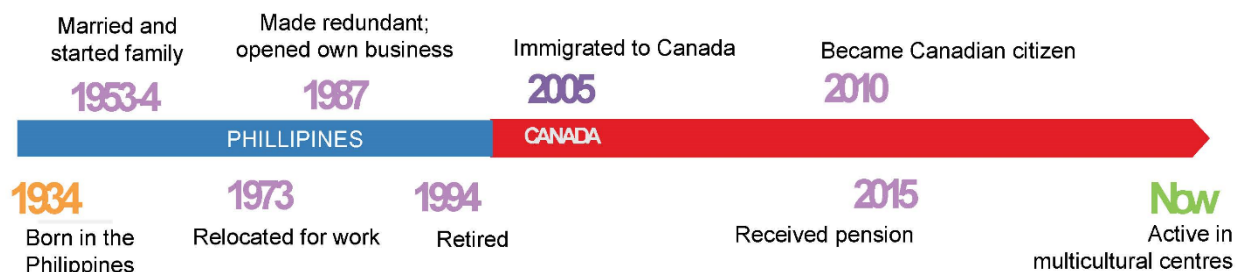
**1968** 캐나다 동부지역으로 이민

**1973** 밴쿠버로 이주

**1980** 소규모점포 개업

**현재** 은퇴 및 남편을 돌보는 활동

# Robert



Robert, age 82, was born in a small town in the Philippines. After completing high school, he immediately married and started a family. Since the age of 25, he initially worked in municipal politics and then for large corporations in a big city. When he was made redundant in 1986, he and his wife bought and operated a grocery store and Robert also managed his parents' agricultural land until he retired in 1994.

In 2005, when Robert was 71, his daughter and son-in-law sponsored him and his wife to immigrate to Vancouver, to help with the caregiving of their grandchildren. While initially, he found it difficult to adjust, he is now used to his life here. Robert is very mobile and speaks ample English, though his limited income has constrained his choice of activities. Until recently, the only source of income for the couple has been 'pocket money' from his daughter, and he could not afford to visit his siblings and his children in the United States and the Philippines. In late 2015, Robert finally started to receive old age security and guaranteed income supplement from the government. He is excited to take trips back home and to move out of his daughter's place which is now overcrowded.

Today, Robert is active in multicultural centers and neighborhood houses. He attends events organized by the Filipino community once a week, which has helped him connect with his culture and its traditions after immigrating to Canada. He also attends church services twice a week. Church allows him to strengthen his faith and also socialize with others. By being involved in these organizations, he has learned many skills, such as making friends, networking, and volunteering. He looks forward to social activities, and English and computer classes offered to older adults.



**Resilience**



A strong connection to faith



Pride in community involvement



# Robert (Tagalog)

Si Robert ay walumpu't dalawang (82 y/o) taong gulang ay ipinanganak sa isang maliit na bayan sa Pilipinas. Siya ay agad nagasawa pagkatpos niyang makumpleto ang mataas na paaralan. Sa edad na dawalampu't lima (25 y/o) taong gulang, siya ay nagsimulang magtrabaho sa kanilang munisipyo at kinalauan ay nagtrabaho sa malaking kompanya sa kanilang lungsod. Sa kanyang kalabisan noong taong 1986, siya at ang kanyang asawa ay nagtayo ng negosyo at siya rin ay nagging tagapamahala ng bukirin ng kanyang mga magulang hanggang siya ay magretiro noong taong 1994.

Noong taong 2005, sa edad na pitumpu't isa (71 y/o), siya ay pumunta sa Vancouver kasama ang kanyang asawa para tumulong magalaga ng kanilang mga apo. Naging mahirap sa una ang naging buhay ni Robert dahil sa pagbabago ng kulturang kanyang nakasanayan. Siya ay nagsasalita ng sapat na wikang Ingles ngunit ang kanyang limitadong kita ay pumipigil sa kanyang mga ninanais gawin. Ang tanging napagkukuhanan niya ng pera ay ang bigay ng kanyang anak at dahil dito hindi siya maaaring makabisita sa kanyang mga kapatid sa Amerika at Pilipinas. Noong taong 2005, siya ay nakatanggap ng garantisadong kitang suplemento mula sa gobyerno. Siya ay natutuwing bumalik sa Pilipinas at makaalis sa bahay ng kanyang anak.

Ngayon, si Robert ay aktibo sa kanyang kumunidad at palaging dumadalo sa mga okasyong inoorganisa ng mga Pilipino isang beses sa isang lingo dahil ito ay nakakatulong sa kanya na mapanatili ang kanyang kultura at tradisyong Pilipino. Siya rin ay aktibo sa simbahan dalawang beses sa isang linggo, ang simbahan ay nakakatulong na pagtibayin ang pananampalataya at ang pakikihalubilo sa kapwa Pilipino. Siya ay nagnanais na makapagaral ng wikang Ingles at mga kursong pangteknolohiya na inaalok para sa mga matatanda.

## **TALAORASAN:**

- 1934: Ipinanganak sa Pilipinas
- 1953- 1954: Nagpakasal at nagkaroon ng sariling pamilya
- 1973: Relokasyon sa kanyang trabaho
- 1987: Nakapagpatayo ng negosyo
- 1994: Nagretiro sa trabaho
- 2005: Tumungo sa Canada
- 2010: Naging isang legal na mamamayan ng Canada
- 2015: Nagumpisang makatanggap ng pensyon



# Themes



# Housing and transportation



## Kim Young Chul

### *Lack of affordable rental housing for seniors in Vancouver*



*“The hardest part about living in Canada is finding a rental house”*

This picture of a potential rental home was taken by Mr. Chul through the rainy window of a car rented by his visiting niece in his ongoing search for affordable housing.

Kim Young Chul and his wife live in his daughter's home, which she hopes to sell now that she has moved to the U.S. It is distant from the services they use; they sometimes need to travel 2 hours each way to reach them. Young Chul's wife has osteoarthritis which limits her mobility and he is seeing-impaired so cannot drive. In the absence of their daughter, they are relatively isolated. They relied on their daughter extensively for interpretation and navigation when they arrived because they were busy running their own business; as a result they did not learn English. Now they are struggling to find affordable rental accommodation. Language, lack of transportation to view housing options, a limited income, and a lack of knowledge of available financial supports and navigation assistance are huge impediments. Young Chul looked into a Korean-run seniors' care facility, but told us through the interpreter, “First of all, it's very expensive. It costs a lot. For two like \$3300, it's a lot. He thought they are pretty healthy and they still have manageable life. So they don't need to go in right now but maybe later.”

## Divine

### *Lack of subsidized housing and transportation for seniors with a disability*



*“Birds can fly everywhere. They are free! That’s what I want. But I have this. I have this disability. I can’t go anywhere.”*

After the accident that left Divine permanently disabled, she realized that she needed to reduce her housing costs and approached BC Housing for a subsidized suite. She was told that with her health challenges, an appropriately modified suite would be harder to find. When she finally got an offer the suites were located in municipalities that were 1-1.5 hours’ drive away from her current location. Divine told us through an interpreter how her family doctor objected: “No, because she don’t have any family. She don’t drive. And she always come here every day. It’s hard for her to go so far away.” Divine could not afford to sacrifice the invaluable support of her friends who lived nearby and the family doctor who had been a critical advocate for Divine’s care. Instead, she found a subsidized suite through a religious organization, but the building is not adapted for persons with disabilities. Divine’s suite is on the second floor, the laundry is in the basement, and there is no elevator: “I fall down, but I stand up because I want to live, to get back to my life. Then the following week, I want to (*small chuckle*) go to the laundry because the laundry is down... Uh, it’s 13 steps. I go there because I don’t want somebody to get my clothes.... I fall down again from 13 to down. So another! This one I have some cuts here (*gestures to arms*), my glasses and this one here (*gestures to face*), the big cut....So I crawl to the stairs because there is a hall, we can hold the stairs... the railings.” Divine gets impatient waiting for the caregiver to do everything because she always comes late. She worries about how long she can remain in this place. The rent has already increased from \$365-\$408 per month, but her disability pension did not. She also struggles to pay for transportation. HandyDart is not covered by the Compass Card she needs to purchase to ride public transportation. Divine does not believe that she could afford Assisted Living, and she is unsure about her eligibility because (ironically) “they asked me to get a doctor’s certificate [to prove] that I can still take care of myself.”



## Son Chan Mi

### *Alone and experiencing racism in social housing*

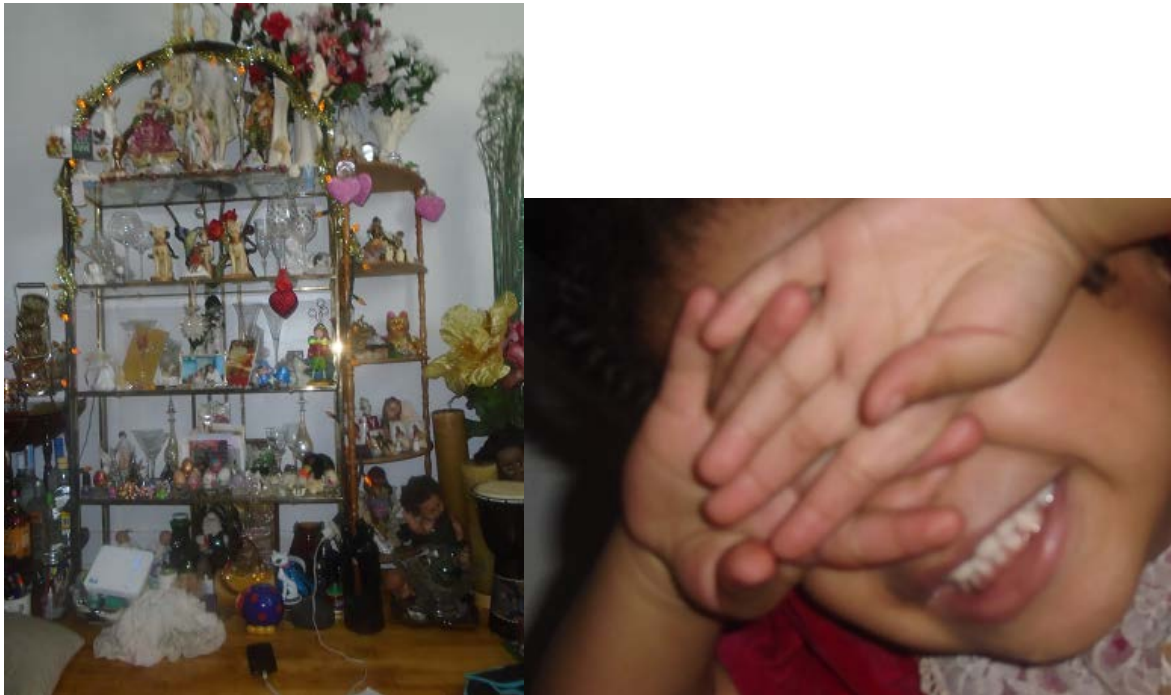


*This photo captures Chan Mi's back yard where she likes to sit, read her book and pray.*

Chan Mi considers herself lucky when it comes to housing. After living in Quebec for more than ten years, and being on a waiting list for two of those, Chan Mi has been able to secure a suite in a low income housing unit (*Habitations à Loyer Modique*, or HLM). She is very appreciative of the convenient transportation system located nearby which allows her to reach various churches and markets that maintain her social connection and independence. Recently, however, she has been distressed by the deafening noise from the community room next door in her HLM. She told us through an interpreter that her physical and emotional health has been affected “to the point that [her] life has been in jeopardy.” Though she has spoken numerous times to the perpetrator, she faced blatant racism, and felt unheard and ignored. To address the situation, she wrote a formal letter of complaint to the administration office, which she had to have translated into French from Korean, imploring the office to resolve the noise and move her to a unit farther away. These communication efforts are difficult in light of her limited capacity to speak French or English. This attempt and the many others following have not yet made a change which has left Chan Mi frustrated and exhausted. However, she has not given up; she continues to actively resist the racism and exhibit resilience in her determination to stop the noise.

## Ann

### *The meaning of home*



*Each of the trinkets on the stand have been carefully and intentionally designated by Ann to a specific child or grandchild. They symbolize the enjoyment of sharing and giving among them.*

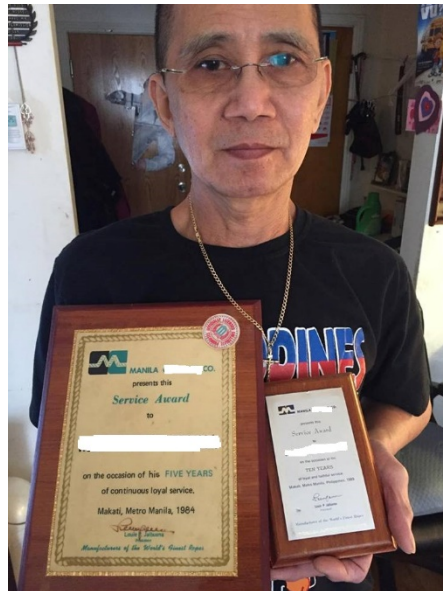
Ann lives on a low income, and people have been trying to persuade her to move into an HLM, but Ann is resistant. She has lived in the reasonably priced three-bedroom apartment for 25 years. To Ann, it's home and forms a significant part of her identity: "I don't say I moving out from [*my neighbourhood*], trust me, even somebody give me a free house somewhere (*everyone laughing*). I don't want to go. You know everybody say like 'get a low income' [apartment], I don't want a low income, I don't want to live poor. I want to be me." Ann points out that in an HLM, she would only be eligible for a one-bedroom, because she lives alone, but that would not give her room to host her three children and several grandchildren when they come to visit. She would also have to get rid of many of her things that provide continuity of identity: "part of me is in this stuff you know? It's like, I tell them when I die, whatever. But until then ...my mother have lots of things. And my mother never get rid of nothing." She also speaks to how she likes the neighbourhood: it's not too quiet, like the neighbourhoods she's seen with HLMs, and she feels safe walking there, even late at night. She has the sense that everybody knows her, and friends of her children recognize her and tell her, "I come up at your house and you cook the goods that I like." She is a part of the community and the community is part of her.

# Precarious employment



## Cesar

### *Difficulties of finding stable work upon arrival in Canada*



*“Supervisor ...told me, ‘Cesar we don’t need you anymore. You are not interested at work.’ [I said], ‘How come? How come you fire at me? ... How come you keep me for five years now you saying that to me?’”*

When we met Cesar, he was eager to show us framed certificates recognizing his years of service and loyalty as a factory employee in the Philippines, and Canada. This, and similar awards, affirm his identity as a hard worker, a reliable and loyal person.

After immigrating to Canada through the Family Reunification Program in 1988, Cesar initially had difficulty finding work: *“When I came here I didn’t have a job. I went to [the local church] and I would pray to get a job.”* Having worked at factories in the Philippines, Cesar was eventually successful at securing similar work. Despite the higher rates of pay in Canada, however, Cesar says he was better off working in the Philippines: *“Yeah I’m happy [in the Philippines]. Here, no! There’s no help here. ... [The] owner of the factory, they don’t have mercy because they can easily replace you. 10 years or 20 years working there right away, they can get rid of you because they think they’re better than you. ...When I came here, the company that I worked for didn’t have shame in it.”* Cesar shared that, on one occasion, he received recognition from an employer for his good work shortly before being fired. Reflecting on this contradiction, Cesar recalled how readily he and his workmates were replaced. He commented on the high number of undocumented workers in Montreal factories, who would run and hide whenever inspectors came unannounced. While the insecurity of the work environment was stressful for Cesar, he felt he had “no choice” but to endure it because his priority was the survival of his family.

## Malena

### *Juggling work and single parenthood as a new immigrant*



*Standing at the grave of her daughter, who died at the age of 30, Malena deeply regrets having to send her back to Chile for 2.5 years as a toddler when she was unable to juggle single parenthood and work as a new immigrant.*

Malena arrived in Vancouver in 1981 with her two-year old daughter, determined to build a better future for her than she could hope for in Chile. College educated, but with a minimal mastery of English, she could only find work in a factory where she had to work 12-hour shifts. She described this time as *“really hard. ... [D]uring the day I have to, take care of my relative’s children and my daughter, and then in the afternoon I had to go to work. So I didn’t have time to, study or do anything, just work work work.”* Malena is now fluent in English, but with her long hours she was unable to take classes and find work as a teacher as she had planned. As a single mother, she tried desperately to find a way to support her daughter, but in the end concluded that the only solution was to send her back to Chile with her parents: *“I get other kind of job as a cleaner, as a janitor, homemaker, many many kind of job, but uh, I had to send my daughter back because nobody want to take care of my daughter for 12 hours.”* While this decision allowed Malena to better manage her working life, she felt she had broken an unspoken bond that *“mothers and daughters should be together.”* A second marriage gave Malena the opportunity to cut back her work hours and bring her daughter back to Canada. She eventually found her way into community service positions that brought her considerable satisfaction. After her daughter died at the age of thirty, Malena’s sorrow was compounded when she reflected on their lost years together that her predicament as a new immigrant in need of work and without access to affordable quality childcare forced upon her.

## Rafi

### *The security of retirement after years of precarious employment*



*Rafi chose to photograph old images of his younger self, but now that he's close to 65, he's looking forward to his pension. Rafi told us "Next year, I'll be like a King here!"*

Rafi has held many different jobs across the globe. As a young man, he moved from his native Pakistan to Kuwait to work for a government ministry when the Gulf War broke out. Rafi and his family, like all foreign workers, were forced to flee. He lost his job, his home, and all of its contents. Unable to make sufficient income to feed his family in Pakistan, he thought, "I will die of starvation here." Rafi worked in the United States on more than one occasion, but could not obtain a resident visa – his work permits were never renewed. He describes the work he did there as heavy labour, a stark and difficult transition from the clerical positions he had held previously.

Back in Pakistan, he eventually found work with the People's Party, only to find that his life was in danger when its leader, former Prime Minister Zulfikar Bhutto, was executed by his opponents. Rafi, then 48, came to Canada via the United States as a refugee claimant. Despite having gained refugee status, Rafi did not succeed in securing his landing papers until 2008, which compromised his ability to work. When he finally received his papers, he worked various jobs, for example at a suitcase company and a bakery. During this 8-year period, he struggled to move his case forward. Separated from his family for a total of 14 years, he often stayed awake all night from the stress.

To add to his troubles, Rafi was hit by a car, and injured his back, which keeps him in chronic pain, but he "lost the fight" for compensation for his injury. He feels that this is because "there's so much discrimination here." To this he added the tale of another immigrant he knew: "There was ...an old man...older than me...[who] died working hard. ...You can't even walk but [have] to work to survive." Yet Rafi is happy to be in Canada because of the entitlements offered in later life, such as health care. Currently on a low income, Rafi is looking forward to turning 65 soon. In retirement, he is hoping for greater financial flexibility.

## Ann

### *In search of 'divine intervention'*



*“You have to manifest, but you have to say it and know you going to get it. You don’t know where it gonna come from ...but I find I’m make things to sell. ...this earth is giving and receiving”*

Ann jokingly says that she needs “a divine intervention” in her later life. Having come to Canada from Guyana through the Foreign Domestic Movement, Ann set to sponsoring family members as soon as she received her permanent residency papers in 1985. After being employed for several years as a domestic worker, she worked in different factories. But in the late 1980s, Ann was injured at work, for which she received worker’s compensation from the *commission de la santé et de la sécurité du travail* (CSST). When the time-limited CSST payments ran out, Ann had to turn to social assistance to support her family. She took the opportunity to retrain as a professional cook, but her hopes of returning to work were dashed when she fell and broke her wrist. Yet she has managed to use the skills she learned in the informal sector.

Now in her later life, Ann sells her baking to supplement her retirement income. She says: “I’ve been doing this for long time. So I still have my old customers that remember and they come and ...if somebody like it, [they] say, ‘I know you give me a good price’, so [I shouldn’t] give them the same price!” Baking is crucial to Ann’s survival, but it also connects her with her spirituality, friends and community. She told us, “The cake... it show you to be independen[t], and you would able to create things and make people happy, make kids happy, and know that nothing is beyond you that you can do, and—besides having, getting money, getting paid—it’s a nice hobby to have.”

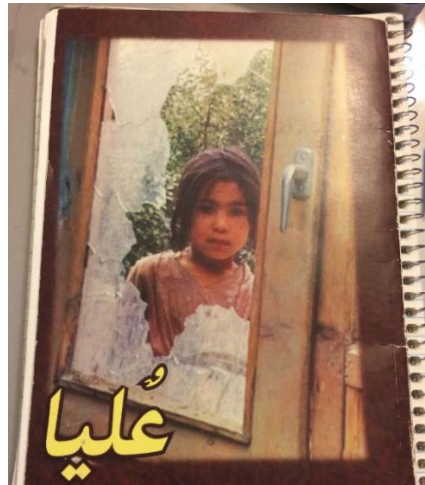


# Trauma of the past



## Farzana

### *A body full of pain*



*Selected as the book cover of the autobiography she is working on, Farzana chose this image as representative of her life's path that began with her struggles from childhood.*

Farzana's mother was sure that her third child would be the boy she desired at last, so Farzana's arrival was met with a resentment that Farzana continued to feel keenly throughout her childhood. For example, unlike her older sisters, she was urged to work alongside their household servants, and was referred to by the nickname of "incurable". Initially, when she was pulled out of school at age 13 to marry her cousin, she was deeply saddened, but it turned out to be a blessing. Her young husband and his family were kind and loving.

Between the ages of 14 and 34 (1959-79) Farzana produced and lovingly raised eight children with her husband. But the onset of the Saur Revolution (military coup in Afghanistan) in 1978, and the ensuing Soviet War, began a decade of turmoil and suffering for Farzana and her family. Her husband and brother were kidnapped by the military, one of her sons was imprisoned, another went missing for 3 years, two more brothers were shot and killed, and Farzana lost contact for 13 years with a daughter who had fled the country. When her husband disappeared, Farzana told us through an interpreter how "She searched a lot for him, but she couldn't find. She looked in all the prisons, all the jails, the hospitals, the government offices. She couldn't find him. ... even though she was pregnant she was looking to find him night and day but she couldn't find him."

Farzana was left as the sole provider for her remaining children who she supported through rental investments and a small bakery business. The stress and emotional turmoil caused a paralysis on half of her body which remained for three years: "her brain couldn't tolerate that much pain....She became paralyzed without any reason, and the doctor couldn't diagnose what is the cause. So one of the doctor...sent her to Pakistan because nothing was available in Afghanistan." It was here that her daughter who had fled the country eventually caught up with her. The daughter was eventually able to sponsor Farzana and the remaining family to immigrate to Canada.

Farzana says she feels empowered by her hardships and is a passionate advocate for women's issues and for people who have suffered abuse and trauma. Even so, she continues to embody her own past in the form of hot flashes, emotional health issues and stomach problems. She believes that her body is now paying for all of the "pain and sorrow and stress stuck inside." She would like to record the story of her life, but it is still a lot to process.

## Son Jung Suk Korean War child



*Son Jung Suk continues to grow food and enjoys the peaceful beauty that nature offers.*

Jung Suk recalls a happy comfortable childhood with her family in the northern part of an undivided Korea, but the onset of the 3-year Korean War in 1950 that culminated in the two Koreas, brought an end to her schooling and life as she knew it: “When I was eleven, grade three and going to four, war start. [School] stop there.” Her family was impoverished and eventually fled to the south: “South... we don’t have any food, no clothes, no shoes.” Through the interpreter, she continued, “they are living five people in ... one room.” During the war, her uncle had enlisted in the army fighting alongside the Americans. One day, he dropped his cap and was reported to his superiors who said they would ‘forgive’ him on the condition that Jung Suk serve as a housekeeper in the commander’s home for a year: “During the one year, she has to do everything. The one very severe thing was her hand and foot were frozen because of the cold weather. ... [B]ecause she was young and she didn’t need to do work as nanny or housekeeper before, but since then... she got frozen hands and feet.”

After the war, Jung Suk had great hopes of returning to school, but malnutrition had compromised her immune system and at age 14-15 she became very ill with TB and once again had to forego her education. Upon recovery, she went to work to help support her family. Jung Suk later married and began her family, but the political situation was never completely settled. Jobs were scarce and, feeling that the “country is too small”, Jung Suk and her husband and two eldest children migrated to Canada.

Even though she has lived in Canada most of her adult life, Jung Suk began her interview by talking about how “(Today’s generation)... they never understand what I have my life. They couldn’t understand in the war.” Jung Suk wants to record the story of her childhood, but she feels that her children and grandchildren would still have a hard time understanding it because of the language barrier that divides her from them. Even so, Jung Suk feels that “the war made her ... strong. Because the war changed everything - nationality and the personality.” It brought her to Canada and made her focus on doing well for her family; it is an inseparable part of who she is and how she is aging in Canada.

## Donicia

### *The struggle for respect and professional status*



*The tools of Donicia's trade as a nurse are central to her identity. She has had to fight many battles to maintain her professional status.*

Donicia recalls growing up poor in Trinidad. Her father was a contractor and her mother a housewife. Discipline during childhood was most often physical, both from extended family and her own parents. At the age of 16, after an argument with her mother, Donicia left home and moved to another town. At first, she worked making candy, but the heat and poor working conditions brought on pneumonia and forced her to quit. Instead, she found work in a haberdashery store, but when she resisted the advances of her boss, who was the age of her grandfather, she was fired. She returned home to reconcile with her parents and on the same day received her long-awaited letter from the hospital accepting her for nursing training.

Donicia worked for 18 years as a psychiatric nurse in Trinidad before moving to Canada where her professional qualifications were not recognized. Not only did she have to retrain as a nurse, she was also required to complete high school since she did not have a Diploma that was deemed equivalent: "I wanted to go back. Days I cried I cried. I cried I say, 'Lord, Jesus, why did I leave my job and come here?' I cried." Initially she took a one year nursing assistant course so that she could start working as quickly as possible. However, when she graduated she struggled with a new language requirement that made her receipt of the diploma contingent on the ability to speak French. Donicia spoke about her experience of the consequences of that requirement: "Yes discrimination. Because a lot of the... Blacks who took the course, who did the nursing with me, they didn't stay here. ...They had *so much problem* passing that French....Cause they don't want black RNs. So they did *everything* to get me, to get you, to give up. To get you discouraged, and give up." But Donicia was determined and after a year and ten attempts to complete her French requirement, she finally passed. At the same time, she completed her BSc in Community Health.

Donicia worked as a nurse clinician in Montreal for 13 years before she retired. Having a job made a large positive difference in Donicia's life but the experience of racism has been persistent over the years: "Listen, I experienced, I experienced racism in here, in this country. I experienced it in the hospital where I worked. I experienced it outside on the street. ... [A] man spit on me in the hospital when I was working once and call me a Black bastard." Despite all of this, Donicia says, "I don't know what my life would have been like if I was still in Trinidad. But, it sure is better in Canada."



# Family and care





## Isabel

### Caring for others as a response to family disruption



Caring for her 'Ninang' (Filipino for 'godmother') while she was in the hospital.

At 18, Isabel preferred to babysit for families in the village, rather than work in the family's rice paddies, as her father had hoped. Her caregiving evolved into domestic work that took her outside the village and eventually to Canada to follow her employer. Isabel was proud that she had been able to fulfill her dreams of travel, but the decision to emigrate was resisted by her father, and Isabel later lamented the fact that she was unable to provide care to her aging parents because of the distance between them. She often spoke of her concern for older family members, and confessed that caring for them helped resolve the feelings of guilt and loss she felt about her inability to provide that care for her parents. Through an interpreter, Isabel said of the godmother (*Ninang*) for whom she provided care: "I can imagine she is the replacement of my parents because she is my *Ninang* so. ...I feel that ...my heart is open more to the world... as long as I can give my services to the Filipino old people, I'll be happy."

Although she would like someone to look after her when she reaches her *Ninang's* age, Isabel doubts that this will be possible. Dynamics related to family separation and adjustment to life in Canada within the Filipino community pose barriers to providing care to older family members: "I heard a lot of stories that the kids cannot look after the parents. So they put them in the elder nursing home. What on earth? Your parents look after you when you were young 'till you get married and now you're telling me that you cannot look after your parents? Come on! ...It scares me a lot because my daughter is growing up. ...So, when my daughter is getting married, she's going to have her own family, kids... The reality is different, and ...the environment is different. Paying the bills, to look after our children, and the husband is complaining he don't have time with the wife, you know."

Finally, Isabel spoke proudly of how hard she worked to sponsor family members to come to Canada under the Family Reunification Program so that they could have a better life for themselves and their children. She describes this caring as her legacy to the future generations in her family, and the local Filipino community.

## Cesar

“As long as I can do it, I’ll do it”



*Cesar took many photos of his daily caregiving responsibilities.*

After they married and had a son in the Philippines, Cesar’s wife took advantage of a job opportunity as a domestic worker in Canada. For six years, Cesar took primary responsibility for raising their son. They were finally reunited in Canada via the Family Reunification Program in 1988. Cesar describes this time of separation as considerably challenging, particularly for his son; the disrupted relationship with his mother was hard to rebuild.

As an adult, Cesar’s son moved into his parent’s apartment with his own children, following his divorce. Both Cesar and his wife took on the daily responsibility of caregiving for their grandchildren so their son could work. To provide a stable home for their grandchildren, both worked many jobs to make ends meet. That is, until Cesar’s wife experienced an accident that significantly impacted her health and mobility. At 66, Cesar decided to retire so that he could take on the role of primary caregiver to his wife and grandchildren. Despite many challenges, Cesar has an “easy come, easy go” attitude to life and takes pride in his current role. The interpreter explained, “[H]e does it for his grandchildren and he wants to show that, he’s taking care of his grandchildren. ... [N]o one else will do it anyway because [son] is working at night, and they want him to rest because he, you know works at night and sleeps during the day so he needs help, and he’s willing to do it anyway. ... He said as long as he can he will do it.” Cesar added, “I do it because I’m the only one who can. And the kids usually go to me anyway for when they want the milk. They know that I’m there for them. ... That’s important to me.”

## Mercedes

*“La familia es todo”*



*Working in her garden to help support the family, which includes multiple generations of women.*

Now 84, Mercedes has always been ahead of her generation. She is understandably proud of her success at balancing a 30-year career as a nurse with raising a family in Colombia. She retired in 1987. The personal value that Mercedes places on family unity is consistent with Colombian cultural norms. Mercedes recounted the difficulties of maintaining unity in the family in the face of fear and violence. These challenges eventually compelled her son-in-law to initiate the family’s flight from Colombia as refugee claimants in 2002. This was a time of transition and uncertainty.

After being granted refugee status, Mercedes and her family first settled in a small town in Quebec, later moving to Montreal for work opportunities. Surrounded by her daughter, son-in-law and grandchildren in a multi-generational household, Mercedes is happy to have settled in Montreal. Although she rarely goes out any more, Mercedes is seldom alone; her activities are typically with family members. She feels an especially deep emotional connection between herself and the women in her family, and frequently declares, *“la familia es todo!”* (“the family is everything!”).

Mercedes especially wanted this photo of her in the family garden included in the exhibit. Gardening has always been her passion and she recalled having grown up in homes filled with flowers and plants. This reminds her of the meaning of home and family throughout her life and helps her connect past and present. She explained that the physical labour of gardening represents her ongoing ability to contribute to her family’s wellbeing.

## Divine

### *Extended family caring beyond borders*



*The older photograph of Divine with her family in the Philippines, for whom she has provided so much support, contrasts with this current image of her standing alone with her walker, fiercely clinging to her independence in Canada.*

In addition to her parents, grandfather, and four siblings Divine's childhood household included an unmarried cousin of her grandmother who took care of the children as a grandmother would, as well as her father's unmarried brother. Divine is grateful to her uncle for paying for her schooling and told us through an interpreter that in the Philippines, "usually, you know, that's what happens, relatives they help. That's how close we are."

Divine secured a good job in the Philippines but had her sights set on "greener pastures." First she moved to Singapore to earn more money, much of which she sent back to her family. When an opportunity arose to move to Canada, Divine visited her family to say goodbye, only to find her father in the hospital. When he asked her not to go, she abandoned her plans to remain by his side as he died and to attend his funeral. She eventually reapplied to migrate to Canada as a live-in caregiver. She has always worked multiple jobs to support first her siblings, and later her nieces, all of whom have established successful career paths as a result. Paradoxically, Divine explained that she supported her nieces "because I have no kids right?" yet the constant work needed to do so has kept her single: "I am the one always sending money. ... [T]hat's why I'm still single at the time now! (*small chuckle*)." Despite her physical absence from the Philippines, she said, "my nieces called me mommy." It was important to Divine that we understand that her contributions were voluntary and without expectation: "I don't ask for any exchange for what I'm doing for them."

Following her accident, however, Divine found herself without family in Canada and had to rely instead on her considerable network of friends. While they have been incredibly helpful, her friends also need to work, and Divine really needed a live-in caregiver of her own, so she told us "[b]ecause of my accident. I want somebody to take care of me here, my niece." But the only way to bring her to Canada is to sponsor her immigration, and sadly, she said "I have no money to do that now."

# Community engagement



## Julio

*“What goes around, comes around”*



*Julio explained that he is very proud to have received recognition from two different organizations for which he continues to volunteer:  
“Here! I coming here! Very important!”*

Volunteering for community has become an integral part of Julio’s identity. As a young man and new father, Julio remembers having only four hours of sleep on many nights, as he divided his time between his new child and voluntarily assisting with the recovery effort that followed a massive earthquake in Nicaragua. At the time, he was training as a printing apprentice, but the scale of the damage was so great that he decided to change paths and go into construction for a while to help rebuild his country’s infrastructure. He later began studies as an engineer, but this time, political violence changed his course. His two brothers were executed by police serving the dictator, and he decided to redirect his energy into social service to help his people. Forced to work outside of the country until the revolution overturned the dictator in 1979, Julio returned and once again directed his efforts into rebuilding: “toilets and houses and everything that was needed ...Cleaning, cleaning, cleaning!” Through an interpreter we learned that “he worked for the government helping to reconstruct the country, and then he was help like a volunteer to work for different fronts.”

Since moving to Canada, Julio’s path has not been an easy one. After many years of separation from his family, his dreams of successful reunification were not realized. His health suffered and, on his doctor’s recommendation, he moved into his own apartment. Despite his age, Julio continues to work two days a week, and with his remaining time he continues to do what he knows best, keeping himself busy through social connection. He has volunteered extensively for a Latin integration group and is now a regular volunteer at a senior’s centre that hosts Spanish-speaking older adults once a week. By reaching out to people from many other cultures when he exercises at the community centre, Julio has also become involved with an informal group of people with whom he plays soccer, baseball or basketball once a week. He invites them for coffee afterwards and they in turn have invited him to celebrations, such as birthdays and Chinese New Year. He emphasizes the importance of openness to different cultures and religions: He said, “The cultural together. There’s only one”, and elaborated through the interpreter, “Only acts as human beings. It doesn’t depend on the nationality or the race or anything. It’s a utopia.”

## Azim

### *Creating community and dispelling misconceptions*



*“[I]n Islamic Centre, since there was a division between Muslims and the Christians or other people in 2001 when that New York event happened, 9/11. So, I didn’t want that. I wanted to bring people together, so that’s why I started an inter-faith community inside the Islamic Centre.”*

Much of Azim’s interviews were centred on his activities since arriving in Canada, which he has documented scrupulously in his binder of newspaper clippings, newsletters, notes, and photographs. Upon moving to a mid-size town in British Columbia, Azim was determined to learn English and read prolifically to work through the stress of his family’s experience of exile. He also joined an international service club, where he led the International Understanding Committee. Before long, Azim had founded an Islamic Centre—“that was a community centre, mosque, for education and meetings”—for which he was asked to serve as President.

The terrorist attacks on New York on September 11, 2001 (9/11) compelled Azim to reach out to the community where he had made his home: “I didn’t want that. No killing people, destroying countries. That’s not an Islamic way of life. So then I decided to go to [the] college where I was studying, to schools, to churches, to many places, to TV, to radio, and talk about Afghanistan, Islam, and this ... hateful event.” His desire to promote understanding between people of different faiths, ultimately led him to create the Interfaith Community within the Islamic Centre. Eventually it attracted more than 80 members of “[a]ll denominations. Muslims, Jews, Christians, Sikhs, Hindus, Buddhists, and uh... Bahais, everybody. And we were like sisters and brothers.” Azim is understandably proud of the considerable recognition he has received for these accomplishments.

Since moving to Greater Vancouver in 2005, Azim says he has felt a little less connected, but he has kept busy serving on the Advisory Board of a local seniors centre where he serves to connect the board with a group that makes and sells crafts, the proceeds of which support local causes. Through his wife he is involved with an Afghan Women’s Support Society. He has also established connections with BCIT, the Vancouver Senior’s hub and now with SFU in the hope of making a positive contribution, and is willing to do “anything that is good for the society, and I can I do.”



## Isabel

### “Fighting for the rights”



*Seen here attending an information session hosted by her provincial Member of the National Assembly, Isabel suggests that it is important to stay informed so that she can disseminate information to other domestic workers, an identity and role that is very important to her.*

Isabel has a history of fighting for her own rights as a domestic worker. She told us through an interpreter that, over the course of her life, she has had to struggle many times against discrimination, especially as a live-in caregiver. Isabel related how, as a 22 year-old in Manila, she worked for a family who treated their domestic workers like “slaves.” Isabel’s distress was evident on her 80 pound frame, which prompted her rescue by an aunt. On another occasion, Isabel made a formal complaint to the Department of Labour after an employer wrongfully accused her of stealing. Having won her case, Isabel found the courage to fight for her rights. After relocating to Canada with her employer, Isabel once again struggled to secure the salary and working conditions that she had been promised. This time she did not succeed, but she was able to quit because she had landed immigrant status and she did not have to put up with such treatment.

Isabel is active within the Filipino community because she feels that, in Quebec, they are viewed as a minority. “Even though you speak and learn French, but they still look at you like ... we’re paying the taxes the same as them, why you kept restrictions like that? And I am also, if I have a chance I also want to help all those newcomers to protect them.” Most specially, Isabel wants to protect the rights of domestic workers, “especially all those working permit who’ve been abused by the employer”. Without knowledge of their rights, these workers end up getting too little money and working too many hours, and find themselves impoverished. She bemoaned the breakdown of families who no longer provide care to elders, and emphasized the importance of investing in youth as the solution for their collective future. In her local Filipino community organization, Isabel has sought to provide unity among parents and leadership to youth that she has led in a dance troupe. Isabel feels strongly that the younger generations need to do more to increase the visibility of the community: “[W]here is this highly educated Filipino young generation. Where are they hiding? ... Who knows us? Nobody. Because we’re not talking. We just there, but not there.”

## Ken

### “Working for the public”



*Ken provides free services to many clients of his clinic who could otherwise not afford it. Being able to use his knowledge and skills to give back to community and to be active in his senior years is a great source of pride for him.*

Much of what Ken values about his career as an acupuncturist is “working for the public”. He began his interview by describing the many volunteer activities in which he has been involved. When he arrived in Canada, Ken observed that there were many Koreans without French or English language proficiency who struggled in their interactions with hospitals, courts, and the immigration office. Since he had learned some English, he volunteered to interpret for them. This propelled him into leadership positions in several local, provincial and national Korean associations, including a local Korean seniors’ organization. As an advocate for the community, he was involved in organizing responses to government policies that seemed unjust to immigrants. As host of an “ethnocultural committee” responding to government changes to bilingual language requirements for immigrants, Ken introduced a resolution at the general assembly of the committee in Ottawa. Ken told us “I was very much proud of that because I only speak English, but it counts French and English bilingual. So I’m proud of that too. But this time, now, I started French course.”

Ken’s involvement as a leader in his church is also very important to him and he describes holding his Christian religion close to his heart. This motivates him to be “a giver” and to share his professional knowledge by providing free acupuncture treatments to those who might not otherwise be able to afford them. Recipients include members of a navel association and indigenous communities.

Ken maintains that his involvement with community preserves his physical and mental health: “I don’t think it’s good idea to stay home all the time. ... I think it’s good idea when you are retired, still if you could work with like volunteer, still good. Then if you working, then you go out and move around. So therefore, your health better. If you stay in front of the computer all day, once you stay in computer, it goes too many hours. ... Myself, I know that, it’s no good. So therefore ... better to move around, you know?”

# Resilience

**Resilience represents the capacity to make decisions, act purposefully, and adapt to post-immigration life in the face of institutional barriers and adversity.**



## Donicia

### Resilience and identity

Donicia, 83, demonstrates resilience by taking pride in her ability to participate in activities that challenge traditional conceptions of gender roles within her community.



*I thought it was only men doing [this] because men usually do harder stuff. Women [are] more involved in sewing, and ...the feminine type of work. I didn't think I would be able to do [this]. ...When I was growing up as a young girl, there was no way, NO WAY, I could even speak to a man playing [the] steel pan. It wasn't allowed because the steel pan was created by men who were sitting on the corner doing nothing. And now I JOIN [and play] the steel pan. I tell you my grandmother would be turning in her grave if she know that I, as A WOMAN, [was] playing the steel pan. ...It makes me feel good [and] proud to do it.*

## Son Jung Suk

### Resilience and social networks

By seeking out opportunities to remain physically active and engage socially with other people, Jung Suk, 77, enjoys quality of life in older adulthood, and continues to participate in society in a way that is meaningful to her.



*When I go the hiking or walking, always my mind is, 'Thanks to God I living in Vancouver: beautiful city, clean water, clean air.' Uh, I'm so lucky living in here. I feel every day. Every day thanks for the God. Every morning, every day, yes I do...Because when you old, getting old, you need have to have friends who make uh, have a meet the people talking. Alone, sit down at home, I think that's no good. I'm just going out, talking, I like it. And I meet the people. Even though, my English class not much learning. But is I need talking, people. I need a people, meet once uh any kind people, like talking. People with them. That's why I'm going.*

## Robert

### Resilience and support across borders

After arriving in Vancouver with his wife in 2005, and being financially dependent on his children, Robert has started to receive his government pension. This has given him some financial freedom to do what he wants to do. Robert is eager to visit the Philippines so that he can deliver the shoes he has bought for his son. To Robert, providing for his family in the Philippines is an act of love.



*[M]y son in the Philippines told me to buy for them shoes. So we looked for the shoes he wants. And we found out that it is costly ... he didn't receive anything from us, so we wants shoes. A branded shoes. ...I will pay for the shoes as a gift to him (laughing). ...I would because I love him (laughing). I love my son!*

## Yulha

### Resilience and hope for the future

If Yulha has one regret, it would be that he never pursued a "big goal." He translated a Korean proverb: "When a tiger dies, it leaves its skin. When a human dies, he leaves his name." Yulha feels that his work is incomplete, and hopes to accomplish one last goal of establishing a local scholarship foundation to support Korean students in Montreal. He is setting up a non-profit organization to realize his goal. He wishes to support younger generations so they can work towards success, and hopes to leave a legacy.

Yulha's bookcase reflects his life-long love of learning, something he hopes can be passed to younger generations. Behind his bookcase is his family genealogy, which he proudly keeps.



*But even I grow up and I past my life, what I did: I didn't made it. ...Only financially steady ...and peaceful life. ...Now I realize, I should have a more bigger one, you know? ...I have one goal left now. One goal... I wanna be scholarship foundation, that's what I wanna make it. For the future generation. Not for myself; my childrens all grown up ...That kind goal ...that's what I [want]. Still I'm working on it. ...That's what my goal, for the future generation, not present me only.*



## Shabnam Resilience and family

Shabnam travelled to many countries and ran businesses with her husband throughout her life before the couple settled in Canada. When Shabnam's husband passed away in 2008, she moved because her "heart didn't feel like living [in the old place]." She relocated to a new home where her grandchildren could come and go frequently. She is especially close with the youngest one, who also happens to be the naughtiest. Referring to her table, she said



*Times were different when people could even sit on the floor and eat. Now everybody, the whole family, sits on the table to eat in one place. It's a way to love and connect ...when everybody comes together.*

## Maleeha Resilience across the life course

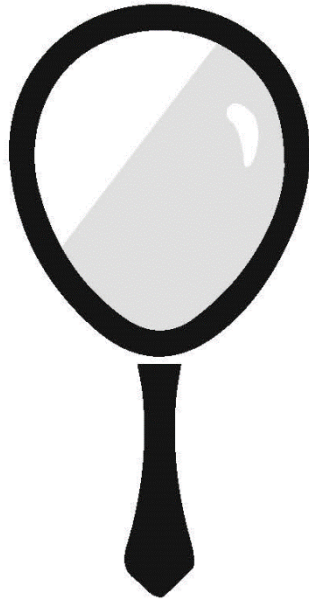
When Maleeha reflected on her life, she emphasized how the need to assume adult responsibilities due to the death of her mother and her sister's hospitalization during childhood gave her the strength to take on bigger challenges, such as running a school and relocating to India and then Canada.

Despite the death of her husband and her own health challenges, Maleeha tries to stay involved with her community through volunteer work.



*Through an interpreter, she told us; "... that she knew that she was a child, but as soon as her dad announced that she, now she is the boss of the family, she is in charge for everything. And no one... no one is allowed to do anything without her permission. She felt that she is honoured, she's honoured and privileged. So that is why she didn't think about the childhood feeling anymore, because she was raised and she was honoured and she was privileged and she... she was committed to be a strong person toward the responsibility that was given to her by her father.... Giving her that responsibility made her more controlled and responsible."*

# Final Reflections...



This exhibit marks the beginning of a journey of reflection, learning, sharing and action. We hope that these stories and photos have enriched your perspective about the challenges and triumphs that immigrant seniors have faced, and continue to face in Canada. It may have even inspired you, as it has inspired all of us involved in the project.

Please take a moment to think about what you have read and seen...

- What struck you the most about this exhibit?
- What feelings or memories did the exhibit evoke?
- Having seen the exhibit, what issues do you think need to be prioritized?
- How do the stories you have read relate to what you do? What would you like to follow up on?

The quotes on the following pages represent a selection of the responses to the above questions collected in our 'comment boxes' at the simultaneous exhibits held on May 11 and 12, 2017 in Montreal and Vancouver.

Keep in touch with our work at [www.mcgill.ca/soc-gerontology/research](http://www.mcgill.ca/soc-gerontology/research)



Montreal May 11, 2017



Vancouver May 11, 2017

WHEN ART MEETS NARRATIVES, ESPECIALLY THOSE FROM PEOPLE WILLING TO BE VULNERABLE AND REFLECTIVE, REAL STORIES CAN BE TOLD, AND REAL HUMANS CAN BE TOUCHED. THE RESPONSIBILITY TO RELAY THE INTIMATE LIFESTORIES AND THE CREATIVE FREEDOM TO VISUALLY CELEBRATE THEIR RESILIENCE NURTURED ME TO BE MORE HUMBLE, INVITING, AND CURIOUS. I AM GRATEFUL FOR THE PARTICIPANTS, RESEARCH TEAM MEMBERS, AND THE MENTORS FOR CREATING THIS OPPORTUNITY TO LISTEN, CAPTURE, AND EMBRACE EACH OTHER'S SORROWS + VICTORIES, AND WEAKNESSES + STRENGTHS. I TAKE WITH ME HUGS FROM PARTICIPANTS AND INSPIRATION FROM THE MENTORS.

I loved how meaningful and rich the stories are. Being able to be a research assistant and transcribing, I felt privileged to hear the stories of the participants. It had me value the experiences of our elders and how it opened doors for our generation today. Thank you for sharing your story.

Im so glad I come to the show reading all the story make me cry, very touchy to the organization thank you for doing this its very emotional.

Good luck & Hope we see the changes.

(10)

Gracias por contar  
mi historia  
Thank to tell my story

Helping to organize this exhibit has been eye-opening & awe-inspiring. Seeing the diverse community of resilient immigrant seniors come together will help to make me a more empathetic future doctor.

- 1) La présence des participants a été la plus grande fierté pour les familles / soient quasi présents
- 2) Les difficultés auxquelles seraient été confrontés les migrants arrivés
- 3) L'accompagnement de familles
- 4) La exposition sur les difficultés auxquelles sont confrontés les migrants

The stories of the participants are really inspiring and they all reminded me of my grandparents who went through similar experiences. This project gives us an idea of the experiences and challenges faced by aging immigrants. I am really happy to be a part of this project and I hope that through this, we can find better ways of supporting aging immigrants. I am also very happy to meet and have discussions with Cesar and his family!

It's nice to see my ~~grandfather's~~ <sup>grandfather's</sup> story and picture on the wall

I feel very lucky to be able to appreciate my grandpa's life from other eyes. It makes me and my family bring memories of our life with her and our experience immigrating to Canada. I hope better seniors could be offer to our elders in our communities whose wages can't bear and learn more from our elders' knowledge.

I am the daughter of Italian immigrants. I can relate to the wonderful stories shared by many and felt the common threads of family, hard work and pride in heritage as my own memories of my family.

I wonder how what life experience my own children adopted from Korea will recount about their life in Canada as immigrants themselves.

Great job! Very moving!

- It was beautiful, very touching stories.
- Amazing the resilience of everyone, the impulse to help others, the importance of families and social support and connections.

Great way to get known a forgotten and usually mis understood generation. Relevant data for future generations as well

귀리의 소망

인러빈 저민함 시우어	인러빈 본라이프 푸는
한화은 너무 바빠서	시나이 들은 차라리 해주라네
정부 개입 해 와게들	여기도 (퀘벡 몬트리올) 이드
가정을 코칭 해주셨어	가정을 낮추어 주셨으면
전과 하길 원하네	감사 하길 원하네

Our Hope. Because internet service is too expensive for low income seniors, we would be thankful if the government subsidized the price to be lower. The government of Ontario lowers the price of Internet for seniors. Likewise, we would be thankful if the province here (Quebec, Montreal) also lowers the price.

This was a very interesting showcase. Being a child of immigrant parents, each story spoke to me. I could understand and feel the struggle of each individual person. Very well done!

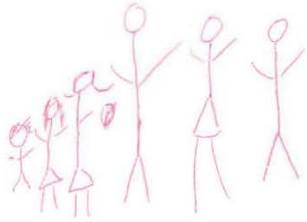
Una palabra "un mot" excellent!

Agudeciendo inmensamente el tener en cuenta las personas de la tercera edad, Mis felicitaciones por tan Lindro proyecto y muy felices de estar en Canada, donde el multiculturalismo es nuestra mayor riqueza.

Presentation is very good and enlightening. It is also well presented. It is very encouraging to know that many of us immigrants have had the same experiences in life which in the end show we are stronger and wiser.

En tant qu'assistante de recherche au projet, je me sens privilégiée d'avoir entendu vos histoires. J'admire votre courage, résilience et humanité et j'ai été touchée par vos espoirs et rêves. B)

Good and Cool and  
nice to see my lolo.



I was happy to hear  
our stories told. I want  
our grandchildren to  
know that we survived  
hardships by loving &  
helping each other. Thank  
you for amplifying our  
voices.

Bravo pour ce travail  
touchant qui donne  
corps à la réalité  
vécue par les migrants -  
les mots sont dus à trouver  
pour exprimer l'émotion  
que je ressens, mais elle  
est très forte.

- A lot of the participants went  
through wars → would have been  
nice if we all learn from past  
mistakes (since it seems like we  
are repeating these mistakes again)
- might be useful if gov't services  
offer translations too
- some sort of savings plan  
for aging immigrants so they  
don't have to work even when  
they can't anymore

Thank you all for  
sharing your stories  
and your hearts.  
Our country is better  
because you're with  
us.  
May you and your  
families thrive!

It takes courage to share  
your life story with a  
group of strangers. This  
courage and the resilience  
reflected in their stories  
is truly inspirational.  
Humbled & lucky to be  
a part of this project :)

C'est sans doute difficile de s'imaginer  
à quel point le parcours d'un immigrant  
peut être difficile et avoir un  
croisant impact sur sa vie, la vie  
de sa famille.

Ce projet m'a permis de voir l'accès  
à l'intimité et à la vulnérabilité  
de ces participants qui ont tous,  
à leur manière des histoires d'une  
puissance/force incroyable. J'ai été  
extrêmement touché par le projet.

Enjoyed from start to  
end. Well presentation  
From this you can feel  
and see the strength of  
ones mind and resistance  
to obstacles, to prevent the  
way to freedom in this  
country. Community will  
help a big way, when accept  
each other struggle. For Freedom  
BRAVO

I'm pleased to  
to be one of your guests  
to witness the work of art  
and documentation of the  
ethnic group who work  
hard all their lives for  
better future and at the  
same time helped their families  
left behind. Keep it up.

- 1) WHAT STRUCK ME MOST WAS THE RESILIENCE OF ALL THESE PEOPLE THROUGH THEIR HARDSHIPS. THE TIMES/~~AND~~ CONDITIONS WERE SO MUCH MORE DIFFICULT.
- 2) SADNESS THAT THERE ARE SO MANY STORIES OUT THERE LIKE SOME OF THESE, AND NO ONE KNOWS ABOUT IT.
- 3)
- 4) NEED TO LISTEN AND TRY TO UNDERSTAND BETTER WHAT THE OLDER GENERATION WENT THROUGH. I THINK THE OLDER GENERATION HAS A GREATER COMMITMENT TO SOCIETY ~~WHEREAS~~ WHEREAS THE YOUNGER IS MORE FOCUSED ON THEMSELVES AND INDIVIDUALITY.

I am so excited to see this exhibit open to the public & to hear policy-makers will get to see this.

The stories are so powerful

I think there isn't a one-size-fits-all answer to "what issues do I think need to be prioritized" = I think each community / group ethnic / cultural needs to be specific to their needs.

I would love to learn more about how this study was implemented in practice →

I found the exhibit very compelling. I have seen photo voice exhibits before, but really appreciated hearing / reading / seeing the life story of each participant. And the combined themes. Great to see such a participatory project!

Enjoyed this exhibit, especially w/ use of multiple research methods & that it included voices of immigrant seniors from smaller minority groups

- one of the primary issues that I feel would be important to follow up w/ policymakers + service providers relate to <sup>promoting + supporting</sup> intergenerational relations <sup>in promoting seniors w/ ability</sup>
- family connections were highlighted as essential in almost all of the stories, but in some cases strained due to ~~personal~~ financial pressures. I think this often contributes to (un)intentional mistreatment b/w adult children & their parents.

Recognition of the person as an individual is very important. Their personal histories and experiences shape who they are and what their needs are, not only the experience of immigration. More opportunities for people to tell their stories, more education on nonjudgmental, non-discriminatory listening and more policies to support inclusive, equal, fair practices is important.

Increased seniors housing, mental health supports and caregiver resources incl. parking are needed.

What a wonderful way to gather research & create understanding among cultures. I would love to see the exhibit shared in different communities. Education & understanding creates common ground & helps to eliminate racist attitudes. Thank you!