The Lost Boys’ Cultural Identity Answer Key

Watch the three excerpts from *God Grew Tired of Us*. Then answer the questions below.

1. What have you learned about Dinka culture? What markers are representative of Dinka culture? **Markers include music, dance, food, clothing, and language.**

2. What values do the Lost Boys hold? **They value education, community, family, faith, and hard work.**

3. What questions and fears do the Lost Boys have about life in the United States? **They have questions and fears related to technology, cultural practices, and food.**

4. What are some of the challenges the Lost Boys encounter? **Challenges include learning a new culture, figuring out how to get around in the U.S., finding jobs, pursuing education, and making friends.**

5. How do the Lost Boys adapt to life in the United States, in terms of both assimilation and acculturation? **Assimilation: clothing, improvising English/adopting American slang, not holding hands in public or traveling in groups. Acculturation: eating traditional food, song, dance, attending reunions.**

6. What community-building strategies have the Lost Boys practiced both within the refugee camps and once resettled in the United States? **Forming makeshift family groups and Parliament in refugee camps, gathering with friends and attending reunions in the U.S.**

7. What community-building strategies have been practiced among the Lost boys and the communities into which they settled? **Meeting with church and community groups, talking with community members in informal settings such as swimming pools, advocating for public awareness about Sudan.**

8. What sense of responsibility do the Lost Boys feel toward each other and toward their families and friends still in Africa? **They send money back to Africa, and work to bring family members to the U.S.**

9. In what ways are they trying to improve their own lives and those of their families and friends? **Demonstrating/advocating for awareness and change in Sudan, desire to return to Africa to be business and community leaders.**