WALK A MILE
EXPERIENCING AND UNDERSTANDING DIVERSITY IN CANADA

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For us, “walking a mile in someone else’s shoes” is only half metaphor.

Our international development work through Free The Children often leads us to remote communities where the only way to travel is by foot. In Ecuador, for example, the road stops halfway up the Andean mountains, and we walk the rest of the way. Beside us are our friends from the mountaintop villages, and the mules carrying cement, lumber, and other school-building materials. We would offer to trade our comfortable hiking shoes for our friends’ bare feet, but we know if they accepted we’d never keep up.

An even more challenging walk is with groups of Maasai women and children in Kenya to collect their families’ water from the nearest source stream. On the return trip—often two kilometres or more—we balance a 40-litre jerry can of water on our heads like the others, some of whom are as young as six. It’s a powerful experience that reaffirms our commitment to clean water projects in communities like theirs, to ensure their walk is much shorter and the children can go to school.

We’ve learned innumerable lessons by travelling great and difficult distances, literally and figuratively, with our diverse overseas partners. Understanding other ways of living, thinking, and doing has enriched our own life experience and made our work projects more effective and impactful.

It has also inspired us to share these experiences with as many people as possible because we are convinced that a whole generation of diversity-competent global citizens can change the world.

We’ve now travelled with thousands of young people who want not simply to appreciate diversity, but to live it. On our overseas volunteer trips, one-third of participants’ time is dedicated to cultural immersion in the communities we visit. We eat traditional local meals, participate in centuries-old celebrations, and most importantly, contribute to daily chores like the water walk.

When they return home, our volunteers pursue a better world with renewed vigour. Some have even organized a fundraising “Mamas’ Water Walk.” This past Mother’s Day in Waterloo, Ontario, 15 teams of students from various local schools collected pledges and completed a two-kilometre walk with water jugs on their backs.

Leaving their comfort zones to truly connect with their fellow human beings, our volunteer travellers gain a deeper appreciation of our world’s diversity; an understanding of how that diversity plays out in power, privilege, and hardship; and a lifelong sense of empathy, compassion, and dedication to justice and equity.

Now, living diversity doesn’t necessarily require international travel. We Canadians have the great fortune of living in one of the world’s most diverse nations, brimming with opportunities to meet people with different backgrounds and experiences from our own. It’s not far outside our comfort boxes that we can find culturally different foods, music, or community festivals. Even take a look around your own neighbourhood, workplace, or social group, and see people of different gender, age, ability, sexual orientation, income level, and countless other identities than yours. For the truly adventurous, visit a local temple, mosque, or church and get a glimpse into a new way of seeing the world that will expand your mind.
There are also more tangible benefits to becoming diversity competent, in the enhanced prospects for your career and social life. Imagine opening your job search to the world—we regularly encounter fellow Canadians working in banks in China, overseeing construction projects in Africa, or running development programs in South America. If you can learn a second language, Salary.com finds that bilingual employees earn between 5 and 20 percent more than their unilingual co-workers. And a 2008 University of California–Berkeley study even showed that people with culturally diverse social groups have lower levels of the stress hormone cortisol, which lowers their risk of cancer, heart disease, and Type 2 diabetes.

For all these reasons, we are ecstatic to see this book in classrooms across Canada, and we congratulate Professor Boutilier and Professor Anzovino for translating their decades of experiential learning and teaching into a practical guide to diversity competency. The knowledge and active reflection provoked in these pages will help a generation of young Canadians to understand their own identity, the place of identity in our relationships with our fellow global citizens, and our responsibility to take action for a more equitable and just world.

We therefore urge you to see this book as just the beginning. Let it be your guide to a world of opportunity, of understanding, of experiences, of action. You don’t have to walk a mile with a jug of water on your head, but don’t let the title of this book remain a simple metaphor. Try not to just see the world through someone else’s eyes, but to live it. Live diversity, and it won’t be just your life that is better for it.

Craig and Marc Kielburger
About the Authors

**THERESA ANZOVINO**

Theresa Anzovino has completed a Masters of Arts degree in Sociology (York University, 1994), Bachelor of Arts Degree in Sociology (University of Waterloo, 1985) and Teaching Adults Certificate (Niagara, 1989). Her academic areas of interest include feminist jurisprudence, migration, diversity, human rights, and universal design for learning. She is a proud mother to son Daniel. Anzovino is a professor in the School of Liberal Arts and Sciences at Niagara College and the 2013 recipient of the Teaching Excellence Award at Niagara College. Prior to this, she worked as a CEO for a large organization within the non-profit sector dedicated to refugee protection and resettlement. This work earned her numerous humanitarian and leadership awards. When she invites you to walk a mile in her shoes, it will be barefoot on a beach connecting with the earth.

**DEBORAH BOUTILIER**

Deborah Boutilier holds a Doctorate of Education degree in Sociology and Equity Studies (University of Toronto, 2008); Master’s degrees in Sociology (State University of New York at Buffalo, 1987) and Education (Brock University, 1998) and a Baking Certificate (Niagara College, 2013). Her academic areas of interest include diversity and social inclusion, social constructions of gender and homicide, and the learning processes of information technology in the practice of cross-cultural computer-mediated exchanges. When she is not teaching in the School of Liberal Arts and Sciences at Niagara College, she loves reading, writing, baking, and walking her dog, Bubba. She invites you to take a walk in her favourite shoes, but warns you that they leak!
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TWO TYPES OF BOXES

In Their Shoes uses students’ stories to give an authentic voice to the lived experience of “real” people that other students can identify with.

Picture This ... uses carefully chosen photographs to speak to the undiscovered themes in each chapter as students consider the historical and future implications of each photograph.

**Diversity Outcomes** Each chapter begins with a set of best practices that diversity competent practitioners can actively employ to promote equity and inclusion. They provide tangible benchmarks that guide students using a diversity framework to resist the indifference that can come with power and privilege. Students learn that diversity competent practitioners are often called on to challenge dominant viewpoints and perspectives in their personal and professional lives.

The chapter Summary provides easy review of the chapter’s content.
KEY TERMS

Every term is carefully defined and is conveniently located in the text margins beside the section where the term is first introduced. A complete glossary of all key terms is included at the end of the text.

END-OF-CHAPTER SKILL-BUILDING MATERIAL

Each chapter ends with a reading, followed by several discussion questions that instructors can use as the basis for a written assignment, an oral discussion, or a class debate. The K.W.I.P. feature closes each chapter by leading students through a process of reflective questioning using the following steps:

K: Know it and own it—What do I bring to this?
W: Walk the talk—How can I learn from this?
I: It is what it is—Is this inside or outside my comfort zone?
P: Put it in play—How can I use this?

Students can respond to these questions on the accompanying online study platform, CourseMate, and submit their answers to their instructor through the technology.
CourseMate brings course concepts to life with interactive learning and exam preparation tools that integrate with the printed textbook. Students activate their knowledge through quizzes, games, and flashcards, among many other tools.

CourseMate provides immediate feedback that enables students to connect results to the work they have just produced, increasing their learning efficiency. It encourages contact between students and faculty: you can select to monitor your students' level of engagement with CourseMate, correlating their efforts to their outcomes. You can even use CourseMate's quizzes to practice "Just in Time" teaching by tracking results in the Engagement Tracker and customizing your lesson plans to address their learning needs.

Engagement Tracker. How do you assess your students' engagement in your course? How do you know your students have read the material or viewed the resources you've assigned?

Good practice encourages frequent contacts between students and faculty. With CourseMate, you can use the included Engagement Tracker to assess student preparation and engagement.

Consult the tracking tools to see progress for the class as a whole or for individual students. Identify students at risk early in the course. Uncover which concepts are most difficult for your class. Monitor time on task. Keep your students engaged.

Interactive Teaching and Learning Tools. CourseMate includes interactive teaching and learning tools:

- Flashcards
- Picture This with reflection questions
- The Daily with critical thinking questions
- The KWIP framework with reflection questions
- …and more!

The variety of tools in CourseMate respect diverse ways of learning and give students ample opportunity to actively engage with the course concepts. Students receive prompt feedback, which helps them to focus their learning efforts on the concepts they have yet to master. Time plus energy equals learning, and CourseMate offers an engaging way for students to increase their time on task.

Interactive Ebook. In addition to interactive teaching and learning tools, CourseMate includes an interactive eBook. Students can take notes, highlight, search, and interact with embedded media specific to their book. Use it as a supplement to the printed text, or as a substitute—the choice is your students' with CourseMate.
Preface

INTRODUCTION

With over 50 combined years of working and teaching in the areas of diversity, equity, and justice, we have tested our fair share of teaching strategies. Some have been more successful than others, but we have found that the best ones have always been those that have involved a balance of theory and content with plenty of experiential (or in-class, and increasingly online) sharing and learning. Finding a resource that combines those principles, written at a level that engages students at both college and university, has been problematic, so a few years ago we created a course manual. Thanks to the brilliant vision and bulldog tenacity of Maya Castle, our publisher at Nelson Education, Walk a Mile: Experiencing and Understanding Diversity in Canada is the evolution of that initial manual. It has been enriched by the thoughtful, thorough suggestions provided by reviewers from across the country. Their feedback has been instrumental in creating this resource, which aims to balance student engagement activities, theoretical material, and critical thinking and self-reflection exercises, written in an inviting style so that every learner becomes part of the learning experience.

Our Reviewers Write …

I have been reviewing books for a new … Diversity course and this manual is the first text book that attempts to go “beneath the tip of the iceberg.” It is not just a text full of theory and concepts, but attempts to capture the real life application and significance of the people whose lives they are supposed to address.

GOALS OF THIS BOOK: WHEN STUDENTS WALK A MILE THEY WILL BE ABLE TO …

Our goals as authors of this textbook were to create a text that would help students to:

• Define diversity as a framework that acknowledges difference, power, and privilege using principles of social equity, social justice, and anti-oppression

• Actively engage in examining issues of diversity including social inequality, race, ethnicity, immigration, religion, gender, sexuality, appearance, ability, age, family, and technology in ways that are relevant to the lives of students today

• Extend learning beyond the classroom to the real world and diverse experiences of affected persons and communities

• Enjoy the interactive experience of learning about diversity in a nontraditional manner

• Understand diversity through greater self-awareness, knowledge, and empathy for those who experience prejudice and discrimination, and competent practice

• Reflect critically upon their role as a diversity-competent practitioner in both their personal and professional life

• Model ways of being in the world that value diversity and help to promote awareness, respect, and inclusiveness in building positive relationships with diverse communities

• Critically analyze roots of oppression and inequality for historically disadvantaged and underrepresented communities and make connections with systemic discrimination experienced by these communities in contemporary society

• Devise sustainable and inclusive strategies to eliminate barriers to full participation of diverse communities

WALK A MILE IN THE CLASSROOM

As educators, we make many decisions—including if and how we want to use a textbook. One of the features that we often look at is the textbook’s fit with our course plan. Walk a Mile was designed to provide you, as an instructor, with a balanced presentation of information in steps that mirror the process of becoming diversity-competent. The intention of its design was to give you ideas to help with the development of course plans including course goals, student learning objectives, assessment plans, units of instruction, and course schedule. For those instructors with an established syllabus, Walk a Mile can be customized to include specific chapters to meet your needs and provide you with the content required to cover your course’s topics.
Our Reviewers Write …

The materials, concepts and pedagogical techniques in this text are everything I would want to include in a diversity course.

Walk a Mile welcomes your students into an invitational learning environment where content and pedagogy interact in nontraditional ways. More than a compendium of intellectual content, this text will engage your students through an active learning approach that makes diversity relevant to their personal and professional lives. Students “must talk about what they are learning, write about it, relate it to past experiences, and apply it to their daily lives. They must make what they learn part of themselves” (Chickering & Gamson, March 1987). Walk a Mile uses pedagogical elements to tap into the voices, experiences, creativity, and passion of post-secondary students, infusing it with content relevant to students’ own lives. Walk a Mile is shaped by a belief that experiential activities are among some of the most powerful teaching and learning tools available. For example, the pedagogical element entitled In Their Shoes shares powerful experience narratives of students as tools for empathy, while the pedagogical element entitled KWIP facilitates reflection on experience and action. Together these elements awaken in students an understanding that learning scaffolds on experience and reflection. Most of our reviewers identify Walk a Mile’s uniqueness and strength as its ability to engage students through its active learning approach.

Our Reviewers Write …

I especially like this text because it takes the hassle out of teaching. These authors have done a lot of the work for faculty: the book is full of good ideas for developing and supporting a syllabus, it has plenty of in-class activity ideas, and opportunities for students to engage with the material outside of the classroom and through the Internet.

Walk a Mile’s CourseMate website is designed to help instructors facilitate interaction with the textbook’s pedagogical elements. As an instructor, the website can help you to create and align assessment whether the course is delivered online, through blended learning or face-to-face in the classroom. Students can interact with the pedagogical elements of the textbook in an online environment designed to encourage active learning through tools such as discussion boards, journals, blogs, and wikis. This creates online opportunities for students to empathize with other students’ stories from In Their Shoes, to engage in reflective practices through KWIP, to evaluate and problem-solve the hot topics revealed in Picture This, to interpret numerical data and analyze findings presented through The Daily, and to use their sociological imaginations in creating change for Diversity Competencies. Go to login.cengage.com to access these resources, and look for this icon which denotes a resource available within CourseMate.

PEDAGOGICAL FRAMEWORK

Walk a Mile is a text that supports the implementation of active learning based upon research on best practices in learning environments (Michael, 2006). The hallmarks of active learning include: a holistic approach that involves cognitive and affective domains of learning; embracing diversity and students’ unique ways of knowing, learning, and experiencing; making connections between academic knowledge and practice; emphasizing reflective practice; and active engagement in critical thinking processes that involve analysis of concepts, forming opinions, synthesizing ideas, questioning, problem-solving, and evaluating information (McKeachie & Svinicki, 2006).

Our Reviewers Write …

The pedagogy integrating academic and experiential learning tools is inspiring. It has the ability to motivate students and teachers to actively engage (think, reflect, and reflex) with the text and issues of diversity in the real world.

As the title indicates, Walk a Mile: Experiencing and Understanding Diversity in Canada requires learning in the cognitive and affective domains. It is not a book that focuses exclusively on the intellectual journey and content because learning about diverse communities also requires empathy and understanding that are culled from experience.
Opening Lyrics. Each chapter begins with a line from a song that relates to the specific theme in each chapter. Why do we use song lyrics and not a quotation from a book or article? Music unites people and builds a commonality at the outset of the chapter. Music also makes us feel—its lyrics help us relate to the experience as we take in the emotional aspects of a song. And feeling, as we know, is an important part of the process of becoming diversity competent.

In Their Shoes. In Their Shoes is a pedagogical tool that uses students’ stories to give an authentic voice to the lived experience of “real” people that other students can identify with. In Their Shoes consists of a piece of original work written by a college or university student on the specific theme of each chapter. The student authors come from a variety of different programs and institutions. With courage and integrity, they shared their personal narratives so that readers might grow in empathy, understanding, and knowledge as they walk a mile “in their shoes”. Many of the student authors saw the writing of their stories as an opportunity to engage in the political act of storytelling. Their hope has been that a dialogue might begin about the validity of lived experience as a form of knowledge and about the importance of teaching empathy. Student readers actively engage with these stories because they are relevant to their lives here and now.

Diversity Competencies. Each chapter begins with a set of best practices that diversity-competent practitioners can actively employ to promote equity and inclusion. They provide tangible benchmarks that guide students in using a diversity framework to resist the indifference that can come with power and privilege. Students learn that diversity-competent practitioners are often called on to challenge dominant viewpoints and perspectives in their personal and professional lives. Chapter by chapter, as students learn and practice these diversity competencies, they come to understand that the enterprise of diversity is to construct a society where all people can experience the world as just; where all people are treated fairly; where all people have equivalent access to opportunities; where all people, including those historically underserved and underrepresented, feel valued, respected, and able to live lives free of oppression; and where all people can fully participate in the social institutions that affect their lives.

‘K.W.I.P.’ leads students through a process of reflective questioning at the conclusion of each chapter using the following steps:

K: Know it and own it—What do I bring to this? Here students come to terms with who, what, and where they are in their life and accept themselves just the way they are. This feature emphasizes the simple realization that until you get a firm grounding of who you are, you really can’t understand and respect anyone else and where they may be coming from.

W: Walk the talk—How can I learn from this? This question establishes the intention to learn about diversity. A huge barrier to understanding and experiencing diversity lies in our fear of the unknown. Learning doesn’t necessarily involve reading or listening to a lecture. It can mean learning through experiential affinity (a feeling of fellowship with others who have had similar experiences). Once students set an intention to learn, they can begin to “walk the talk”. Mahatma Gandhi, whose leadership in India’s struggle for independence from Britain in the early 20th century exemplified the practice of non-violent resistance to oppression, said “You must be the change that you want to see in the world”. Walking the talk is all about being that change.

I: It is what it is—Is this inside or outside my comfort zone? Here students are required to honestly confront the fact that we get uncomfortable when we encounter perspectives that are different than our own. Becoming diversity competent requires that we step outside our comfort zone to see things from another point of view. Students discover the wisdom that journalist James Surowiecki, author of The Wisdom of Crowds, outlines: The best decisions come from different viewpoints. Students are engaged in discussion, not from like-minded individuals sharing the same experiences.

P: Put it in play—How can I use this? This last question is a call for students to move from social analysis to social action—by knowing and owning who they are; by establishing the intention to learn about new things; by recognizing the value of diversity; and by choosing to become involved as diversity-competent individuals. Through this process, students are engaged to think beyond the scope of their private selves to consider the implications of public occurrences in the world—in other words, to develop their “sociological imagination”. 
Picture This... Does a picture say a thousand words? The pictures in *Walk a Mile* have been selected to evoke meaningful critical thought in the minds of students and in their discussions with their peers. *Picture This* uses carefully chosen photographs to speak to the undiscovered themes in each chapter as students consider the historical implications and future implications of each photograph. This feature provides a perfect opportunity for students to use their sociological imaginations.

Readings and Discussion Questions. Our experience has been that readings can form the basis of lively classroom discussions, so every chapter includes a reading carefully chosen to encourage students to make connections between the chapter's themes and its key concepts and ideas. Each reading is followed by several discussion questions that instructors can use as the basis for a written assignment, an oral discussion, or a class debate. We have found that students who work on these active learning exercises are better able to process what they've read and to focus on important information.

CHAPTER HIGHLIGHTS

The key issues and topics, inspired by students, covered in each chapter are outlined below. These highlights begin with action verbs reflective of the active process of learning required in becoming diversity competent.

Chapter 1 Diversity and Identity

- Evaluate the concept of diversity in a Canadian context as a framework for equity and social justice
- Understand the concept and the process of becoming diversity competent beginning with an analysis of identity and increased self-awareness
- Analyze the complex and fluid concepts of personal and social identity in the context of your relational map of the world
- Distinguish between concepts of equality and equity
- Reflect upon how to create socially inclusive and equitable environments

Chapter 2 Forms of Oppression

- Discover the hidden ways oppression manifests itself in everyday life
- Interpret the intersectionality of systems of privilege through the “ism” prism
- Identify mechanisms within society that cause or reinforce different forms of oppression
- Evaluate the consequences of privilege that dominant groups have over the population
- Reflect upon implicit bias as a step towards greater self-awareness

Chapter 3 Social Inequality

- Develop an understanding of what stratification is and how it works
- Demonstrate problem-solving skills around the issues that cause social inequality
- Explain the types and causes of poverty at a national and global level
- Analyze the differences between various measures of poverty
- Reflect upon ways that social stratification and social inequality have impacted your life

Chapter 4 Race as a Social Construct

- Describe racism as a hierarchical system of power and privilege
- Evaluate the effects of racial stereotypes, racial prejudice, and racial discrimination on diverse groups
- Examine the role racialized, ethnic, and multiple cultural identities have on interpersonal encounters and community relationships
- Reflect upon your own privilege and bias and how this can be relevant to anti-racism practices in the workplace

Chapter 5 Aboriginal Peoples

- Explain the significance of oral-based knowledge systems in relation to Western bodies of knowledge and understanding
- Summarize the three treaty groups and compare the advantages and disadvantages for
the colonizing agents and Aboriginal groups involved
• Identify both the overt and hidden acts/Acts of assimilation/oppression forced on Aboriginal peoples and compare them in terms of increasing costs to the Aboriginal peoples' world view and ways of life
• Distinguish between specific and comprehensive land claims and discuss the implications of the differences between the two as they relate to present day ideals of ownership, progress, and the land
• Infer reasons for the substandard living conditions among Aboriginal peoples in comparison to non-Aboriginal Canadians and assess the impact of proposed economic measures like the Northern Gateway Project on Indigenous peoples as a whole

Chapter 6 Religion
• Demonstrate awareness of the changing religious demographics in Canada and the factors contributing to these changes
• Demonstrate knowledge of the history of Canada's religious communities and minorities
• Identify the main components of religious accommodation as dictated by provincial laws
• Identify “fault lines” where religious accommodation laws and personal freedoms collide
• Reflect upon whether or not religion is compatible with the modern world

Chapter 7 Gender and Sexuality
• Distinguish between the biological determination of sex and the social construction of gender as they relate to an individual's expression of their own sexuality
• Describe the culturally appropriate roles that define masculine and feminine and explain the consequences of straying from these defined roles
• Analyze gender inequality on a national and global scale
• Reflect upon how sexualities are represented across culture, time, race, ethnicity, class, gender, age, and ability and why they are labeled as straight, gay, lesbian, bisexual, queer, or transgender

Chapter 8 Mind and Body
• Assess strategies for the civic engagement of all citizens through an understanding that persons with disabilities may experience limited opportunities for social inclusion in the activities of their communities and social institutions
• Reconstruct attitudes and approaches whereby persons with disabilities move from being “objects” of charity, medical treatment, and social protection to instead being “subjects” with rights to make their own decisions and actively contribute to their community
• Appraise universal design practices and principles as an approach to social inclusion and accessibility
• Reflect upon the universalizing implications of the World Health Organization's definition of disability as something every human being can experience at some point in their lifetime

Chapter 9 Generations and Technology
• Summarize the differing characteristics that identify each generation from Traditionalists to Baby Boomers to Generation X, Generation Y, and Generation AO
• Assess the role of technology in each generation
• Determine the barriers and benefits of technology as they relate to each generation
• Reflect upon the role that technology plays in shaping your own lived experiences

Chapter 10 Families
• Compare contrasting definitions of the family and implications of conceptualizing family in different ways
• Analyze trends, characteristics, and diversities of families in Canada within a historical and contemporary context
• Critically analyze challenges facing families in Canada today
• Reflect upon how self-awareness and knowledge of various family traditions and values can expand our world view and influence our relationships with diverse populations
Chapter 11 Immigration

- Examine historic and contemporary patterns of immigration and resettlement in Canada
- Analyze issues associated with Canada’s immigration system that impact settlement and integration of ethnic groups
- Assess barriers to acculturation faced by newcomers to Canada
- Differentiate between the experiences of immigrants and refugees and the impact those experiences have on individuals and families
- Reflect upon your own personal migration history and locate it within the context of Canadian immigration history

Chapter 12 Multiculturalism

- Trace the history and various definitions of multiculturalism
- Distinguish between multiculturalism and diversity
- Assess whether or not multiculturalism is working in Canada
- Reflect upon multiculturalism as a unifying and inclusive national identity and as a divisive and marginalizing reality

Chapter 13 Practicing Diversity

- Scaffold increased self-awareness and knowledge to develop diversity-competent practices for the purpose of achieving equity and justice at a personal, professional, and global level
- Analyze tools for social change that challenge injustice and embrace social inclusion and equity in local, national, and global systems
- Construct strategies to combat prejudice and discrimination against diverse populations
- Reflect upon the ways that you can move from social analysis to social action to make a difference in the world you live in

ANCILLARIES

About the Nelson Education Teaching Advantage (NETA)
techniques and resources to help students master these concepts. Dr. Roger Fisher's *Instructor's Guide to Classroom Engagement (IGCE)* accompanies every Enriched Instructor's Manual. (Information about the NETA Enriched Instructor's Manual prepared for *Walk a Mile* is included in the description of the IRCD below.)

NETA Presentation has been developed to help instructors make the best use of PowerPoint® in their classrooms. With a clean and uncluttered design developed by Maureen Stone of StoneSoup Consulting, NETA Presentation features slides with improved readability, more multi-media and graphic materials, activities to use in class, and tips for instructors on the Notes page. A copy of *NETA Guidelines for Classroom Presentations* by Maureen Stone is included with each set of PowerPoint slides. (Information about the NETA PowerPoint® prepared for *Walk a Mile* is included in the description of the IRCD below.)

NETA Digital is a framework based on Arthur Chickering and Zelda Gamson's seminal work “Seven Principles of Good Practice In Undergraduate Education” (AAHE Bulletin, 1987) and the follow-up work by Chickering and Stephen C. Ehrmann, “Implementing the Seven Principles: Technology as Lever” (AAHE Bulletin, 1996). This aspect of the NETA program guides the writing and development of our digital products to ensure that they appropriately reflect the core goals of contact, collaboration, multimodal learning, time on task, prompt feedback, active learning, and high expectations. The resulting focus on pedagogical utility, rather than technological wizardry, ensures that all of our technology supports better outcomes for students.

**INSTRUCTOR RESOURCES**

Key instructor ancillaries are provided at [www.nelson.com/site/walkamile](http://www.nelson.com/site/walkamile), giving instructors the ultimate tool for customizing lectures and presentations. The Instructor Resources include:

- **NETA Enriched Instructor’s Manual and Test-bank**: The Enriched Instructor's Manual and Testbank was written by Cindy Gervais, Fleming College. It is organized according to the textbook chapters and addresses seven key educational concerns, such as typical stumbling blocks students face and how to address them.

- **NETA Presentation**: Microsoft® PowerPoint® lecture slides for every chapter have been created by Sheila Gordon, St. Clair College. There is an average of 35 slides per chapter, many featuring key figures, tables, and photographs from *Walk a Mile*. NETA principles of clear design and engaging content have been incorporated throughout.

- **Image Library**: This resource consists of digital copies of figures, short tables, and photographs used in the book. Instructors may use these jpegs to create their own PowerPoint presentations.

- **DayOne**: Day One—Prof InClass is a PowerPoint presentation that you can customize to orient your students to the class and their text at the beginning of the course.

**ACKNOWLEDGMENTS**

Heartfelt thanks to our students who have influenced and contributed to the creation of this textbook. You were the spark that inspired us to create something different. Your feedback, both inside and outside of the classroom, helped us to refine our content in ways relevant to your lives, here and now. With courage and integrity, you shared the stories of your lived experience so that we might grow in empathy, understanding, and knowledge as we walked in your shoes. This book was not only written for students, it was written with students so that *Walk a Mile* could provide unique insights that would not have been otherwise achievable without you.

We’re very lucky to have had our brilliant colleague and friend, Samah Marei, participate as a contributing author to *Walk a Mile*. As a scholar, she graduated from UCLA and spent years travelling, studying, and teaching throughout the Middle East. The richness of her writing is infused by diverse life experiences, for she was born in Egypt, raised in California, employed as a diversity trainer for policing organizations, and is now working both as a professor and the operator of a self-sustaining organic farm. We also thank her beautiful children Dawoud, Munajat, and Selma for their patience and understanding when we needed more of Mommy’s time.

We would like to express our gratitude to the following reviewers, who provided constructive and candid feedback that helped to shape the focus, content, and pedagogical elements of *Walk a Mile*:
Michele Lemon, Sheridan College
Patricia Kaye, Fanshawe College
Blake Lambert, Humber College
Stephen Decator, St. Clair College
Sean Ashley, Simon Fraser University
James R. Vanderwoerd, Redeemer University College
Francis Adu-Febiri, Camosun College and University of Victoria
David Aliaga Rossel, Vancouver Island University
Cindy Haig, Fleming College
Tara Gauld, Confederation College
Anastasia Blake, St. Clair College of Applied Arts and Technology

In addition, we acknowledge Niagara College of Applied Arts and Technology.

We would like to acknowledge the extraordinary talent and dedication of everyone we worked with at Nelson Education Ltd. Special thanks go to Executive Editor Maya Castle, who believed in the vision of this book when it was nothing more than a course manual. Developmental Editor Jessica Freedman’s work was amazing, brilliant, and extremely generous—especially in the late stages. We are very grateful to both editors and the rest of the team: Christine Gilbert, Content Production Manager, Terry Fedorkiw, Marketing Manager, Eva Svec, Freelance Permissions Researcher, Lynn McLeod, Permissions Manager, Elspeth McFadden, Copy Editor, and Sangeetha, Project Manager.

How inspiring would it be to walk a mile in the shoes of the Kielburger brothers, Marc and Craig? They are the embodiment of what it means to be socially conscious global citizens committed to changing the world through social action premised on equity, justice, diversity, and inclusion. As educators, we have had the opportunity to witness the transformative change they inspire in people’s lives. We are especially honoured to have Craig and Marc Kielburger author the foreword to Walk a Mile.

To our family members, friends, and colleagues who supported us along the way—heartfelt thanks, and yes, we’re finally finished!

PREFACE REFERENCES
DIVERSITY COMPETENCIES

Diversity competencies are specifically learned behaviours that students can actively practise to promote equity and inclusion. By mastering this unit, students will gain the skills to become diversity-competent practitioners, including the ability to

- trace the history and various definitions of multiculturalism
- distinguish between multiculturalism and diversity
- assess whether or not multiculturalism is working in Canada
- reflect upon multiculturalism as a unifying and inclusive national identity and as a divisive and marginalizing reality

“It takes every kinda people to make the world go round”

(Robert Palmer, 1978)
Upon the death of one of this century’s greatest moral leaders, Nelson Mandela, we recall the inspiration he found in Canada’s respect for diversity. In Mandela’s first address to Canadian parliament (McQuigge, 2013) he remarked, “your respect for diversity within your own society and your tolerant and civilized manner of dealing with the challenges of difference and diversity had always been our inspiration.” As a nation, we take pride in the fact that we were the first country in the world to adopt multiculturalism as an official policy that affirmed the value and dignity of all citizens of this racially, ethnically, linguistically and religiously diverse society. And while we know that Canadian multiculturalism creates a sense of belonging and is interwoven with our belief that all citizens are equal, the framework and definition of multiculturalism continues to change.

What does it mean to live in a country where hundreds of thousands of immigrants are welcomed each year? Is multiculturalism a fundamental right or freedom? Is it a policy or a law? Is it a political ideology that is mandated differently through varying government factions?

For some, multiculturalism simply boils down to traditions, customs, and costumes that are worn at folk festivals and annual celebrations—like Canadian Multiculturalism Day, celebrated on June 27 of each year. Others see it as a movement toward the inclusion of all people who are marginalized or disenfranchised—yet welcomed—into Canada every year. Still others see it as an imposition on what they view is “their” Canada. Whatever your viewpoint is, two things are certain. First, as a society, we will likely never agree on a universal definition of multiculturalism. Second, we must never stop trying to create one.

If a picture can say a thousand words, imagine the stories your shoes could tell! Try this student story on for size – have you walked in this student’s shoes?

“Where are you from?” I can’t begin to count the number of times I have been asked this question. I am Canadian. I was born in Canada and have lived here all of my life. I have a Canadian passport and am proud to call myself Canadian. I know that I am privileged to be born in this great nation. I am bilingual in English and French. My parents are originally from Africa, but came to Canada before I was born. I attended elementary and secondary school in Canada. I am now attending college, studying in a Police Foundations program. I hope to one day be employed as a police officer where I will uphold the laws of Canada. So why do people frequently ask me the question, “Where are you from?” Why do they assume that my sense of belonging and my national identity are acquired elsewhere?

Since about grade three, I remember teachers talking about Canada as a multicultural country. They used metaphors like mosaics and mixed green salads to illustrate how as a nation, Canada too was made up of distinct pieces and ingredients. We were taught that with the exception of Aboriginal peoples, all Canadians are immigrants to Canada or descended from immigrants. People have labelled me as a second-generation Canadian. One person even labelled my oldest brother as 1.5-generation Canadian because he was born in Africa but came to Canada with my parents when he was 10 years old. You can only imagine how many jokes were made about “one and a half.”

So why are people so eager to identify others by their migration history? Is it relevant? I have friends who are “second-generation Canadian” and the only things we have in common are that our parents immigrated to Canada and we love soccer. I don’t come from the same country as them. We don’t share the same religion, culture, customs or traditions. I spoke English at home with my parents growing up; they didn’t. They attended ESL classes in elementary school. I didn’t. In fact I have more in common with friends who are “fourth- and fifth-generation Canadian,” so why not just identify us as Canadian—period. Isn’t that what multiculturalism is all about—we can be different but we still “belong” as part of the whole?

If ethnic and racial diversity and integration are really part of Canadian multiculturalism, then why do people still ask me on a regular basis where I come from? When I tell them I am Canadian, I can usually predict their next question: “But where were you born?” When I tell them Fort Erie, I can usually predict their next question: “Is that in Canada?” And you might think it would end there. But I have had people ask me where I learned to speak such good English, how long have I been in Canada, if they had McDonald’s restaurants back where I came from and where did I learn to skate?

Now I just wear a t-shirt that says, “My name is John and I am CANADIAN.”
Debating what multiculturalism is and what it is not means questioning the value and rights of immigrants as they attempt to rebuild their lives in new surroundings. As the face of Canadian society continues to change, we must continue to ask ourselves if multiculturalism in Canada is working. Conversations surrounding multiculturalism in Canada must continue to be open and ongoing until inclusion and equality for all become the norm.

CANADIANS ARE NOT AMERICANS

It's not always easy living next door to the world's largest economic, military, and cultural giant. Canada can often feel like a satellite in America's planetary orbit. But in many ways, Canada defines itself and its culture specifically by distinguishing itself from its neighbour. In 1990, sociologist Seymour Martin Lipset proposed that one of the most important defining elements of Canadian identity was that Canadians have historically defined themselves as “not Americans” (Lipset, 1990).

Though many have contested this, it’s hard not to use the United States as a point of reference against which to determine our own national culture. Nowhere is this matter better illustrated than with Canada’s stance on multiculturalism. Recent polls show that Canadians consider multiculturalism a fundamental Canadian value (Mosaic Institute, 2012). Further, they are quick to point out the distinction between “our multiculturalism” and “their multiculturalism.” The United States has the famous melting pot model, where newcomers are expected to dissolve that which makes them different into a “pot” mixed with everyone else. This model was formally rejected in the Canadian Charter of Rights and Freedoms in favour of the mosaic model, where newcomers maintain their unique and distinct cultures and live alongside other Canadians with other distinct cultures. The important difference centres around how much newcomers to Canada are expected to shed their traditional cultures in order to assimilate into the broader majority culture. The mosaic model, in theory, asserts that all Canadians have the right to maintain their own distinct cultures, as long as the values expressed do not clash with Canadian laws and values. And that’s where multiculturalism gets messy.

Is Multikulti a Failure?

In 2010, German Chancellor Angela Merkel announced to the world that the so-called “multikulti” concept—where people would “live side-by-side” happily—did not work, and immigrants needed to do more to integrate (Evans, 2010). Her comments came alongside a rising wave of anti-immigration sentiments that were sweeping across Europe at the time, and which are continuing to do so. Here, decades after Pierre Trudeau’s government enshrined multiculturalism as a national value and a law in Canada, social and political commentators claim we have gone too far with the experiment. Multiculturalism has been called a cult and a governmental money-drain, and it has been blamed for ethnic ghettos, violence against women, a lack of a cohesive national identity, and home-grown terrorism. Nor is it just extreme right-wing politicians blowing the whistle on immigration. According to Transatlantic Trends (an annual survey of American and European public opinion), the strongest opposition to multiculturalism in Germany and France comes from the left (Todd, 2011a).

Great Britain’s commitment to multiculturalism naturally took a sharp blow after the subway bombings in July of 2005. Overnight, low-grade grumblings became full-fledged and feverish protests against the nation’s perceived over-acceptance of “foreigners.” There was an immediate demand for newcomers (and long-established ethnic ghettos) to start assimilating and dropping any allegiances to other countries. Months later, ethnic riots erupted in North African and Arab neighbourhoods in France after a French police chase of a group of North African teenagers ended in two fatal electrocutions. Nine thousand cars and hundreds of buildings were destroyed in the ensuing race riots. But in France’s case, multicultural policy could hardly be blamed: France has always insisted on a strict assimilationist policy (Gregg, 2006) for immigrants.

In the Netherlands, a country which prides itself on its broad tolerance towards immigrants and which took on an aggressive multicultural policy in the 1980s, the
retreat has been swift and startling. The nation has now instituted a restrictive visa system; unless immigrants come from one of the exempt (wealthy) nations, anyone wishing to live in the Netherlands now must submit to a rigorous civic-integration examination, including components that test their compatibility with liberal Dutch values in the form of films depicting homosexuality and nude beaches. Under the new policy, Dutch men and women of foreign descent would not be able to sponsor a spouse if that spouse did not also pass the exam. The government claims that it is simply responding to public opinion, where polls show 90% of Dutch citizens wanting a more assimilationist integration policy (Bransten, 2006).

Even intergovernmental groups have joined in the condemnation of multiculturalism, with the Council of Europe calling it “the flip side of assimilation, equally based on the assumption of an irreconcilable opposition between majority and minority” (Kymlicka, 2010) and blaming the naïve acceptance of a live-and-let-live attitude for increasing ethnic segregation and marginalization throughout the continent.

The high unemployment rates, low education levels, and general view that immigrants are not successfully integrating in many European countries have put France in the spotlight. Some countries, such as Sweden, recognizing that what they’ve done historically has not worked, are looking westward. In their book Kanadamodellen (“The Canada Model”), editors Peter Hojem and Martin Adahl examine the various factors that have allowed Canada to be seen as the promised land where people of hundreds of different backgrounds are able to live and work together in relative peace and prosperity (Saunders, 2011).

Ironically, just as Canada is being presented as a possible solution to Europe’s ethnic conflicts, Canadian policymakers are considering adopting a more European model of immigration, favouring temporary guest workers as future residents (Saunders, 2013). Guest workers are immigrants who come in essentially as guests of their employers, with few rights and even fewer opportunities for permanent residency. Their numbers are now starting to eclipse the numbers of traditional economic immigrants whose goal is eventual Canadian citizenship (Saunders, 2013; Yalnizyan, 2011).

Canadians themselves have become somewhat ambivalent about their own multicultural reality. Almost half of Canadians polled in 2010 believed immigrants should give up their customs and traditions and more closely assimilate to the majority culture (Angus Reid, 2010). But this view is the exact opposite of what the nation has been known for. Is multikulti failing in Canada too?

Because one of the perceived goals of the Canadian model of multiculturalism is to allow diverse communities to retain their various backgrounds without having to assimilate to succeed in Canada, there was always the possibility that historic ethnic tensions would find their way to Canadian soil. When a Canadian politician of Croatian descent appeared on television in 1991 and proclaimed, “I don’t think I’d be able to live next door to a Serb,” it was immediately taken as proof that this fear was already a reality: that Canada was balkanizing, or dividing into hostile groups (Bissoondath, 1988).

Backlash against multiculturalism is not simply a matter of anti-immigrant sentiment. Opponents of multiculturalism claim that the Canadian model doesn’t so much respect the diversity of its population as it treats its various ethnic groups as archetypes, not individuals—viewing the superficial differences as exotic, and turning various ethnic traditions into an amusement park ride (Bissoondath, 1994). There is also the danger that ethnic minorities themselves do not want recognition as such. A study of recent Colombian immigrants found that 13% of the sampled group responded that they rarely, if ever, listened to Colombian music, or ate Colombian food. That same group indicated that they spend little or no time with other Colombians. More importantly, over 90% of the study respondents felt that interacting with other ethnic groups was particularly important (Urzúa, 2010). Is multiculturalism putting Canadians in boxes they don’t want to be in?

While immigrants often do better in Canada than they do elsewhere, it could be a result not

### Segregation: Imposed separation of different groups, usually unequally.

**Guest worker:** Foreign worker who is only allowed to live in the country as a “guest” of his or her employer on a temporary basis.

**Balkanize:** Divide into hostile groups; refers to what happened when Yugoslavia was dissolved.
of our multicultural policy, but of the fact that our immigration policy cherry-picks the best and brightest of those seeking to come. After all, refugees make up only a small fraction of Canada's immigrant numbers, especially compared to other Western countries who either share a land border with poorer nations (such as the United States) or are an obvious sea voyage port (such as Australia; Kymlicka, 2012). Canada does not have to worry about illegal immigration. Essentially, immigrants who come to Canada are those whom the government has allowed to come.

In 2005, Bernard Ostry, one of the original architects of Trudeau's multiculturalism policy, sounded a tepid retreat from the direction Canada had been going for the past 40 years (Kymlicka, 2012). Was multiculturalism just forcing everyone into different corners?

DIVERSITY VS. MULTICULTURALISM

One often hears these words used interchangeably. “Come join our diverse workforce!” “Toronto is so multicultural!” “Look at all those ethnic markets; so much culture!” Most people have come to believe “diversity” and “multiculturalism” mean the same thing. They don't.

Diversity is a fact; multiculturalism is a policy—or in some cases, a theory. It is entirely possible to have a diverse population that maintains one distinct monoculture—essentially, a culture that contains no diversity. Similarly, there may very well be areas within Canada that have enthusiastically signed on to multicultural policies, but have no ethnic, religious, or other diversity to show for it.

That Canada is a culturally diverse nation is undeniable. Whether in major metropolises like Vancouver, Montreal, or Toronto, or in far-flung rural Northern communities, the near-homogeneity found at the turn of the 20th century is now almost impossible to find. Where the population once consisted of almost 90% British or French origin, the 2011 National Household Survey reports respondents from over 200 ethnic origins (Statistics Canada, 2013).

In addition to the two official languages sanctioned and protected by name in the Constitution, there are now over 200 languages spoken in homes across Canada (Canadian Press, 2012b); and some of these languages have now escaped the confines of the home and made their way onto street signs and shop windows. One has only to walk along almost any street in Canada to find ample evidence of the diversity of this nation.

But diversity is a fact, not a moral choice. To return to a comparison with the United States, for every Caribana festival in Toronto, there is an equally colourful and “ethnic” festival in the United States—Carifest in Baltimore, Bayou Bacchanal in New Orleans, and dozens of other Caribbean festivals throughout the country. So what makes Canada different? When multiculturalism became an officially recognized policy in our Constitution, did we automatically become more diverse? More tolerant?

One way to understand multiculturalism and its relationship to diversity is that multiculturalism can refer to governmental policies that aim to manage a diverse population. Multiculturalism can be descriptive or prescriptive: demographics or policy. For this textbook, we will examine the issues from the prescriptive angle.

Multiculturalism is often characterized as an “anything-goes” celebration of superficial differences where cultural relativism allows independent subcultures to live outside the bounds of the law. But neither the architects nor the proponents of multicultural policy ever intended or allowed for a flouting of the law. Anything that violates federal law—regardless of whether it is a cultural norm elsewhere—remains illegal for anyone living in Canada.

The Architecture of Multiculturalism

Now that multiculturalism is a buzzword, it’s hard to remember a time when it wasn’t even mentioned. No matter the future direction Canada takes with regard to its diverse population, it will forever retain the distinction of being the first nation to implement an official policy of multiculturalism. How did this happen? Where did this come from?

Perhaps a historical rather than a geographic comparison would clarify matters. Though not enshrined in official federal documents, the general policy that informed early Canadian immigration and that preceded multiculturalism was known as Anglo- or Franco-conformity.

Immigrants were expected to conform to dominant British-based or French-based culture as opposed
to retaining their own. In the years leading up to World War II, English-speaking Canada had no identity crisis. Canada was a British outpost and proud of it. The only acceptable “ethnic” affiliation was to England and to a lesser degree, France; all other ethnic identities were to be purged, and new immigrants were encouraged to assimilate—and the sooner the better. This was relatively easily done, as the immigration policies discouraged large numbers of visible minorities (“non-Caucasian”) unless they were needed as cheap labour (e.g., the building of the Canadian Pacific Railway). The Empire Settlement Scheme of the 1920s explicitly stated the preference of British immigrants to the prairies. Although not preferred, central and Eastern Europeans were considered acceptable, but only in limited number and capacity—namely, as agricultural and domestic workers (Belanger, 2006). But in addition to the hostility and xenophobia that many of these new immigrants faced (including the internment of 5000 Ukrainian men in enemy camps during World War I), official laws were enacted to enforce English-only instruction in schools (Stoddard, 2012).

The final “caste” of undesirables consisted of all visible minorities. Section 38 of the Canadian Immigration Act of 1910 gave the federal government the right to forbid entry “of immigrants belonging to any race deemed unsuited to the climate or requirements of Canada.” Among those deemed unsuited to immigrate to Canada were those from “warm climates”—in other words, those who could fully assimilate but would never really be “Canadian” (Belanger, 2006).

By the 1960s, the federal government introduced the idea of the non-racist points system allowing for immigration from non-European countries to increase (Belanger, 2006). While this changed the demographics of Canada, it would still be a decade before the ideology caught up. At this point in the story, the assumption is that multicultural policy was enacted as a direct result of this demographic shift. History, however, tells a different story.

Early Multiculturalism

The Quiet Revolution

Ironically, Quebec nationalism is at least partly responsible for Canada as we know it today. In the 1960s, rumblings of the separatist movement that sought separation from Canada to form a smaller independent nation could be heard throughout the province. Campaigning under slogans of “Maitres chez nous” (“Masters of our house”) and “Il faut que ça change” (“Things must change”), the Quiet Revolution, a period in the 1960s, was poised to split the nation in two. This spurred Prime Minister Lester B. Pearson’s government to engineer policies that would enshrine the place of both England and France as “founding nations” and woo Quebec back from the brink of secession. This included making the country officially bilingual at all levels of government with the Official Languages Act of 1969 (Stoddard, 2012). But in trying to appease one group, the Canadian government awoke another group who watched these developments with concern.

Did making Canada officially bilingual and bicultural mean that there was no room for other ethnicities? This was the message that “white ethnics”—Ukrainians, Poles, Germans, Jews—across Canada received. Many of these groups were the ones forced to give up their own languages shortly upon arrival in Canada. Why should they now be forced to recognize French? These groups mobilized and began to put pressure on the government to ensure that they would be included as full Canadians in the “new Canada,” and that French-speaking Quebec wouldn’t be given higher accord at their expense. After all, they had proven themselves as model citizens, building the country in its early years, and fighting in two world wars. In response, the federal government commissioned a report clumsily entitled “The Cultural Contributions of Other Ethnic Groups in Canada,” which laid out 16 recommendations to recognizing the “other ethnic groups” (Kymlicka, 2010).

The Formative Stage of Multiculturalism: Pluralism

This is how the current formulation of Canada’s...
multicultural policy started to emerge. The government's attempts at a bilingual country expanded to include a somewhat broader multiculturalism within that framework. As Will Kymlicka put it, “The formula which gradually emerged—namely multiculturalism within a bilingual framework—was essentially a bargain to ensure white ethnic support for the more urgent task of accommodating Quebec” (Kymlicka, 2004, p. 7). What this means is that Canada's multiculturalism was not initially an attempt to be inclusive of a diverse nation of visible minorities. Perhaps it could be argued that we didn’t quite know what we were in for with this bargain.

The period between 1971 and 1985 is considered the formative stage of multiculturalism (Urzu’a, 2012). Prior to this period, the default policy in most cases was Anglo-conformity. But before it became a nationally recognized value, in its earliest form, official Canadian multiculturalism only existed in the context of Prime Minister Pierre Trudeau's speech to the House of Commons:

Cultural pluralism is the very essence of Canadian identity. Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say that we have two official languages is not to say we have two official cultures, and no particular culture is more official than another. (Trudeau, 1971)

The resulting policy pledged to do the following:

1. Recognize and respect the multicultural nature of Canada's population.
2. Eliminate any barriers to full participation for all Canadians, regardless of ethnic origin.
3. Enhance the development of communities with shared origins and recognize their contributions to Canada.
4. Ensure equality of all Canadians.
5. Preserve the use of languages other than Canada's two official languages.
6. Foster multiculturalism through social, cultural, economic, and political institutions (Hyman, Meinhard, & Shields, 2011).

Much of the early support went into funding folk festivals and artistic programs. It's important to recognize that the early policy was intent on new Canadians retaining their heritage; no funding was provided for the Métis, First Nations, or long-established black Canadian communities. That was to come in the next iteration of multicultural policy in the 1980s (Hyman, Meinhard, & Shields, 2011).

**The Expansionist (Institutionalization) Stage**

After the formative stage, Canada entered the expansionist or institutionalization stage of official multiculturalism, where multiculturalism was formally recognized and institutionalized as law (Urzu’a, 2012). The 1988 revamp of the policy saw Parliament's passing of the Canadian Multiculturalism Act, which aimed to preserve and enhance multiculturalism in Canada. In addition to the continued emphasis on the celebration of diversity, the act recognized the changing nature of Canadian demographics and placed special emphasis on eliminating the growing racial tensions and subsequent social exclusion of new visible minorities. This era saw the birth of the Employment Equity Act of 1986, which specifically addressed the barriers faced by women, Aboriginal peoples, persons with disabilities, and members of visible minorities. The legislation insists that it is not enough to merely treat everyone the same, but that an effort must be made to accommodate differences (Abella, 1984).

In 1996, the Heritage Department began a review of multicultural policy, and the resulting findings concluded that the “non-diverse” segments of the population had a duty to allow immigrants and minorities to more fully integrate, including a more aggressive push towards hiring quotas (Gingrich, 2004). The backlash to this was seen almost immediately in cries of reverse-discrimination, and this period witnessed the lowest satisfaction with multiculturalism since its inception.

Ensuing budget cuts began chipping away at the funding for multiculturalism, and today it is a subprogram within the Department of Canadian Heritage, encompassing a far wider category of diverse groups (Nilsen, 2001).
DOES CANADIAN MULTICULTURALISM WORK?

Canada has been hailed all over the world as a successful, functioning model of multiculturalism done right. They are perhaps too polite to admit it, but Canadians—in government, in the press, in the streets—take pride in this and wonder why other Western countries seem to keep getting it wrong. A statistical outlier, Canada has managed to maintain all the markers of modern success—economic prosperity, a thriving democracy, and individual freedom—with high levels of immigration, without resorting to assimilationist policies. It is no wonder that Canadians have taken such pride in their reputation.

International leaders and organizations ranging from former U.S. president Bill Clinton to the United Nations have looked to Canada as the leader in the field of multiculturalism and have set up think tanks to examine why and how it works. All the indices of success are there: high intermarriage rate, high citizenship rate, high levels of acquisition of one or both official languages, and a significantly high level of political participation at the voter level as well as in terms of elected officials.

But one of Canada’s leading scholars of political philosophy argues that far from Canada’s success resulting from unique policy, it is a set of fortunate circumstances that have allowed Canada’s multiculturalism to work while other Western countries have faced emphatic anti-immigrant backlash. Some governments—of Australia, England, and the Netherlands, for example—are sounding the retreat from their attempts. In fact, Australia, the only...
country that accepts more immigrants per capita than Canada, jettisoned the term “multiculturalism” altogether from its federal vocabulary. In 2007, it replaced the Department of Multicultural Affairs with the Department of Immigration and Citizenship (Kymlicka, 2012).

As mentioned earlier, Canada’s earliest iterations of multiculturalism referred to “white ethnics.” For the most part, these Canadians looked and acted like majority of the population. The differences were mostly benign—cuisine, ethnic clothing, language spoken by elders in the home—and they had already proven that they would provide no clash of civilizations. In fact, most, if not all of these groups, came from a Judeo-Christian tradition and shared many of the same values.

The face of multiculturalism today is very different. These early ethnic groups have now been absorbed as “real Canadians” to make way for the visible minorities who now take centre stage in the issue. Many of these early ethnic groups, in fact, feel a great deal of resentment towards later immigrants who they see as taking advantage of their hard-won gains in acceptance.

What if these early ethnic groups were seen as bringing with them illiberal ideas and practices that clashed with Canada’s Western democratic ideals? This is not simply the early prejudicial xenophobia that all newcomers to Canada faced when the country was young; this is a real question with which both proponents and opponents of multiculturalism today contend. It is one thing to have a Polish perogy festival; it is another to allow cock-fighting—a sport that is widely engaged in all over the world, particularly in Latin American countries. It is one thing to build a museum to recognize the suffering of Jews during World War II; it is another to allow female genital mutilation (FGM), a practice that is common in many parts of Africa and Asia Minor. These are the kinds of issues that are simmering and have flared up repeatedly since the 1970s.

But a simple comparison between immigrants of similar backgrounds coming to Canada and the United States illustrates that—all other things being equal—immigrants to Canada are more quickly able to feel “Canadian,” despite being allowed and encouraged to retain their ethnic heritage, than immigrants to the United States are able to feel “American.” Irene Bloemraad, a sociology professor at the University of California at Berkeley, conducted studies comparing Vietnamese and Portuguese immigrants of similar socioeconomic and language backgrounds coming to Boston and Toronto. In both cases, the Toronto group was found to have a far higher sense of citizenship in their new country and was more actively participating in civic life. After examining all the alternative reasons for this disparity, Bloemraad concludes that it is indeed the mechanism of Canada’s institutionalized multiculturalism that allows for a healthier, smoother, and faster integration into mainstream society (Bloemraad, 2010).

**What Do the Numbers Tell Us?**

There are two ways to determine the diversity of a country. One is by simple, unscientific observation. The other seemingly more reliable method is through census reports.

Canada is one of the few Western nations that collect data on the ethnic and religious backgrounds of its residents. But even with the previously more-detailed long-form census, statisticians struggled to make cohesive pictures with the data. One reason for this problem is that a checked box for country of origin does not tell the degree to which that individual identifies with that background. In fact, with the official inclusion of “Canadian” as a legitimate response for ethnic origin in the 1996 census, it is entirely possible to have two siblings respond in different ways—one assuming the question is asking for grandparents’ country of origin, another assuming the question is asking for where the respondent himself or herself grew up. Interestingly, in 1996, only 4% of respondents considered their ethnicity Canadian, up to 23% in 2001, and close to 33% in 2006—despite the increase in immigrant population (Satzewich & Liodakis, 2010).

Many visible minorities claim that what others consider them to be is equally—if not more—important in determining ethnic labels. Most visible minorities who have been in Canada for at least a generation have stories where they were asked where they are “really” from. Does phenotype—the visible traits a person displays—trump citizenship?

As diverse as Canada may sometimes feel, the vast majority of the population is still of European heritage, with only 13% of the total population reporting non-European descent. But official ethnicity does not determine a person’s ethnic identity. The Ethnic Diversity Survey found that—not surprisingly—ethnic identification varied among diverse groups and tended to decline with subsequent generations. Seventy-eight percent of Filipinos reported a strong sense of ethnic affiliation compared to 58% of Chinese (Statistics Canada, 2003). Presumably, this means that
the remaining 42% of Chinese Canadians consider themselves primarily Canadian. Consider the dissonance created when someone feels Canadian, but their “Canadian-ness” is repeatedly questioned.

Statistics Canada projects that by 2031, at least one out of every four people in Canada will be foreign-born and over half this number will likely be from Asia. Compared to the rest of the population, the foreign-born segment will be increasing at four times the rate.

As for visible minorities, the 2006 report (Statistics Canada, 2010b) documented just over 5 million, and the projections by 2031 nearly double, meaning that almost one-third of the population will belong to a visible minority group. The question remains as to whether the minority continues to have any meaning in this context, especially in cities like Toronto and Vancouver where visible minorities are expected to represent 63% and 59% respectively of the cities’ populations (Statistics Canada, 2010b).

South Asian minorities will continue to be the most numerous visible minority, with the Chinese population likely doubling as well. However, the Chinese population will lose some of its percentage of representation of the visible minority segment due to low fertility rates among Chinese women. The second and third largest visible minority groups in 2006, black and Filipino Canadians, will also possibly double in size. The fastest growing groups of all will be Arabs and West Indians, who are predicted to triple their current numbers by 2031 (Statistics Canada, 2010b).

Is “Ethnic Enclave” Just a Fancy Name for “Ghetto”?

Almost every ethnic group that has immigrated to Canada has some claim to a particular geographic concentration. According to Statistics Canada projections, by 2031, more than 71% of all visible minority Canadians will live in Canada’s three largest census metropolitan areas: Toronto, Vancouver, and Montreal (Statistics Canada, 2010b). In the Greater Toronto Area alone, there are numerous well-established ethnic neighbourhoods: Italians in Woodbridge and Vaughan, Chinese in Richmond Hill, and South Asians in northern Brampton. Sociologists call these focussed areas of homogenous ethnic groups, which are usually coupled with some business and institutional activity, ethnic enclaves (Keung, 2013). People don’t need charts or maps to tell them they have entered into an ethnic enclave; a quick look at the storefronts, billboards, and religious buildings is usually enough.

Some Canadians believe that ethnic enclaves, such as Chinatown in Toronto, divide cities in a way that prevents cohesion; others believe that ethnic enclaves invite co-mingling among all Canadians, while providing newcomers with some familiar features of their home countries.

To some, these enclaves proclaim the beauty of diversity and the triumph of capitalism, where demand meets previously non-existent supply. To others, these enclaves are the harbingers of the impending cultural wars Canada faces if it does not resume its policy of assimilation. With each ethnic group crouched behinds its walls, how can we hope to have a cohesive national identity?

Ethnic enclaves serve a number of positive functions. Far from balkanizing their respective residents, these neighbourhoods help new immigrants acculturate slowly into their new home country. Minimizing culture shock, they allow various
ethnic groups to establish stores and places of worship; they make it easier to deliver civic services in a culturally appropriate way; and, in many cases, they transform the landscape, adding numerous vibrant tourist attractions—Little Italy, Little India, Chinatown; all distinct, yet all Canadian.

In 1981, Canada had only six ethnic enclaves; today there are more than 260 throughout the country, half of which are found in metropolitan Vancouver (Hopper, 2011). But what differentiates them from the ethnic ghettos seen in the United States and Western Europe is that, by and large, these enclaves are enclaves of choice—not the result of discriminatory housing practices or poverty (Kymlicka, 2010). Another radical difference is the mobility both in and out of these enclaves. While many of the previously homogeneous neighbourhoods are now being gentrified, causing housing prices to rise as wealthy young urbanites populate them, many ethnic minorities are moving out of urban areas and into the suburbs.

That’s the good news. The bad news is far louder—and it’s the bad news that makes the actual news. Segregation, social exclusion, lack of language acquisition—all these issues are blamed on ethnic enclaves, which are viewed as the enemies of integration. Although not necessarily determined by socio-economics, some ethnic enclaves were historically indistinguishable from slums, and many still are. When ethnic neighbourhoods get large and dense enough, they are able to support their own schools, thereby eliminating one of the fastest means of civic integration and allowing minority groups to socialize almost entirely with “their own.” Despite reports that Canada’s immigrant population has gotten high marks on all the standard benchmarks of assimilation—home-ownership, language acquisition, and attainment of citizenship (Kymlicka, 2004)—Canada’s former Minister of Immigration and Citizenship, Jason Kenney, worried that the government’s commitment to preserving and enhancing Canada’s multicultural heritage and allowing the continuation of nearly autonomous ethnic enclaves threatened national cohesion and did a disservice to new immigrants (MacDonald, 2013). And though some of these neighbourhoods remain prosperous, newcomers to Canada today—earning on average 61 cents to the dollar of their Canadian-born counterparts—have nowhere near the economic mobility that they had in the early 1990s (Hopper, 2011).

University of Victoria scholar Zheng Wu found that although ethnic enclaves can help recent immigrants feel more comfortable and protected, they also decrease a resident’s sense of belonging to Canada (Todd, 2011b). Ethnic segregation and economic inequality are ripe conditions for exacting the kind of cultural warfare that some right-wing politicians often warn about as a result of multicultural “political correctness.”

There are also serious issues of violence in ethnic communities. For example, a number of Aboriginal communities are being exploited by criminal elements, according to the RCMP’s Aboriginal division (Canadian Press, 2010). Groups involved in drug distribution, prostitution, and theft manipulate and coerce younger members of these economically depressed and culturally isolated neighbourhoods. As a result, there has been a proliferation of violent Native gangs. The Indian Posse, the Manitoba Warriors, the Native Syndicate and other Aboriginal gangs have now spread to almost every major metropolis in Canada (Canadian Press, 2010).

Violence has been reported in other ethnic communities as well. When a Punjabi teenager was stabbed to death in Brampton in 2007, residents voiced their concerns that “Vancouver-style” violence was spreading into their communities. What they were referring to was the hundreds of Punjabi-on-Punjabi murders in British Columbia’s ethnic gang warfare (Grewal, 2007).

Canadians were horrified when they learned of Pakistani-Canadian teenager Aqsa Parvez being murdered by her father for supposedly violating the family’s honour. Soon after, other stories of so-called “honour killings” started appearing in the headlines. Many feared that the perpetrators would get a lighter sentence, hiding behind a cultural defence.

A Canadian blogger recently told Canadians that they should “consider ourselves fortunate that Canada’s Somali settlers seem more or less content with killing each other” (Shaidle, 2011). In 2011, Edmonton led the nation in homicide rates, and a significant number of those murdered were young Somali men. With Alberta pledging close to $2 million to address the issues surrounding the Somali communities’ integration, many, like then-Minister Jason Kenney, wondered if it was time to restructure Canada’s multicultural stance (Sun News, 2011).

**CANADA’S MULTICULTURAL FUTURE: DOES IT EXIST?**

One of the reasons the debate around multiculturalism is so heated stems from lack of a cohesive definition for what multiculturalism actually is.
Opponents equate multiculturalism with political correctness and a war on “real Canadian” culture. Further, they say multiculturalism divides Canada into ethnic silos and doesn’t promote national unity. Speaking to the Trudeau Foundation conference in Nova Scotia, a European critic of the Canadian model contends that multiculturalism undermines much of what is valuable about the lived experience of diversity. Diversity is important because it allows us to expand our horizons, to think about different values and beliefs, and to engage in political dialogue and debate that can help create a more universal language of citizenship. But it is precisely such dialogue and debate that multicultural policy makes so difficult by boxing people into particular ethnic or cultural categories. (Malik, 2011)

At the federal level, in the 1990s, the Reform Party of Canada (an early branch of today’s Conservative party) explicitly stated its aim to cut any and all funding to multicultural programs and to abolish the entire department. Some have even made the link between “homegrown terrorism” and multicultural policy (Wong, 2011).

Proponents, on the other hand, define multiculturalism as part of the Canadian identity and a necessary component of a modern liberal society. Tom Axworthy, one of the main architects of Trudeau’s original policy calls it “our Alamo, without the original war,” referring to the unifying rallying cry of the war between Texas and Mexico (Fleras & Elliot, 2007). Without it, Canada’s immigration drive would not be successful, and the nation would find itself with a rapidly declining population. With 84% of recent immigrants reporting a strong sense of belonging to Canada, it is clear that Canada must be doing something right. On the other hand, 20% of visible minorities report experiencing some degree of discrimination, and racialized Canadians are at least twice as likely to be poor as non-racialized Canadians (Galabuzi, 2006).

To further illustrate Canada’s struggle with its cultural identity, consider the range of opinions that come in through polls. For a decade, research has continued to affirm that Canadians overwhelmingly support multiculturalism and proudly consider it one of the nation’s defining features. Compare that to recent findings that as many as 30% of Canadians think that multiculturalism has been bad or very bad for Canada. Perhaps even more surprisingly, a strong majority (54%) support a “melting pot” model as opposed to the traditional “mosaic” model that Canada made famous (Angus Reid, 2010).

Social scientists are attempting to reinvigorate Canada’s multicultural policies to address not only the reality of new groups coming in greater numbers to Canada, but also the accusations or fears of cultural isolation as a result of emphasizing the differences between various ethnic groups. Sociologist Lloyd Wong proposes including programs that foster inter-ethnic cohesion, manufacturing forums where different groups would regularly interact, and—it is hoped—develop bonds based on their allegiance to Canada. Instead of funding groups that simply promote entrenchment in their own heritage identity, he proposes that the federal and provincial governments begin funding groups and programs that get different groups meeting on common ground—whether that be politically, artistically, or simply socially (Wong, 2011).

Others propose a most cosmopolitan approach that essentially erases the categories of ethnicity altogether. Neil Bissoondath, author of the highly controversial and best-selling book Selling Illusions: The Cult of Multiculturalism in Canada, illustrates with his own example:

I feel greater affinity for the work of Timothy Mo—a British novelist born of an English mother and a Chinese father—than I do for that of Salman Rushdie, with whom I share an ethnicity. … Ethnically, Mo and I share nothing, but imaginatively we share much. (Bissoondath, 1994)

Still others, like Phil Ryan, author of Multicultiphobia, propose a blending of both the mosaic and melting pot model with a few guiding principles. Among these principles, he counsels that we should avoid comparing the best of one ethnic group with the worst of another; that respecting multiculturalism does not necessitate signing a “non-interference clause,” where everyone is forced to remain silent in the face of illegal or immoral activities committed under the guise of cultural relativism; and that we stop considering white Canadians the default and stop measuring everyone else by that mark (Todd, 2010). This last point has recently been brought to light in a number of headlines. For example, when the Bank of Canada commissioned an artist to portray a female Canadian scientist on the new polymer $100 bills, focus groups responded to the first draft with concerns that the scientist looked “too Asian.” The Bank withdrew this version and replaced it with another.
one depicting a more “neutral”-looking scientist (Canadian Press, 2012a).

In a study conducted on behalf of Metropolis British Columbia—entitled “Why Do Some Employers Prefer to Interview Matthew, But Not Samir?”—researchers collected evidence from Toronto, Vancouver, and Montreal, and confirmed what was perhaps already anecdotally obvious: that resumes with English-sounding names had a far better chance getting a call back—in some cases, a 40% greater chance (Oreopoulous & Dechief, 2011). Whether this is evidence of latent discrimination, or of recruiters’ attempt to avoid a “bad hire” with language-skill deficiencies, the study echoes the Bank of Canada focus group findings. An Anglo background is still the default in Canada. The report ends with numerous suggestions for avoiding this sort of discrimination without resorting to a quota system or resulting in unqualified hiring (Oreopoulos & Dechief, 2011).

ENDING THOUGHTS

As Canadians become more self-conscious about their country’s multicultural policy, it is natural to wonder if the bloom is off the rose. Evidence is coming to light that challenges former assumptions about the early days and motivations for multiculturalism, and there is a growing cynicism that we are perhaps not as tolerant as we once believed. Recent research is promising, however. Studies have shown that multiculturalism in Canada prevents national identity turning into xenophobia as it often does and has in other countries. With the Canadian policy, national identity is inextricably linked to the stance towards immigrants and visible minorities. The mythology, well founded or not, means that to be Canadian is to take pride in the country’s multiculturalism:

Multiculturalism provides a locus for the high level of mutual identification among native-born citizens and immigrants in Canada … the fact that Canada has officially defined itself as a multicultural nation means that immigrants are a constituent part of the nation that citizens feel pride in. (Kymlicka, 2010)

Reciprocally, according to the “multicultural hypothesis,” immigrants integrate into mainstream society more successfully when they feel their ethnic identity or their ancestral roots are publicly acknowledged and respected (Kymlicka, 2010).

If Canadians’ interactions with the federal government become increasingly limited, coupled with a lack of any other defining narrative, there are those who believe multiculturalism may be the unifying rallying point for the nation. Still others fear that years of encouraging segregated cultural identities have fundamentally weakened the fabric of national cohesion. Whether Canada will go the way of European multiculturalism, melt into the more American model, or chart its own course, will be determined in the upcoming generation.

Latent discrimination: Discrimination that is hidden and may not even be obvious or known to the discriminator.

Ethnic identity: The extent to which someone identifies with a particular ethnic group.

AN IMMIGRANT’S SPLIT PERSONALITY

By Sun-Kyung Yi

I am Korean-Canadian. But the hyphen often snaps in two, obliging me to choose to act as either a Korean or a Canadian, depending on where I am and who I’m with. After sixteen years of living in Canada, I discovered that it’s very different to be both at any given time or place. When I was younger, toying with the idea of entertaining two separate identities was a real treat, like a secret game for which no one knew the rules but me.

I was known as Angela to the outside world, and as Sun-Kyung at home. I ate bologna sandwiches in the school lunch room and rice and kimchee for dinner. I chatted about teen idols and giggled with my girlfriends during my classes, and ambitiously practised piano and studied in the evenings, planning to become a doctor when I grew up. I waved hellos and goodbyes to my teachers, but bowed to my parents’ friends visiting our home.

I could also look straight in the eyes of my teachers and friends and talk frankly with them instead of staring at my feet with my mouth shut when Koreans talked to me.
Going outside the home meant I was able to relax from the constraints of my cultural conditioning, until I walked back in the door and had to return to being obedient and submissive daughter.

The game soon ended when I realized that it had become a way of life, that I couldn’t change the rules without disappointing my parents and questioning all the cultural implications and consequences that came with being a hyphenated Canadian.

Many have convinced me that I am a Canadian, like all other immigrants in the country, but those same people also ask me which country I came from with great curiosity, following with questions about the type of food I ate and the language I spoke. It’s difficult to feel a sense of belonging and acceptance when you are regarded as “one of them.” “Those Koreans, they work hard … You must be fantastic at math and science.” (No.) “Do your parents own a corner store?” (No.) Koreans and Canadians just can’t seem to merge into “us” and “we.”

Some people advised me that I should just take the best of both worlds and disregard the rest. That’s ideal, but unrealistic when my old culture demands a complete conformity with very little room to manoeuvre for new and different ideas.

After a lifetime of practice, I thought I could change faces and become Korean on demand with grace and perfection. But working with a small Korean company in Toronto proved me wrong. I quickly became estranged from my own people.

My parents were ecstatic at the thought of their daughter finally finding her roots and having a working opportunity to speak my native tongue and absorb the culture. For me, it was the most painful and frustrating 2-1/2 months of my life.

When the president of the company boasted the he “operated little Korea,” he meant it literally. A Canadian-bred Korean was not tolerated. I looked like a Korean; therefore, I had to talk, act, and think like one too. Being accepted meant to totally surrender to ancient codes of behaviour rooted in Confucian thought, while leaving the “Canadian” part of me out in the parking lot with my 86 Buick. In the first few days at work, I was bombarded with inquiries about my marital status. When I told them I was single, they spent the following days trying to match me up with available bachelors in the company and the community.

I was expected to accept my inferior position as a woman and had to behave accordingly. It was not a place to practise my feminist views, or be an individual without being condemned. Little Korea is a place for men (who filled all the senior positions) and women don’t dare speak up or disagree with their male counterparts.

The president (all employees bow to him and call him Mr. President) asked me to act more like a lady and smile. I was openly scorned by a senior employee because I spoke more fluent English than Korean. The cook in the kitchen shook her head in disbelief upon discovering that my cooking skills were limited to boiling a package of instant noodles. “You want a good husband, learn to cook,” she advised me.

In less than a week I became an outsider because I refused to conform and blindly nod my head in agreement to what my elders (which happened to be everybody else in the company) said. A month later, I was demoted because “members of the workplace and the Korean community” had complained that I just wasn’t “Korean enough” and I had “too much power for a single woman.” My father suggested that “when in Rome do as the Romans.” But that’s exactly what I was doing. I am in Canada, so I was freely acting like a Canadian, and it cost me my job.

My father also said, “It doesn’t matter how Canadian you think you are, just look in the mirror and it’ll tell you who you really are.” But what he didn’t realize is that an immigrant has to embrace the new culture to enjoy and benefit from what it has to offer. Of course, I will always be Korean by virtue of my appearance and early conditioning, but I am also happily Canadian and want to take full advantage of all that such citizenship confers.

But for now I remain slightly distant from both cultures, accepted fully by neither. The hyphenated Canadian personifies the ideal of multiculturalism, but unless the host culture and the immigrant cultures can find ways to merge their distinct identities, sharing the best of both, this cultural schizophrenia will continue.


DISCUSSION QUESTIONS

1. Sociologist Erving Goffman’s (1956) theory of impression management suggests that we divide ourselves into our “front stage” selves, which we use to wind through the realities of everyday life, and our “back stage” selves, which allow us to take off our masks and exist as who we really are, when we are not “acting.” In some ways, this division becomes a coping mechanism. For those who live their lives as “hyphenated Canadians,” how and when can they experience their “back stage” self?

2. As an ideal, multiculturalism was supposed to alleviate the author’s notion of “cultural schizophrenia,” but what can be done to merge the opposing views of her elders, employers, and the author herself?

3. The author identifies herself in dimensions that include other factors besides her ethnicity; for example, she indicates that she’s a feminist, single, and not a very good cook. Her parents, however, seem to identify themselves strictly in terms of their heritage. Do you think that this is a generational phenomenon, or do you think this is because the author is “hyphenated”?

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One of the fundamental truths about diversity is that it involves as much learning about oneself as it does learning about others. Let’s use the KWIP process to look at how our identities are shaped through social interaction.

**Know It and Own It: What Do I Bring to This?**

As a member of Canadian society, you likely have your own views when it comes to multiculturalism, based on your own personal experiences. Those experiences will make excellent points of entry when discussing this topic in conversation, provided you couch your stories of those experiences in some new-found knowledge. For example, you may be new to Canada, and your experiences of assimilation or of retaining your unique identity may be completely different from someone who is a Canadian visible minority, but who has lived here since birth and yet has often been mistaken for an immigrant. Regardless of your story, it’s an important one to share, especially since Canada is internationally known as a multicultural society.

**Walking the Talk: How Can I Learn from This?**

Familiarizing yourself with Canada’s policies as they relate to multiculturalism and diversity will help give you a better understanding of the complexities that surround this issue and how the policies impact Canadians today and in the future. Whether or not they relate specifically to your personal experiences, an awareness of the “multicultural experience” is a must for anyone discussing diversity and inclusion and hoping to become culturally competent.

**It Is What It Is: Is This Inside or Outside My Comfort Zone?**

It’s not easy to discuss concepts like multiculturalism when they are surrounded by such controversy in the news and the literature. How do you decide what’s right when you read so many different views and definitions? Admitting that the debate exists is half the battle won, and it shouldn’t discourage you from discussing the issues pertaining to multiculturalism and diversity. The contentious nature of a topic doesn’t diminish the topic’s importance—if anything, it often increases it. Set aside your uneasiness in the knowledge that perhaps in this area, there are several right answers—and several wrong ones too. Add yours to the mix in a respectful manner and see where things lead! Do you have a wide circle of friends, which might include newcomers, to help develop your thoughts in this area?

**Put It in Play: How Can I Use This?**

Put your new-found knowledge to use and have some fun while you’re at it—if you can, that is. Go to [http://www.cic.gc.ca/english/games/index.asp](http://www.cic.gc.ca/english/games/index.asp). On this site, you’ll find a host of games that relate to multiculturalism, citizenship, and immigration. How easy are these games to understand and play, and what are the chances that a newcomer with language barriers might complete them? Do they need to be more inclusive and user-friendly?

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**References**


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