BUILDING
COMMUNITY
PARTNERSHIPS
THROUGH
COLLABORATION,
RESEARCH,
AND ADVOCACY.

PROGRAM GUIDE

RESEARCH FORUM ON RACE RELATIONS:

alberta experiences & prospects for change

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GRANT MACEWAN COLLEGE
CITY CENTRE CAMPUS 10700 - 104 AVE

NORTHERN ALBERTA ALLIANCE ON RACE RELATIONS

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Friday June 13, 2003

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KEYNOTE ADDRESS

"The Perils and Desires of Anti-Oppression Work"

Dr. George J. Sefa Dei
Sociology and Equity Studies
OISE, University of Toronto

Introduction

I want to thank the organizers of this Conference, and particularly the Centre for Race and Culture (formerly Northern Alberta Alliance on Race Relations) for extending this invitation to me to be here today. Let me mention Ernest Khalema and Charlene Hay in particular. I have been here for two days and we have had excellent weather on these days, I understand. So I can rightly take credit for that! On such occasions we need to acknowledge the historic contributions of our forbearers, our Indigenous communities for their activism, struggles, magnanimity which all make it possible for me and us to be here and speak on these issues.

I bring greetings from Ontario and allies in the struggle for social justice. My friend told me to tell you are brave to invite me to join you. I am from Toronto and parts of the foreign media would like us to believe we all have SARS. Please do visit Toronto. I have tremendous respect for anyone who works and fights for justice. The work is not easy it is afflicted with many costs and consequences, so let us appreciate us. But so in case we do not rest on our labours, let me share these experiences:

a) An African proverb: "It is not what they call, it is what you answer to" Why? Because not everything that is called ant-racist/oppression is truly anti/racist or anti-oppression work. Speaking and writing about anti-oppression does not certify

anti-oppression work. Knowledge must compel action. Likewise to be Black does not necessarily mean one has a critical race or anti-oppression analysis. One might have experienced racism and oppression and yet not developed a critical discursive edge. (e.g., South Asian student in my school research and the work of schools is denying racism). Racism and oppression do not require a therapeutic response. A feel good approach," a merit bag of honour'.

b) These are troubling times. The courage to speak out requires that we measure the desires of remaining silent with the consequences of not speaking out.
c) Language and self-definition as a key component of decolonization I want us anti-oppression workers to offer a different reading of our world: Recently, one of my doctoral students was asked to submit a paper for a conference presentation. When she submitted an abstract it was suggested to her that perhaps she changed the words 'anti-racism' to 'social justice'. Now the last time I checked the dictionary these two words had separate and distinct (albeit connected) meanings.
d) Everydayness of Racism and Oppression. This incident happened during a rest stay at a hotel attending a Conference. What interpretations do we make? What are the complexities and ambiguities of our interpretations here? I will revisit this issue at the end of my talk.

FORMAT OF MY TALK

The theme of the conference is "Building Community Partnerships through Collaboration, Research and Advocacy". I do not intend to preach to anyone here since I am equally complicit and invested.

a. What brings me to this topic?

b. Highlight some key pedagogic encounters teaching race and difference.

c. Address the desires and perils of anti-oppression.

d. Identify ten (10) key issues of research implications of anti-oppression work.

e. Leave you with some questions as we begin our deliberations in the two-day meeting.

f. Concluding remarks.

CONCERNS THAT BRING ME TO THIS TOPIC

The personal and subject location as important. A Principal once told me to acknowledge my hard work and see as individual responsibility looking at what he called "my humble beginnings likely from a poor home in Africa". The denial of the significance of difference (race, class, gender) in academic discourses and in progressive politics.

- Race as an unsettling issue for most of us (note for example in Canada the constant referencing of the US when race issues emerge).

"It would be exceedingly misguided for a researcher to overlook, or de-emphasize, the destructive and ubiquitous presence of race..... Rather than an emphasis on race, what is truly excessive, it seems, is the amount of time spent avoiding a 'direct hit' on the issue" (Smith, 1995)

- The denials that race and difference provide the context for power and domination in society. Cult of Individualism: Complicity of Academic Research. Blurring the conceptual distinction between asking parents/communities to take responsibility for youth education and pathologizing minority families/communities.

SOME PEDAGOGIC ENCOUNTERS

(a) What about Gender?
(b) I know what 'race' is;
(c) We can no longer let learning happen on our backs;
(d) I know the power of White privilege;
(e) Are there guarantees for pursuing decolonizing projects?

THE DESIRES AND PERILS OF ANTI-OPPRESSION WORK

What are the Desires?

- Defining anti-oppression broadly and situating equity within such practice (the intersections of race, class, gender, sexuality, age, ability and other forms of difference).
- The challenge of pursuing the politics of social movements broadly and yet keeping certain goals at the centre.
- Oppressions have certain things in common - structures, material advantage, othering (self/other).

- To provide the critical discursive and political tools to help rupture common sensual thought that is often seductive (e.g., house on fire and the arrival of fire fighters)
- A shared desire that our anti-oppression will offer a social and political corrective and help transforms the status quo.

What are the Perils?

- The mere acknowledging of difference without RESPONDING to difference
- Collapsing anti-oppression discourse into a 'human/social relations' paradigm (e.g., liberal notion of 'social justice for all'). The refusal in our anti-oppression work to offer a counter reading to the liberal notion of pluralism, which effaces power differentials.
- The non-recognition of identity is a form of oppression just as much as the mis-recognition of identity is oppressive.
- The failure to cast our gaze equally on the site from which we oppress.
- Tensions of negotiating around competing oppressions/marginalities and intersecting identities.
- The intellectual and political paralysis of labouring in 'parallel tracks' rather than communicating 'across tracks'.
- The collective quest for solidarity in anti-oppression work can mask some underlying tensions, ambivalences, and tensions.
- A separation of the politics of difference from the politics of race allows dominant bodies to deny and refuse to interrogate white privilege and power.
- While oppressions share some commonalities, oppressions are not equal. They differ in their consequences

TEN (10) RELEVANT ISSUES FOR ANTI-OPPRESSION RESEARCH

I have often asked students to explore answers to queries about social research and their role as scholars:

- The Importance of Researching Difference and Oppression
- The place of advocacy in social research.
- The personal investments and complicities as student researchers.
- Making clear the policy related aspects of work.
- Institutional Responsibility to support critical work/cutting edge anti-oppression work.

I want to add to this exhortation by addressing some key issues of anti-racist/oppression research.

OPERATIONALIZING 'ANTI-OPPRESSION' RESEARCH

Working with social designations call for conceptual and analytical clarity (not precision). Oppression is different from discrimination in that work with structures; they have real, concrete material and symbolic consequences. Making local, global and transnational connections. In the definitions of boundaries and parameters noting discursive shifts and manipulations.

THE NOTION OF SALIENCY

'Saliency' is not about privileging but a politics of recognition in anti-oppression practice. It speaks of pre-eminence. A strategic evocation [politics] of difference. An entry point informed by one's personal experience, history, and social practice; Recognition of the situation and contextual variations in intensities of oppression. An acknowledgment of the severity of issues for certain bodies

WHAT DOES ITS MEAN TO BOTH NAME AND COMPLICATE RACE AND DIFFERENCE IN ANTI-OPPRESSION WORK/RESEARCH?

- The problematic of our racial categories and designations.
- Deciphering race in discursive practice when it is not named.
- Bodies matter, particularly in terms of methodological cautions

An affinity between researcher and subject matter must be seen as a research opportunity rather than a deficit, i.e., such relations can and do facilitate the knowledge creation process. The notion of "embedded knowledge" i.e., the claim that knowledge resides in the body and in cultural memory, and that we must link identity with knowledge production. This form of knowing questions assigning discursive authority and authorial control to researchers (as experts) who have no embodied connection to knowledge or to the particular experiences that produce the knowledge they seek to know.

COMPLEXITIES OF DIFFERENCE

Social research must continually challenge the totalizing pretensions of racial and racist discourses. We cannot discuss race and racial identities in fragments, stripped of their complexities and specificities. Given the relational aspects of difference, anti-racist research must necessarily touch on the intersections of race, gender, class, sexuality and other forms of difference. There are the internal complexities of our racial, class, gender and sexual designations. Anti-oppression research should always explore the ways ethnic; class, gender and sexual distinctions can be subsumed under the 'oppression' and 'social justice for all' umbrella. Stephen May (1999) has asked us to challenge the post-modern and post-colonial assumption that "closed borders were there to begin with" (p. 23). That is, closed spaces are themselves constructed spaces.

THE PERILS OF DOING ANTI-OPPRESSION RESEARCH

There are risks and consequences of such research (e.g., the emotional engagement, the stories of pain and anger, the attack on one's credibility and the resulting spirit wound). The 'spirit injury' and the role of spirituality to address the emotional toll. Action oriented spirituality, spirituality that acknowledges power-laden questions, and avoids the split of the material and non-material, and also works with the idea of different spiritualities.

SUBJECT POSITION AND LOCATION: THE QUESTION OF POWER AND PRIVILEGE OF RESEARCHER.

Subject Location - who one is, and what brings one to the topic. Political project - engaging race as both intellectual and political projects.

- The ethicality of race research.
- The Operation of POWER - the power relations of research.
- A discussion of the researcher's own power and privilege.
- Shifting research from a 'colonial relation' to an'anti-colonial stance'.
- A shift away from a conventional narrative that re-inserts the subjects/community's marginality (e.g., a victim narrative).
- Not playing to power by reproducing power. Challenging how dominant bodies are accorded 'legitimacy and credibility'.

THE QUESTION OF VOICE

How different voices come to count differently. The important [privileged] place of marginalized/subjugated standpoints in anti-racist research. Minoritized groups have discursive power. A critical anti-oppression crusader must work with what the 'subalterns' say, think or desire. To deny this or to think otherwise is equally anti-intellectual.

THE SEARCH FOR A HUMANIST CONVERSATION IN ANTI-OPPRESSION RESEARCH

For example, the how and why of a dialogue with our subjects. To avoid producing works that comes across as a one-person production. Without seeing the participants as co-participants, the power of the I (as the lone researcher, all knowing) becomes large and insidiously harmful. Research work and the product of research should be about a collective witnessing. In other words, the data and its presentation must be more than interpretation.

THE NOTION OF 'RESEARCHING BACK' (Linda Smith, 1999)

The search for reciprocity in research - i.e., search for knowledge, producing text, disseminating knowledge. Also what are we giving back to the research participants and their communities? How have you negotiated this? Addressing our obligations of ensuring that local people's capacity to undertake their own research? A particular challenge today is breaking away from the mould of parasitic and colonizing research to one of 'researching back' (e.g., strengthening the local capacity to undertake their own research; [resisting] talking back to racist and oppressive knowledge and, for minoritized communities, talking to ourselves in a way that research with our communities become empowering, spiritually affirming and heal the 'spirit wound' or 'spirit injury' -Kathleen Wing and Patricia Williams).

ANTI-RACISM RESEARCH: ASKING NEW QUESTIONS

How do we (as researchers) ensure that societal institutions respond to the multiple needs and concerns of a diverse body politic? How do we ensure that excellence and merit does not masquerade as 'white privilege' and work to make excellence accessible and equitable in all communities? How do we ensure that every citizen develops a sense of entitlement and connectedness to the 'community'? How do we move beyond the bland, seductive politics of 'inclusion' in the research process to a practice of transparency and accountability? Accountability not just to ourselves and institutions but the communities that sustain the work we do. How we ensure that what is theoretical does not stand in opposition to what is pragmatic?

CONCLUDING THOUGHTS

Search for ways to sustain ourselves given the costs and consequences of the work we do. So key question is not who can do anti-oppression work but whether we are prepared to face risks and consequences that come with doing this work. Knowledge must compel action. We measure the worth of our practice in terms of the ability to offer a social and political corrective. The future is being fiercely contested. We must continue to be part of it. To do so we must constantly think through the RELEVANCE of the work we do. Otherwise we will be meeting the future simply to celebrate our relevance. Thank you all for patiently listening to what I had to say.

Charting the Course of Diversity and Anti-Racism Work: Concepts, Research Dilemmas, Successes and Future Prospects

"**The Terrain of Race Relations Research: Interrogating the Superficialities of Difference"**

Mr. Ernest N. Khalema
Center for Health Promotion Studies
&
CRC

Introduction

Of interest in this paper is to critically synthesize and examine the implications of research approaches to the study of "race" within the context of social justice advocacy. The concept of race is commonly used to portion human populations into groups for analysis, often highlighting specific "characteristics" (biological or social) without interrogating the superficialities of such "differences". Within the history of the social science field, the construct of race has been poorly correlated with the so-called "measurable biological" or "cultural" phenomenon, which does not reveal anything but just the amount of melanin in an individuals' skin. Yet social justice research on human relations, often site "race" as a unit of analysis.

This paper examines the manner in which "race" is conceptualized in social justice research and how that conceptualization complicates and problematizes a deeper understanding of human relations. Acknowledging the existence of "racism" as a byproduct in the "racialization" process, this paper

suggests a paradigm change in social justice research on human relations. A critical frame that encompasses a multiplex of analyses and concepts that have varieties of implications and applications, depending upon particular research problems, questions, and situations are suggested. This paper does not provide a final know how on how equity and anti-racism researchers "ought" to conceptualize human differences, but it attempts to deepen the analysis by not only questioning our concepts as diversity researchers, but also how such concepts undermine our work and perpetuate racist hierarchies.

The paper is divided into three sections. The first section gives a short historical summary and review of research on race using theoretical frameworks of noted researchers such as Gellner, Hobsbawm, Smith, and Anderson. By focusing on the history of social science research on race, this section seeks to identify definitional issues surrounding use of the term and to examine the ecological and evolutionary basis for human differentiation in the human population.

The second section of the paper concentrates on those developments chiefly from the starting point of substantive areas that have and have not received concerted attention. Using recent studies in the field of sociology, anthropology, and education, this section of the paper delves deeply into the politics of human difference and how they are researched. Here issues of subjectivity vs. objectivity in research, inter-group relations, cultural relativity, and the interplay between race theorizing and practice of race research will be discussed.

The paper concludes with some comments on where the vanguard of race research in may be heading in the new 21 st Century. This final section will highlight some of the main issues that might improve research on race well into the next century. Certain methodological strategies for social and cultural competency will be discussed and in order to bridge the cross-cultural divide that seems to permeate studies on race in education, *this section concludes by suggesting that researchers have an obligation to explicitly state how they are using ethnicity or race, what their chosen categories imply socially and culturally, and why their particular analyses are needed*. This may help to limit conflicts and misunderstandings that arise over the inappropriate use of race in research.

The Concept of Race in Research

The concept of race, whether biological or social, is divisible, disheartening, and complex and continues to stimulate much discussion in academia especially in humanities and social sciences. The examination of various positions in the study of race and ethnicity leads to the conclusion that that much of the debate is secondary to miscommunication, in that various writers actually have different concepts of race and ethnicity. Hence protagonists and antagonists alike may be supporting or rebutting a position that a given opposition does not really advocate. In a meta-analysis study of 20th-century scholars and anthropology texts, researchers, Littlefield, Lieberman, and Reynolds (1982), found a decrease in the supporters of the race concept or perhaps any race concept: unfortunately, they do not address directly the issue of whether or not all of the race concepts presented in the texts are identical.

When I was preparing for this presentation, I realized that the words "race" is emotive, and there are various ideas about what it means: a more closely interbreeding group of individuals, a historical biological lineage, a collection of populations in geographical proximity, or a group of individuals who resemble one another more than others in easily identified and striking external traits, and so on (Coon, 1962; Garn, 1965).

In Racial Theories, Michael Banton presents a broad historical and typological overview of anthropological theories of race. He also touches on issues of ethnicity and discrimination and suggests his own ideas. His overall analysis in this book focuses on firstly, the differences between folk and analytical terms and alternatives to "race". He begins by looking at the theme of race as a lineage - the biological framing of the concept of race.

In his analysis, race research has initially focused on race as a biological entity. The biological orientation to race research, he adds is rooted in the Darwinian concepts of biological advantage of certain species as compared to others in relation to the environment. Banton goes on to review early modern concepts of race, based on the creation stories in Genesis and then on the work of naturalists such as Linnaeus, Cuvier, and the German *Natuephilosophie School*.

Banton continues and identifies another theme in the study of race: race as a type. The classification of race into types (i.e. the works of Vogt in Germany, Gobineau in France, Knox in England, and Morton & Nott in the USA). Which later evolved into another theme in the study of race: race as subspecies? Race as subspecies gained momentum with the works of noted scholar as Beddoe and Sumner, Park's social ecology of race, and some aspects of reductionist explanations racial differences and to some extent cultural variation. It was not until the modern evolutionary synthesis and the application of Darwinian theories of difference in anthropology, genetics, sociology and zoology that brought a more sophisticated understanding of the concept of race and human genetic variation**.**

Baton identifies another anthropological understanding of the concept of race**:** Race as status and class: whereby race relations in pluralistic societies are examined (i.e. racial problems and politics in the US, Brazil, South Africa, North Africa, Asia, etc.) and its caste/class/ /aboriginality/ connections. In this context, issues of the influence of the state, ethno-linguistic nationalism, and socio-economic constrains became apparent in the study of race. The study of race in anthropology took on a more critical orientation as connections to both personal and systemic discrimination, class differentials between groups, and differential access to power in pluralistic societies.

Social scientists, especially cultural and social commentators became interested in the challenge of racism in the modern societies and the responses of anthropology, including the social significance of the orthodox concept of "race" in explaining human variation and the uses of racialist notions in discussions of individual and social differences. Attacks were made on the folk concept of race in anthropology and other social sciences and more recently on post-modern "social rhetoric".

Why Race Theorizing?

All ways of being a researcher involve:

(a) Being in a relationship with others- especially those one is researching
(b) Holding theoretical and ideological presumptions.

On one hand, social theories, as a craft of thinking critically about thinking, thus thinking about theoretical imagination and promising to make ontological and epistemological presumptions on which any theorist' explanations rest. On the other hand, a theorist' expert explanations are always addressed to someone, and are always put together at a specific time and place; questions arise then in on several fronts

1. Who does the researcher create knowledge for?
2. Who does the researcher obey?
3. Who needs or who wants a researcher's expertise?
4. To whom is the researcher responsible?

I think that researchers have an obligation to explicitly state how they are using race, what their chosen categories imply socially, biologically, and culturally, and why their particular analyses are needed. It is also important to note that race, in practice; in the real world so to say, has not had consistent application. I feel it takes on both the biological and social applications (i.e. blacks and brain size (biological) /IQ (result of socialization).

Recommendations for Researchers

- We should examine our methods of studying race? (i.e. what concepts or ideologies are we leaning towards? Is it really necessary and if so why?). A distinction between *race category* and *race concept or ideology* in research, I fell must be made. The former denotes the naming of specific units, that is, the use of categories and classifications (i.e. Negroid, Caucasians, Mongoloids, etc.), whereas the concept, to state it more generally, is concerned with the question of distinctness in morphology, genetics, or physiology. And as we all know this distinctiveness is currently being challenged in the field of genetics (We all belong to the human race paradigm).

- What is important in this distinction I believe is, to realize or even answer the question about how biologically distinct are racial categories or subspecies of races, would the classification scheme of races in a biological sense change if the so-called index characteristics that defines what race or ethnicity is are "altered" (i.e. the challenge of multi-raciality, multi-ethnicity etc). In my research I have encountered problems using racial and ethnic classifications as stipulated by research methodologies in the social

sciences. When selecting my participants, I was told the classifications do not apply. The participants indicated to me that they do not consider themselves as visible minorities or any other category (African-Canadian, blacks, South-East Asian, Eastern-European etc. and that these categories tend to divide rather than empower them etc). My research is on the narratives of visible minority teacher' professional and social experiences teaching in culturally diverse communities in Alberta.

- Because race and ethnicity are very sensitive issues to deal with in research because of the historical implications of those who have traditionally studies the concepts, I believe, for research purposes, self –identification with a particular category of race if it is necessary to do as such will be a possible solution. The idea of "positionality" is very important not only for the researcher, but also the participants. Thus instead of the researcher identifying categories of classifications, perhaps ask participants to come up with their own. This may help to limit conflicts and misunderstandings that arise over the inappropriate use of ethnicity and race in social science research.

- In the United States, the American Anthropological Association has considered and proposed changes to its Race and Ethnicity Standards for Federal Statistical reporting and made the following recommendations:
    (a) In their reporting of race and ethnicity they have recommended participants to identify "more than one category of race/ethnicity"
    (b) Combining the race and ethnicity categories into one question to appear as "race/ethnicity" instead of two different categories
    (c) They recommend that further research on the terms identified as the population delimiters, or categories, associated with race and ethnicity in order to determine terms that better reflect the changing and diverse nature and perceptions of societies being researched (for instance the multi-raciality/ethnicity of peoples).
    (d) And finally the AAA recommends the elimination of the term "Race" altogether from research, siting genetic research that suggests that humans belong to the same race (the human race)

I think race should be considered as a social construct with broader theories of group and category construction, socialization, individual choice, political mobilization, ethnicity, and nationalism. And I think like many other authors that race or ethnicity will eventually be replaced as a social concept in the same kind of way it was made redundant as a biological one. This is a challenge I believe for diversity researchers as we struggle to eliminate the eminent threat that is racism.

"Methodological Dilemmas in Diversity Research"

Dr. Sandra Lambertus
Department of Anthropology, Economics and Political Science
Grant MacEwan College, Edmonton Alberta

Introduction

Addressing racial prejudice and discrimination through public policy is reliant on research that is current, valid, and that addresses the real experiences of minorities. For their part, researchers also need to consider methodological obstacles that undermine the data gathering and analyses as well as the participation of public institutions and affected communities. This paper is informed by previous research involving racial, ethnic and gender minorities (corrections, law enforcement, and the media), a study of research trends regarding Aboriginal peoples, as well as papers and discussions arising from the 2003 Intersections of Diversity Seminar, sponsored by Canadian Heritage. This paper identifies some of the current methodological challenges facing researchers of minorities in Canadian society.

The mandate for research that addresses systemic discrimination and bias is found in the *Annual Report on the Operation of the Canadian Multiculturalism Act 2001-2002*:
"As world events continue to show, destructive attitudes toward ethnic and cultural differences hamper the development of civil society…Compared with most countries, Canada stands as a model of tolerance and invokes the great potential inherent in embracing diversity. But our model is not complete or perfect. We are still learning and seeking to achieve our vision of an inclusive society. Canada is not immune to racial prejudice or discrimination. Both endure in our society and in spite of our efforts and the progress we have made, more must be done to eradicate them." (2003:74). that discrimination and prejudice still exists despite the (1988) Multiculturalism Act underscores the need for increased understandings and empirical studies to inform policy development. One place to begin is a review of current research dilemmas.

Rethinking the 'unit' of study

A simplistic approach to understanding minority relations has informed policy development at all levels of government. According to Frideres:

> **"***Policies and programs developed by municipal, provincial and federal agencies seem to take on a homogeneity factor and once put in place, are expected to apply to all types of immigrants*" (2002:20).

Furthermore, I suggest that the same could be said for Aboriginal peoples. Whereas previous research assumed 'race' was a singular fixed entity that uniformly defined how minorities experience inequality, recent scholarship has acknowledged that minority experiences are far more complex than the single unit of 'race' can allow. Our understanding of "identity' is

evolving, and this includes an appreciation that rather than a singular 'identity,' all of us have a multitude of identities that intersect in complex ways. These may alter due to circumstance, including changes over time and locale. Changing demographics, population mobility, and the resultant impacts on social dynamics have altered how minorities are viewed and defined. Other components of identity include gender, age, religion, language, and sexual orientation. All of these are subject to conditions at the local level and in the larger social context.

There are several examples of how identity markers beyond 'race' overlap. Members of minorities who live in rural areas are more vulnerable to being disadvantaged with respect to healthcare access and information. The disadvantage is increased if the individual is a woman and/or disabled, and lives in poverty. Religion and gender also come into play. Much of the literature concurs, "visible minority women of Hindu, Buddhist, Islamic and First Nations religious backgrounds experience greater disadvantages compared to other women" (Weerasinghe and Williams 2003:4). They experience increased racism and discrimination and are effectively invisible to policy-makers considering resource allocation, program planning, and policy development processes.

The situation is exacerbated because there is minimal representation of these groups on policy boards (Weerasinghe 2003). Aboriginal women are especially vulnerable to becoming 'information have-nots' because they endure the double jeopardy of being women *and* being Aboriginal, which in turn, increases the likelihood that they have low incomes and live in geographically remote areas (Tolley 2003). Age is another important variable with regard to health outcomes. Suicide, addictions, and depression rates are greater among Aboriginal, immigrant, and Black youths. Experiences of racism and discrimination extend throughout the lives of visible minorities and this may contribute to deleterious health effects (Weerasinghe, 2003).

Bureaucratic approaches to diverse populations very often focus on the expediency of an 'ideal type,' which does not allow for circumstances that cannot be easily categorized. Diversity research that takes into account overlapping identities and specificity of contexts represent the 'real world' experienced by minorities. Policies derived from such research could address contexts that in the past situated minorities 'below the radar.'

Rethinking the research process

The research process is also confounded by the lack of data, the lack of measuring instruments, and inconsistencies in working definitions. A primary example is the lack of studies on homelessness. We know that low income is a key determinant of housing need, and that in large Canadian urban centres in Western Canada, Aboriginal peoples are significantly over-represented within the 'homeless' population. Within the Aboriginal homeless, many are young women (Tolley 2003). The lack of data means that there is no basis for comparative analyses to track trends and for policies to adapt to changing circumstances in various locales. Without data,

superficial assessments and assumptions thrive, and this in turn inhibits effective program planning to assist those who are forced to live on the streets.

A second data-related issue is the lack of systematic collection or dissemination of data regarding ethnic and racial backgrounds of those accused and convicted in the criminal justice system (Nakache 2003). Currently, allegations of racism and sexism in the criminal justice system cannot be empirically tracked. Racial discrimination in the criminal justice system may target different groups for different forms of discrimination. Other potential variables are region and whether the situation takes place in a rural or urban context. Although it has been argued that law enforcers, without this information, could misuse such data criminal justice policy and practices can neither be scrutinized nor corrected (Wortley 2003).

There is also a lack of measuring instruments and common definitions for research. For example, research of aging does not consider specific needs of Aboriginal peoples, African Canadians, or other visible minorities. In addition, there are no culturally sensitive measuring instruments to study minorities and health issues (Weerasinghe and Williams 2003:5). Policy research has also been hampered by not having a common definition for terms such as 'homelessness' (Tolley 2003). Consequently, comparisons of data are more tentative, and this in turn impedes social programs to deal with such situations.

Another data-related issue is that even when there is quantitative data available, it still requires further contextualization attainable only through qualitative data. This was a common assessment among social scientists during the 2003 Intersections of Diversity Seminar. Frideres identifies this in an earlier paper:

> "We need to carry out research in order to contextualize the various social categories that are used to refer to people who are perceived as different within the economy and polity whose historical and present forms contribute the stage on which social dramas are played out…We can show how each of these categories shifts their ground as circumstances change but they also have a 'real' social basis…" (2002: 20).

The integration of qualitative and quantitative research approaches would enhance policy reviews and program development because the combined 'big picture' and the contextual details offer the greatest depth of understanding.

Rethinking the site of the research

Another aspect of the research is the site of the research itself, whether it takes place within institutions or at the community level. Research of institutional responses to minorities need to consider the specific bureaucratic cultures in addition to becoming fluent in the policies and the processes that underpin potential sources of discrimination. This requires that researchers engage institutions beyond their public relations specialists and designated spokespersons. Input from all levels of the institution can be used to understand the institutional framework and to create

process models. Actual case studies involving minorities can be used to test the effectiveness of the models and to identify flaws in policy implementation or service delivery.
Researchers of public institutions also need to access information under the Freedom of Information Act as a central component of their data collection**.** Government reports and studies, as well as policies are often available *only* through the Freedom of Information and Privacy channels. These documents offer important insights as to the contexts and frameworks of the institution, they provide triangulation with other data sources, and they may reveal imbedded biases that contribute towards systemic discrimination.

Research that establishes or improves upon dialogue between the institution and the stakeholders has greater utility for the stakeholders and institutions alike. This is particularly important because minorities often lack the networks to become involved in the policy formation process. One of the central themes in the *Annual Report on the Operation of the Multiculturalism Act 2001-2002* is the importance of partnerships (2003-64-66). This was also a central finding for Lambertus's review of research literature regarding Aboriginal peoples:

> "Developing a diversity of networked partnerships for various purposes may be a means To link Aboriginal people in rural and urban settings, link them with non-Aboriginal people, and strengthen the social cohesion in Canadian society in general" (2001: 49).

Increased dialogues between public institutions and minority stakeholders create an environment of inclusion and promote client-centred service delivery. Current research of minorities demands that they be engaged in all aspects of the research process. The following are research guidelines adapted from Aboriginal responses in *Community Development and Research* (1996) and from Ron Ignace, George Speck and Renee Taylor, members of First Nations bands in British Columbia who co-authored "Some Native Perspectives on Anthropology and Public Policy" (1993).

Recommendations for Policy Research Based on Aboriginal Input

- Research guidelines should be established in advance by the [researcher] and the Aboriginal community
- Research proposals should undergo an evaluation process at the community level
- Aboriginal communities have a right to know what form the research report will take, who is the intended audience, and be provided with an advance copy of the findings
- [Researchers] should not proceed with research that (Aboriginal) communities have formally disapproved
- Research should be community oriented in terms of research goals, decisions, and outcomes
- Before research commences, the potential of harm to community members must be fully explored and addressed
- Research, especially long-term research, should have tangible benefits for the community

- All Aboriginal persons (including parents on behalf of their children) have the right to decide whether or not to participate in a study
- Research and subsequent reports should respect and credibility for what Aboriginal people say: community members are the experts on the community
- Research should require that a wide network of community members provide active feedback and participation
- Research reports should respect Aboriginal identity—who the people are, and what they proclaim to be
- Research reports that merely replicate the findings of previous reports risk replicating their shortcomings and even compound these
- Research reports should not impose an "us against them" theme that pits Aboriginal people against non-Aboriginal people when the issue involves Aboriginal people negotiating with the government
- Researchers should take care that their characterizations of Aboriginal cultures do not imply that the cultures are static, contaminated (no longer pristine), or dead
- Researchers should either withdraw from the project or formally acknowledge difficulties in conducting the research that may have compromised the results of the study
- Researchers must respect the copyright of Aboriginal cultural property

Concluding Remarks

The above recommendations cover the topics of research control and approval, ethics, research conduct, issues of representation, accountability for reporting, benefits to the community, and protecting and respecting the rights of the community, and their cultural property. The Aboriginal people who contributed to these recommendations all referenced general or specific incidents where they experienced a breach of trust either with the government or the researcher. Although these are not formalized recommendations, they point to some serious concerns for future policy research and development to bear in mind. All of these recommendations are transferable to the research of other minority communities.

Although Canada is regarded by other nations as exemplary in its multicultural approach to public policy, we cannot rest on our laurels. Prejudice and discrimination still exist, and without vigilance they can worsen. There remains many 'blind spots' in public policies and implementation. The building of a stronger, more inclusive Canada relies on committed researchers who have not become complacent, and who constantly strive to improve.

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"The Portrait of Racial Paparazzo's: The Anti-Racism Crusaders"

The Portrait of a Racial Paparazzo
Mr. Oliver Kamau, PhD. (Can)
YAP Coordinator (CRC)

This presentation is entitled, '*The Portrait of Racial Paparazzi: The Anti-Racism Crusaders.'* Its purpose is to shift the debilitating right wing belief that anti-racism activists undermine their goals of eliminating racism by being obsessed with a racist discourse. It will also address how personal philosophical beliefs are essential in informing anti-racism advocacy. To help enunciate the enthusiasm, dilemma, and challenges involved in anti-racism work the presentation mobilizes the metaphor of 'racial paparazzi.'

At the onset, let me clarify that I make a distinction between the adjective "racial" and "racist." *Racial* in this paper refers to the *neutral* categorization of people based on their racial background, while racist refers to a *value judgment* predicated on people's racial background. Which brings me to the descriptor p*aparazzi* or its singular form *paparazzo?* In its original Italian dialect, *paparazzi* meant, "buzzing insects" such as oversize mosquitoes. The noun was later popularized in the film, *La Dolce Vita* through a celebrity photographer by the name Signor Paparazzo. By the time it was introduced by Time Magazine to the North American public in 1961, it had acquired a pejorative meaning and referred to photojournalists who made their living by stalking celebrities sometimes with tragic results.

Despite the negative connotation behind the current usage of the term, I find it appropriate to equate the mission of anti-racism activists with the originally meaning of paparazzi – the buzzing insects. Although, I am reluctant to speak for, or in the name of anti-racism activists, I am not reluctant to speak like one of them. Let me reiterate that the originally concept of *paparazzi* appeals to me immensely, because I cannot but see determination and focus in the occasionally stinging creatures.

As the Coordinator for *Youth Anti-Racism Project (YAP),* a project charged with disseminating anti-racism education to the youth, I struggle daily with our declared goal of arriving at the station of racial harmony through elimination of racism. My experience so far suggests that to reach there, one sometimes may have to follow, stalk, and sometimes sting individual and social beliefs, practices or systems that cultivate, maintain and reinforce racial inequality. I will briefly delineate how this is performed.

Our *paparazzi* mission starts with identifying YAP's object of interest, a complex celebrity known as *Racism*, who uses other aliases such as *Discrimination, Oppression, Exclusion*, *Prejudice* and *Power.* Once identification process is done, we position ourselves in the middle of highways, alleys and crannies known to be popular with our object of interest. Our only weapons are bare hands and mouths capable of exposing the ugly truth about our object of interest to all subscribers of the Journal of Human Dignity.

Occasionally, we have learnt through the hard way that waiting all day on open highways is not strategic positioning at all. We have been forced to re-evaluate our plan, which has led us then to scale walls surrounding our object of interest's hidden palaces. Has this *paparazzation* of anti-racism education been effective? After working with more than 20 youth groups over a five-month period our experiences so far indicate that we seem to be heading somewhere. Many participants have told us that they were forced to confront and acknowledge specific racist practices that they did not think were harmful to their intended targets. Equally telling, is the fact that we have encountered unhealthy scepticism as to whether we can eliminate racism.

A few critical admirers have stated that the pursuit of our object of interest should be done through user friendly-titles. *Youth anti-racism* they point out focuses on the negative side of race relations. Why not a positive title such as, C*elebrating Diversity* or *Valuing Differences*? I admit that our title is negatively stated, but that is exactly the point that we want to make. The problem with our society is that everyone wants to reach the promised land of racial harmony without passing through the wilderness of critical self-examination. As part of a *racial paparazzi* team, I want to emphasis inequality first, and then move on to holding of hands. I want to zoom in first on personal prejudice and institutional racism, and then pan out to diversity. I want a close-up on a total restructuring of power relations so that I can show the parallels, and distinctions between all forms oppression and the way they manifest themselves. This is the route that the benevolent racial paparazzi have carved for themselves. We are just tearing the wound so that we can dress it up and wait for the healing process.

To the insomniacs who are still with me, let me acknowledge that the route towards anti-racism advocacy is full of challenges, contradictions, suspicions, and dilemmas. As a racial paparazzo, I have serious concerns with professionalization and commodification of the diversity or race relations industry. I wonder whether my activism is a narcissistic desire to exert power in the name of fighting racism. I often question myself whether it is ethical to eat from the plate of race relations.

What would happen to us, those who make a living, and a name by teaching, publishing, making presentations were race relations to become harmonious say by the end of the year? Are we opportunists who want to perpetuate racial discord through an alienating discourse and thus, assure ourselves more funding to our research projects and more titles to our insecure identities? I offer no solution but pose these questions so that in the spirit of a critical discourse we can examine the implications of the work we do.

Now there goes "White Privilege'' – you'll have to excuse me because I have urgent stalking business to do and I am not forfeiting the opportunity. Thank you!

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"**Social Capital and Contested Community: A Case Study in Anti-Racism Advocacy**"

Randolph Haluza-DeLay
Assistant Professor, Sociology
The King's University College

The purpose of this forum is to link Collaboration, Research and Advocacy. The focus is on Alberta experiences, however, I am going to present a project that took place in Thunder Bay, Ontario. That experience is relevant to all three themes of this Research forum. This case study is of a coalition of community organizations and municipal agencies, called Diversity Thunder Bay. The case focuses on the aftermath of the release of a research report, commissioned by the coalition. The report addressed racism and racialization in the community and the impacts of racialization on social cohesion. It is called "*A Community of Acceptance: Respect for Thunder Bay's Diversity*", which I'll shorten to ACOA.

This paper relies on 18 months of involvement. I was the research consultant hired to do the study. Interested in how the study would be used for the purpose of social change, I maintained involvement for 8 months following the release until moving to Edmonton. The analysis is ethnographic, focussing on field notes made through the entire year and a half, and interviews with key figures. Forgive me a lot of latitudes. I'm going to skip much of the detail of some convoluted events taking place in a shifting social field over a year and a half. Overall, today I have two goals

- Show how the research project was symbolic capital in the battle over the naming of racism in Thunder Bay.
- Show how social capital is involved in the processes and outcomes as the group advocated on such a community sensitive issue.

The concept of social capital has become something of a celebrity theoretical concept.

Social capital involves those social resources - such as networks of relationships, community norms, cooperation and levels of trust - that be utilized towards some valued purpose (Portes, 1998; Willms, 2001). Or, in the words of one well-positioned Thunder Bay community member social Capital is

> "the glue that hold communities together. It builds bridges between diverse groups in the community, nurtures networks of support and promotes community connections. It's creative and inclusive collaboration" (DK, October, 2001).

And you can see how racism may negatively impact these facets in a multitude of ways. Community organizations and the voluntary sector are usually seen as contributors to community-level social capital.[1] The question is: what happens to social capital when a community association addresses something socially and politically sensitive? My analysis looks at the relations between actors, and their struggles for position in "the field."[2] It emphasizes the RELATIONS between actors. So, unlike much conventional ethnography, this approach forces attention to the POWER dynamics.

In fact, these struggles over position include struggles over the resources available in the field. Following from French Sociologist Pierre Bourdieu, one could say there are numerous forms of capital - we are used to talking about economic capital, but there is also social capital, human or cultural capital, and so on (Bourdieu, 1986). But acting as sort of a meta-form is symbolic capital. Symbolic capital is the power to give meaning to the social world, or to legitimate the way in which social fields are organized. *In other words, to name the social reality* (Bourdieu & Wacquant, 1992; Meinsenhelder, 1997).

The ACOA research started in a climate of 'Racism isn't an issue in TB". This is a particular naming of the social world. So this study - ACOA - is an exercise in contesting the existing symbolic capital and replacing it so as to legitimate restructuring of the field - that is, action for dealing with racialization in the community.

A. The ACOA Processes

Thunder Bay is a city of approximately 110,000 in Northwest Ontario. Aboriginal peoples comprise approximately 12% of the population. Thunder Bay also has a significant multicultural component with a number of European and non-European cultural societies. 2.5% of the population responded to the 1996 census as members of visible minorities. There has been limited anti-racism type of work, mostly the yearly March 21 campaign. Some race relations committees and policies had been formed, but by 1999 many of the committees no longer met regularly, or were simply "advisory."

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[1] This follows from Robert Putnam's influential work, where he shows the importance of these associations and, in the United States at least, the decline of social capital. Social capital has become a celebrity social theoretical concept, although it does have conceptual and measurement issues. But it seems to assert that, contrary to an increasingly dominant economism, not all that is important is financial.

[2] The concept of "Field" as used here follows from Bourdieu. "A field may be defined as a network, or a configuration, of objective relations between positions."(Bourdieu &Wacquant, 1992, p. 97)

The formation of Diversity Thunder Bay followed a canvass of organizations and agencies. Diversity Thunder Bay was formed as a coalition of representatives from First Nations organizations, multicultural organizations, community agencies, and municipal institutions. Membership in the coalition meant that minutes of the monthly meetings were sent to about 35 members although about ten people typically attended meetings.

As a first project, a grant was procured from the Department of Canadian Heritage to do a study providing baseline information on racialization in Thunder Bay. This became *A Community of Acceptance: Respect for Thunder Bay's Diversity* (ACOA). I was contracted under a competitive bid process in June 2001. My background included global education and work with Aboriginal groups, and as a consultant and former Executive Director in the non-profit sector. Through the summer of 2001, I developed the research methodology in consultation with a Project Management Committee (PMC), consisted of four people from community organizations. I also met with the larger Diversity Thunder Bay group at regular meetings. Data collection was launched in late September. The report was released on March 21, 2002. The ACOA methods and the data are reported elsewhere (Haluza-DeLay, 2002).[3] 392 surveys were returned for a response rate of 38%. In depth interviews were conducted with 45 people.

Results

- Considerable experience or observation of racial incidents in the community,
- Description of racializing social practices, and
- Detailing of these practices in key social locations around Thunder Bay.
- The findings were discussed in the context of social capital and social cohesion.

B. Aftermath- Contest over Symbolic Capital

The press conference announcing the study results generated a startling front page headline *"Racism thrives in city,"* Three days before the media conference, a "courtesy meeting" was held with institutional stakeholders, all of whom were included in Diversity Thunder Bay, therefore aware of the study and presumably aware of its progress. Several institutional representatives objected strongly to the results at that meeting. Immediately following the media release, the Police Officers Union came out with a statement disputing the study.

Their main criticisms were repeated by other sources in Thunder Bay for several months. Over the following eight months, anti-racism activists met with various stakeholders. Important events include: a presentation to City Council (May 13)

- Community visioning conference in May.
- 3 presentations to progressively more influential bodies at the Community College (but not to the local University)
- Individual meetings with the Chamber of Commerce, Police Chief, and Hospital board and so on.

[3] Http://diversitythunderbay.tripod.com. A 6-page report summary was widely distributed and is also available on the website. Or email me if this link does not work.

Other organizations and activists also used the report to assert that denial of racism is unacceptable now. Other things have happened, but let me summarize them conceptually. A number of strategies have been employed in response to ACOA:

Dismissal & De-legitimation

The study was criticized with the two primary criticisms. These were first announced by the police, then repeated by Mayor and repeated other times. This fits with the whole denial thing. Several informants told about a lunch meeting between the Mayor and Grand Chief. Chief asked if the Mayor had read the report, Mayor repeated the two criticisms he "had heard." The Chief basically said, I don't care what some social scientist thing says, my chiefs HAVE read it and they know it's true because they have experienced it. Sometime later in the meeting the Chief referred to the $20million a year that NAN brings into Thunder Bay and the informants said that's when the Mayor seemed to listen better. Such incidents eventually led into the next stage of response, that of:

Grudging Acknowledgement

The number of presentations, and the repeated references to the study, lent additional credibility to the results. Several people mentioned the Mayor's changing attitude toward the study. Grudging acknowledgment is also evident in the start up again of the RR committees of the City Administration and Police. However, resistance can shift from stick-in-the-mud to changing the intent of the recommendations, which I am calling strategy of subversion, or diverting intent.

Final Strategy#1: Subversion (Diverting intent/Taking control)

By the fall, the city and Police had re-started RR committees and were trying to work through the issues. However, the anti-racism workers were frustrated at the inconsequential things the committees were doing.

Another Final strategy #2: Ignoring it, or doing lip service

Other organizations may simply ignore it - I thought the Chamber of Commerce would, unless NAN (Nishnawbe Aski First Nation) keeps applying pressure. Schools, Health care may take this strategy. It takes people to maintain the pressure, which is time and energy consuming.

Another Final strategy #3: Working Together

A May 2003 newspaper article discusses how the Chamber & NAN have developed an education project for retails on Status Cards used by "registered Indians".

C. DISCUSSION:

Value of ACOA for Diversity Thunder Bay

- Gave Voice - the experiences of racialization and racism were clearly presented.
- Legitimation of Diversity Thunder Bay
- Data to stand on as one person said - The study is *"The stepping stone we needed to do the real work."*(BS)

Therefore, the study appeared to be serving as symbolic capital for Diversity Thunder Bay - renaming the social reality in Thunder Bay. BUT, will it be RECOGNIZED in the Field of TB? The answer is YES. Why, how? There are five answers to this question.

The study was of high quality. Even those who contested the issue eventually agreed that the study was well done.

"And that came out when meeting with the mayor... and when it went to council he had really toned down because we really stood by the study because we knew how professional it was. There 's just no way he could just throw it down as if it was painting the city as bad. No! This is our community we stand by it."(MPK)

Note that as researchers, the quality is usually our focus. However, as I look at the utility of ACOA, this is only one aspect, which should make us take notice of our work (Haluza-DeLay, forthcoming).

- *The study fit the Lived experience of racialized people.*
- *The study was community initiated.*

Community participation WAS Action. Thunder Bay residents saw this as something happening in their city. There was decent media attention. The perception of community action may have helped increased the response rate. It was a COALITION - A number of people felt that only a coalition that was broad-based could do this Study. The participatory part was of benefit to the committee. ALSO - it was of benefit to Div TB - people had the opportunity to participate; it wasn't hidden.

"How can you all of a sudden say, you don't like how it came out."(MPK)

- *Coalition was reasonably representative of the community*- Reps from many sectors, and credible organizations. Also, there were activist types - people invested in the issue.
- *Coalition created Communicative space*- It brought a range of community workers and institutional representatives together. . The institutions that would be hit hardest by the results were at the table. There were organizations that "signed on" and could not retreat from this position. Let's be clear, Coalition work is hard. It was more in the anti-racism workers' interest than in the interest of the institutional reps, to maintain

the coalition. The Coalition gave the community workers more access to the "Field of Power." But for institutions that had ventured into this space where anti-racism were in control, it was an unfamiliar position on the margins of a field. In the study time period there occurred some fading of institutional involvement, which meant a reduction of communicative opportunity, but institutions couldn't retreat completely from the coalition, or the topic. Therefore, the research process actually utilized social capital AND created more social capital in the process. The social capital invested in the coalition made it harder to deny the results. Therefore, as the legitimacy of the study increased in the aftermath, the positions of denial or dismissal were less creditable, further increasing the recognition of the study.

- *Style of the process as non-confrontational - didn't squash relationships, values in the community*- Numerous people pointed this out. The institutional Stakeholders meeting (the "Head's up management) were a crucial factor. The meeting was quite tense, but is now seen by Diversity Thunder Bay members as an important step in the relational aspect of the contestation. As one active member said, *"We softened the blow in ways that may have helped them respond in good ways*." (BS)

- *Relationships were used to promote the study*-In other words: social capital was spent. The study was presented in a number of forums, utilizing networks to gain an invitation.

  > *"But anyway, because we were approaching groups like the Chamber and Fast Forward...and asking them to be involved in this study...it suddenly gave Diversity Thunder Bay a new legitimacy. Because it was a group that was doing something"* (AT).

- The REPEATED presentations were enabled by both 1) the DATA of the study (its growing legitimacy as undeniable), and 2) the RELATIONS that were established over time (before and during the study). But note - ACOA was not valued because of what it said (except among already existing anti-racism workers who now had validation.) The data became more valuable as it was presented repeatedly, and as it was seen as legitimate. This is why I emphasize its role as symbolic capital. Let's be clear - the data was important, the quality was important, but this struggle over symbolic power on the field is the key factor.

D. CONCLUSION

I am drawing these conclusions for all research, or at least all Community-based research. Acknowledging these conclusions will be useful for all community organizations against racism. The ACOA study did give the symbolic capital to contest the dominant representations of the state of race relations in TB. This capitalization was a function of three facets:

- Characteristics of the study (methodology, findings, accessibility of the writing)
- The social capital utilized in the research process
- Mobilization of social capital post-release. (The utilization of the findings in

presentations around the city)
- Capitalization increased over time.
- Symbolic capital accrued from successful use of other capitals (Specifically, it was enhanced by the social capital involved. This is sort of a play on "It takes Money to make Money."
- We must recognize the relatively weaker position of civil society organizations.

Numerous people have argued that community associations improve democracy by improving people's abilities to engage, and engage with equality. However, the increasing turn toward "third sector" organizations ignores distribution of resources and power issues. In other words, nonprofits do not make up for the deficits in capital, including social capital. One considerable issue here is the rules that limit advocacy by Charities. These rules structure the Field in a very particular way. The Charities Act and CCRA rules orient programs toward service delivery, not structural change. If nothing else, this wields considerable effect on the mindset of those working in community associations, and I could see intimations of that here.

I think it was fortuitous social conditions more than much else that gave the study the relevance at that time and place. These conditions really inhibited the ability of institutions, venturing onto anti-racism workers' turf in the Diversity TB coalition, to pull out. Again, the power relationship between institutions and community advocacy people is considerable, and efforts must be found to increase the symbolic capital of their (the advocates') work.

Anti-racism breaks the social "normalness," the collective reinforcement of "We're not racist". It's fighting an uphill battle against forces that don't really want to yield privileged position. The actions of Diversity Thunder Bay in utilizing ACOA are a threat to the regular, the socially received "common-sense", and the comfortable. So anti-racism is seen as threatening social cohesion, in precisely ways that it is not. It is actually trying to uphold the democratic values of fairness, opportunity and equality, by extending these to racialized peoples. In essence, this work combats the existing positions on the field and the dominant symbolic capital.

In the end, we don't know much about how community can be enhanced in contentious circumstances. As Jane Jenson (1998; Beavais and Jenson, 2002) points out, in the social capital and social cohesion literature there is too little on the sorts of groups that advocate for social justice. And the social movement's literature is structured around contentions to authority, rather than the forms of advocacy that can bring marginalized people into a community of genuinely multi-vocal, multi-cultural inclusions of differences. With the increasing emphasis on community, social capital and social cohesion, and the turn towards social inclusion, there is much room for research.

I want to conclude by saying, these are the sorts of topics that Martha Piper's (2002) influential Killam Lecture last fall argued are and should be essential parts of the social science contribution to helping Canada excel as a world leader as a compassionate and innovative society.

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Racialized and Minoritized Identities and the Schooling Process

"Minority Language Students' Empowerment: A Bilingual Experience"
Dr. Joe Wu and Dr. Olenka Bilash
Department of Elementary Education
Second Language Education
University of Alberta

Background

Research studies indicate that bilingual education can either empower or disable minority students, depending on the goals, structures and human relations emphasized in the model.[4] This article reviews models of bilingual education and presents data collected during semi-structured individual interviews with 14 grade 6 children in one bilingual program in Western Canada, the Chinese Bilingual Program. The seven themes which emerged from the data are: perceived second language ability, negative and positive experiences of speaking Chinese, understanding of Multiculturalism, feelings of belonging, feelings of ethnic identity, the role of bilingual education in forming their thinking and reasons for being enrolled in the program.

Minority language rights and equal opportunities in education for minorities have long been social issues in many parts of the world. In the last few decades, dramatic demographic changes and the rise of civil rights movements in many western countries have brought such issues to the forefront of public policy. In the United States, bilingual education for minority children has been in hot debate among politicians, educators and large numbers of concerned citizens. In Europe, the debate around linguistic diversity has made some governments allow inclusion of regional indigenous languages in the education system.

In New Zealand, Maori activists withdrew their children from the Anglo education system and worked toward establishing a separate Maori school system[5]. In order to address minority concerns, Canada's federal policy of Multiculturalism was introduced in the 1970s. Esses and Gardner note that one of the objectives of the Act was to "preserve and enhance the use of languages other than English or French"[6]. As a result, several bilingual programs, Ukrainian, German, Hebrew, Chinese, Arabic, and Spanish bilingual programs appeared in Western Canadian schools. In these programs children receive instruction in an ethnic minority language for about half of their total school instruction time from kindergarten to grade 6.

Though some of these programs have been in existence for more than two decades, with most maintaining or increasing their annual intake of students, very little research has been done on their effectiveness. Most programs also remain unknown to the rest of the country and the world. Known

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[4] Abdeljalil Akkari. "Bilingual Education: Beyond Linguistic Instrumentalization". Bilingual Research Journal, vol. 22, no. 2, 3, & 4. (Spring, Summer and Fall, 1998): 103-125, 117
[5] Akkari. 106.
[6] Antonio J. Tavares. "From Heritage to International Languages: Globalism and western Canadian Trends in Heritage Language Education". Canadian Ethnic Studies, vol. 32, no. 1. (2000): 156-171.

collectively in the 1980s and 90s as "Canadian Heritage Language Programs", there are a variety of differences among these programs in terms of the type of students they attract and their instructional arrangements (because they serve varying needs of different language communities). Studies are needed to investigate how different language programs function in different social contexts and their effectiveness.

This paper focuses on the perceptions of grade 6 children in one of Edmonton's bilingual programs - the Chinese Bilingual Program. It first situates the Chinese Bilingual Program among models of bilingual education for minority languages and then discusses the students' comments about multiculturalism, minority language learning and its use in- and outside of the school and its impact on their own identity.

Theoretical Background

Though English and French are Canada's official languages, a large number of people speak other minority languages, and their numbers are increasing. In 1961, 43.8% of the Canadians were of British origin, 30.4% were French, and 25.8% were of other ethic origins. In 1991, the British population dropped to 36.3% of the Canadian population and the French to 26.6%. The people of other ethnic origins became the largest group at 37.2%.[7] The 1996 Statistic Canada's census indicates that 16% of Canadians spoke languages other than English or French as their mother tongues. In some areas such as the Lower Mainland in British Columbia, more than 50% of students in the Vancouver school board spoke a language other than English as their first language.[8]

Though Canada has adopted Multiculturalism as a national policy, until now, most immigrant children and the children of immigrants are expected to merge into mainstream schools with little or no support for the development or maintenance of their first or home language. In other words, a child's mother tongue is not seen as either a part of the Canadian heritage or an asset for a child's learning. In fact, due to attitudes of schools and unilingual administrators, children from different cultural backgrounds and languages have often been encouraged to abandon their heritage language and learn an official language instead.

Research studies consistently demonstrate that minority children's cognitive/academic development and socio-psychological development are enhanced by maintaining and further developing their first language. In fact, Cummins's "Developmental Interdependence Hypothesis" holds that the development and maintenance of minority students' home language contribute significantly to the learning of a second language and academic success. A child's second language competence is partly dependent on the level of competence already achieved in the first language. The more developed the first language, the earlier it will be to develop the second language. When the first

[7] Charles Castronguay. "The Fading Canadian Duality", in Language in Canada, comp. and ed. John Edwards (Cambridge University Press, 1998), 37.
[8] L. McGivern and C. Eddy. Languagae Policy: Vancouver's Multicultural Mosaic. TESOL Journal, vol. 8, no. 3, (1999). 29-34

language is at a low stage of evolution, the more difficulty the achievement of bilingualism will be.[9]

The Threshold Theory, first postulated by Cummins[10] and Toukomaa and Skutnabb-Kangas[11] also addresses the relationship between children's first language development and their cognition. It holds that when a child's first language is not well developed, learning a second language will have a detrimental effect on the child's cognition. Furthermore, they postulate that children with age-appropriate abilities in two languages may have cognitive advantages over monolinguals. However, due to policies and practices of assimilation in Canadian schools little or no credit or acknowledgement is offered to minority children for knowledge of their first language. Under such a system, "Students prior experiences are seen as an impediment to academic growth rather than as the foundation upon which academic development can be built".[12]

Studies in social psychology indicate that the pressure to assimilate into mainstream society puts the mental health and self-esteem of minority students under constant threat. The outcomes of such pressure can cause heightened anxiety, lower self-esteem, feelings of marginality, and identity confusion, especially in children.[13] Liebkind points out that the relationship between the majority and the minority is inseparably intertwined with value differentials, with the minority often on the 'losing side'.[14] Her summary of many empirical studies on negative minority self-esteem reveals an unjustified assumption about minority dependence on, and conformity to, the norms of the ongoing majority. As a result, subordinated groups often develop negative concepts of themselves and positive attitudes towards dominant groups, attributing their disadvantaged position to some fault in themselves. In other words, as Cummins also observes

> "Subordinated group members often partially internalize the ways they are defined or positioned by the dominant group and come to see themselves as inferiors".[15]

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[9] Colleen Baker. Foundations of Bilingual Education and Bilingualism. 2nd ed. (Sydney: Multilingual Matters. 1996) 151.

[10] Jim Cummins. "The Influence of Bilingualism on Cognitive Growth: A Synthesis of Research Findings and Explanatory Hypotheses." Working Papers on Bilingualism 9, (1976) 1-43

[11] P. Toukomaa and T. Skutinabb-Kangas. The Intensive teaching of the Mother Tongue to Migrant Children at Pre-school Age, (Research Report No. 26) Department of Sociology and Social Psychology, University of Tampere. (1977).

[12] Jim Cummins. Negotiating Identities: Education for Empowerment in a Diverse Society. (Ontario, CA: California Association for Bilingual Education, 1996). 12

[13] S. Klimidis, G. Stuart, and L.H. Minas, "Immigrant Status and Gender Effects on Psychopathology and Self-concept in Adolescents: A Test of the Migration-morbidity Hypothesis", Comprehensive Psychiatry, vol. 35 (1994) 393-404; M. Rutter, W. Yule, M. Berger, B. Yule, J. Morton, and C. Bagley. "Children of West Indian Immigrants: I. Rates of Behavioral Deviance and of Psychiatric Disorders", Journal of Child Psychology and Psychiatry, vol. 15, (1974) 241-262

[14] Karmela Liebkind, "The identity of a Minority", Journal of Multilingual and Multicultural Development vol. 10, no.1, (1989) 47-57. 53.

[15] J. Cummins, (1996), 12.

Self-identity by the minorities is closely related to their language environment. Bonny Northon elaborates, "Every time language learners speak, they are not only exchanging information with their interlocutors; they are also constantly organizing and recognizing a sense of which they are and how they relate to the social world. They are, in other words, engaged in identity construction and negotiation".[16] Liebkind points out "Identity relates to desire - the desire for recognition, the desire for affiliation, and the desire for security and safety."[17] Bourdieu explores the nature of such identity construction and negotiation. In his view, when a person speaks, the speaker wants not only to be understood, but also to be 'believed, obeyed, respected,' and "distinguished'. However, a speaker's ability to 'command the listener' is unequally structured for different speakers because of the symbolic power relations between them.[18]

Cummins states that "human relationships are at the heart of schooling"[19] and points out that students from "dominated" societal groups are either "empowered" or disabled" as a direct result of their interactions with educators in schools[20]. According to him, there are four characteristics that reflect the nature of such interactions. They are whether:

- The minority students' language and culture are incorporated into school programs;
- Minority community participation is encouraged as an integral component of the educational program;
- The pedagogy promotes intrinsic motivation on the part of students to use language actively in order to generate their own knowledge; and
- Professionals involved in assessment become advocates for minority students locate the 'problems' in the students themselves.[21]

Models of Bilingual Education

Bilingual education is generally perceived as a means to empower minority students by acknowledging their home language and culture and using it to help them construct their learning. However, since bilingual education takes many different forms, with each emphasizing different goals and priorities, it is useful to review them. Four models of bilingual education will be presented here, namely, transitional bilingual education, enrichment bilingual education, two-way bilingual education and language maintenance bilingual education.[22]

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[16] Bonny Norton. "Language, Identity, and the Ownership of English". TESOL Quarterly. Vol. 31, no.3, (1997) 409-429.
[17] K. Liebkind,
[18] P. Bourdieu, In other words: Essays towards a reflexive sociology. (Stanford, CA: Standord University Press, 1990)
[19] J. Cummins, (1996), 1.
[20] J. Cummins, "Empowering Minority Students: A Framework for Intervention". In Beyond Silenced Voices: Class, Race and Gender in the United States Schools, comp. and ed. L. Weis and M. Fine (New York: SUNY Press, 1993), 101-139
[21] Abdeljalil Akkari, "Bilingual Education: Beyond Linguistic Instrumentalization," Bilingual Research Journal, vol. 22, no. 2, 3, & 4, (Spring, Summer and Fall, 1998), 117.
[22] Baker, 172-197; Akkari, 108-114

Transitional bilingual education

Transitional bilingual education is the most common type of bilingual education in the United States. Its primary goal is to mainstream minority language students by weaning them from instruction in their mother tongue to instruction in the dominant language. Under this approach, students are taught for a transitional period using their native language to ensure that they can keep up in their school subjects, before switching to the dominant language.

Transitional programs vary in length. Early exit bilingual programs allow children a maximum of two years of instruction in their mother tongue, whereas late exit programs allow up to 40% of instruction to take place in the mother tongue until grade 6.[23] Akkari criticizes this model as an example of a "transmission-banking" model, with the goal of domestication and perpetuation of the social status-quo (Freire, 1970, 1973) and concludes, "Most bilingual education programs tended to focus more on disabling than empowering students".[24] Lessow-Hurley, however, cited Krashen and Biber's study of eight programs across California and concludes that it is "a lot better than nothing".[25]

Integrated-enrichment bilingual education

The integrated-enrichment bilingual education approach has been applied to second language immersion programs for majority language students, such as Canada's French immersion program for majority Anglophone children and native or aboriginal language immersion programs for teaching endangered minority languages to aboriginal students. The primary goal of the latter programs is to preserve a minority language and culture. However, due to a lack of economic incentives, many such programs have received low levels of parental support and high attrition rates.[26] In contrast, the former foreign language immersion programs are additive in nature and allow students from the dominant or majority group to learn more languages. Since this model is seen as a way to elevate individual social status and increase career potential without dealing with controversies of ethnicity, it is more likely to receive government funding and support from society than the minority language programs. In other words, and as ironic as it may seem, the learning of a foreign language by majority students is highly regarded, while the speaking of some of these same languages by minority students in mainstream schools is often prohibited and denigrated.

Two-way bilingual education

Two-way bilingual education, also known as dual-language education or two-way immersion, brings together students from two language groups to learn a second language while achieving high academic standards. In San Diego, where this model has been applied, monolingual English-

[23] Baker, 178
[24] Akkari, 117.
[25] J. Lessow-Hurley, The Foundations of Dual Language Instruction, (New York, Longman 2000) 13.
[26] A. Akkari,

speaking children have been placed in a classroom alongside native Spanish speaking children (with limited English proficiency). In kindergarten, Spanish is used 90% of the time and English 10% of the time. By grade 5, English and Spanish are each used for 50% of instructional time. Putting two language group students together creates a learning environment in which both groups are exposed to native speakers of the other language, and allows students to learn from peer interactions. Through this program, the monolinguals are immersed in Spanish and learn it, the cultural identity of the Spanish speaking ethnic minority is confirmed and both groups learn to appreciate and respect one another's culture. The challenge to such programs is to keep the numbers of students from each language group in balance, since it can be the case that the monolingual mainstream school is more attractive to prospective parents.[27]

Language maintenance bilingual education

The language maintenance bilingual education model aims at further developing the home language of minority students while gradually phasing in instruction in the dominant language. Its purpose is to develop both languages and to preserve the culture of the minority group. Baker has summarized some of the key features of these programs. They:

- Have most, but not necessarily all of the children come from language minority homes.
- Give parents the choice of sending their children to mainstream schools or to heritage language education programs.
- Use the home language of the language minority students in half or more of the curriculum time.
- Are usually heritage language programs in elementary schools?[28]

Baker considers Navajo and Spanish programs in the US, Catalan in Spain, Ukrainian and some other languages in Canada, Gaelic in Scotland, and Finnish in Sweden and Welsh in Wales in this category.[29] The Arabic-Hebrew Bilingual program reported in Israel,[30] and the Khmer-English bilingual program in Western Australia would also fit this category.[31] Maintenance bilingual programs vary in their structure and contents. Most of these programs have not been well studied and many are almost unknown to the public and among researchers and academics.

Much of the research into bilingual education has focused on Spanish-speaking students in the United States. Considering the wide range of variations among bilingual programs and their social settings, it is difficult to generalize research findings. The Chinese Bilingual Program to be examined in this paper has several features of each of the models of bilingual education described

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[27] Baker, 188
[28] Baker, 186
[29] Idib. 184
[30] G. Feuerverger, "Peacemaking Through Emancipatory Discourse: Language Awareness in a Jewish-Arab School in Israel" Curriculum and Teaching, vol. 11, no. 12 (1996) 53-61
[31] Caroline Barratt-Pugh, and Mary Rohl, "Learning in Two languages: A Bilingual Program in Western Australia", Reading Teachers, vol. 54, no. 7, (April 2001) 644-677.

above. It also distinguishes itself from other bilingual programs offered in the same Canadian City and school jurisdiction. For example, the Ukrainian and German bilingual programs mostly enrol students who are at least third or fourth generation immigrants to Canada; children in the Chinese Bilingual program are mostly immigrants themselves, or the children of immigrants. A comparative study by Bilash and Wu in 1997, which surveyed students from the Chinese and Ukrainian bilingual programs in the city, revealed that while both groups responded positively to questions about their language learning and cultural and self identities, overall responses from children in the Ukrainian bilingual program were more positive than those of their Chinese bilingual program counterparts.[32] Curious about why this might be so, the authors undertook this study to probe into these issues. Could the less positive responses of children in the Chinese Bilingual Program be attributed to the fact that they are not native speakers of the majority language? Or that they are visible minorities? Or the length of time that their families have been in Canada? After a brief overview of the Chinese Bilingual Program, the answers to these questions will be presented.

The Chinese Bilingual Program

Canada's minority language bilingual programs, once known as Heritage Language Programs, have recently been renamed International Language Programs and share a unified curriculum framework. The first of such programs, the Ukrainian Bilingual Program, was introduced in 1973, first as a three-year pilot project in the province of Alberta and later, once approved, in Saskatchewan and Manitoba. Arabic, German, Hebrew, Mandarin, Polish and Spanish bilingual programs have since followed suit; however, unlike the Ukrainian Bilingual Program, they have not spread to other parts of the province or country! The establishment of such programs was directly related to Canadian federal government's Multiculturalism policy adopted in 1971 and the pressure from various cultural groups, especially Ukrainian Canadians.[33]

The Chinese Bilingual Program, established in 1986, has become one of the biggest bilingual programs in the city, with five elementary schools collectively enrolling about one thousand students from kindergarten to grade 6. Similar to the Ukrainian and other bilingual programs, the Chinese bilingual program offers children the same basic academic curriculum content as that of any publicly funded school in Alberta. Fifty percent of instruction time takes place in English and fifty percent in Mandarin Chinese. Subjects such as social studies, art, health and physical education are taught in Chinese while mathematics, science and sometimes music are taught in English. Language arts is taught in both Chinese and English.

Bilingual students completing grade 6 usually continue the learning of the minority language in junior and senior high schools, which offers them about 3 hours of minority language instruction each week. Whereas one teacher per day teaches children in most of the other bilingual programs

[32] Olenka Bilash and Joe Wu, "The Influence of Bilingual Education on Student Self-identity and Inter-cultural Sensitivity: Perspectives from Grade 6 Children in Chinese and Ukrainian Bilingual Programs". Journal of Interdisciplinary Education, vol. 2, (1998) 68-87.

[33] Antonio J. Tavares,

in Edmonton, children in the Chinese Bilingual Program have two teachers per day. Those teaching Chinese subjects are usually well educated new Chinese immigrants with a good knowledge of the Chinese language and culture and proficiency in English. Certified native English speaking teachers with no knowledge of Chinese instruct the English part of the school day. They offer the children exposure to and instruction about Canadian culture.

The Chinese Bilingual Program attracts mostly children of first generation immigrants. Most of these children do not speak any English before they come to school. In fact, more than half of them do not even speak Mandarin, the target language, but instead use one or a variety of different Chinese dialects, such as Cantonese, Phokenese, Toishanese and Shanghainese as their home language. The program also attracts a small number of native English speakers, including some students from other cultural backgrounds, with no knowledge of any Chinese dialects, and these numbers have increased in the last few years.

When children in this program start kindergarten, some begin to learn English or Mandarin as a new language, while others are learning two new languages. Newcomers from Asia often join in the program at different points from kindergarten to grade 6. Having begun their formal schooling in Chinese, they usually have more advanced Chinese literacy skills than the local children; however, their English abilities are far behind. Due to this variety of students' home languages, the Chinese Bilingual Program functions in three different ways. It is, firstly, a maintenance program for Chinese minorities to keep their language and cultural heritage. Secondly, it functions as a two-way bilingual program with both native Chinese and English speakers in the same class. Finally, it also serves as a transitional program for new immigrant children to learn English as a second language and to adapt to the Canadian school system. For many, it is an immersion program for learning two new languages at the same time. In general, it is a versatile language program whose multiple functions meet the needs of different students.

No formal evaluations of the students' Chinese language development have been done in the past. Some Chinese language assessment tools are being adapted and tested such as the "Highest Level Achievement Tests" used in mainstream mother tongue majority language programs in Western Canada. However, such measurement tools are still in their early stages of development. From the students' performance in the Alberta government 's Provincial Achievement Tests in four subject areas in grades 3 and 6 it is clear that children are mastering the content of the mandated curriculum. In fact, the average test scores of students in this program are consistently higher than the provincial and school district average.

The Achievement Tests, including those in Language Arts, are all implemented in English, the language that the students, who come from mostly non-native English speaking families, only spend half of their school time learning. Yet even in Social Studies, which though taught in Chinese, are tested in English, students' test scores are also higher than the provincial average. In fact, a Fraser Institute report ranking Alberta's elementary schools placed one of the city's elementary schools, in which 80 percent of the students are in the Chinese Bilingual Program, No. 41 among 201 in the municipal area. Paula Simons, a local newspaper columnist, commented on the school's ranking as a "hidden surprise" since the school is located in a lower middle class

neighbourhood and a typical parent at this school has completed just 13 years of formal education.[34]

In fact, most of the students attending the Chinese Bilingual Programs are bussed to the designated schools from several nearby neighbourhoods. When the school sites were chosen for setting up new bilingual programs, those located in older neighbourhoods facing closure due to a lack of new prospective students were often selected. This is an example of how bilingual programs, which do not necessarily require extra public funding, could even salvage dwindling schools.

The socioeconomic status of families that send their children to the Chinese Bilingual Program varies. Since most are first generation immigrants, they belong to the lower-middle class and are not yet well established in society. While some parents have completed university degrees in Canada or in their home countries, others have had little formal education. Parents, including the poorly educated group, usually pay a great deal of attention to their children's schooling. Most of them are willing to spend time working with their children at home and helping them with their schoolwork. In fact, teachers are often asked to increase the amount of homework they give and seldom received complaints about giving too much homework. A strong dedicated parent association plays a very important role in the program; planning daily operations and fundraising to support school cultural events, obtain teaching materials and equipment, and sponsor professional development activities for teachers.

Perceptions of Grade 6 students in the Chinese Bilingual Program

One of the most important goals of bilingual education is to empower minority students through recognizing their language and culture while improving their self-esteem. This study is designed to achieve further understanding of the influence of the Chinese bilingual program on the development of students' self esteem and cultural identity. Using transcribed data collected during semi-structured individual interviews with 14 grade 6 children in the Chinese Bilingual Program, seven themes emerged: perceived second language ability, negative and positive experiences of speaking Chinese, understanding of Multiculturalism, feelings of belonging, feelings of ethnic identity, the role of bilingual education in forming their thinking and reasons for being enrolled in the program.

Perceived second language ability

Among the 14 bilingual students interviewed, 12 were Canadian born and two were born in China. One student was not of Chinese origin, and the rest were all ethnic Chinese whose parents came from Hong Kong, Taiwan, southern provinces of China, or Southeast Asian countries. The 14 children used a variety of different languages at home. The non-Chinese student and one Chinese student reported speaking English all the time. For others, home languages include Cantonese, Mandarin, Phokenese, Toishanese and Shanghainese. Some families used two or three dialects and therefore their children could speak several of them. A few children reported that their parents

[34] Paula. Simons, Edmonton Journal. June 11, 2002

spoke Mandarin at home and that they could speak it though they seldom used it at home. Most of them did not have native English speaking proficiency when they started schooling.

In Grade 6 at the age of 11 or 12, these students mostly perceived English to be their stronger language in listening, speaking, reading and writing. Most of them expressed the opinion that Chinese was a more difficult language to learn than English. Some of them described their ability to speak Mandarin as strong, but their ability to write in Chinese as weak, since it is quite difficult for them to memorize how to write Chinese characters. A few students indicated that they could understand, speak, read and write both Chinese and English proficiently. The non-Chinese student felt that her Mandarin skills lagged considerably behind her English skills, and that she was most proficient in reading Mandarin and least able in writing it. Most of the students felt that writing Chinese was the most difficult part of learning the language. With its very different writing system, they needed to learn ways to memorize each character and learn how to read and write all characters. For students who spoke a dialect at home that was close to Mandarin, understanding spoken Chinese was not very difficult.

Outside of the classroom students reported that they used Mandarin with relatives and on trips to China and hoped to return to China in the future. The few who had been to China recognized the value of the language and were motivated to continue with their Chinese language studies in Canada. Some expressed that they enjoyed learning about Chinese culture and history as they learned the Chinese language and some just felt that knowing more languages could help them speak to more people.

Most of the students spoke Cantonese or other dialects with their parents, grandparents and sometimes with their relatives. Speaking with their siblings varied from person to person and time to time. Many of them reported that they spoke English with their siblings. At school, during recess and lunch on the playground, they usually spoke English. Some noted that they used to speak Cantonese with other Chinese children in the past, but now found that English was easier. Mandarin was used at school with the teacher and sometimes with their friends. The non-Chinese student spoke Mandarin only in the school setting within the class, but she related that she sometimes spoke Mandarin to herself while at home. Most of them expressed that they did not feel very comfortable speaking Chinese dialects or Mandarin with their parents or other people in public places.

Negative and positive experiences of speaking Chinese

When asked about why they did not feel comfortable speaking Chinese in public places in Canadian society, many students described both positive and negative experiences in doing so. Examples of negative experiences include being teased for speaking “gibberish Chinese”, being insulted by a neighbour who said "Chinese sucks", or a fellow student who said, and “Hey Chinese kid!” One child described the disappointment he felt when people treated him like that. Another student concluded that some other students mustn't like Chinese people because they made fun of their language and their looks. A boy remembered an incident on the bus when his father was teased for speaking Cantonese. Another boy claimed that other students often insulted him because of his Chinese background when he was in another school. A girl reported that she had occasionally

felt put down by other students at the school and made to feel that Chinese people were bad. It made her feel uncomfortable.

While pointing out these negative incidents, many children also acknowledged experiences of being respected by many people because they could speak a different language. One student remembered that in Scouts, many of his friends were impressed by his ability to speak other languages and asked him questions about the languages. One girl, who reported being occasionally teased and called dumb by non-Chinese students at her school, noted that despite this some other people thought she was "cool" because she could speak another language and were jealous of her. She knew a girl who spoke Spanish and they shared words.

Some students talked about the effects these negative and positive incidents had on them. One girl, who had a number of negative experiences, recognized that most of the children were still kind to her and her tutor made her feel very good about knowing different languages. She imagined she would try to make other newcomers feel comfortable by being kind to them. One boy admitted that he had both insulted the cultures of other Canadians and treated people of other cultures positively as well. A girl felt that she treated people better if they spoke another language and a friendship she made with a Ukrainian girl once. She explained, "You can treat people of other cultures better because you can talk and share each other's traditions." She regarded her friend as lucky because she could travel and understand different languages. Most of the children interviewed said that they would treat other people equally and well, no matter what language they spoke.

Understanding of Multiculturalism and Multicultural society

All of the bilingual students interviewed agreed that Canada is a multicultural country. They explained their understandings of what a multicultural country was, and what it meant to them in different ways. One student thought that in a multicultural society "one can see different things and shop in different types of stores". Many pointed out that a multicultural country was one where immigrants of all countries, with all sorts of different cultures could come to. A boy believed that a multicultural country was one where people have freedom – where " people can be free to do whatever their culture does". Other students also mentioned that all people were equal and were treated "evenly". One student observed, "A multicultural country is where lots of people come and have peace". A multicultural country was also understood as a country where different people could live together and didn't have to feel too different. Some emphasized that multiculturalism was sharing their cultures with others.

Feeling of Belonging

On whether they believed that they could fit into Canadian society, all fourteen students answered "yes". Some indicated that they fit pretty well into Canadian multicultural society because they felt very comfortable here. One student acknowledged that she fit into the country because she "speaks English", "eats Canadian food", "celebrates the same holidays" and "dresses the same" as Canadian children. The students constantly repeated that they could get along with other people, including those from different backgrounds. One said that she felt like she belonged because she had friends,

and she was just “one of the kids”. One boy expressed his sense of belonging by stating that he “had Canadian friends but still did Chinese things”.

A girl felt that she fit in because there were lots of other Chinese people here. Another girl explained that she fits in because many of her relatives decided to move here and live here. Some also answered that they fit in because they know different languages and cultures. One student felt good being in a multicultural country because he didn't feel bad about being Chinese here and because there were lots of other kids like him who were from a different culture. As a result, he would be recognized as a good, maybe even special, person. The non-Chinese student referred to herself as a Canadian of South American descent because her mother was Canadian and her father was South American. She felt that “multiculturalism referred to all the different sorts of people who populate Canada: Chinese, Jewish, African and many different groups”. She felt that she fit in, although she was not a full Canadian. The Chinese Bilingual Program had helped her “to understand Canada as a multicultural country because we have the opportunity to learn many different languages”. Clearly the students’ definitions of multiculturalism corresponded to their feelings of belonging to a multicultural Canada.

Feelings of Ethnic identity

All the students treated their ethnic identity positively. They felt positive about being Chinese, while at the same time recognizing their Canadian side. Factors used by the bilingual children to determine their identities were their language, culture, birthplace and their parents’ ethnic origin. For example, one girl refers to herself as a Cantonese Canadian because most of the time she spoke Cantonese. She came from Hong Kong, and now she was in Canada and spoke English. Another girl thought she was”Canadian-Chinese”, because she lived in Canada and spoke mostly English. A boy described himself as Chinese Canadian because he was born in Canada but his culture and first language were Chinese. Another girl referred to herself as a Chinese-Canadian because she was born in China, came to Canada later on and became a Canadian citizen.

In a more complicated case, a girl referred to herself as a Chinese American and then a Canadian because her relatives and family were mostly Chinese, she still had an American passport and had lived there for a while, but at the same time she lived in Canada and liked it a lot. One described himself as Canadian Chinese because Canada is right here and his parents are Chinese. One elaborated, "My blood is Chinese but I am Canadian." Another said: "Chinese is the true part that's in me because I am a Chinese person, but I live in Canada so I am a part of both." In general, these statements did not give clear indication on whether they place more importance on their Chinese or Canadian side. It seems none of them over emphasized either side. Again, the descriptions of these children’s ethnic identity correspond to their view of Canada as accepting people from many cultures.

The role of bilingual education in forming their thinking

As to the role of the Chinese Bilingual Program in their understanding of Chinese culture, many explained that if they did not attend the program, they might forget how to speak their native

language, or would not have been able to learn the Chinese language. One girl, who moved from a mainstream school to the bilingual program, felt that the program had helped her learn and value her own culture because before the school transfer she "only thought about the English culture". One student valued the fact that the Chinese Bilingual Program helped him to learn the history of China and how it had changed. For him, these opportunities to learn Chinese history were an essential part of understanding his Chinese roots. Others acknowledged that the program had helped them understand Chinese culture by celebrating their own holidays. Students also discussed the role of the Chinese Bilingual Program in teaching them to think in multicultural ways.

One student explained that the program had helped him understand multiculturalism because it had taught him about Chinese culture, and to understand that different languages could fit into Canada. Another boy noted that the program had helped him to become aware of both his own culture and of how other immigrants felt about their cultures. "The CBP has allowed me to learn about other cultures, to respect them and to interact with other cultures. In Science, for instance, we have cross class groupings with the English speaking kids." The non-Chinese Canadian student explained that she liked to be exposed to other cultures and languages. The Chinese Bilingual Program had helped her to learn about her own culture and Chinese culture, as well as teaching her about the reasons why people from other cultures came to Canada.

Reasons for being enrolled in the program

The children in this study gave a variety of reasons as to why their parents sent them to the Chinese Bilingual Program. These include increasing future employment possibilities, carrying on family traditions, and being able to communicate with family members, relatives and other Mandarin speaking people. Many children also emphasized that they liked the program and chose to remain in it on their own. Some had already experienced the advantages of knowing Mandarin when they acted as translators for their parents and relatives on certain occasions in Canada, or when they were able to communicate with people when they traveled to China. Having friends in the program was another major reason children reported for staying in the program. One boy said that he "felt better" being around people who could speak Chinese**.**

Many also shared the view of their parents, that their language ability would be helpful for future employment. Some believed that even if they did not go back to China, it might still be helpful to know Mandarin for business or other career purposes. Some children even said that they joined the program purely for the enjoyment of learning Chinese! One student, for example, claimed that he wanted to study Chinese because it allowed him to continue working around other Chinese people, so he "wouldn't forget his roots". The only African American in the program explained that she joined up because she really liked the Chinese people and their culture. She started the program in Grade I after hearing about it in daycare and telling her mom she wanted to attend. She was originally only going to attend for one year but was glad that she has stayed in it. She hoped to travel to China in the future and hoped that her knowledge of the language would be helpful.

Discussion

Students' comments on the negative experiences of using their mother tongue indicate that they have encountered racism and racial discrimination. Incidents of being teased, insulted, and put down because of their background, genetic features and their language occurred on the bus, in their neighbourhood or in their former schools as well as in their own bilingual schools where large number of students learn Chinese and are ethnic Chinese. Such incidents created bad feelings ranging from being uncomfortable to thinking that "Chinese people were bad". Negative experiences inevitably affected the students' sense of who they are and how they relate to the world. It is also evident that the students not only felt strongly about their own personal experiences, but also were also sympathetic to the experiences of others. Some made friendships with students who spoke other languages - Spanish and Ukrainian. Some expressed a desire to help other newcomers feel comfortable by being kind to them.

In spite of their negative experiences, students commented that they were proud of being able to speak their language and felt quite confident about their ethnic identity. In their minds their second language ability was a valuable asset that should be respected and even envied. Some even expressed that they felt special being a Chinese person. In their ways of defining who they were, they included such factors as their mother tongues, their birthplaces, and their ethnic origins. There were no indications of feeling ashamed of or denying their ethnicity. Such confidence can also be seen in how they saw Canada as a multicultural society and how they felt about themselves as being part of it. They listed diversity, equality, freedom to be different, and sharing among cultures as the characteristics of a multicultural society. As eleven year olds, they had already had enough life experience to understand complex abstract concepts such as identity and multiculturalism and strongly believed that they fit into such a multicultural society.

From the students' comments, we can find the connections between their positive attitudes towards their own language, culture and ethnic identity and their experiences in the bilingual program. They indicated that through many learning activities in the program they learned to value their own language and culture. Such understandings of their own culture projected to their understandings and sympathy of other cultures and their appreciation of multiculturalism. This is in sharp contrast to what one usually finds in the research literature on immigrant children's experience of the pressure of assimilation. Often minority students' mental health and self-esteem are under constant threat, causing heightened anxiety, lower self-esteem, feelings of marginality, and identity confusion. The students in the Chinese Bilingual Program seemed not to have gone through these pressures of assimilation and there were no clear indications that they came to see themselves as "inferiors". In fact, the way they saw their own language, culture, and their place in the multicultural society suggests that they experienced positive self-esteem in the Chinese Bilingual Program and a sense of fitting in with children from the dominant culture.

The students' comments on their difficulties in learning the Chinese language, particularly the written language, show that it is difficult to learn a minority language. The Chinese language is probably more difficult to learn in a North American context, where English is dominant and the

differences between the two languages are great. On the other hand, considering many of these children's mother tongues were neither Mandarin nor English, it is a great achievement for them to have learned two new languages at the same time. Most of the students in the Chinese Bilingual Program know one or more Chinese dialects in addition to the Mandarin they are learning in class. These dialects, though mostly incomprehensible to Mandarin speakers, are still variations of the Chinese language and they share many similarities in their vocabulary and sentence structures. Students with knowledge of other Chinese dialects learned Mandarin much more easily than those without such knowledge. In some sense, maybe learning Mandarin can still be regarded as further developing their native Chinese language. However, further studies are needed to investigate if and to what degree the "Language Interdependence Hypothesis" and the "Threshold Theory" apply to children in this program.

Despite the fact that there are various ways of practicing "Chinese Culture" among different ethnic Chinese groups there seems to be a large set of core beliefs and generally accepted traditions that hold the groups as one unique culture, particularly in terms of their pride in the long history of Chinese civilization including its education and literature. This cultural component is essential to the Chinese bilingual program. The program is a confirmation of the students' home culture and as such empowers Chinese minority students in a society where the minority is mostly silenced through cultural dominance. As bilingual education programs in Western Canada move from being seen as "Heritage Language Programs" to "International Language Programs", a change that reflects the efforts of Canadian schools to prepare the young generation for participation in the global community and economy, the important function of cultural confirmation should not be lost, altered or diluted. Empowering students, creating positive self-identity, and supporting minorities to become full participants of a multicultural society are the essence of the program. They need to be continuously nourished.

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From the Technical Desks Below: Chinese Canadian Engineers' Views and Experiences of the Glass Ceiling*

Ms. Carol Wong and Dr. Lloyd L. Wong
Department of Sociology
University of Calgary
2500 University Drive N.W.
Calgary, Alberta T2N 1N4
Email: wongc@ucalgary.ca; llwong@ucalgary.ca

Introduction

In Canada, studies have demonstrated that race and ethnic origin make a difference in terms of income and representation in managerial and professional ranks (Satzewich & Li, 1987; Li, 1988). Though overt and blatant racism is now rare in Canadian institutions and organizations, subtle and pervasive forms of cultural racism still exist and thus contribute to systemic racism. Thus, it can be difficult for people of colour to achieve promotions and salary levels on par with others; hence, the notion of the "glass ceiling."

The term "glass ceiling" has traditionally focused on the way women's opportunities and earnings have been blunted. Fundamentally, the existing problem for both visible minorities and women is that these inequalities arise from "artificial barriers" that obstruct qualified individuals from advancing into managerial ranks. As such, this paper adopts the U.S. Department of Labour's definition of the glass ceiling where it is defined as "…the artificial barriers based on attitudinal and organizational biases that prevent qualified individuals from advancing upward in their organization into management level positions." (U.S. Department of Labour, 1991, foreword).

The goal of this paper is to explore what might constitute this glass ceiling for Chinese engineers. More specifically, this paper establishes Chinese engineers' perceptions and experiences of artificial occupational mobility barriers and the various factors that may correlate with these perceptions and experiences.

Literature Review

The Canadian literature is scant, when compared to the U.S. literature, on the phenomenon of the glass ceiling and visible minorities in the contemporary workplace.

Canada

In Canada less than a handful of articles have utilized the concept of a "glass ceiling" in the sociological literature. Almost all of the literature on ethnic inequality and the labour market has focused on issues of employment equity in terms of access to specific types of jobs or occupations – in other words "glass doors". Rajagopal (1990) discusses the "glass" and "invisible" ceiling for

Indo-Canadians who, despite higher than average levels of education, had lower income and higher unemployment levels in certain age/gender groupings. Simmons and Plaza (1998) describe how increasing participation rates amongst African-Caribbean migrants and their children in Toronto were perhaps "breaking the glass ceiling". While both of these studies utilize the term "glass ceiling", they are not used in the same context and definition of this study where it more specifically refers to artificial barriers preventing qualified individuals from advancing to managerial positions.

However, Boyd's (2000) recent research on Asian Canadian immigrant engineers to Canada does, to some extent. She finds that for foreign-born Asian engineers (typically from China, Hong Kong, Philippines, and India) having advanced degrees offers some protection against unemployment yet their educational returns are still lower than for those who are Canadian born. That is, compared to Canadian born male engineers, Asian born engineers, who are permanent residents, are less likely to be in managerial or engineering occupations and, at the same time, are more likely to be employed in technical and other occupations. Thus she postulates that this may be evidence of a glass ceiling in the Canadian engineering profession for the Asian-born.

United States

While there is a large U.S. literature on the glass ceiling issues, a small segment of it pertaining to Asian Americans has recently emerged over the past decade. The United States' Federal Glass Ceiling Commission (1995) stated that, conceptually, the glass ceiling bars entry for women and visible minorities on three different levels: societal levels; internal structural levels within corporations themselves; and governmental levels. It is internal structural levels that are relevant in this analysis and they are those barriers that are under the direct control of the business or corporation. These barriers are those that involve formal policies, official decisions made by those in power, conscious placement of visible minorities and women on certain assignments, and placement of individuals on the "managerial" versus the "professional" track. With respect to this level the Commission (1995, p. 35) uses a pipeline analogy to depict official corporate processes.

However, beyond the formal policies are the informal practices and aspects such as network circles, social functions, and office events. While the Commission does acknowledge that the exclusion from networks and differing communication styles are problematic coverage on this is brief and emphasis remains on the pipeline analogy. Woo expands the pipeline analogy to include informal practices and aspects. As such, Woo states, "strictly speaking, glass ceiling barriers are those that have little to do with individual qualifications as such, except as they impede qualified individuals from advancing [into managerial ranks]" (2000, p.45).

If career paths within corporations are thought of as a simple pipeline with one clear entry point, a few smaller entry points, a few loops, bumps, forks, and a main exit point, then the main exit of this pipeline could be thought of as the ultimate goal; the upper management level. This means that some employees embark on paths that lead all the way up, while others, for various reasons may not get there. There will be a return to this analogy later.

In examining Asian American engineers, Tang (1993b; 1993c; 1997; 2000) has reported several trends. Mainly, she finds that Asian American engineers are less likely to receive promotions to managerial positions even after controlling for nativity, length of residency time in the US, and other demographic characteristics. Tang finds that while formal schooling and technical training are essential tools in accessing high paying professions, these qualifications prove to be insufficient for even native-born Asian engineers to achieve upward mobility. As well, Tang's findings results indicate that despite taking human capital investments, demographic characteristics, and occupational field and organization into account, Asian American engineers are less likely to be in managerial positions.

That is, her analysis of occupational and career status shows that the odds for Asian American engineers, both native-born and foreign-born, of holding decision-making positions are much lower in comparison to both native-born Caucasians and, or white males (Tang, 1993a). Her conclusion is essentially that there are larger social forces at work that restrict career mobility of Asian American engineers. In returning to the pipeline analogy, promotions can be regarded as a mechanism that propels one's career towards the ultimate point, or the exit point of the pipeline. Although promotions are a propelling force upward, this direction of travel may not necessarily lead an employee to the ultimate point of the pipeline.

That is, many corporations have what is known as "a dual ladder" in which there are two career tracks; one that leads to management and the other that leads to a technical professional position (Woo, 2000, p. 146). This represents an early fork in the road for many Asian American engineers because they can be clustered in technical positions at the start of their career and then placed upon the professionalism track thereafter. The result of being in this track is that the Asian engineer will still receive promotions and pay raises; however, the ultimate end point of this job will never be that of a management or decision-making position (Woo, 2000, p. 161). Once targeted and placed into the technical track, it is very difficult to move into the managerial track. Woo finds that many Asian American engineers have been trapped in this "fork" in the pipeline not because of a lack of interest in managerial positions, but rather because Asians have been type-cast as technically able and lacking the necessary communication skills; not possessing an aggressive or "the right" type of personality; and/ or lacking the desire to be in managerial positions.

Aside from the dual ladder, other artificial barriers that Woo (2000, p. 65, 68, 163) identifies are lack of mentoring, lack of management training and access to critical developmental assignments, biased performance evaluations, cultural differences, and an existence of an "old boys' networks." While these barriers constitute a series of artificial barriers, Woo (2000, p. 197) is careful to point out that once artificial barriers have been encountered, they may transform into real barriers later in the careers of Asian American engineers. For example, an Asian engineer who lacks a senior level mentor may miss the opportunity to have access to high visibility, critical skill development assignments that allow for exposure of the individual to those in higher ranks and also the development of certain specific skills, such as delegation, required for managerial positions (Woo, 2000, p. 167). The real barrier strikes when that particular Asian engineer lacks these critical skill-developing assignments on his or her record. Upon application for a more senior position, lacking experience in such positions translates into a barrier that is real; a real lack of qualification and

preparedness. Even the failure to make the necessary connections has nothing to do with individual skill, competence, or potential.

To conclude, Woo warns that the cultural assumption and belief in meritocracy downplays the fact that "the playing field is not level" 2000, p. 125). The "American dream," which applies to Canada as well, dictates, "if I develop the necessary work ethic, and accept the middle class values of family, morality, and ambition, I too can have it all." In other words, meritocracy, in both American and Canadian society, suggests that as long as each of us follows the prescribed formula, we will have a chance at success. The assumption is that we each have an equal chance at success; the playing field is level to all who want to play. However, the statement, "I too can have it all" is untrue; societal diversities tend to produce differential progress for different groups. Glass ceilings are set in place by things that are seemingly neutral, or in other words, barriers and discrimination are "…subtle, subjective, and cloaked in the language of merit and universalistic criteria" (Woo, 2000, p. 195).

Methodology

Data collection utilized both survey research and in-depth interview methodologies. However, the results of the in-depth interviews are not reported on in this paper except for brief mention in the conclusion and recommendations section. The mail-out survey questionnaire was constructed to measure general perceptions of the glass ceiling, mobility barriers, obstacles, and perceived cultural differences. In the spring of 2002 the University of Calgary Alumni Association was contacted for a list of all the engineering graduates from 1980 to 1992. From this general list a further list of assumed Chinese graduates was created using surnames as the criterion to establish Chinese ethnicity. This list was further refined and narrowed by crosschecking visually with the graduation pictures in the annual University of Calgary yearbook called Tallysticks.

This process yielded a sampling frame of 379 Chinese engineering graduates from the University of Calgary from 1980 to 1992. Questionnaires were sent out with self-addressed stamped envelopes and a small token gift of $5 put in a red "lucky money" envelope as a cultural custom and a form of reciprocity. A total of 172 completed questionnaires were returned along with a further 20 uncompleted questionnaires were as ineligible respondents. Thus the 172 responses, from a total number of 359 eligible possible respondents, yielded a respectable response rate of 48%.

Demographic Background

As noted earlier the sampling frame for this project consisted of Chinese engineering graduates from University of Calgary from the years of 1980 to 1992 inclusive. This time frame was chosen because it was expected that graduates in this time period would, at the time of conducting this research, have had between ten to twenty-two years in the workforce. This would have allowed for sufficient time to elapse so that participants would have gained an awareness of the internal formal and informal structures of organizations, and gained a mature insight into their occupational achievements, ambitions, occupational mobility, and barriers.
As such, 44% of participants were between the ages of 40 and 44, and 81% between the ages of 35 and 49. Seventy-five per cent of participants indicated that they were not born in Canada. Of this

group, approximately 50% had arrived in Canada between the ages of 10 to 19, 17.2% of this group indicated that they arrived between 20 to 24 years of age, and 6.4% arrived before they were 10 years old. The implication here is that nearly 50% of these immigrants have received their high school education, in addition to their post-secondary education, in Canada. These results are corroborated by their length of residency period: 4.7% of participants have lived in Canada for 5 to 9 years; 13.4% for 10 to 19 years; 40% for 20 to 29 years; 16.8% for 30 to 39 years; and 2.3% have lived in Canada for 40 or more years. Thus the vast majority of these Chinese engineers are immigrants who have been in Canada for a fairly long period of time.

Twenty per cent of the respondents are women, and 96% of respondents identified themselves as being Chinese or Chinese Canadian and 2.3% identified themselves as being Asian or Asian Canadian and who may have been part Chinese. Overall, this report will use the more generic term "Chinese engineers" to refer to the participants. Sixty nine percent of participants hold a Bachelors Degree in engineering, followed by 25.6% who hold a Masters Degree, and 5.2% who have obtained a PhD in engineering. Of these participants 29.1% majored in electrical engineering, 24.4% in civil engineering, 20.9% in chemical, 16.9% in mechanical, 3.5% in survey engineering, and 2.3% in geometrics.

Seventy nine percent of participants currently have an employer who pays them (other than themselves), 13.4% are self-employed, and 4.7% are presently looking for work. Previous work histories of participants show that most have worked for two or three employers, and the most common fields entered are Oil and Gas and Consulting. Of all our participants, approximately 80% have qualified as Professional Engineers.

Perceptions and Experiences of the Glass Ceiling

The definition of the glass ceiling adopted for this paper is contextualized here as the under-representation of Chinese engineers in managerial positions that result from artificial barriers. Artificial barriers, as alluded to, are barriers that preclude the official qualifications of individuals. Since glass ceiling issues are outside the realm of official measurements, and encounters with these barriers often take place at the level of interaction (Woo, 2000, p. 47), attention will turn to the perception of barriers or special challenges. Perception was gauged through four dimensions. The first dimension, to adjudicating perception, determines participants' overall view of managerial representation of Chinese engineers in Canada.

The second dimension discerns where participants view themselves within this structure in terms of their knowledge and experiences of the glass ceiling. The third dimension uncovers the perceived obstacles or challenges faced by Chinese engineers in order for advancement of their careers into managerial positions. The fourth and final dimension ascertains whether Chinese engineers view their Chinese cultural upbringing and background as a special barrier in terms of being promoted into managerial positions.

1. The Perception of Representation in Managerial Positions

Participants were asked to indicate their perception of how well represented they felt Chinese engineers were in lower, middle, and upper management positions in their most recent organization. Figures 1, 2, and 3 illustrate the changing proportions of participants' perceptions with regard to the three management levels. For lower management positions, the percentage of participants who perceived adequate representation is 45.3% and those who perceived under presentation is 33.1%. With regards to middle management positions, the percentage of participants who perceived adequate representation decreases to 31.4% and those who perceived under-representation increases to 48.3%.

Finally, only 14% of participants indicated that they perceived adequate representation of Chinese engineers in upper managerial levels and under-representation increases to 62.2% of participants. This pattern is mirrored when participants were asked to rank Chinese representation in other engineering organizations that they knew of. In general, the above data reveal that a good proportion of participants perceive under-representation in management positions and the higher the management position the greater the perception of under-representation.

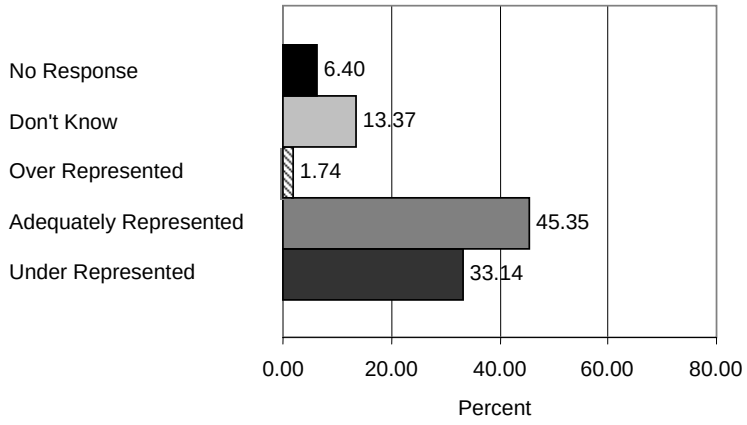

Figure 1. Chinese Engineers' Perception of Representation in Lower Management Levels (Participants' Most Recent Organization)

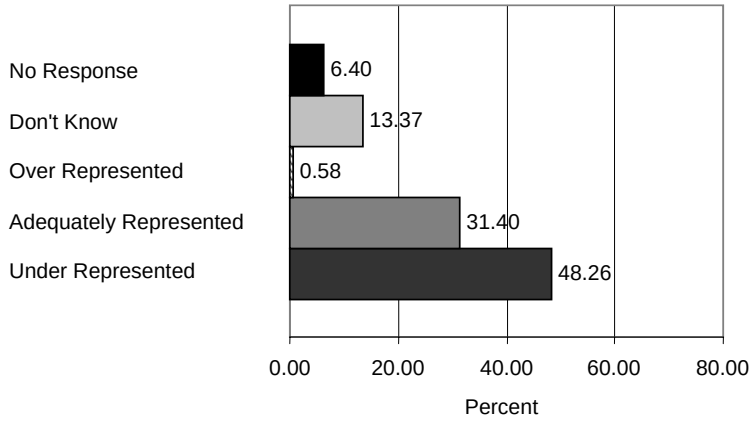

Figure 2. Chinese Engineers' Perception of Representation in Middle Management Levels (Participants' Most Recent Organization)

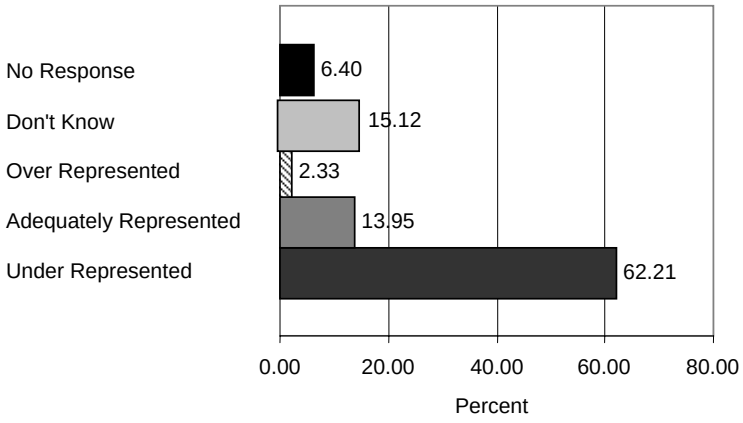

Figure 3. Chinese Engineers' Perception of Representation in Upper Management Levels (Participants' Most Recent Organization)

2. The Knowledge and Experiences of the Glass Ceiling

Since advancement opportunities are most visibly linked to promotions, participants were asked questions pertaining to their personal experiences with promotions and promotional opportunities in light of their racial and ethnic background. To better gauge how participants view the situation of how Chinese engineers fit into the general picture, participants were also asked to rank the advancement opportunities of other Chinese engineers that they knew. The goal here is to understand where participants view themselves and others relative to the general picture of perceived under-representation in management levels in the previous section.

The majority of participants (69.2%), who were currently employed, felt that their current promotional opportunities were the same as other employees who had similar educational backgrounds and who were in similar positions. A significant minority, 15.8 % per cent of the participants, felt that their promotional opportunities were worse than other employees (See Table 1). Similarly, 61.6% of participants indicated that they felt that their advancement opportunities to managerial positions were not limited because of their race or ethnicity compared to 13% of participants who felt that race was a limiting factor and 21.2% who felt that race maybe a limiting factor (See Table 2).

Thus on a personal level approximately two-thirds of the participants felt that their own personal opportunities were not limited because of their race/ethnicity although more generally they were likely to acknowledge the under-representation of Chinese engineers in middle and upper management levels (See Figure 2 & 3). Nevertheless, it should be highlighted here that a significant minority (34.2%) answered "yes" or "maybe" to the question of "Do you feel your advancement opportunities for managerial positions with your current employer are limited because of your race?"

Moreover, in terms of actual experience of the glass ceiling where participants were asked "In your opinion have you ever been denied a promotion because of your race/ethnicity?" 20.7% of them indicated "yes" or "maybe" (see Table 3). What is also important in this key question is the finding that 17.1% of participants also indicated they "don't know" if they were denied a promotion because of their race. There is all fairly significant number when inferred back to into actual population figures of Chinese engineers in the labour force and certainly helps to explain why, at least, there is a general perception of a glass ceiling amongst many Chinese engineers.

Table 1. Promotional Opportunities for Career Advancement Compared to Similar Co-workers

	Frequency	Percent	Cumulative Percent
Worse than other employees	23	15.8	15.8
Same as other employees	101	69.2	85.0
Better than other employees	15	10.3	95.3
No Response	7	4.8	100.0
Total	146	100.0	

Table 2. Feeling That Advancement Opportunities Are Limited Because of Race

	Frequency	Percent	Cumulative Percent
Yes	19	13.0	13.0
Maybe	31	21.2	34.2
No	90	61.6	95.8
No Response	6	4.1	100.0
Total	146	100.0	

Table 3. Denied a Promotion Because of Your Race

	Frequency	Percent	Cumulative Percent
Yes	13	7.9	7.9
Maybe	21	12.8	20.7
No	96	58.5	79.2
Don't Know	28	17.1	96.3
No Response	6	3.6	100.0
Total	164	100.0	

When the focus is shifted to "other" Chinese engineers that participants knew, they were much more likely to indicate that race and/or ethnicity has an affect on career advancement. For example, when participants were asked about the number of other Chinese engineers, that they knew of within their most recent organization, who felt that they had been denied a promotion because of their race/ethnicity, 68% indicated that they had not known any individuals who felt this way and 20.3% of participants had known at least one person who felt discriminated against (see Table 4). However, when the same question was asked about their knowledge of Chinese engineers outside of their own most recent organization the percentage of participants who had known at least one individual increased to 33.1%.

The overall picture of perception here is one where most (although not an overwhelming majority) participants do not believe that their own promotional opportunities are, or have been, directly affected by being Chinese. However, at the same time they perceived that being Chinese does have a negative effect on upward mobility for "other" Chinese engineers whom they know of. Thus the glass ceiling is viewed as more of a barrier for others than for themselves. What these data

implicate is the complexity of the role that race and/or ethnicity plays in career advancement amongst Chinese engineers and that simultaneously other related and more refined factors or variables need to be also investigated.

Table 4. The Number of Chinese Engineers, Known by Participants, Who Feel They Have Been Denied a Promotion to Any Position Because of Their Race/Ethnicity

In Most Recent Organization

	Frequency	Percent	Cumulative Percent
1 – 3	26	15.1	15.1
4 – 6	6	3.5	18.6
10+	3	1.7	20.3
None	117	68.0	88.3
No Response	20	11.6	100.0
Total	172	100.0	

In Other Organizations

	Frequency	Percent	Cumulative Percent
1 - 3	36	20.9	20.9
4 – 6	14	8.1	29.0
7 – 10	7	4.1	33.1
10+	1	.6	33.7
None	88	51.2	84.9
No Response	26	15.1	100.0
Total	172	100.0	

2. Perceived Obstacles in Career Advancement

For the third dimension participants were asked to identify specific areas that had become obstacles or barriers for the upward movement of their careers into managerial levels. Specifically, two questions were dedicated to this particular theme. The first question focused on obstacles within their immediate work environment that are related to the lack of social capital, and the second question focused on personal skill-set obstacles or their lack of human capital.

The two work environment barriers were identified most were “network circles that exclude you” and “cultural difference” at 61.1% and 45.4% respectively. Of the personal skill-set obstacles, the three that were identified the most were “ineffective interpersonal interaction styles such as being

reserved, quiet, or non-assertive," "weak written and verbal communication skills in English or French," and "lack of leadership ability". The obstacle identified the least was "lack of applicable technical skills" at only 5%.

Of the five obstacles listed above, the two work environment obstacles are, for the most part, intangible in that these obstacles are not, and arguably cannot be, officially regulated. Although "cultural differences" are broadly covered under anti-discriminatory and cultural sensitivity policies adopted by some work organizations, subtle attitudes, preferences, and/ or behaviours based on stereotypes may surface in daily interactions that lead to the perception by participants of cultural differences existing within the workplace. Furthermore, these obstacles point to these participants lack of social capital and they are not directly related to human capital and individual qualifications, thereby making them artificial barriers to career advancement for participants.

The three personal skill-set obstacles identified above, on the other hand, carry within them both objective and subjective methods of assessment. Because these are skills that can be "polished up" or improved upon by the participants themselves, these obstacles become regarded more as challenges or hurdles rather than overt barriers. Thus being Chinese, in this case, translates into hurdles than can be overcome rather than solid blockades or ceilings. Therefore the affect that being Chinese has on promotional opportunities does not necessarily lead to a solid glass ceiling, but rather may lead to special challenges not necessarily faced by other similarly situated employees.

4. *Chinese Culture versus Corporate Culture as a Barrier to Career Advancement*

The last dimension of perception examines the differences between Chinese culture and corporate culture as a barrier to the Chinese engineers in terms of upward advancement to managerial positions. More specifically, the issue here is one of Chinese engineers, who are likely to have Chinese cultural values as part of their background and upbringing. These Chinese cultural values may be a hindrance to their career advancement in a corporate culture that has different values and perhaps does not understand nor is sensitive to Chinese cultural values and hence these Chinese engineers face specific challenges.

Table 5. Do you feel that there is something about the Chinese cultural background and upbringing that makes it more difficult for many Chinese Canadian engineers to be promoted into a managerial position?

	Frequency	Percent	Cumulative Percent
Yes	96	60.0	60.0
No	63	39.3	99.3
No Response	1	0.6	100.0
Total	160	100.0	

Table 6. Do you feel that there is something about the corporate culture that makes it more difficult for many Chinese Canadian engineers to be promoted into a managerial position?

	Frequency	Percent	Cumulative Percent
Yes	86	55.5	55.5
No	68	43.9	99.4
No Response	1	0.6	100.0
Total	155	100.0	

The figures in these Tables 5 and 6 indicate that approximately 55 – 60 % of the participants perceive that there are indeed special challenges, due to cultural differences, in place for Chinese engineers and their path to managerial positions. In other words, being Chinese in a cultural sense is perceived by over one-half of the participants to be a handicap to upward mobility in the corporate world. The next section moves to an analysis of some of the other variables that are important correlates with the glass ceiling and perceptions of it.

Factors Affecting the Perceptions of the Glass Ceiling

Data from the previous section show that approximately two-thirds of participants perceive a glass ceiling for Chinese engineers in terms of managerial representation in the workplace. However, these perceptions varied by nativity, length of residency in Canada, age and gender.

Nativity and Perceptions of the Glass Ceiling

As noted earlier, 75% of participants were born outside of Canada. Foreign-born participants tend to perceive a thicker or lower glass ceiling than Canadian-born participants. Differences are found beginning with the technical non-management positions through to middle management positions. Specifically, 58.6% of foreign-born participants indicated that they perceived adequate

representation of Chinese engineers in technical non-management positions compared to 79.5% of Canadian-born participants who perceived adequate representation. A difference of 15% between the two groups is found for both lower and middle management in both the perception categories of adequate representation (where Canadian-born participants hold the higher percentage) and under-representation (where foreign-born participants hold the higher percentage). The gap closes for upper level managerial representation with a percentage of 1% between the two groups.

Differences were also found between foreign-born and Canadian-born participants in the second measurement of perception. Foreign-born participants tended to acknowledge the glass ceiling on personal level slightly more than Canadian-born participants in that fewer foreign-born participants (54.5%) indicated that their promotional opportunities were the same as other employee's similarly situated employees than Canadian-born participants (75%). More foreign-born participants perceived that their advancement opportunities were limited due to their race or ethnicity compared to Canadian-born participants. In addition, foreign-born participants were more likely to indicate that they had been denied a promotion because of their race or ethnicity than Canadian-born participants. As well, foreign-born participants perceived a thicker glass ceiling for other Chinese engineers that they knew of than Canadian-born participants.

Several interesting differences were found between the two groups in the area of obstacles to career advancement. In the category of work-environment obstacles, the figures for foreign-born participants who either agreed or strongly agreed to the following obstacles were approximately 12% higher in each category than Canadian-born participants: cultural differences, exclusion from network circles, lack of encouragement from supervisors, and racial prejudice as obstacles than Canadian-born participants. A

s for the personal skill-set obstacles, foreign-born participants were much more likely to indicate "uncertain of steps required to advance career" was an obstacle, at 56.8% than Canadian-born participants at 36.8%. The biggest difference between foreign-born participants and Canadian-born participants was found in the ranking of the obstacle "weak written and verbal communication skills in English or French." A total of 49.2% of foreign-born participants compared to only 4.5% of our Canadian-born participants acknowledged that this was an obstacle for them.

The fourth method of perception adjudication found that Canadian-born participants were more likely to perceive that there was something about the Chinese cultural upbringing and background makes it more difficult for Chinese engineers to be promoted into managerial positions than foreign-born participants, at 61.4% and 53.9% respectively.

Length of Residency and Perceptions of the Glass Ceiling

Participants in this study indicated that their residency period (in years) in Canada had ranged from five to fifty-four years. A total of 60.1% of participants stated that they have lived in Canada for twenty or more years. The data reveal a "V-shaped" pattern in terms of the relationship between length of residency and perception of the glass ceiling. As length of residency increases the perception of a glass ceiling decreases until about 25 years length of residency (which would be the

lowest point of the "V") after which perception of a glass ceiling increases as length of residency continues to increase. It is difficult at this point to offer an explanation for this relationship. In speculation, it appears that generally speaking, as Chinese engineers are in the earlier stages of their education and their careers they perceive a diminishing glass ceiling. This may be due to early successes as promotions through the technical ranks. However, at some point (approximately 25 years of living in Canada) they do indeed hit the glass ceiling and begin to acknowledge its relative impermeableness for many Chinese engineers.

Age and Perceptions of the Glass Ceiling

Similar to the length of residency pattern described above, current age of participants showed differences in each of the four dimensions perception of the glass ceiling. Similar to the "V-shaped" pattern above, the age of participants produces a "checkmark-shaped" pattern of perception of the glass ceiling and what accounts for this is the truncation of the lower age groups. That is, participants who were between the ages of thirty to thirty-four, held a stronger perception of a glass ceiling than did participants who were thirty-five to thirty-nine. After this point, age of participants' increases, perception of a glass ceiling increases as well. Specifically, participants between the ages of 35 to 39 years of age were least likely to indicate perception under-representation of Chinese engineers in all categories, advancement limitations due to race or ethnicity, and were least likely to agree to the statement that there is something about the nature of corporate culture that makes it more difficult for the upward advancement of Chinese engineers.

Gender and Perceptions of the Glass Ceiling

As noted earlier 20% of the participants are female. The first dimension of the perception of the glass ceiling involves participants' view of the overall managerial representation of Chinese engineers. Interestingly a higher percentage of males, than females, indicated a perception of under-representation fairly consistently through the managerial levels although in a few cases the differences were not likely to be statistically significant.

Regarding the actual experiences of the glass ceiling that participants either felt or knew of the gender differences emerge strongly. Not surprisingly female Chinese engineers tended to perceive a slightly thicker glass ceiling than male participants, which is consistent with notions of "double-jeopardy". The following pinpoints the differences between female and male participants. While approximately one-quarter of the female participants felt that their promotional opportunities were worse than other similarly situated employees in their current company, only 10% of male participants indicated that they felt this way.

In addition, less than half of the female participants had indicated that their promotional opportunities were the same as other similarly situated employees compared to over 60% of male participants. In essence female and male participants hold different perceptions on their promotional opportunities yet hold similar views on the affects of race and/or ethnic background in relation to promotional opportunities for Chinese engineers. It can be argued that from the

perspective of female Chinese engineers there is the intersection of gender and race with race likely mediating the effect of gender in terms of their perceptions of promotional opportunities.

An analysis of the human capital personal skill-set obstacles sheds some light on this issue. A higher percentage of female participants indicated that they perceived "lack of leadership ability," "ineffective interpersonal interaction styles," and "weak written and verbal communication skills in English or French" to be obstacles than male participants.

Differences are seen between female and male participants in the fourth dimension of adjudicating perception as well. A higher proportion of male participants felt that there was something about Chinese cultural background and upbringing that makes it more difficult for Chinese engineers to be promoted into managerial positions than women, with 59.6% of males agreeing with this statement compared to 42.9% of females. Differences found here may be due to the perception that being gendered, for females, has a stronger impact on opportunities than being a member of a visible minority group.

Conclusion and Recommendations

This paper has documented the perceptions and experiences of the glass ceiling as it pertains to Chinese engineers working in Canada, and more specifically, those Chinese engineers who graduated from the University of Calgary in the 1980s and early 1990s. The data in this study reveals that the glass ceiling is certainly perceived to exist by Chinese engineers. Moreover, it can be conceptualized as several glass ceilings in terms of the higher the level of management in engineering organizations, the greater the perception that Chinese engineers are under-represented. A small, but significant proportion, of the participants in this study reported a personal experience of the glass ceiling that they attributed to their race and/or ethnicity.

A slightly larger proportion of participants reported first hand knowledge of other Chinese engineers experiencing this phenomenon. When it comes to explaining the nature of the obstacles to their career advancement many Chinese engineers identified the lack of social capital and the incompatibility between Chinese culture and corporate (Western) culture. Further data analysis reveals that the perceptions and experiences of the glass ceiling vary considerably by such variables as nativity, length of residency in Canada, age, and gender. One particularly important finding is that for women Chinese engineers, the glass ceiling reflects dimensions of both gender and race/ethnicity, thus the ceiling appears thicker to them than for Chinese male engineers.

Based on the findings of this study the following are some recommendations to help alleviate the glass ceiling, and perceptions thereof, for Chinese engineers specifically and perhaps other ethnic minorities as well. There are three specific areas where specific actions could be taken: 1) education for Chinese engineers and other ethnic minorities; 2) compulsory cultural sensitivity training in corporations and businesses, particularly at the management levels; and government initiated and sponsored programs of communication and information related to glass ceiling issues.

In regards to the area of education several participants in this study suggested that they had chosen the engineering program due to their strong mathematical skills and relatively weaker skills in terms of written and verbal communication skills. While this may not hold for all engineering students, it would be to the advantage of engineering students to learn about the social environment of the workplace and the relevant social skills expected in order to move up the technical ranks into managerial positions. For example, engineering students could be taught, in their upper level undergraduate work, communications skills via a separate course that emphasizes teamwork, group work across groups, class presentations, and cross cultural communications issues.

Thus, assessments and rewards could then be also based on demonstrating relevant social skills such as leadership, assertiveness, and ability to network or communicate across and within their group(s). In regards to compulsory cultural sensitivity programs only 32% of survey respondents indicated that their workplaces had such programs. While such programs are available, none of the interviewees indicated that these programs were mandatory at the levels of management or initial entrance into the actual organization.

As such, making these programs mandatory for all levels of workers, and in particular managers at all levels may be necessary for there to be noticeable effects in the workplace in terms of the glass ceiling. If corporations or businesses are reluctant to develop these programs in-house then they should send their managers, or potential managers, to take cultural sensitivity training programs that are often offered or sponsored by universities such as those at the Cultural Diversity Institute at the University of Calgary.

Finally, in regards to government initiative on the issue of the glass ceiling in both the public and private sector level, there should be pro-active programs developed. Government could develop these programs and others could involve government partnering with the private sector. Government departments such as Canadian Heritage, the Canadian Human Rights Commission, and the Alberta Human Rights and Citizenship Commission need to take leadership in this area in order to affect change and influence private corporations as well as inform various bodies such as the Natural Sciences and Engineering Research Council of Canada, the Engineering Institute of Canada, and the Alberta Association of Professional Engineers, Geologists and Geophysicists of Alberta (APEGGA) of the issue. Programs could include regular workshops, seminars, or reward programs based on the promotion of cultural sensitivity and awareness.

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Poster Session: Equity and Representation

"**Educational Equity in Edmonton Schools: An Argument for Implementation"**

Mr. Jay van Bavel & Mr. Ernest Khalema
CRC

Summary

Inequities in the educational system have profound impacts on the learning experience and opportunities for members of disadvantaged members of society. The systemic nature of this form of discrimination operates to create a hostile learning environment for students, leading to progressive disengagement from academics. The resulting pattern of behaviour may include conflict with other students, distrust of teachers and dropping out. In turn, these outcomes fuel the perpetuation of social inequalities between disadvantaged and dominant groups. As ethnic and cultural diversity continues to increase across Canada, addressing patterns of discrimination becomes increasingly critical to the successful function of a pluralistic society. The implementation of educational equity policy is one means of addressing institutional discrimination in the education system. Educational equity involves developing an environment of fairness and equality for all through the elimination of existing disadvantages. Educational equity policy provides different levels and types of support to promote the optimal level of achievement for every student, and employs a flexible curriculum that recognizes the advantage of different modes of learning. Using existing literature, this presentation identifies a need for education equity, argues for the implementation of educational equity policy, outlines a process by which it might be implemented and discusses the implications for not adopting education equity policy.

Northern Alberta Alliance on Race Relations

NAARR

EDUCATIONAL EQUITY IN EDMONTON SCHOOLS: AN ARGUMENT FOR IMPLEMENTATION

Jay J. Van Bavel, Nene Ernest Khalema, NAARR

This research was made possible by generous financial support from the Department of Canadian Heritage and Alberta Human Rights, Citizenship and Multiculturalism Education Fund.
Please direct all correspondence to the first author at jvanbavel@hotmail.com, references available upon request.

OVERVIEW

Inequities in the educational system have profound impacts on the learning experience and opportunities for members of disadvantaged members of society. The systemic nature of this form of discrimination operates to create a hostile learning environment for students, leading to progressive disengagement from academics. The resulting pattern of behaviour may include conflict with other students, distrust of teachers and dropping out. In turn, these outcomes fuel the perpetuation of social inequalities between disadvantaged and dominant groups.

As ethnic and cultural diversity continues to increase across Canada, addressing patterns of discrimination becomes increasingly critical to the successful function of a pluralistic society. The implementation of educational equity policy is one means of addressing institutional discrimination in the education system. Educational equity involves developing an environment of fairness and equality for all through the elimination of existing disadvantages. Educational equity policy provides different levels and types of support to promote the optimal level of achievement for every student, and employs a flexible curriculum that recognizes the advantage of different modes of learning. Equitable education takes action to ameliorate disadvantages in order to bring students onto a more level playing field.

Using existing literature, this presentation identifies a need for education equity and argues for the implementation of educational equity policy in Edmonton schools, while submitting explicit policy recommendations.

NEED FOR EDUCATIONAL EQUITY

Demographics

Ethnic and cultural diversity has increased substantially in Canada during the last two decades, and this trend is projected to continue in the future. A demographic profile of Canada reveals that the current sources of immigration have shifted from northern European origins to south-eastern Asian, eastern European, Latin American, and African origins, thus increasing the proportion of visible minority immigrants relative to European immigrants (Li, 1997, 2000; Statistics Canada, 1996). The recent influx of immigrants has impacted the population composition such that 22.5% of the population in Edmonton in 1996 was immigrant or visible minority, and that the city is host to the second highest number of Aboriginal people of any urban area in the country at approximately 4.7% (Edmonton Community Services, 2000:24).

NEED FOR EDUCATIONAL EQUITY

Employment Inequity

Paid work is a critical source of personal well-being, and to inclusion in society for immigrants who have come to Canada in search of new opportunities. Unfortunately, recent immigrants, especially visible minorities, face high unemployment and under-employment (Smith & Jackson, 2002). Further, even though Aboriginal people are far less likely to obtain post-secondary education, when they do achieve at this level, they are less likely than other Canadians with equivalent education to obtain employment, advance in their employment, and to earn an equivalent salary (CRRF, 2000).

Institutional Racism

When racism is endemic in institutions, it perpetuates a negative cycle for Aboriginal people and visible minorities. When one of these people achieves an education, he or she is less likely to acquire the same job or income as a white person with the same education. They therefore live in lower cost housing, their children end up going to poorer schools, which help determine whether they go to university to get jobs that are harder to get anyway (Satzewich, 1998: 274). This is the cycle of racism. Further, "(t)here is a large body of research that suggests educators need not hold any particular malice for systemically inequitable outcomes to be realized." (Dei, 2000:119).

Educational Barriers

Local youth have identified racism, negative stereotypes, and low teacher expectations as the main barriers to their success and adjustment in school" (Edmonton Social Planning Council, 1992:v, EISA, 2001). It is clearly demonstrated in the literature, that teachers tend to expect a lower level of achievement from Aboriginal and visible minority students (Dei, 2000). As a result of all these discrepancies, a great number of minority students become disengaged with school (Dei, 1997). Students who find school boring, or believe that teachers do not value or care about them, or that learning is irrelevant to their lives, are at a high risk of dropping out of school (Dei, et.al., 1997; and Skutnabb-Kangas & Cummins, 1988).

Canadian research and studies done in Alberta and Edmonton clearly demonstrate that people of colour and Aboriginal people live in a disadvantaged position in every sphere of our society: housing, justice, employment, and education. Schooling has a tremendous potential for changing this situation.

On a psychological level, "Bernard Kutner (1985) found that racial prejudice in young children affects their ability to reason and distorts their judgement and perception of reality"(Derman-Sparks, 1989: 4).

ARGUMENT FOR IMPLEMENTATION

Possibility for Change

Alternatively, "teachers can become social reconstructionists, reversing instead of reproducing the norms and values that dictate attitudes and behaviours. They can transform society by deliberately forming a new consciousness in its people. Such a social formation of consciousness can potentially impact the ideologies and behaviours that have oppressed and marginalized minorities for generations" (Solomon, 2001:1).

Young participants in one study "noted that within respectful and supportive schools and social environments, their learning and adjustment experiences improved immensely" (Edmonton Social Planning Council, 1992:iii).

Policy Recommendations

Alberta Learning's (2000) list of recommendations for ways to create schooling that is more responsive to students prone to dropping out is an excellent set of goals that would help decrease racism.

- •listen to and support students – to overcome barriers
- •manage student alienation
- •increase students' knowledge of self and the effects of labelling
- •develop cross-cultural sensitivities for teachers

To ensure that equity is applied in all classrooms and schools in the system, procedures and practices must be driven by policy. School boards have the responsibility to ensure that these policies are created, and then supported with resources. The authors recommend the following policy changes:

- •All school personnel need to develop the skills to deal with racial incidents in ways that recognizes injustice and take appropriate action.
- •Students need to training to speak out against racism, deal with hate propaganda and critically assess the mass media.
- •There is a need to ensure that any history of racial harassment is discussed openly. An analysis of streaming and the potential bias in student assessment can bring these issues to the fore.
- •School personnel need to develop skills to prevent disengagement which may lead to students dropping out of school.
- • Curriculum must address the unique historical experiences of Aboriginal people and visible minorities in Canada, address the eurocentric nature of many resources, and provide a balanced contribution of other cultural perspectives.
- •Specific attention needs to be paid to ESL students and refugees.
- •Open communication must be developed with parents (e.g., parent/teacher interviews may require translators).
- •School personnel must employ equitable hiring practices so the staff will reflect the diversity found in the population.

"Borrowed Identities: A Tale of Media and Representation"

Dr. Jennifer Kelly
Educational Policy Studies
University of Alberta

Summary

The early twenty-first century has produced a huge growth in the ability of students to access media technology and simulation, all of which have meant an expansion of the "language" that is available for use in social interaction. The students' narratives highlight the ways in which technological changes in the late twentieth century have enabled access to social spaces previously bounded by time and space; a process identified by Thomson (1990) as mediazation – a flow of images across time and space. My research on "borrowed identities" discusses how youths receive, interpret, and make use of media and youth culture in their everyday lives.

In particular the student's narratives illustrate the ways in which proliferation of media images (music, magazines, film and television programmes) from the US affect the formation of youth identities in general and African Canadian youth identities in particular. The research highlights the intersection of the local and the global –how media is proliferated across national borders and comes to produce a US driven hegemonic black youth culture in Canada.

The presentation depicts how youths receive, interpret and make use of media and youth culture in their everyday lives. In particular the students' narratives illustrate the ways in which proliferation of media images (music, magazines, films and television) from the US affect the formation of youth identities in general and African Canadian youth identities in particular. The study highlights the intersection of the local and the global–how media is proliferated across national borders and comes to produce a US driven dominant black youth culture in Canada.

This specific historical period of the early twenty-first century has produced a huge growth in the ability of youths to access media technology and simulation, all of which have meant an expansion of the "language" that is available for use in social interaction. The students' narratives highlight the ways in which technological changes in the late twentieth century and early twenty-first have enabled access to the social spaces previously bounded by time and geographic borders; a process identified by Thompson (1990) as mediazation – a flow of images across time and space.

Consequently this blurring of the boundaries between the local and the global has led to the reconceptualization of social experiences, knowledge and identity. Of import, though not always explicit, is the way in which this process of medization, is concomitant with a change in how we come to redefine and give meaning to everyday lives. For many of the fourteen African Canadian students interviewed, this world of changing representations of culture and media that extend beyond geographic boundaries has become important symbolic carriers for discourses of identity and "reality." Within these practices of consumption the students draw on media culture in order to represent and give meaning to everyday experiences and their identities. As Herman Gray (1995)

indicates, "what characterizes youth culture in the 1990s and therefore warrants careful attention is the central role of the commercial cultural industry and mass media in this process" (p.53). In analyzing these links between local identity and global formations Appadurai (1990) identifies not only a tension between homogenization and heterogenization but also argues that:

> …Because of the disjunctive and unstable interplay of commerce, media, national policies and consumer fantasies, ethnicity, once a genie in the bottle of some sort of locality (however large) has now become a global force, forever slipping in and through the cracks between states and borders. (p.306)

In terms of the conceptualization and understanding of black identities, culture, and media, the work of Gilroy (1993; 2000), Hall (1991), hooks (1990), Omi & Winant (1993), McCarthy (1997), Walcott (1995), Alexis (1995), and Bannerji (2000) on social formation and media representation of "race" and identity in Britain, North America and Canada have proved useful texts. Such texts enable theorizing to move from a biologically essentialist standpoint of viewing "race" and identity as fixed entities towards a position that recognizes race and identity as socially constructed and not necessarily homogenous in terms of constituents.

Recognition of such fluidity problematizes the concept of black identity and community –the idea that black students have an automatic affinity with each other. Yet, within the study, there is also recognition of what Paul Gilroy describes as "the changing same" in other words, that historical memory also plays a role in the formation of culture and meanings that students give to various everyday activities. Exploration of identity and race as social constructs also allows for the consequent recognition "that there is not one 'culture' in 'society' but that any 'society' consists of a plurality of historically specific cultures structured in relations of dominance and subordination to each other" (Stratton & Ang, 1996, p.377).

Youth Antiracism Activism: Workshop Summaries

"Anti-Racism Workshop"
Cameron May and Tracy Pickup
R.O.A.R, Calgary

Settling-In

A time to collect thoughts and focus one's energy on the workshop. The CPIRG anti-racism workshop is designed to provide a balanced perspective concerning racism. This workshop hopes to focus on individual and systemic causes of racism.

Ground Rules

Ask the group for ground-rules, which they require or need to feel comfortable. Make sure that the following ground-rules are included:

- Active participation is encouraged, but it's also okay to pass
- Speak your mind without monopolizing the floor
- Listen carefully to others and build on their ideas
- Challenge each other without personalizing or attacking
- Respect confidentiality
- Respect time (punctuality, finishing on time, etc.)
- Take care of yourself (move, stretch, eat, break, etc.)
- Use "I statements" to clarify that you can only express your own opinion i.e.) watch out for generalizations!!
- We do not assume to be an authority on this issue.

- Disclaimer: Prepare to feel uncomfortable.
- We are not suggesting that White people should feel guilty for injustices of the past.

Individual Racism

Socio-metric Circle

Objective: To learn more about the demographic of your group in an indirect way
To begin exploring the idea of discrimination

Get all workshop participants, including you, to stand in a circle. Ask the below questions. Those who do fall into that category are to step into the middle of the circle, the others are to cheer and clap for them. Start off with very basic questions, such as:

- *Anyone who's wearing black shoes step into the circle*
- *Anyone who took the bus here today step into the circle*
- *Anyone who had coffee this morning step into the circle*

Then move into questions that give you a bit more info about your group, such as:

- *Anyone who was born in a different country*
- *Anyone who has traveled to more than 4 countries*
- *Anyone who has dated someone of a different culture*
- *Anyone who has a disability (facilitator should step into the circle).*
- *Something like bad eye-sight works*

Last, we move into the questions that people are not too comfortable with, such as:

- *Anyone who has seen a discriminatory act in the last week, step into the circle (facilitator should step in for this one, especially if no one else does)*
- *Anyone who has experienced discrimination or racism step into the circle*

Facilitator should make a point of mixing heavy ones with light ones…. ask the participants if they have any they would like to add.

Debrief: Get everyone to sit in a circle and ask how we could have responded to the people in the circle instead of clapping. Inevitably, someone will say, you could have BOO'd them.

- So, is that to say that we could have discriminated against them?
- What are some forms of discrimination? (Go over them a couple of times and this will be your lead in to talk about Racism…)

Systemic Racism

Acknowledging the past is the only way to allow us to move forward with dignity." ... *Nathalie Des Rosiers, President, Law Commission of Canada, August 15, 2001 (re: Residential Schools in Canada)*

Open up with the "Focus " there should be note saying where should look for scenes there are two that we need to show. Here is the basic outline of the film…Focus Neal *Slavin* Paramount Home Entertainment 10/01 VHS/DVD PG-13 - thematic material, violence, and some sexual content. The definition(s): [source: *Canadian Race Relations Foundation, http://www.crr.ca*]

Individual racism manifests itself in individual's attitudes and behaviours, and is the easiest type to identify. Systemic racism consists of the policies and practices of organizations, which directly or indirectly operate to sustain the advantages of peoples of certain "social races". This type of racism is more difficult to address because it is implicit in the policies of organizations and often unconscious. [This is lifted from a passage below]

Systemic discrimination "means practices or attitudes that have, whether by design or impact, the effect of limiting an individual's or a group's right to the opportunities generally available because of attributed rather than actual characteristics.... It is not a question of whether this discrimination is motivated by an intentional desire to obstruct someone's potential, or whether it is the accidental bi-product of innocently motivated practices or systems. If the barrier is affecting some groups in a disproportionately negative way, it is a signal that the practices that lead to this adverse impact may be discriminatory". (Abella, 1984).

Blue DOT activity

Materials Needed: Small Coloured dots (5-6 colours)

Objective: To make group aware of how we label and compartmentalize based on external factors

Ask everyone to open their eyes and that the game has started and no one is allowed to talk. The group must now organize themselves into smaller groups. Remember, there is to be no talking. The groups will begin organizing themselves but will push away the person with the blue dot. Eventually, there will be four groups and the blue-dot who is standing alone.

Debrief: Get everyone to sit in a circle and ask how they organized themselves. After explanation, ask the blue-dot how they felt.

- Why did you make groups based on the dots? There were no instructions, what inclined you to do that?
- How does this activity parallel our society?
- Does anyone have examples they would like to share with the group?
- What can we do to make a change?

“We are going to talk about concentration camps can you all guess where?” Pick a hand whatever the answer continue on. Feel free to draw parallels that all the folks from Muslim countries have been asked and generally encouraged to register and get fingerprinted in the United States.

White Privilege/Internalized Racism

When discussing white privilege and internalized racism describe the terms, giving definitions and examples. This should be followed by an exercise where individuals could write down their thoughts on specific examples of their own white privilege or how they have been affected by internalized racism. The group could be then asked to share their examples – if desired. Due to the highly emotional/personal of this experience it is better for people write down their experiences independently and only share if willing.

White Privilege

Recognizing that Racism works to put certain people at a disadvantage, we can realise that this then confers upon white people certain privileges, resulting from their race or perceived race.
White people are generally taught to deny this privilege because it undermines the hierarchies, which exist in our society. What is it like to have white privilege? We can see it as a set of asserts that white people can count on having ever day but remain oblivious to having them. How can white people understand themselves as oppressors or as unfairly advantaged people? White people think of themselves as morally neutral, normative, average and ideal. See list of everyday advantages of having white privilege.

Some of these things are what one would want for everyone in a just society some however, are privileges of power over others. We want to distinguish between earned strength and unearned power conferred systematically. Some should be the norm. i.e. the expectation that neighbours will be decent to you or that race won't count against you in court. Some distort the humanity of the holders and the ignored groups. i.e. the privilege to ignore less powerful people.

Internalized Racism

Many blacks, Hispanics, Asians and Native Americans are socialized and educated in institutions which devalue the presence and contributions of people of color and celebrate only the contributions of whites. Because of their socialization within the dominant racial and cultural system, people of color can come to see themselves and their communities primarily through the eyes of that dominant culture. They receive little or no information about their own history and culture and perceive themselves and their communities as "culturally deprived." Seeing few men and women from their own culture or class in leadership roles, they begin to apply to themselves the negative stereotypes about their group that the dominant culture chooses to believe.

As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. Peggy McIntosh, "White Privilege: Unpacking the Invisible Knapsack"

Go-Around/De-brief

The purpose of the debrief is to allow individuals to share how they experienced and interpreted the workshop. They can also speak to how the workshop affected them and what they were able to take from the workshop.

Changing the World

We would like to find out how people think that they can make meaningful change. Their answers will be gathered and posted on www.rockagainstracism.ca. Encourage the participants to visit the site and see what their peers have suggested.

Evaluations

We ask that the participants fill out evaluations, so that we can work to improve the workshop in future sessions. We also will have prepared a reading/resource list, which we can distribute, supplemented by the, "personal comfort level" handout**.**

"Exposing Racism through Process Drama: A Drama Workshop"

Mr. Oliver Kamau
CRC

The **Youth Anti-Racism Project** (**YAP**) of the Centre for Race and Culture (formerly Northern Alberta Alliance on Race Relations) uses a technique known as 'process drama' to discuss, analyze, and take actions on behavior and actions that could be defined as racially discriminative. Process drama or educational drama involves multiple uses of interactive dramatic techniques that are based on the premise that human bodies are powerful sites of knowledge, learning, and transformation. Instead of relying on a singular presentation approach towards racial discrimination, process drama utilizes techniques such as role-plays, storytelling, image/still theatre and forum theatre as part of its repertoire.

YAP's workshop was co-facilitated by five culturally diverse youth from **Youth Anti-Racism Project** and had 11 adults and 1 youth as the participants. In order to establish a general premise about the nature of racism that **YAP** was inviting participants to expose, a *working* definition of racism was given as **Racism = Power + Privilege + Prejudice**. The **YAP** team then proceeded with an introductory group exercise known as 'continuum' or sometimes referred to as 'spectrum'. In the activity, participants were called upon to situate themselves along an imaginary line in the room on the basis of whether they "agreed", disagreed" or were "neutral" with statements that were read to them. Such statements included:

- Racist jokes are sometimes funny
- Canada is the best place to live in the world
- It is impossible to eliminate racism

Participants came up with different responses. The first statement had participants line up in the three areas. There was a "gray area" on whether racist jokes were hurtful or just funny. Most members however, felt that a joke that has a racist connotation can never be funny. The second statement reflected a patriotic audience who all thought that Canada was the best country to live in. United Nations' reports that cited Canada as the best country to live in were frequently referred to during discussion on this issue. However, one **YAP** youth thought that the country's winter conditions excluded it being the best. The last statement invited a lot of responses. They were two groups here. There were those who felt that it was possible to eliminate racism and they cited colonialism, apartheid, and slavery as practices that had come to an end. The other group stated that elimination of racism was not totally possible. There were those individuals who would always have different perceptions about other cultures and treat them so.

This activity was useful to both participants and **YAP** co-facilitators. Through it, the **YAP** group was able to tell the general attitude of the participants towards racism. This is always instrumental in tailoring workshop topical issues to fit with or challenge participants' ways of looking at social issues. By engaging in this activity, the audience was able to voice their individual voices and defend the positions they take in their daily lives on the topic of racial discrimination.

With a working definition of racism already given and participants warmed up both physically and mentally, the workshop proceeded with a presentation of a still image.
***A black female** youth from **Youth Anti-Racism Project** appears on stage. There is a sad look on her face, she leans slightly forward with her hands stretched out as if she reaching for something. Then she quickly freezes.*

The audience is invited to think about her character in light of the definition on racism that has already been given. One of the facilitators asks the audience to *describe* what they see. The responses are numerous and varied. Many respond that they *see* a marginalized black woman who has been rejected/ is pleading for acceptance/is questioning her self-worth/ is asking for action to be taken. Generally, there is an agreement that the female character has no power judging from her posture. That her gesture of the stretched out hands and the sad look on her face do not match with someone who would have privilege in the society.

Having exhausted this line of pursuit and taking a cue from the participants the facilitator invites any youth from **YAP** to come and react to the still image (that of the black female) The volunteer is ***a white female.*** She places herself about a metre from the still image and her reaction is – turning her back on the black woman. The look on her face is a carefree and an indifferent sort of a look. She has her head tilted backwards, her eyes are set on the ceiling and her arms are folded across her chest. This is the frozen image that the participants see.

The two images seem to silently tell a story/stories and participants are asked to help verbalize them. Again the response is animated. While some examine the situation silently there are those who confidently place the character of the white woman as the one with power, privilege and for some reasons is prejudice against the black woman. This is process drama in action. Although, there was a singular voice that noted that both characters could have been friends who may have disagreed over something that was not race related, the overwhelming feeling in the room was that the black character was the victim of white power, privilege and prejudice.

YAP feels that this technique helps the audience *to think* about racist behavior in given specific situations. But thinking about racism is not enough to get rid of it. There is need to delve deeper into the characters' psychological world. During the workshop it was important to examine the racist character's inner world. Why do she behave in a racist manner? Why is it **important to her** that she behaves this way? For the recipient how does it **feel** to be on the receiving end? How would be her ideal reality look like?

Instead of asking the audience these questions, the facilitators took turns in asking the two characters about their behavior. The characters' responses were given in role. For instance, to find out what is going on in the mind of the white female character, the facilitator tapped her on the shoulder and asked her to state what was thinking at the moment. The response: "I hate the way she talks because I cannot simply understand any word she says. I cannot have her as my friend…" Likewise the black female character was tapped on the shoulder. Her response "What's your

problem!" With further tapping, the characters were able to supplement their still images with inner thoughts. This verbalization technique helps the participants/audience to understand the attitude that the two characters have towards each other. This is a crucial stage towards solving the problem because unless we know how they feel towards each other, it is going to be difficult to try and reconcile them. In relating this aspect to anti-racism activism, **YAP** suggests that race activists, factor into consideration attitudes that different racial or ethnic groups may have towards each other and work towards taking care of those attitudes.

Having exposed the inner world of these characters on stage, **YAP** moved towards the last phase of the workshop, which was resolving the conflict. There was a general discussion about ways in which the two characters should deal with their problem. Answers ranged from talking to their friends about this conflict and soliciting their advice to the two meeting face to face and being sincere with one another. What **YAP** always advocates during anti-racism presentation is that people should avoid the magic route. The magic route refers to responses or actions that are well intended in dealing with racism but fall short of examining the complexity of human behavior.

To demonstrate this point, the two characters were asked to take the positions that they were in previously. At the sound of a handclap made by another facilitator, each character was asked to take one step towards the ideal position they felt they truly needed in their lives. The black female character started by straightening her back while the white character started by unfolding her hands and dropping them to a neutral position. At the second clap, the black character released her outstretched hands to a neutral position while the white character did a ninety degrees turn. At the third clap, the black character made one step forward towards the white character whose facial profile was now visible to her. The white character made a total turn and faced the black character her eyes starting to warm towards her. At the fourth clap, the black character made the second step and was within arms reach of the white character who was now stretching out her hands in invitation. The fifth clap ended with the audience anticipating the final gesture – an embrace – and as the two figures fused there was a simultaneous applause from the audience.

What this done to underscore was the fact that these two characters needed to take small steps both literally and figuratively in order to accept each other. By highlighting their ideal wants in a dramatic way, the audience was able to question the two characters further. For instance, the white character was asked what was needed to make her turn towards her black counterpart. Similarly, the black character was asked what the white character could do or say that would make take the first step towards her. This further interactive process ensured that the audience remained highly involved in the action and were aware of every action that took place.

YAP does not seek *to teach* how to expose racism only. Instead, the youth group is always ready to show why racism is psychologically important to a few people and that it is important that this pseudo psychological sense of security be taken care of through critical exploration of individual actions and their effects on other people. People may know about racism, but unless they connect emotionally with those who perpetuate it or are on the receiving end, our fight against racism may not be as effective as we may like it to be.

Many participants in this workshop felt that it was effective as it had them either thinking or being engaged emotionally with the events as they happened on and off stage. The **YAP** actors were complemented not only for the dramatic manner they presented race issues, but also for the complex manner with which they handled the responses while in role. It was this aspect that amazed one participant who stated that any time she took a position about an issue that was being raised, a character was certain to flip the argument and make her think further.

Institutional Partnerships & Change

"MAGIC: Footprints for Change"-
Pamela Dos Ramos and Shirley Voyna-Wilson
University of Calgary

M = Mobilize. A = Agents of Change. G = Grassroots. I = Innovative. C = Collegial, Collaborative. The MAGIC model illustrates a process for and the value of building coalitions in an environment of fiscal restraint. It describes the initiation, evolution and impact of a grass roots anti-racism initiative at the University of Calgary (the Stop Racism/March 21st Committee), which effectively connects faculty, staff and students and members of the external community through a common vision and a respect for the value of the contributions made by all members. Small group discussions will enable workshop participants to reflect on the application of these strategies in their home environments.

"Influencing Institutional Change"-

Ms. Mahenaz Layton
Indo-Canadian Women' Association

Recognition of foreign qualifications by professional associations and employers and the ability to practice their profession in Canada is central to the integration and adaptation of well-qualified immigrants. Active citizenship is impossible without meaningful employment in the area of their education and experience. The Centre for Foreign Trained Professionals has a project specifically designed to promote cooperation between foreign qualified professionals and Alberta business, institutions and government. This project is called Influencing Institutional Change and its objectives are to:

1. Enable foreign trained professionals to practice their profession in Canada by assisting them in meeting regulatory body requirements.
2. Assist in employment, work placements (where possible) networking and contacts.
3. Establish connections with government institutions, employers, and community to raise awareness of difficulties experienced by foreign trained professionals in practicing their profession in Edmonton.
4. Engage these institutions in a process of assessing their policies and practices particularly in regard to foreign trained physicians in evaluating foreign credentials and work experience obtained outside Canada.
5. In cooperation with other stakeholders, present issues and suggest solutions to address barriers, both personal and institutional to encourage positive change.

The Project addresses new initiatives and developments for professional newcomers to Alberta and can report some remarkable outcomes, which have never before happened in Alberta. These outcomes have affected the professional, socio-economic, demographic and legislative impact on immigrants and Canadians.

Exposing Acclimatized Racism in Alberta: Aboriginal Voices

Roundtable Discussion
Dr. Cora Weber-Pillwax-Assistant Professor, Educational Policy Studies University of Alberta
Ms. Margo Pariseau- Institute for the Advancement of Aboriginal Women
Mr. Terry Lusty- Journalist and Educator
Ms. Angele Alook- Department of Sociology, University of Alberta
Mr. Arthur Knibbs –Educator and Administrator

This session entitled "*Exposing Acclimatized Racism in Alberta: Aboriginal Voices"* was chaired by Dr. Cora Weber- Pillwax (University of Alberta) and introduced voices from the First Nations communities in Edmonton and surrounding areas. Dr. Weber- Pillwax introduced her colleagues on the panel which included Mr. Terry Lusty a journalist and writer for the Alberta Sweetgrass; Mr. Arthur Knibbs an educator and former postsecondary administrator; Ms. Margo Pariseau the vice president of the Institute for the Advancement of Aboriginal Women; and Ms. Angele Alook a graduate student in the department of Sociology, University of Alberta.

Dr. Weber-Pillwax began the session by contextualing "*acclimatized racism"* as it relates to Alberta' First Nations, Metis, and Aboriginal Peoples. She began her talk by pointing out that due to structural realities and racism; First Nations and Metis in Alberta are faced with many challenges in all spheres of life. According to Dr. Weber-Pillwax many Aboriginal persons, families and communities live under conditions of severe poverty. This is due to many factors including the criminalization of Aboriginal youth, lack of respect for Aboriginal ways of knowing; and a

somewhat accepted notion within Canadian society that it is “okay” to discriminate against Aboriginal peoples. Dr. Weber-Pillwax indicated that these factors and many others have affected the quality of life and the mental, physical and emotional well being of many Aboriginal peoples in the province of Alberta. Dr. Weber-Pillwax also indicated that there is a lack of public and professional understanding and knowledge base on which to construct fair and just legal and social consideration of the issues that Aboriginal peoples face on a daily basis.

Her recommendations to the delegates were for them to increase awareness, share best practices and identify particular indigenous barriers/challenges to the information society; ensure indigenous stakeholder participation and engagement within the research process and deliberation; systematically identify key challenges, solutions and priorities to overcome the social divide among indigenous peoples and communities; provide an opportunity for indigenous peoples (especially practitioners and professionals in the field) to develop and be role models for the youth; and develop plans of action (built on positive partnerships with community groups and institutions) for the empowerment of youth, women and communities. She also urged every researcher, community worker to recognize the validity of Aboriginal ways of knowing in their research methodologies when doing research on Aboriginal issues.

Building upon Dr. Weber-Pillwax arguments, Ms. Margo Pariseau highlighted several issues facing First Nations and Aboriginal communities including socio-economic struggles, the blossoming youth population and the potential/challenges of what that brings, the schooling experiences of First Nations and Metis youth; empowerment of Aboriginal women; the politics of First nations self-government, how to foster capacity building in Aboriginal communities in urban and rural settings. Ms. Margo Pariseau gave a few statistics on the social, health, and economic conditions faced by Alberta First Nations, which included high rates infant mortality, low life expectancy, high rates of young Aboriginal men in prisons, high rates of poverty, and depression for young women. She pointed out that many of the lives that are prematurely lost to ill health; violence and suicide are those of children and teenagers.

For all socio-economic indicators, native women are in last place. They run the greatest risk of violence, a situation that, according to Pariseau, affects the very future of native peoples. Ms. Pariseau cited the issues highlighted in the 1995 Royal Commission on Aboriginal Peoples which stated that as compared to the majority of Canadian citizens: "Aboriginal people endure ill health, run-down and overcrowded housing, polluted water, inadequate schools, poverty and family breakdown at rates found more often in developing countries than in Canada." Almost ten years later the situation has become worse for the youth. Pointing to the limitations of research and lack of government implementations of the 1995 Royal Commission on Aboriginal Peoples, Ms. Pariseau pointed out that studies could only do so much as to address the material wellbeing of people. What is needed, according to Pariseau, was the political will to actually put research findings and recommendations into practice. She advocated for the critical and interdisciplinary analysis of First Nations issues and hoped that this forum could facilitate such a discussion.

Ms. Angele Alook, a graduate student in the department of Sociology at the University of Alberta introduced a youth voice to the panel. She began her talk by reading one of her poems; which was

an expose of the everyday struggles of an Aboriginal young woman in a rocky world. After the poem, Ms. Alook gave a moving reflection of the realities of teenage pregnancy, abusive relationships, hip pop music, joys and pains of growing up Aboriginal, family struggles of poverty, struggles with identity and the will to triumph above all odds. She concluded her presentation by highlighting a sense of hope that most Aboriginal and First Nations have in overcoming the struggles. She urged community leaders to give Aboriginal youth opportunities so that the younger generations could have role models.

Mr. Terry Lusty discussed the issue of social exclusion as it relates to Aboriginal peoples in urban areas. Citing his involvement with the Edmonton Aboriginal Urban Affairs Committee and other urban initiatives aimed at giving voice to Aboriginal peoples in urban settings, Mr. Lusty indicated that native peoples are marginalized in Canadian society and are at the edge of economic, political and cultural extinction. As a journalist and writer, Mr Lusty reflected on his experiences with mainstream media and the struggles he encountered trying to provide an Aboriginal perspective to several issues.

He argued that several institutions including the media, schools, and professional associations exclude Aboriginal ways of knowing and still refuse to work with Aboriginal peoples in equal partnership. Mr. Lusty also indicated that although a record number of Aboriginals are attaining post-secondary education, but unacknowledged and intrinsically discriminatory hiring practices prevent Aboriginals from achieving economically sufficient jobs. In Lusty's opinion, anti-Aboriginal racism must be exposed in Alberta and in doing so "experiences that are so tangible in peoples' lives" will help in reacquainting the public with the socially endemic existence of racism and revalidate anti-racist activism.

The final speaker for the session was Mr. Arthur Knibbs. Mr Knibbs reflected on his own career as an educator, stressing the pleasures to be drawn from time devoted to teaching and advocacy work with First Nations communities. Mr. Knibbs also uncovered success stories demonstrating the commitment of many Aboriginal educators, parents, and students to the work that they do. He concluded his talk by highlighting the many educational challenges for Aboriginal or First Nation learners in Alberta, especially in urban settings. His conclusion was that there are many hardworking people whose main mission is to uplift young people in their communities and they are not getting the support they need to continue their work. He advocated for partnerships within diverse communities dealing with similar situations and problems.

Integration and Culture

“Hopes and Dreams: Stories from Young Refugees”
Ms. Susan Jensen
Alberta Civil Liberties Research Center
University of Calgary

In this video (24 minutes.) you will meet young people who were forced to give up everything and flee their home countries. They talk about the barriers they faced including starting school not knowing any English, making friends, and finding a job. Many refugees encounter discrimination daily, and in this video they also talk about these experiences. These young people share their personal experiences with hope that their experiences will foster a greater understanding of the plight of the refugee. Suitable for secondary and post-secondary students, community and non-profit organizations. Package includes a helpful user's guide.

"Perceptions of Racism and Discrimination
Among Immigrants and Refugees"

Ms. Sylvia So, Dr. Edward Makwarimba, Dr. Miriam Stewart,
Dr. Anne Neufeld, & Dr. Denise Spitzer
A project of the **Social Support Research Program**, *University of Alberta;*
Culture, Community and Health Studies Program, *Centre for Addiction and Mental Health, Toronto*; and the **School of Nursing**, *University of British Columbia*
Funded by the Social Sciences and Humanities Research Council

The project overview

The purpose of this paper is to share some of the preliminary findings of our recently completed research project. This paper examines issues pertinent to discrimination and racism and their impact through in-depth interviews with newcomers to Edmonton. The study was conducted in Edmonton, Toronto, and Vancouver. There were three phases to the study. All three sites conducted each phase of the study using the same study tools. In Phase I and Phase III, individual and group interviews were held with service providers, policy makers, representatives from advocacy groups and professional organizations to seek their perspectives on the challenges faced by newcomers, as well as their recommendations on policies and programs. In phase II, the perspectives of the newcomers themselves were sought in all three sites. The emphasis of this paper however is on the Edmonton site.

Edmonton Site Sample

The Edmonton site sample consisted of 40 participants: 20 Chinese and 20 Somalis. There were equal numbers of females and males. Participants ranged from 17 to 65 years of age. Nine participants were under 30 years, 20 were between 31-40 years, and nine were between 41-50 years of age. All participants had been in Canada for less than 12 years. Five participants had lived in Canada for less than a year, and four had lived here for more than 10 years. With respect to

education, the Chinese participants had a higher level of education than the Somalis (This may be because many Chinese came to Canada as skilled immigrants. Twice as many Chinese were employed as the Somalis.

Note that research assistants with the same ethnic backgrounds interviewed participants. They were therefore interviewed in their choice of language, which was usually their native tongue.

Sampling rationale: Somali Refugees and Chinese immigrants

One of the research objectives was to make comparisons between refugees and immigrants on various dimensions. Therefore Somali refugees and Chinese immigrants were chosen because:

1) While Somalis are a relatively new group in Canada, the Chinese are more established;
2) Both groups have sizable populations and are accessible in all three cities; and
3) Both groups are visible minorities.

Being a visible minority, and therefore a sub-group of newcomers, these participants' perspectives offered remarkable insights into the impact of racism and discrimination on psychosocial health, integration, and settlement.

Perceptions of racism and discrimination

Overall, the participants expressed feeling being discriminated against and disadvantaged as a result of their racial designations. Therefore both racism and discrimination had an impact on the integration and settlement of newcomers. Both Chinese and Somali newcomers felt they were denied social opportunities, economic rewards, and other entitlements. However, the Somali participants felt more strongly about discrimination:

> *"If you are not a European in this country and you are an African, then you cannot share the national slice…" (A Somali participant)*

> *"Here [racism] will never happen openly…it is quietly done…"*
> *(A Somali participant)*

According to participants, discrimination was perceived as a devaluation of them as human beings on the basis of race, accent, foreign credentials, religion, and refugee status.

Race: It was believed that people of colour were discriminated by the dominant "white" culture.

> *"We have yellow skins. Even if you are a local graduate, they would be picky of you." (A Chinese Participant)*

Accent: Rejection of their accents was also a common experience for many newcomers as they often have very different speech patterns and vocalization in their native language.

"I don't understand their language and when you try to talk to them they humiliate people, they laugh at us and deny us…they pretend they can't understand us."
(A Somali Participant)

Foreign Credentials: Many newcomers felt frustrated because they could not find commensurable employment, as their foreign credentials were not recognized. The resulting unemployment or underemployment therefore negatively impacted their senses of financial security and self-worth.

"One of the obstacles is discrimination…they do not value whatever…you [have for] experience and education before you come to this country." (A Somali Participant)

Religion: People of particular religions felt that their religion was stigmatized. With the Somali participants, they also felt that their religion and refugee status are stigmatized by the society.

"It looks like they are up to getting something from the blacks or those people who are not white and especially me because I am a Muslim and generally, from all Muslims as well."
(A Somali participant)

Refugee status: Because of their status, Somali refugees could not enjoy the same rights as Canadian citizens, and had problems when seeking social support. For example, some participants reported that it was difficult to find housing as a black person.

Social & health services: A sense of discrimination among both immigrants and refugees was felt from experiences with other sectors. Participants stated they are looked down upon and treated differently in social agencies because they are on welfare. Refugees also reported having been looked down upon because of their financial situation (i.e. being on welfare), and they especially felt humiliated when dealing with social services.

"The social service is the worst place. The majority of them are racist..."
(A Somali participant)

"The social worker gives you bad looks and humiliates…people." (A Somali participant)

Education: Systemic discrimination was also reported in relation to the policies and practices in areas such as education and employment. Participants reported that:

1) Education or re-training opportunities were inaccessible for many newcomers;
2) In many cases, foreign credentials were not recognized;
3) Discrimination and racism were evident in diverse sectors.

"The [service provider] assumed that [since] I am a refugee…I do not know the language. First of all…send him to ESL class…refugees [and] immigrants…many are like me…we

bring [the resume] to the agencies and they don't look at it, [instead] they say 'hit the road'" (A Somali participant)

Employment: Most participants reported that being a visible minority reduced their chance of obtaining meaningful employment. Participants stated that skilled and professional newcomers often faced problems with acceptance of foreign credentials and with lack of Canadian experience. What they experience is a Catch-22. That is, because they didn't have the experience, they were not accepted; however, because they were not accepted, they could not gain the experience. As a result, Canada, while advocating diversity and multiculturalism, is wasting a rich pool of human capital.

"Here in Canada, as long as you are white even if you are born in another country…you will absolutely get a good job. But the colored person has difficulty getting jobs here…a black man is the last option for the white employer." (A Somali participant)

Sense of Exclusion

For many newcomers, the perceptions of racism and discrimination resulted in a sense of exclusion, and such feeling poses a major barrier toward successful integration and settlement in Canada.

"This is not my country…I feel that I have a lower status in this society. Such kind of feeling [of] being discriminated." (A Chinese Participant)

"You become devastated…you see others enjoying, then you ask yourself, if you are a second class citizen, or the country is divided into two sections." (A Somali participant)

Stress & ill Health

Given these barriers, newcomers were often faced with problems of unemployment or underemployment, and therefore financial insecurity. Together, they prevented newcomers from realizing both their potential and personal fulfillment, and in turn resulted stress and ill health in newcomers.

"[Some newcomers] experience a psychological imbalance; they can't find that tranquility, that equilibrium..." (A Chinese Participant)

Recommendations

Newcomers recommended that mainstream service agencies should:

- Practice equal treatment regardless of race, sex, and religion;
- Be more sympathetic toward refugees who need financial assistance;
- Be more understanding of refugees' circumstances;
- Build a trusting relationship with newcomers; and

- Hire people who understand newcomers' languages and cultures.

Newcomers recommended that the government could help by positive discrimination and equity by:

- Giving them priority in the work place and also help them get jobs in other companies in the private sector;
- Building an employment center to help newcomers find suitable and desirable employment;
- Creating opportunities to get job-related experience (such as co-op programs);
- Allowing newcomers to study and work at the same time; and
- Providing stronger support in housing, childcare subsidies, and healthcare coverage.

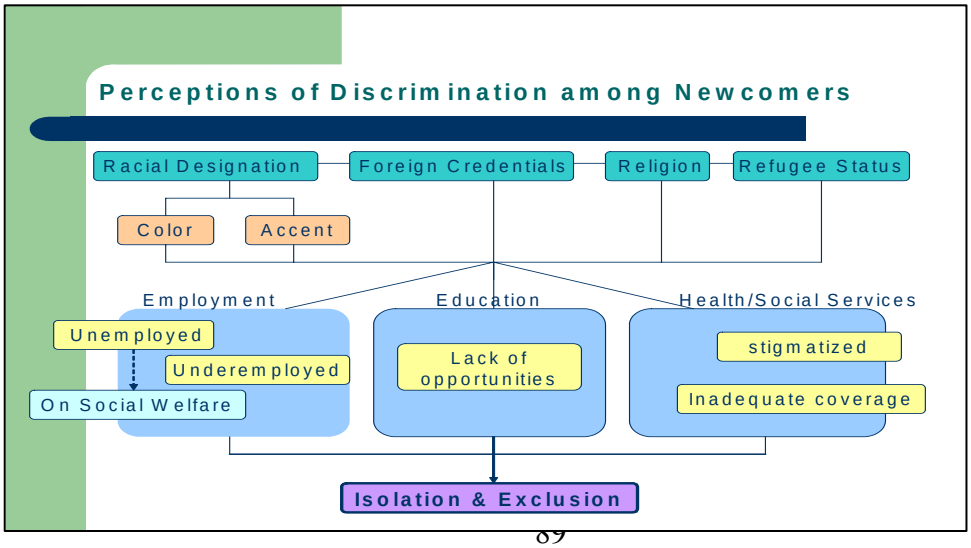
Additional recommendations include:

- Recognizing and valuing foreign credentials;
- Providing supports on navigating the system, particularly on:
    - Language, cultural understanding, services provided by agencies, benefits for seniors
- Decreasing the level of bureaucracy in
    - Provision of professional licenses
    - Evaluation of overseas credentials
    - Processing of refugee's immigration status.

Conclusion

This following diagram (Figure 1) represents the conceptual framework designed to show the interrelationship between the different bases for discrimination, the main areas where newcomers feel discriminated against, and how this leads to both perceived and actual isolation and exclusion. Participants stated in their interviews that they felt the direct impacts of racism and discrimination based on color, accent, foreign credentials, religion, and refugee status on employment, education, and health/social sectors

Figure1. Perceptions of Discrimination among Newcomers



As a result of systemic discrimination, newcomers were unable to realize their potential and contribute to society in the ways possible. While Canada is losing its rich pool of human resources, the resultant feelings of isolation and exclusion eventually lead to stress and ill health in newcomers. In order to truly celebrate multiculturalism, Canada must address these barriers to insure successful integration and settlement of newcomers.

"YCAT: Youth Cultural Ambassadorship Training"
Ms. Heather Spence and Ms. Heather Baum
Southern Alberta Racial Harmony Society
Medicine Hat Alberta

An informal needs assessment was conducted in Medicine Hat, Alberta to identify those youth of a diverse background, who would be willing to be trained as Youth Cultural Ambassadors. From "Survey Says" to Youth Cultural Ambassador Training, the youth, their parents and community leaders told us what they had learned about cultural diversity, human rights issues, conflict resolution and working with the media.

HEATHER SPENCE

Southeastern Alberta Racial and Community Harmony (SEARCH) Society

YOUTH CULTURAL AMBASSADOR TRAINING PROJECT

519 - 2nd Street SE
Medicine Hat, AB T1A 0C5

Phone: (403) 526 - 8745
Fax: (403) 527 - 4521
Email: search@memlane.com

"Multiculturalism and its Invisible Shams"

Dr. Ahmad Sabetghadam
Department of Comparative Literature, Religion, Film/Media Studies
University of Alberta &
Edmonton Immigrant Services Association

Initial Remark

The following sacred poem from Rumi is a key to open the gateway to our inner nature, to unlock our Divine Wisdom, and to break barriers and build bridges between and among all people who seek out for One and that only One is:

I am neither Christian nor Jew; Zoroastrian nor Moslem.
I am not of the East, the West, the land, or the sea;
I'm not of Nature's mint, nor of the circling heavens.
I'm not of earth, water, air, and fire;
I'm not of the empyrean, nor of the dust, nor of existence, nor of entity.
I'm not from India, China, Bulgaria, or Turkestan;
I am neither from Mesopotamia nor from Iran.
I'm not of this world or the next, nor of Paradise or Hell;
I am not of Adam or Eve, nor of Eden and Paradise.
My place is the Placeless; my trace is the Traceless;
It is neither body nor soul: I belong to the Soul of Beloved,
I have put duality away and have seen the two worlds as one;
I seek only one, I know, see, and call only one.
He is the first and the last, the outward and the inward;
I know none other than "O lord" and "O lord, lord."
Jalaladdin Rumi, Selected Poems from the Divani Shamsi Tabriz, 124

Dedications

This paper is dedicated to Rumi (Mow-la-vee: Mow-law-now Mohammad Ja-law-led-deen Bal-khee), the poet of the hearts and the people who seek out for truth in their heart. Greeting people with a good heart is a common attribute of indigenous people in many places of the world. In many nations, people place their hands on their heart when they say hello or goodbye or saying thank to each other. There is something mythical or magical about heart. It seems that heart symbolizes and offers thoughts such as kindness, friendship, love, respect and trust toward one another. An Old Persian proverb says that 'when the words come from the heart, they will reach the heart of another.'

Purpose of the paper

How and why speaking of heart can relate to multiculturalism as a concept and/or process? The focus of this paper is to demonstrate how in mind and word we speak of multiculturalism and how in heart (deeds, actions, and reflections) we are not committed to the goals, objectives, and promises of multiculturalism. This paper does not tackle so much with other issues such as the one how under the name of multiculturalism and globalization the industrial world is busy influencing the whole world to become westernized (modernized) by selling more western goods. It suffices to bring this quote from Scully (1995) with regard to multiculturalism and its relation to globalization:

Political liberty means the right of the people to choose who rules them and gets to use the coercive power of the state. While "democracy" is the common usage, in fact there are no real democracies. The United States has representative government, universal suffrage and majority rule. Multiculturalism is practical as long as the immigrant agree with the dominant culture. Nationalism has been used to defeat colonialism, socialism to transform the economies and religious fundamentalism to purge Western ideas in the Third World. [i]

Focus of the paper

This paper tends to takes the readers to a poetic, traditional, and historical journey to revisit and understand the philosophy of multiculturalism as rather a natural concept and/or process. We have all often heard or read, at one time or another that "History is the greatest teacher of all." There is also a famous saying commonly emphasized by the elders in Indigenous communities: "we are what we were." This is a very meaningful proverb. It simply reminds us to value the past, present and future and how we are interconnected through time and at all times. We are the product of the past and what we do now matters the most since we are the makers of the future. We can learn valuable lessons from history even as we are making history from which future generations can learn valuable lessons. This reminds us about the most fundamental philosophy of life and our important responsibilities. It is important to create a better historical continuum so that in the future no one will have to look back in regret. Multiculturalism, too, as an invisible knowledge, is 'itself a historical concept and/or process'.

Heart of the Paper

After two decades, multiculturalism still is at its infancy in many societies and academic communities with numerous theoretical frameworks and lots of mixed feelings and miss-interpretations for its implementation particularly in western countries. (Alladin, 1993) Numerous scholars have somewhat taken rational routes to interpret, design and construct practical models of multicultural societies. It is unfortunate, to see how some scholars study and instigate and study multiculturalism apart from its historical and philosophical roots like their other scientific endeavours. In fact this is one of the natures of scientific studies to fragmentize the subject of study independent of other influencing variables. Often they forget to consider the importance of some key factors.

Fragmentation, segregation, and materialization are deep-seated in scientific studies for either natural or supernatural notions. Two of the greatest shortcomings of scientific approaches are the demoralization (disheartenment) and polarization (lack of vision for interconnectedness) of everything in natural world and their correlation with spiritual world. In result of such shortcomings, scientific investigators often forget to envision the certainty of divine wisdom in all creations and their balance relations. Such a balanced relationship is fundamentally suggested and shared in almost all system of thoughts and indeed it is essential to the existence of every little thing in nature. Modern or western scientific methodologies have obscured such relationships and upset such a natural balance in/between everything in their inner nature and their connections with the outer nature. Mclaren (1997) stated:

> *Today, we are surrounded and invaded by talk of 'multiculturalism,' which has been objectified and made into a commodity that can be bought and packaged into practically anything from curricula to crayons to toys. Hearing and reading about the topic has become almost overwhelming.*

Nowadays, we are living in a dichotomized fragmented physical (body) - rational (mind) - saying (talk) world and the world of spiritual (spirit), heart (consciousness) doing (action). Some people view them as two different linear horizontal and vertical worlds where they may intersect. Some people view them as two distinct linear parallel worlds where they may overshadow one another. Some people just accept them as one world (a collective physical and spiritual world in one collective body and spirit) leading to one entity where continually affects our thoughts, words, and deeds. People in the latter exemplar are a lot more capable of escaping the influential factors imprisoning their minds and spirit like religious dogma as well as scientific dogma. This kind of mental and spiritual uplift requires a strong will and deep understanding of life philosophy.

"*Nothing is impossible to a willing heart*" (Joan Heywood).

In this era, scientific world tries to understand everything from a rational viewpoint. It seems like there is always a rational explanation for everything happens in this material life and even for supernatural things.

"*Of all the ways of defining man, the worst is the one which makes him out to be a rational*"
(Anatole France)

Rumi stated that 'the leg of rational people is wooden and the wooden leg is hardly resistant.' Multiculturalism is not a newly introduced and formulated concept in this new world that can be rationalized and prescribed for people to be implemented in any given situation or society. The concept multiculturalism has a history as old as mankind. The difficulty we have with this concept has a root into ways we have labelled and categorized our fellow human beings. Also, we are living in a time that is changed to a more complex state by our thoughts, words, and actions. With all our glorifying technological inventions and advancements we have set new rules and standards to live in peace and harmony. But the question is 'are we living in justice and peace?"

We may become very much thrilled when we read poems like the one from Saadi (written more than 700 years ago) and it has not only become an Ancient Motto (proverb) among Persian people, but has been written on a wall at the United Nations as well. Sheikh Saadi (Sa-dee)[ii], a Muslim divine figure and one of the most prominent Persian poets, described our interconnectedness: as the limbs of a body are knit together so are the people:

All human beings are in truth akin;
All in creation share one origin.
When fate allots a member pangs and pains;
No ease for other members then remains.
If, unperturbed, another's grief canst scan;
Thou are not worthy of the name of man.

These kinds of sayings are told 700 years ago and indeed are so universal and their meanings still implies as if they are just written yesterday or today. The real concept of multiculturalism as a concept and/or process is deep seated in such a short poem.

"*It is only in the giving of oneself to others that we truly live."*
(Ethel Percy Adams)

"*Noble and common blood is of the same color."*
(German proverb)

Discovering, sharing, and accepting commonalities; understanding, exchanging, and celebrating differences are the basic requirements to pave the road for diversity and building of a sustainable multicultural society.

"*The longer we live, the more we find we are like other persons."* (Oliver Wendell Holmes)

Unfortunately, in this new competitive world:

"We are more inclined to hate one another for points on which we differ, than to love one another for points on which we agree." (Charles Caleb Colton)

Under the umbrella of multiculturalism people are divided into different classes due to their race, culture, language, skin colour, nationality, religious or spiritual beliefs, geographical locations, intellectual rankings, power relations, and job positions. Some examples for basis of dissimilarity are being white, black, brown, yellow, red, dark, light, mainstream, majority, visible and invisible minorities, aboriginal, first and all the way to forth nations, eastern, western, northern, or southern, and the list is long. Interestingly, Rodrigue (1996) pointed out that the Ottoman Empire (from 14th century to World War I for more than 600 years) was one of the most remarkable historical examples of coexistence among different religious and social groups. Language was not used as a means of distinctions for identity or power relationship and was simply and primarily used for trade and communication. Rodrigue (1996) clarified:

> *Tolerance is very condescending as a concept in the West. Tolerance in the Middle Eastern context didn't have the same connotation because the majority/minority problem was not associated with it. In fact, persecution of difference was not really acceptable. However, the Muslim/non-Muslim category was never formulated in terms of majority/minority. These terms are invented by the Modern Western World and like the fact Minority is problematic and needs resolution. They did not, however, attempt to homogenize communities, as does the modern nation-state. Difference was recognized but not on the basis of equality.*

"There is nothing more unequal than the equal treatment of unequals." (Thomas Jefferson)

Goodwin (2000) in his book of Lords of the Horizon: The Story of Ottoman Empire described: The Ottoman Empire endured for nearly 600 years and embraced not only a large territory--stretching, at one point, from the border of Iran to the gates of Vienna--but also hundreds of ethnic groups and three dozen nations. United under the banner of a tolerant form of Islam, the Ottoman Turks forged a culture that was such a prodigy of pep, such a miracle of human ingenuity that contemporaries felt it was helped into being by powers not quite human--diabolical or divine, depending on their point of view.

When you study about old nations such as Persian people (Kourosh: great king of Persia who first introduced the first chart of human rights) at the Zoroastrians era, you could find great examples of people living together in kind on the basis of their livelihood. It is quite surprising when you find in the history of the old world, a very diverse group of people where they used to live together with a lot lesser degree of undermining one another in contrast with how people are divided and marginalized in this modern ear. There was not as much notion of all kinds of divisions and subdivisions and even terminologies such as all types of visible and invisible minority and majority groups. Still to this date, it is a great puzzle for historians, how people in some of the primitive societies (of course this is one of our other labels for the old traditional societies) could live together in kind without imposing their nationalities to one another. Michael O. Leavitt, Governor of the State of Utah, in March 21, 2003 for Declaration of Iranian-American Day stated:

Iranian/Persian history dates back to 3000 B.C.; and the people of Iran have celebrated Norouz, the New Year, on the first day of spring for 3,000 years; and the Iranian people have a long tradition of tolerance and respect for human rights, including the establishment, in 550 B.C., of the earliest democratic Kingdom, under the Cyrus the Great; and Cyrus the Great freed the Jewish people from Babylian oppression and established the first bill of rights. This abolished slavery, guaranteed freedom of speech, and outlawed discrimination against all races and religions.

From the standpoint of Eastern Philosophy, human beings are usually confined within a prison of four walls. One of these walls is our sentiment towards our nationality by which we close our self to envision or accept that other nations are as imperative. I have a lot of respect for those who can see outside of their own little box-like room. Consider, for example, the work of a contemporary scholar in the history department at the University of Alberta named Professor John-Paul Hemika. Although he is a historian, he does not actually like to be called one.

Generally, mainstream historians like to look at the history of ancient civilizations and peoples to understand nationalities and their cultural differences. Hemika, on the other hand, used a very different approach and perspective to go back before any nationality existed to find out about commonalities and interconnectedness among cultures and languages. Hemika pointed out "nationalist ideas are modern ideas that belong to modern cultures. These cultures may look different on the surface, they may have different vocabularies but all the concepts are the same. They are essentially interchangeable" (cited in the Folio, 2002, p. 5).

Multiculturalism in Canada

Canada has huge potential for providing a seed bed for planting an organic culture of multiculturalism. Canada was the first country in the world where adopted multiculturalism as an official policy in 1971. But, the problem starts from its very intense emphasis on its nationalism and citizenship. It is almost like multiculturalism comes after citizenship and it relies on Canadian nationality or identity. For instance you find the following problematic and nationalistic statements in the websites relating to Canadian Multiculturalism[iii]:

Canadian Multiculturalism: An Inclusive Citizenship

- Canada affirmed the value and dignity of all Canadian citizens regardless of their racial or ethnic origins, their language, or their religious affiliation New Canadians, no less than other Canadians, respect the political and legal process, and want to address issues by legal and constitutional means
- All of these rights, our freedom and our dignity, are guaranteed through our Canadian citizenship, our Canadian Constitution, and our Charter of Rights and Freedoms.
- Multiculturalism has led to higher rates of naturalization than ever before. With no pressure to assimilate and give up their culture, immigrants freely choose their new citizenship because they want to be Canadians. As Canadians, they share the basic

values of democracy with all other Canadians who came before them.

- Canadians who speak many languages and understand many cultures make it easier for Canada to participate globally in areas of education, trade and diplomacy.
- Multiculturalism is a relationship between Canada and the Canadian people. Our citizenship gives us equal rights and equal responsibilities. By taking an active part in our civic affairs, we affirm these rights and strengthen Canada's democracy, ensuring that a multicultural, integrated and inclusive citizenship will be every Canadian's inheritance.
- Stumbling through darkness and racing through light, we have persisted in the creation of a Canadian civilization.
- Our advantage lies in having been a multicultural society from our earliest days. The foundation has already been laid for constructive co-existence among culturally and racially diverse communities. And the close links these communities enjoy with virtually every country on earth lead the Government of Canada to be enthusiastic about the economic potential of multiculturalism.
- We show the world that different people can accept and respect one another, and work collaboratively to build one of the most open, resilient, creative and caring societies on earth.
- Building a higher quality of life for all Canadians: as Canadians look to the future it is clear that new pressures will make balancing diversity and unity even more challenging.
- As a knowledge-based economy in an increasingly competitive global marketplace, every mind matters. All Canadians must have the opportunity to develop and contribute to their full potential.
- "We have established a distinct Canadian Way, a distinct Canadian model: Accommodation of cultures, Recognition of diversity and a partnership between citizens and state. A balance that promotes individual freedom and economic prosperity while at the same timesharing risks and benefits.

Multiculturalism and Indigenous People

The World Bank's (1991) annual report on World Data and Statistics shows there are about 270,000,000 Indigenous people worldwide. The largest portion of this population, about 80 percent of all Indigenous people, is in Asia. Goehring (1993) stated that this definition "serves to identify pre-existing societies that have been overrun by global capitalism, and who have previously had a long identification with a land they considered their source of life and their birthright" (p. 6).

The United Nations Economic and Social Council, Commission on Human Rights (1982), has made an effort to define Indigenous people as follows:

> *The Indigenous population is composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial*

situation; economic and cultural customs and traditions with the institutions of the country of which they now form a part, under a state structure that incorporates mainly the national, social and cultural characteristics of other segments of population that are predominant.[iv]

The theory and practice of multiculturalism has witnessed the rise of many new paradigms to challenge existing assumptions and strategies, it is important to undertake research into emergent perspectives that claim to be more responsive to the needs and rights of the indigenous people all over the globe. In this regard, a significant number of analyses and studies have demonstrated that multiculturalism under a modernization paradigm of development has further marginalized poor majorities, and it is partly for this reason that more attention is now being turned to the role of Indigenous people and their knowledge and the experiences whether Aboriginal/Indigenous/Tribal/ First Nations people. Ngaiterangi (1995) stated[v]:

The flaw of multiculturalism as it relates to indigenous peoples is that it denies their status as First nations, making them simply another minority to be studied because they are different from the dominating culture. This perpetuates the us - them dichotomy, and gives validity to the dominating culture. In my own (admittedly bias) opinion the `native' culture should be the standard of society and all other cultures, including the dominating western culture viewed as different minority groups. Minority and Majority is not an issue of population but of power and right.

Multiculturalism and Education

Nowadays, in many western schooling systems you find how students are segregating according to their race, colour, nationality, and/or religious affiliations. On one hand under the umbrella of multiculturalism diversity and integration are encouraged and on the other hand segregation are also encouraged. There is not much space left to respect for an individual unless she/he is connected with an associations. Of course, the most comforting is the one relates to your race, culture, and religion. There are advantages and disadvantages to this kind of segregation. But, certainly and continually the debates and dialogues are here to stay for as long as we live. Ayn RandInstitute (ARI, 1998)[vi] does not see much of hope with the way multiculturalism operates in this era:

Multiculturalism is racism in a politically correct guise. It holds that an individual's identity and personal worth are determined by ethnic/racial membership and that all cultures are of equal worth, regardless of their moral views or how they treat people. Multiculturalism holds that ethnic identity should be a central factor in educational and social policy decisions. Multiculturalism would turn this country into a collection of separatist groups competing with each other for power. Multiculturalism is a grave threat to this country. Multiculturalism is a threat to education: instead of encouraging students to question their assumptions and the assumptions of their parents and society, multiculturalism demands that students accept blindly what they're given. Instead of encouraging reason and independent judgment, multiculturalism demands obedience to authority: the authority of the ethnic group.

Concluding Remarks

In the Qur'an, Allah challenges us: "O you who have committed yourselves to Allah, why do you say that which you do not practise? The worst thing in the sight of Allah is that you say but do not do" (61:2-3). As mentioned earlier, Canada has a huge potential to become a true model of a multicultural society. We still find many countries on the globe their people are struggling to live with their love ones (family and neighbours) in peace and harmony even for a day without fatality in result of war, violence, political ideas, tribal conflicts, hunger, and so on. This quote from Canadian multiculturalism's website:

> *Canada recognizes the potential of all Canadians, encouraging them to integrate into their society and take an active part in its social, cultural, economic and political affairs. Multiculturalism has led to higher rates of naturalization than ever before. With no pressure to assimilate and give up their culture, immigrants freely choose their new citizenship because they want to be Canadians. As Canadians, they share the basic values of democracy with all other Canadians who came before them. At the same time, Canadians are free to choose for themselves, without penalty, whether they want to identify with their specific group or not. Their individual rights are fully protected and they need not fear group pressures.*

Reminds us of our responsibilities to appreciate the environment we live in; make every efforts with all our capacities to enhance the existing potentials for establishment of a true multicultural society without any fear; and with all do respect for all life and culture to continue focusing on commonalities and celebrating differences.

And, last but not least without any:
… need for conversion from one religion to another; each is a Ray of the Sun of Truth. We all return to the home whence we came, and we may well live with our minds at peace in the land in which we must physically dwell side by side. None need give up aught that is dear to him, that has been handed down by generations of his ancestors that is the centre round which cluster the sanctities of home. Each should not only love his faith, but also live it, and realise that his neighbour's faith is as precious to as his neighbour as his own is precious to himself. "All shall return to God." (p. 54)

Some questions to ponder upon

Can culturally homogeneous Western societies promote equal rights to all individuals to compete in the free market? Would it be possible to reduce the tension or conflicts by homogenizing immigrants into dominant culture? Is diversity a barrier to economic growth and/or individual freedom? How multiculturalism can bring up a just economic growth throughout the world? Why are the West so rich and the rest of the world so poor?

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Endnotes

Gerald W. Scully (1995). *Multiculturalism and Economic Growth*. NCPA Policy Report No. 196 August 1995 in http://www.ncpa.org/studies/s196/s196.html

Please see the following website addresses for more information about the life of Mosleh al-Din Saadi Shirazi: http://www.art-arena.com/saadi.htm and for his books:
Boostan: http://www.enel.ucalgary.ca/People/far/hobbies/iran/Boostan/ and Golestan:
http://www.enel.ucalgary.ca/People/far/hobbies/iran/Golestan/index.html

http://www.pch.gc.ca/progs/multi/what-multi_e.cfm

http://www.un.org/partners/civil_society/m-indig.htm

http://nativenet.uthscsa.edu/archive/nc/9504/0007.html

[35] http://multiculturalism.aynrand.org

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The Role of Institutions and Policy

"Employment Equity: Myth and Reality" by
Ms. Sushila Samy, **CHRP**

Purpose of the Workshop

To enable participants to understand and discuss the employment equity and be strong advocates for the program

Workshop Objectives

- To understand the reason for employment equity programs
- A better understanding of the employment equity program and the Employment Equity Act
- Strategies to use to support employment equity.

Summary

There are many myths surrounding the employment equity program and as a result, strong opposition to it. Those who have benefited from the program are too afraid of speaking up in favour of it because of the backlash. Ontario, a few years ago, under Premier Mike Harris repealed the Employment Equity Act. In the US, several court challenges have been taken against the Employment Equity program (called Affirmative Action in the States). This workshop will be a discussion on employment equity with views to strategizing to strengthening it. The workshop will:

- Look at the reasons for employment equity
- Discuss the Employment Equity Act and the recent changes to it
- The effectiveness of Employment Equity Programs
- Demystifying the myths of employment equity
- Strategies for individuals and organizations to help strengthen the employment equity program

"Human Rights in the Workplace"
by
Mr. Nicholas Ameyaw
Alberta Humana Rights, Citizenship, and Multiculturalism Education Fund

Alberta employers recognize that positive human rights practices are good for business and they want to be informed about human rights and responsibilities in the workplace. Employers also want to build inclusive workplaces that are free of discrimination in the workplace (Howard Research and Instructional Systems, 2002). Eighty per cent of human rights complain originate in the workplace. The session provided information on the role of Commission's public education program aimed at fostering equality and reducing discrimination in the workplace. The session provided an overview of the six modules of *Human Rights in the Workplace* Workshop, which are being offered across Alberta

Institutional Initiatives and Challenges

"Defusing Multicultural Myths: An Examination of Global Media Perspectives and their Divisive Impact on Canadian Society"

Dr. Jenny-Wannas Jones
Educational Policy Studies, University of Alberta

Introduction

This paper will examine the potential problems Canadian multiculturalism has and will continue to encounter as a result of the increasing influence of global media perspectives among Canadians. This paper will take as a case in point the construction of media identities of Arabs and Muslims. Many Canadian Arabs and Muslims today are able to contrast mainstream media perspectives presented by Canadian or US media sources such as CBC or CNN with those of satellite media television programs from a diversity of nations worldwide. This experience differs from past generations in which mainstream media commonsense from the country of origin was not accessible. In this paper, I will argue that North American mainstream media and societal representations of Arabs have by and large remained highly negative and that this phenomenon has been unchanged despite Canadian-Arab historical contributions to Canada since the late 1800s.

This paper will examine the historical settlement patterns of Canadian-Arabs and will document the accompanying media stereotypes regarding conflicts in the Middle East, Arab culture and religions. Given the new global village in which we now live, these issues can no longer be afforded to be ignored and pose a serious threat to Canadian multiculturalism and national stability. The paper will end with suggestions for policy reform at the government level as well as Canadian societal and educational institutional levels.

Background

Canadian-Arabs have been a part of Canadian society since the late 1800s yet despite their historical contributions to Canada, they among a host of non-Western European immigrant groups are rarely made mention of in Canadian historical narratives. Moreover, the representation of the Arab culture, Islamic religion, non-Islamic peoples of the Arab world and the politics of the region have continued to illustrate a Eurocentric bias (influenced historically by Judaeo-Christian values) in Canadian societal, educational, and mainstream media institutions. While this lack of a balanced perspective may not have had a serious divisive impact on Canadian society in earlier generations, the advent of globalization and global media technologies has radically altered the nature of social realities making it imperative for policy makers to seriously examine. Indeed the clash of lived experiences and perspectives has already manifested in inter-religious conflicts between Arab and Jewish groups across North American campuses in Canada.

In this paper, I will argue that the ability of Canadian-Arabs and Muslims to access alternative sources of information on ongoing events in their countries of origin leads them to have a qualitatively different perspective on past historical events and more importantly, on current global events. These alternative perspectives lead to very different interpretations and hence lived experiences. Without an in-depth understanding of these lived experiences and perspectives and how they are contrasted to the religious identities of many North Americans who embrace Western Judaeo Christian values increase in serious inter-religious conflict is likely on both national and global levels.

The Pioneer Period (1882 – 1945)

For the purposes of this discussion Baha Abu-Laban's (1980) historical work on the Canadian-Arab community will be used to trace the community's challenges in Canada. According to Abu-Laban Arab immigration to Canada can be traced to the late 1800s with the first immigrants arriving from Greater Syria now known as Lebanon. Most of these new Canadian-Arabs were Syrian Christian males who constituted 90 – 97 per cent of those arriving from Greater Syria. Abu-Laban states that the period of immigration to Canada between 1881 and 1890 saw an increase of 886,177 immigrants compared to less than half that number in the previous decade. In 1883 Abu-Laban records a total of ten Syrian immigrants any by 1890 this number had increased to fifty. By 1901, a total of 2,000 people of Arab origin claimed Canada as their new home. However public opinion against the immigration of non-Western European and non-US immigrants led to changing trends in immigration policies.

As such, immigrants from Asia who were perceived as the most undesirable immigrants were received with a head tax of fifty dollars in 1885 and this was increased to a hefty amount of $500.00 by 1903. Since 1912 the immigration of Arabs to Canada was minimal and this was in effect, due to the second Order in Canada, which imposed a $200.00 landing fee on all immigrants from Asia. Although this in effect meant a debarring of Asian immigrants meant to curb immigrants from India it eventually came to include those immigrants from Syria as well.

Conditions in the Homeland

Scholars have cited three main reasons, which contributed to Syrian Christian emigration during the Pioneer period. First, Greater Syria at the time was under Turkish colonial rule and this had negatively impacted more upon the Christian Syrians than Muslims because of the former's religious affiliation. It is also interesting to note, that although Syrian Christians and Muslims were politically and socially oppressed by the Ottoman Empire, Muslim Syrians at least shared a common religion with their oppressors. Additionally, the Ottoman *millet* while allowing non-Muslims jurisdiction over their marriage, divorce, inheritance issues, was also implicitly used to highlight them as non-Muslims.

The Turkish rule not only highlighted such differences but also expounded upon them by ignoring inter-religious and sectarian tensions. One of the most notable examples of this was the 1860 Druze-Maronite conflict, which resulted in the deaths of 11,000 Christians. A second important factor influencing the emigration of Christian Syrians was the existence of Western European traders and missionaries who established missionary run schools and establishments in several Arab countries.

This Westernizing influence led to the incorporation of Western based values by many Syrian Christians and served as an impetus for them to immigrate to Canada since their exposure to Western Christianity and its values was not new. The final factor influencing Christian and Muslim emigration to Canada was the plummeting economic conditions, which led many to see Canada as a land of opportunity. Despite their relatively low educational levels, these pioneer immigrants were hard working and had a strong determination to succeed in Canada. As such, the majority of Syrian immigrants during this time resided in the urban capitals of Montreal, Toronto, and Ottawa. Most of these new arrivals had left nations under colonialism and were thus able to integrate Western values more readily. Most also realized that communication with family and relatives in their country (ies) of origin would be relatively difficult. These two factors combined led to the assimilation of many Canadian Arabs at the time.

Post World War I Immigrants

During World War I, the Depression of the 1930s, and World War II the Canadian government imposed firm restrictions to limit the volume of immigrants arriving from countries other than Britain and the United States. However because the Canadian government was in need of those who could engage in agricultural work and domestic services the arrival of Asian immigrants outnumbered those of Syrians the latter of whom did not fare as well in these employment spheres. In the years following World War I, many Canadian-Arab men found employment an elusive prospect. These immigrants also remained desegregated like their former immigrant generations from the Arab world. Some were forced to peddle goods in order to earn a living. Others brought businesses to cities like Halifax, Glace Bay and Sydney. But because of the plummeting economic conditions in the late 1920s and 1930s, women began to play a major role in these businesses, a role they would not necessarily have played in their homelands. Abu-Laban notes that at the time the

dispersal of Arab-Muslims throughout Canada and North America undermined the traditional close-knit nature of their societies and further diluted their cultural identity.

Popular Cultural Stereotypes and Their Effects on Early Pioneer and World War I Canadian Arabs

Scholars have noted that stereotypes regarding the Arab culture and peoples during the first two waves (pioneer and World War I immigrants) plagued public perceptions of Arab immigrants arriving in Canada translating into policies aimed at curbing immigration from the Arab world. Abu-Laban describes two popular stereotypes attributed to Syrians at the time. The first stereotype was articulated by Superintendent of the All People's Mission in Winnipeg in which Syrians and Armenians were described as having a lower intellectual level as well as "…contagious and loathsome diseases." More seriously however, were the evaluations of Dr. Allan McLaughlin who described Syrians as having the characteristics of "…deceit and servility."? As mentioned, these negative stereotypes translated into the creation of legislative measures designed to control the entry of those considered "less desirable immigrants."

Socio-political changes in the Arab world under the colonial mandates of Britain and France had an impact on Canadian-Arab identity and its struggle against popular cultural stereotypes. According to scholars in 1916 a secret agreement was reached between the colonial powers of France and Britain known as the 1916 Sykes-Picot Agreement under which the Arab countries were divided. The French administration showed its interest in controlling Lebanon and Syria while Britain wanted Palestine and Iraq. Hence while Arab anger before World War I was directed towards the Turks, after World War I it became directed towards the British and French. As such, this resulted in complicating the aspirations of Canadian-Arabs.

According to Abu-Laban (1980) and Davidson (1999) Arabs in Canada and the US remained divided in their views on the division of Arab lands as outlined by the Sykes-Picot Agreement. Abu-Laban contends that among Syrians and Palestinians there was a strong desire for "…a united Arab state under a constitutional monarch" whereas Maronite Christians of Lebanon preferred the establishment of an independent republic and finally Muslims and Syrian Orthodox and Protestant Christians supported the idea of a United Arab state concept. Scholars such as and Al-Hayani and Davidson note how these positions contributed to the varied political ideologies held by Arabs in Canada and the US. Suleiman (as cited in Davidson, 1999) argues how American-Arabs attempted to lobby US politicians with regards to the situation in Palestine and most specifically with the Balfour Declaration's plan to map out a state of Israel in 1916. Although this debate within Canada did not take full force until the 1940s Abu-Laban contends that the Balfour Declaration (under which Palestine was seen as a future homeland for European Jews) and the Zionist world movement's discourse threatened the acceptance of Arabs in Canada to a larger extent.

The Influence of Judaeo-Christian Religious Identity: The Denigration of Arab Culture, Religions and Peoples

As seen throughout this discussion the history of Canadian-Arabs and their adaptation patterns are much like many immigrant groups in that they have been inevitably affected if not complicated by events in the country of origin. As Khalema and Wannas-Jones (2003) note in a study conducted after the events of September 11, 2001 Canadians of Arab and Islamic religious affiliation believe that mainstream media have effectively re-visited the history of the Arab world in such a way as to demonize them. They argue that "…throughout the conflicts and wars between Arab nations and Israel including the wars of 1948, 1956, 1967, 1973 and 1982, and recent conflict involving Palestine show Israel as a Europeanized, democratic state amongst a sea of backward, terrorist nations waiting to annihilate it.

As a result they state that "… many Muslims and Arabs tend to distance themselves from even attempting to raise awareness on the history of the conflict amongst non-Arabs, non-Muslims as they are perceived as biased and going against mainstream media documentaries." This section will argue that the role of commonsense religious values among Christians in Canada in the early pioneer and World War I cohorts and the direct impact this has had on the perceptions of Canadian-Arabs in mainstream society.

Because of the dominance of Judaeo-Christian values embraced by the forefathers in Canada and the US, the status of Israel has been of central religious duty among evangelical Christian groups and this has seemingly worked against popular cultural representations of Arab culture, religions, and values throughout the centuries of their existence in Canada. The fact that Arab Jews and Christians are conveniently deleted from any discourse on the Arabs who are associated almost entirely with Islam illustrates the way in which Arab identity has been constructed in Western societies. This has meant that mainstream media on news, entertainment and Hollywood movies have served to vilify the image of Arabs generally. The following section will briefly examine the historical role of Judaeo-Christian values on the mainstream psyche of North American society and the consequent consent to the long-standing denigration of Arab culture and Islamic religion.

Many Canadian scholars have noted the dominance of Protestant Evangelical Christianity on early Canadian culture. For example, according to Sandro Contenta (1993), Ryerson's school system soon became a symbol of order and authority where Protestant religious beliefs were taught to all students as if they were true historical events. Teachers were expected to reinforce such values within the school system. As Ryerson himself stated in 1846 "By education I mean not the mere acquisition of certain arts or certain branches of knowledge, but that the instruction and discipline which qualify and dispose the subjects of it for their appropriate duties and employments of life as Christians, as person of business, and also as members of the community." (Contenta, 1993, p. 14) Nick Kach and Kas Mazurek (1990) similarly note that schools and teachers within the formal educational system in Canada were historically employed as agents of cultural imperialism, trained to stamp out the cultural heritage of students and assimilate them into an Anglophone, Protestant worldview. The religious identity of the dominant Protestant Anglo-Saxon group in Canadian

society seems to be positively related to the negative image of Arabs at the time. Because many of the first immigrants from Greater Syria were of Christian religious identity either Orthodox or Catholics and some Protestant this denigration was seen as overcome by assimilation into the Canadian way of life a mechanism more complicated for those of Muslim religious affiliation.

It is important to note the way in which the Judaeo-Christian values of these early British Canadian leaders may have influenced their perceptions regarding ongoing events in the Middle East. According to Carlson (2002) the acceptance of the Balfour Declaration by Christian groups in the US, Canada, and Western Europe was greatly facilitated by Judaeo-Christian identity. Carlson argues that the development of the Scofield Bible translated into the creation of a "…pro-Zionist subculture within Christianity" in North America. This process was greatly facilitated according to him, by the re-writing of the King James Bible, which included notes in strong favour of Israel "…between verses and chapters, and on the bottoms of the pages" and led to the implementation and acceptance of the Balfour Declaration in North America. The Scofield Reference Bible has been cited by Carlson as the foundation of Evangelical Christian identity in the US and Canada for the past ninety years which perceives Israel as the Holy Land and Jews as a certain chosen people who are afforded a special position to convert to Christianity during the second coming of Christ or the Millennium.

According to Carlson, revisions in the Scofield Bible since its inception and prior to the establishment of Israel state and during the Arab-Israeli wars illustrate the highly politicized nature of Christian evangelical identity. Carlson writes that "…if it were not for the misguided anti-Arab race hatred promoted by Christian Zionist leaders in America, neither the Gulf War nor the Israeli war against the Palestinians would have occurred, and a million or more people who have perished would be alive today." Although Scofield was not alive during the establishment of the state of Israel the Scofield Bible notes have been re-written several times since his death. This Judaeo-Christian (or today termed Christian Zionist identity) seems to have influenced Canadian-Arab identity in Canada and Canadian social relations by the perpetuation of negative stereotypes among "mainstream society of the Arabs, their culture and religion" In a similar manner, Judaeo-Christian identity and its accompanying value system seemed to influence the values of evangelical Christian followers who shaped the ideology at the time in the US and Canada.

On a parallel note, Islamicist groups that were formed during this time frame (1916- 1930s) under the colonial administration at the time indeed and still do oppose the way in which the State of Israel was established. This illustrates the importance of examining religiously based narratives in order to de-construct power and hierarchies within societies today. For the most part Canadian-Arab immigrants arriving in Canada during this period found it easiest to assimilate into Canadian culture and society and many of them lost their traditional ethnic and religious ways of life as well as their political ideologies on the conflicts in the region. For Muslims, however the Western Christian values have the Church and missionary led schools in Canada and the Arab world were to be resisted. As Abu-Laban (1980) notes that for Canadian-Arab Muslims the only link to their heritage was seen as the Islamic Mosque.

Post World War II Cohort 1951 – 1968

The post World War II Arab immigrants in Canada paralleled previous generations in that many were single males who continued to engage in intermarriage. Many of these immigrants began to scatter across Canada and Alberta (between 1961 – 1971) soon became the province with the third largest number of Canadian-Arabs. Yet the independence of many Arab nations from decades of colonialism during the 1950s and 1960s and the corresponding rise of Arab-Islamic nationalism led this cohort to choose to preserve certain cultural values rather than assimilate into Canadian culture as had previous generations.

Many were highly educated as a result of the national scholastic programs introduced by former colonies after gaining independence from imperialist powers. Unlike the earlier Syrian and Lebanese immigrants, the post-World War II wave consisted of mostly male businessmen, professionals, and highly skilled labourers who were interested in furthering their education and careers (Abu-Laban, 1980; Samra, 1987; El Sadawi, 1997). The largest number came from Egypt, followed by Syria, Jordan, Tunisia, Algeria, Saudi Arabia, Kuwait, Iraq, and Libya, demonstrating the wide array of national, religious and linguistic traditions encompassed by the Arab world (Abu-Laban, 1980; 1987; 1991, Husaini, 1990).

An important characteristic, which contributed to the political ideology of the post-World War II generation of Canadian-Arabs, was the fact that they had witnessed the rise of corrupt indigenous leaders. Indeed many of the new leaders in the Middle East had taken over former colonial regimes but similar to the regimes of the past, these indigenous leaders were corrupt dictatorships that did not care for the needs of the majority. As such, Arab immigrants during this time were more likely to be critical of democracies since they had seen the rise of many leaderships within their nations who had promised democracy and equality of opportunity for all but who in effect, led to the worsening conditions of their people. According to Suleiman (1999), the distorted picture of Arabs was complicated during the post-World War II and the Jewish Holocaust, which fostered sympathy in the US for Israel at the expense of Palestine and the Arabs. Suleiman (1999) argues that despite progress in revising the historical biases against women, African Americans, Hispanics, and Jews similar efforts have not been made with respect to the Arabs and Muslims until the present time.

Abu-Laban writes that the media imagery during the post-World War II era served to influence political perceptions of mainstream society towards Canadian Arabs. He argues that media imagery in movies, television programs and books tended to promote a pro-Zionist stance, which portrayed Arabs as "…lazy, primitive, fanatical and barbaric." (p. 89). Indeed Jewish leader Herbert Mowat who was Executive Director of the Canadian-Palestine Committee in 1945 characterized Arabs as a "primitive people." With regards to the future Israeli state Mowat argued that "there is no doubt that a policy on Palestine agreed upon by the United States, Great Britain, and other united nations, will be one to which the Arabs will be forced to adjust themselves" (p. 89). This was associated with the notion that Palestine was a desert because of its Arab inhabitants despite the fact that many of who were Arab Jews. The construction of Jewish and Christian identities as White or Western European based has also been analysed by Abu-Laban's (1980) study in which he notes that Christian Arabs are rarely noted by Western Christians and when they are acknowledged they are characterized by

rigid dogmatism, deceit, and hypocrisy. The fact that Christian and Jewish Arabs have historically been repeatedly ignored or denigrated and Muslims demonized illustrates how the construction of religious narratives in the US and Canada among Christian evangelical groups is very important to consider when examining contemporary mainstream media discourses.

The Clash of Religious Ideologies

In light of the above discussion it may be stated that there are two main narratives regarding the history of Israeli-Arab conflict in the Middle East. The first narrative is that of the Israeli and North American mainstream societies' commonsense which has and continues today to be the dominant one perceived as the global commonsense. This has adversely affected the images of Arabs in North American society such as in Canada. The dominant global narrative holds that because of the horrors of the Holocaust, the Jews of Europe were forced to consider a country in which they could freely practice their beliefs without fears of persecution.

Consequently, the UN implemented the Balfour Declaration in 1948, which led to the establishment of the State of Israel. But from its inception Israel state has encountered the vehement opposition of Arab peoples and neighbouring countries who have wished for its destruction. As mentioned earlier, this narrative is wholly embraced by neo-Conservative Jews and evangelical Christian groups who view the State of Israel as a necessary ingredient for the Second Coming of Christ or in the case of neo-conservative Jews for the coming of Messiah. Yet this remains a central ideology to scores of evangelical Christians in Canada and the US, which as mentioned propped up by reference Bibles such as the Scofield's Bible. Consider the following excerpt in which the mapping out of Israeli land is seen as a Christian duty:

Selection from the Oxford 1967 Edition

> "God made an unconditional promise of blessings through Abraham's seed to the nation of Israel to inherit a specific territory forever"

The second narrative held by the majority of Arab and Muslims worldwide holds that Arab nations were under colonial administrations since the later 1800s. As nations under a colonial administration the Arabs of the region, Christian, Jews, Druze, and Muslims were not allowed to voice their true feelings on the Sykes-Picot agreement, the Balfour Declaration or the later partitioning of Palestine in 1948. For the majority of these Arabs, the understanding of the 1948 establishment of Israel state is that European Jews were the new "white" colonizers in Palestine. The UN meant nothing more than a voice to legitimize this colonialism. The fact that Arab Jews were living in Palestine and indeed scattered across the Arab countries is in fact irrelevant to these new colonizers who attempted to incorporate these Arab Jews into the new Holy Land. Indeed the racist backlash encountering Jews of the Arab world at the time is seen as a consequence not of Hitler's statements or hateful discourse, but rather of Ashkenazi Jews moving to Palestine since 1916.

President Gamal Abd EL Nasser who by many Arabs was considered one of the primary spokesmen for the Arab nationalist causes articulated the notion that Israel and its new inhabitants were seen as new colonizers. Nasser in Aleppo in 1960 stated, "The rights of the people of Palestine are Arab rights above all." He goes on to state "We feel it is our sacred duty to regain those rights for the people of Palestine. By this unity which is binding you and the power of Arab unity and Arab nationalism, we can march along the road of freedom and liberation in order to get back the usurped right of the Palestine Arabs."(Laquer, and Rubin, 2001, p. 90) While Nasser himself can be considered a leader who in a way consented to the usurpation of Palestine by his driving out Egyptian Jews, the statement illustrates the notion that Palestine was considered a necessary land to liberate from colonial occupation.

These different narratives have until today remained a divisive force on the global level with evangelical Christian Zionists and neo-Conservative Jews on the one hand, influencing US foreign policies in the Middle East, and reactionary Islamicist groups feeling constantly on the offensive to what they perceive are Western forms of colonialism and neo-colonialism. These differences today have permeated ethnically and religiously diverse nations such as Canada leading to inter-religious conflicts such as those seen between Jewish and Arab/Muslim groups in Concordia College in Montreal. Perspectives on the events of September 11, the New War on Terror, the war in Iraq and ongoing conflict between Israelis and Palestinians on issues not only to do with land but the site of the Aqsa Mosque continue to inflame global conflicts.

Transitional Immigrants

During the 1950s and 1960s, Canadian-Arabs had responded to stereotypes by ignoring them, relying on their religion to insulate them from encountering oppression, a position eased somewhat by their relatively easy absorption into Canada's labour market. It was only after the 1978 peace treaty between Israel and Egypt that North American perceptions of Arabs improved slightly when compared to the anti-Arab sentiment in North America during the late 1960s and early 1970s when there was large scale conflict between Egypt and Israel (Suleiman, 1999). However for many Arabs the perspective on this event also differs greatly.

For them, the peace treaty was seen as a an act of treason by then Egyptian President Anwar Sadat who was perceived as consenting to the neo-colonial rule of Israel and the US. During the 1970s – 90s, Canadian-Arabs continue to insulate themselves from similar stereotypes, but the fact that there are much fewer occupational opportunities than for previous generations of Arab immigrants, combined with the increasing ties of Canadian Islamic organizations to Gulf Nations such as Saudi Arabia, and made this a unique cohort (Abu-Laban, 1989).

Immigrants from the transitional cohort (1968 – 90s) arrived in Canada with entire families and have proven to be the most resistant to Western values (Abu-Laban, S., 1989, 1991; Waldman, 1991). Haddad and Smith (1996), Abraham and Abraham (1983), Abu-Laban (1989), and Shakir (1997) record a greater Islamic consciousness among later Arab-Muslim immigrants to North America than in earlier waves. They attribute this as a reaction to the perceived moral decadence of

North American society, a view reinforced by the major growth of anti-traditional sexual and social values in the late 1960s and 1970s.

Three main factors make the transitional Arabs unique. First, their experiences both the independence of the Arab world and the counter-revolutionary "neo-colonial system" upheld by corrupt indigenous leaders. The latter, as mentioned, are said to work in conjunction with the elites of the Western core neo-liberal nations who wish to support their lavish lifestyles at the expense of the majority (Saadawi, 1997; Haddad & Esposito, 1998; Esposito, 1982). Second, unlike their predecessors, who largely conformed to their sometimes hostile adoptive culture in order to concentrate on rebuilding their lives, Arab-Muslim immigrants during the 1960s and 1970s witnessed the growing capacity of their cultures to resist Western imperialism and cultural hegemony as demonstrated by the shocking initial triumph of the Egyptian army over Israel in 1973 and the political and economic leverage of the OPEC nations (Abu-Laban, S, 1989, 1991; Husaini, 1990).

Finally, the institution of multicultural policy in 1971 and the Charter of Rights and Freedoms of 1982 ensured in Canada a degree of preservation of the disparate religious and cultural practices of different ethnic groups. According to S. Abu-Laban (1989) and Waugh (1991), these combined factors have culminated in the resurgence of Islamic-Arab culture in North America manifested in the increasing numbers of private Islamic schools and mosques partially funded by Gulf Arab states (Yamani, 1996; Abu-Laban, S., 1989). These factors in combination have contributed to the Arab/Islamicist commonsense notion that in fact Arab world leaders can be divided along those leaders who are seen as continuing a colonial based hegemony and therefore follow Western based interests and those who do not and therefore are ostracized as a result.

As a result Islamicist groups are able to win over the masses within the Arab world because the analysis and discourse used by these groups offer a more viable alternative analysis of their conditions than do other political parties officially represented in the governments. Consequently, immigrants to Canada from the Arab world at this time used multiculturalism to maintain their culture in beginning to establish community and ethno-religious organizations to transmit these values onto their children and future generations. While learning first-hand of the corruption and deceptive discourses used by politicians in their homelands and as transmitted by media propaganda there the Canadian-Arab immigrants of this group were more resistant to Western based values and more likely to see the hypocrisy of Western values of democracies in contrast to Western support of elite and corrupt indigenous leaders in the countries of origin.

Post-Transitional Cohort 2000 Onwards

Unlike previous generations in which desegregation from society was the chosen path for Canadian-Arab immigrant community, recent research by the author suggests that some segments of the Canadian-Arab community today are choosing segregation in preference over a society they feel is hostile to them. Many of the new immigrants arriving during this period have been exposed to mainstream media propaganda within their nations of origin and many have also been exposed to direct scenes of Israeli aggression in the Occupied Territories, Lebanon, and Syria directly from

Arab based television programs accessible via internet and satellite technologies. As such many Canadian-Arab Muslim immigrants specifically, no longer find it useful to integrate into a society, which takes media disinformation as factual knowledge.

As Shaheen (2001) notes the denigration of Arabs in movies produced by Hollywood since 1896 and until the present time has created a strong and negative mental representation among non-Arab Americans and indeed North Americans generally. These images he argues have always represented Arabs as "…brute murderers, sleazy rapists, religious fanatics, oil rich dimwits, abusers of women." (p. 4). Shaheen argues how virtually none of these movies have examined the contributions of Arabs to civilization. The fact that Arab civilization was responsible for the creation of the alphabet, algebra, as well as being the birth place of the three monotheistic religions are similarly ignored in order to reinforce this media driven vilification. As mentioned, the access to alternative media sources in Canada has created a strong divide in social and lived realities between Canadians of Arab and/or Islamic religious affiliation and that non-Arab, non-Muslim Canadians.

Today the increasing influence of satellite media has allowed scores of Canadian-Arab families to access media coverage on any given event from an Arab or Islamic perspective is a point worthy of further discussion. An example a case in point was the rise of the Second Intifada in the fall of 2000. Indeed while the majority of Arabs in Canada were able to witness firsthand the visit of Israeli Prime Minister Ariel Sharon most non-Arab Canadians were unaware of the events. To one of Islam's holiest sites the Aqsa Mosque visit by Ariel Sharon was considered a major turning point in Israeli-Arab/Islamic relations for the worse.

This event being the hallmark of the Second Intifada or the Aqsa Intifada was given very little coverage in Western based mainstream media sources such as CNN or CBC. The struggle for the Temple Mount by neo-conservative Jews many of whom are able to lobby US politicians along with right wing Christian Zionist groups has left Muslims feeling their religion to be under global siege. Undoubtedly Muslims feel the need to preserve the Aqsa Mosque against neo-Conservative Jews and Zionist Christian aspirations as a struggle which to them has become global through the new "War on Terror." As such, many Arabs and Muslims worldwide believe that the struggle with Israel on the global level culminated in the events of September 11, 2001.

The tragedy of September 11, 2001 are still seen by the majority of people in the Arab and Islamic countries and peoples as perpetrated by Israeli and American intelligence to win Messianic followers' their perceived God-given right to rebuild the Solomon's Temple. Whether one agrees with the Arab/Islamicist perspective or considers them "conspiracy theories" is irrelevant. What is important to note is how the different perspectives and lived experiences of Arabs in Canada and throughout the world are necessary to consider when examining the influence of religion on political aspirations in the Arab world but also in Canada and most especially the US.

Throughout Canadian-Arab history, identity has been tied to the socio-political conditions of the region. Specifically, the struggle over religious identity in the Holy Land whether it be through Western Christian evangelical lens, or Jewish neo-conservatives/Zionism on the one hand, and Islamicist claims on the other. As such most Arabs and Muslims believe that the US and Israeli

policies towards the Palestinians and Arabs generally have been influenced throughout the decades by Messianic religious aspirations of certain Jewish-Israeli segments. This has been the case especially since September 11, 2001 and later utterances by George Bush later appropriated by Osama bin Laden that his new war is a "crusade." These new Christian/Zionist motivated policies have been an explanation for the demise of the Palestinians, the increase in suicide attacks against innocent Israelis, and the continued demise of Iraqis and several million Arabs throughout the Arab world ruled by corrupt dictatorships funded and supported by the US.

As such, Islamicist groups such as bin Laden's are able to recruit thousands of followers and supporters worldwide Without coming to a clear understanding and analysis of the way in which religious fundamentalisms in Christianity, Judaism and Islam have been influencing global events we will not only be opening the doors to a potential World War III but also to the demise of national stability, security and peace within Canada.

An editorial piece in the Edmonton Journal, of April 2, 2002, a Southam Publication illustrates the anti-Arab sentiment permeating mainstream media, and society: Owner of the Southam Publications Israel Asper a self-proclaimed Zionist leaves many Arabs in Canada believing they are battling the same enemy in the Arab world as they are in Canada. As illustrated, the mainstream media perception of Arabs and Islam remain highly negative and there seems to be a sense among media giants in Canada such as Southam and Global that stereotyping Arabs and Muslims is now legitimate since September 11, 2001. This has translated once again into the complete and utter denigration and demonization of Arabs and Muslims as seen in the following passage:

Consider this selection:

> *Wherever one looks along the perimeter of Islam, Muslims have problems living peaceably with their neighbors ... The conflicts within Islam (have also been) more numerous than those in any other civilization, including tribal conflicts in Africa…. But even by the barbaric standards of the Arab Middle East, Yasser Arafat and the Palestinian terrorist organizations that operate freely under his writ have hit new lows.*

Research conducted by the author illustrates the frustrations Canadian-Arab youth have with mainstream media perspectives on the Arab culture and the conflicts in the region: The author's research was ongoing during the events of September 11, 2001. For Christian Arab youths in the study, the fact that they are completely excluded in media discourses on the Middle East leaves them with a dissonant producing experience in which they feel the need to validate their existence. For Muslim youths, the denigration of Islam in mainstream media illustrates to them how their identity as Muslims is a contested one on national and global levels. Many religious Muslim youths have families who live in social enclaves and who feel the need to separate themselves from mainstream society as a result of societal disinformation.

The fact that many Muslims feel the need to segregate themselves from a society, which is perceived as hostile to them, raises serious questions on the policy of multiculturalism to protect their individual rights. Consider the following quotation from Arab Muslim and Christian youth

who describe their concerns since the implementation of anti-terror legislation post-September 11, 2001.

Ahmed: *Maybe a few weeks ago I would have said no ah I feel pretty safer relatively secure ah you know living in Canada but um after Bill C-36 and stuff maybe not. I mean I'm still kind of young right now so…. ah I'm not a hundred per cent sure…but for sure indirectly I'd be affected. You know but many people that I know are being affected by it. Bill-C-36 could lead to other bills…. I see the bill as threatening because it allows more power in the hands of people that are low on the chain of government or the police or RCMP they can through this newly established power discriminate, and they can discriminate by the law. Right? See before there could be discrimination and you could have an argument but now you don't have an argument to defend yourself with, right? So they can tap your phones and, and they can do all these things legally right? Under suspicion without any evidence at all which is just complete,* ***complete*** *violation of any human rights and to believe that this is going to help the situation of Canada more and that this will be beneficial more than the, the mistrust of the Muslims in Canada more than the loss of confidence in Muslims in the government of Canada is absurd. I think the benefits of this bill, are completely minimal compared to the effects it's going to have on the Muslim minority here in Canada.*

Christian Male:

Allen: *Because it's… its kind of dangerous to be an Arab right now… even if you are a Christian,... people aren't even asking questions now…. They just assume right away and they have that prejudice. Even to the point I guess where I used to write I was bilingual on my resume with Arabic, now I've taken that off. So that I wouldn't have a sort of biased opinion before I apply for a job...I just didn't wanna be discriminated against by somebody who was ignorant and who didn't want to get to know I'm Arab or had some sort of a stand-offish position because umm there's a lot of things going on right now*

Jenny: *Could you tell me a little bit more about the fear going on… what has changed in your behaviour do you think? Do you think, prior to September 11th and post-September 11th?*

Allen: *I guess we'd be louder and outspoken Arabs before, being Arabic and you know joking around and whatever, now we would be ah we're more reserved and not so loud…just not to draw so much attention to ourselves…Before we didn't care, now we do care…*

These comments illustrate that whether Christian or Muslim, the experience of being the demonized Arab has far reaching consequences. The fact that these youths feel threatened, in danger, and possibly profiled for jobs, despite them being Canadian citizens, should provoke policy makers and

social justice workers to consider the ramifications of these stereotypes on the future of Canadian multiculturalism.

If multiculturalism is only relevant during times of national global peace and stability then the policy as a whole becomes questionable. While Canada has struggled with the oppression of First Nations, Chinese, and Japanese Canadians important questions must be raised about its current legislation regarding Canadian-Arabs and Muslims. The fact that Arab and Muslims have different lived experiences with regards to the conflict in the Middle East, interpretations of global events, and the belief that they are currently under threat because of their ethnicity should raise serious concerns on the future of national stability. The following section will examine the implications of the current social divisiveness in Canadian society on multiculturalism.

Policy Implications

True multiculturalism is one in which the history of diversity is clearly documented in educational and societal institutions and not deleted. To avoid such change is to continue to feed the types of inter-ethnic and religious tensions that led to the disintegration of entire multicultural nations such as Yugoslavia. Canadian policy makers should treasure the lessons of history and move towards transformation of Canadian education and society in light of the current Canadian demographics and the new global era. On a positive note, Canadian government officials should be commended for resisting in engaging in unilateral actions against nations such as Iraq and should be encouraged to continue on a similar path on the national level as well. War should not be factor, which determines whether or not racism and exclusionary policies will go unchecked. Canada must implement a coherent anti-racism policy in all levels and spheres of Canadian life that will guarantee the safety and protection of all Canadians. Implementation of anti-terror legislation should furthermore be informed with the consultation of reputed community and religious leaders so as to avoid an irreversible turn in inter-ethnic tensions.

First, the Canadian government at all levels must be consciously and critically aware of distinctions within communities to avoid the demise of nations as see in the breakdown of national stability and ensuing war in Yugoslavia. This would require a transformation of multicultural policy such that immigrants and new Canadian citizens are offered more programming which would help them integrate the necessary knowledge and skills for successful life in Canada without the fear that they must loose their own culture or religion. Educational programs for newcomer adults to successfully communicate their needs and grievances within the work place and educational spheres seem necessary. By doing so, Canada may be able to ease some of the tensions already present between the majority and minority cultures thereby eliminating the threats felt by each of these groups towards each other. Such programs may also save much government money in the future as a result of a decrease in conflict in various societal institutions.

A second and interrelated policy, involves the historical documentation within Canadian educational curricula of all ethnic groups in Canada and their contributions to Canadian society. As it stands, children of ethnic minority groups regardless of their generational arrival to Canada, feel as if they are outsiders. The fact that Canada has always been a multicultural country and that First Nations themselves were a diverse group of cultures and languages parallels the variations in all

cultural groups in Canada needs to be taught to Canadian youth. This would require a significant re-vamping of today's Eurocentric view of Canadian history. Conflicts such as that of the Middle East when documented should be done from a perspective, which examines the various perspectives of this history. Alternatively teachers should be made aware that if this is not done then they are in fact teaching a Eurocentric perspective on such conflicts.

Third, the Canadian government must resist following American national and foreign policies since such policies have placed the US in a precarious situation as manifested on September 11, 2001. Indeed, since the implementation of new anti-terror laws aimed at Arab and Islamic groups in Canada and also given Canada's role on the war on terrorism Canada has been placed on the hit list of terror groups most notably Al-Qaeda. While Canada must not submit to terrorist intimidation tactics, it can instead pioneer policies aimed at promoting peace rather than disunity on both national and global levels.

This would protect Canada from becoming a victim of terrorism in the future while helping Canada maintain its role as international peacekeeper. Canada can do so, by working with non-governmental, non-sectarian groups such as the Canadian Arab Federation which represents all Arab Canadians and which is aware of the impact of ongoing Middle East conflict on Canadian-Arab groups in Canada. By building such alliances, Canada can maintain ethnic harmony on the national level while pioneering an anti-terror program which analyses the root causes of ethnic tensions rather than implementing a post-facto band-aid solution which runs the risk of creating additional and more serious national conflict. On a positive note, Canadian government leaders should be commended for refusing to join in American unilateral actions against Arab regimes in the Middle East as such actions fuel the hate and resentment at the root of terrorism.

Finally, the Canadian government must ensure inter-religious harmony by ensuring that religious institutions be they Christian, Muslim or Jewish do not promote political objectives which may involve religiously inspired hatred towards one group over the other. If this is not perceived as feasible then the educational institution must be seen as one which is neutral and therefore not taking the side of one group of ideology over another. Otherwise Canadian society will continue to be one in which hatred and racism breed.

"What's a School to do? Lots …
A Personal View as I journey Beyond Research to Action"

Ms. Genevive Balogun, Calgary
Alberta Association for Multicultural Education/
The Intercultural & Second Languages Council

Introduction

Shirley Sarna (2000) eloquently and succinctly summarizes the goals of anti-racist education that should direct the work of educational institutions:

> *Quite simply put, the purpose of anti-racist change is to move our educational institutions from <<exclusive clubs>> to <<inclusive organizations>> in which, one, there will be equity of results in academic achievement, curriculum, assessment and placement, staffing and community/school relations for all races and cultures; two, there will be shifts in individual behaviours and attitudes; and three, there will be willingness and ability on the part of everyone to recognize and challenge racism wherever it arises.*[36]

As an educator and community member, I believe that there is a great deal that may be done as we move beyond the research and unto the action. Such action may be taken at both the institutional or system level and at the personal level. In many instances, it is possible for the institutional practices to pave the way for the individual endeavours; unfortunately, such is not the case always. Using an action-oriented acrostic poem, which guides my work, I will share several of the strategies that I

[36] Sarna, Shirley. (May 7-9, 2000). **Contemplating Change: A Synoptic View of Anti-racist Education.** Paper presented at a Human Rights conference, Banff, AB, p. 1.

believe could be effective in achieving one or more of the above goals. While there will be some references to the institutional level, most of the strategies will be at the personal level.

Act / ***A***dapt
Network
Trust
Inspire / ***I***nnovate
Research
Analyze
Collaborate / ***C***hange
Investigate / ***I***mplement
Strategize
Teach
Educate / ***E***quip / ***E***xplain / ***E***ngage / ***E***valuate
Diversify / ***D***evelop / ***D***esign

Note, these strategies or actions are like the pieces of a puzzle. Individually, they might serve different purposes, but they most definitely interlock, become stronger, and send a stronger message when used together. They are also more effective when I, anti-racist educators:

- √ see anti-racism education as a continuous, pro-active process.
- √ is self-aware, knows his or her fundamental assumptions, prejudices, ….
- √ values and draws upon the differences between people.
- √ values the power of information and uses all resources at hand to ensure it is available to all.
- √ welcomes pressure for anti-racist change from inside the school and from the community.
- √ anticipates discomfort and conflict and helps people address these.
- √ uses different perspectives, confusion, anxiety, mistakes and such as opportunities for learning.
- √ help people locate and use their own voices in challenging racism, even when it is uncomfortable to do so.
- √ seeks support from the top, while building common cause with staff, students, parents, community members and organizations.[37]

Given such perspectives, educators are usually able to move beyond the research to action, some of which are summarized below.

[37] Sarna, Shirley. (May 7-9, 2000,). **Contemplating Change: A Synoptic View of Anti-racist Education.** Paper presented at a Human Rights conference, Banff, AB, p. 6.

Act

It is imperative that we act, that we do not allow ourselves to become immobilized, to become a 'dis-witness.' Dr. Ishiyama (2002) in his Anti-racism Response Training (*A.R.T.*) Program discusses four major categories of factors that might lead to inaction or 'dis-witnessing':

1. Lack of morality and a low ethical standard
2. Undifferentiated and underdeveloped self
3. Social anxiety and a priority on personal security
4. Lack of interaction skills and underestimation of one's own action capacity (i.e. lack of self-confidence)[38]

Each of these factors is further subdivided into several subcategories. Programs like Dr. Ishiyama provide many opportunities for individuals to rehearse acting or becoming active witnesses in challenging racism in its many forms. Such a program works well within educational institutions where adults can train each other as well as their students. One may also view the infusion of such programs within educational institutions as institutions taking action. Institutions take action against racism whenever they promote, support, encourage, and celebrate those practices that reduce racism. Institutions may also act when it develops and implements antiracist policies which cover any one or more of issues such as equity of results in academic achievement, curriculum, assessment and placement, staffing and community/school relations.

Network

Individuals coming together, institutions coming together, individuals and institutions connecting … are all part of the networking fabric. The cohesion and strength of the network is a great source of support in the hard work called antiracist education. The *work* that is such a vital part of net*work* is critical to the success of any antiracist change. It is often through networking individuals and institutions find out about each other's work. Re-inventing the wheel, creating in a vacuum, carrying the entire load, duplicating in a wasteful sense, are just a few disadvantages reduced when one networks. At an institutional level, a classic example would be the work of the Coalition to Equal Access to Education, a community-based group. The Coalition continues to network well, working collaboratively and collegially with governmental, educational, and other community institutions to equalize the access to quality education for students needing English as a second language instruction.

Similarly, the Diversity, Equity, and Human Rights (DEHR) Committee of the Alberta Teachers' Association makes it possible for educators from various school boards, throughout the province of Alberta to network. These educators learn and grow together as they share the challenges and celebrate the successes of their various programs that address issues of racism within the context of diversity, equity, and human rights. Several of these educators would probably agree that the networking is a great source of support.

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[38] Ishiyama, F. Ishu. (2002). **The 2003 Trainers' Manual (v.2) for Anti-racism Response Training (A.R.T.) Program: An Active Witnessing Approach to Prejudice Reduction and Community Development,** p. 13-14.

Individuals, especially those outside formalized groups, who network effectively, claim similar values. In some ways, individuals might even seem to benefit more from the supportive, safe and caring environment fostered through networking. Depending on the workplace of anti-racist educators, some might be the solitary soldier in their schools. A strong network provides the emotional and other supports often needed to continue with this important work. After a healthy dosage of networking which might take the form of a phone call to discuss a strategy or share a frustration, an individual is often energized, rejuvenated, and ready to return to his or her post.

Trust Teach Transform

Trusting in each other, in the work that we do individually and collectively, in the belief that an antiracist system is attainable is a key element. Like the networking, trust binds individuals and institutions together contributing to their strengths and sustainability. Two other important't' terms are 'transform' and 'teach.' Anti-racist education focuses on transforming organizations, including educational ones, from <exclusive clubs> to <inclusive organizations>. Sarna states it beautifully,

> "Anti-racist education is based on the belief that racism cannot be dealt with through the addition of <<positive>> curriculum materials alone, or by only dealing with individual behaviours. Teaching for transformation and transforming our system - or moving along the continuum from <exclusive> to <inclusive> - might look like this modified version of Sarna's chart:

Contemplating Change: From Exclusive Club to Inclusive Organization

Denial:	Resistance:	Tokenism:	Acceptance:
"We have no problems here?"	"What do they want?"	"We celebrated Diwali and Hanukkah too!"	"We will challenge racism in all its forms and take corrective measures or actions.

Teaching for transformation becomes even more critical when we note the results of surveys like the Alberta Teachers' Association 2002 Member Opinion Survey which tells us that almost one-third of [the] respondents … suggested that meeting the needs of immigrant students would have a high impact in their school community in the future. However, less than 10 per cent of them rated as high their community's ability to meet those students' needs. Similarly, while nearly one-quarter of respondents said that meeting the needs of First Nations students would have a high impact in

their school community in the future, almost half of them suggested their community was ill equipped to meet those needs.[39]

Educators need to be ***e***ducated about and trained to teach for transformation. Pre-service education is very important. On-going education and training in anti-racist education must be a critical component of every educator's professional development. Only then will they be able to implement an anti-racist approach in their teaching. For those in search of units, themes, activities in the area of anti-racism, there are many. There are those that state in no uncertain term that their goal is the elimination or reduction of racism. There are also many others that serve the same purpose even if it is not explicitly stated, for example, many of the character education, moral education, human rights education, global education, and such. There are also specific programs, for example, the *In Our World* program developed by members of the Calgary Board of Education. This program focuses on teaching children's rights using the *United Nations Convention on the Rights of the Child*. Studies in the area of children's rights education suggest that there is a "contagion effect," that "When children feel empowered through learning about their own rights, they become more aware of and more supportive of the rights of others"[40] as illustrated below.

Implement / Investigate / Innovate

Implementing anti-racist education must encompass curriculum and program development, which lead to equitable assessment and placement and academic achievement for students. Pro-active and equitable hiring and employment policies and practices need to be implemented. Educational institutions need to become culturally competent by implementing programs and activities that values the cultural heritages of students, staff, parents, and community.

Prior to implementing any action plan, educators need to ***i***nvestigate and ***a***nalyze the needs within their setting or community. Start with what one knows best then move outward. Do the ***r***esearch**.** What are others doing? What best practices are available in the ***r***esearch? ***S***trategize. What suggestions, ideas exist in ***t***eaching and ***t***raining manuals and programs? Be ***i***nnovative. Take existing ***s***trategies and ***a***dapt or modify them for your setting. ***I***mplement. ***A***ct.

Yes, I could continue with several other action and naming words triggered by the letters in the term ***ANTI-RACIST EDUCATION***. Many more could be generated. For those who prefer, ***ANTI-RACISM EDUCATION***, my key words for 'm' are ***m***onitor and ***m***entor. At times, I am doing the mentoring; at other times, I am being mentored. I look for mentorship among my colleagues both within and outside the educational institution. I also need to monitor my development and that of my institution. My journey is only one of many such journeys taken daily by many colleagues within the educational system. While individually, we might not be able to change policies and implement system-wide changes, together we are agents of change. Together, through

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[39] Svidal, Shelly. (March 25, 2003). *The Changing Face of Public Education.* **The ATA News**, p. 4.

[40] Covell, K. & Howe, R.B. (1999) The Impact of children's rights education: a Canadian study. ***The International Journal of Children's Rights***. , p. 171.

collaborative, networking initiatives we are taking action and moving our educational institutions towards the goals of anti-racist education.

Narratives of Resistance and Survival

"The African in a Women's Studies' Class: A personal Story of Gender and Race"

Dr. *Chinyere G. Okafor*
Women Studies Department,
Wichita State University Kansas, USA

This is non-fiction about one of my experiences as a black professor in a predominantly white setting. It begins with my affliction by a disease that was harsh and had no cure. This disease that ravaged my body was to become a reference point that not only punctuated my feeling of loneliness and rejection, but also aggravated that feeling. The disease began to ease off mysteriously as I began to come to terms with my situation and appreciate the difficulty of many of my students who had very minimal experience of racial diversity in their background.

November 2001. It is 10:10 a.m. in Portland, Maine. The weather is mild as I slowly walk to my Introduction to Women's Studies' class. However, the sun is engaged in a duel with the rain. The sky appears to be confused for she cannot decide whether to smile or weep in reaction to the duel. She eventually begins to do both, so I receive both her smile and tears as I slowly walk to the class. People walk quickly without bothering to use umbrellas and others ignore the rain as they walk at an even pace. I note how mild showers strive to wash off the sun's caress of my skin. It looks like a game rather than a duel, but I barely admire the poetry of the heavenly exercise as I weakly make my way across the semi-busy Bedford Street.

I pick my steps very slowly, because of another more serious battle: the battle raging within my body. Two days' ago, the doctor gave a name to the invader of my body, Mononucleosis, a devastating kind of flu. I drag my body to class, praying that it overcomes the MONO invader just as the sky would

triumph over the battle of the sun and rain. Interacting with my class has become the only thing that warms my heart in this embattled condition of my body. It shows that my intellect is not affected by the chemical warfare between MONO and my blood soldiers. In the class, I sit down most of the time, which is unusual because I like to stand in class. The interaction with my class is normal and ends with the usual pedagogic discussion. As the students leave, I clean the black board, and pick a piece of paper left on a desk thinking that one of them has left a paper in her hurry. The paper has my name on it. It is actually a note for me, from my class. Surprise! What message do they have for me? Maybe a get-well message. I read. It is very far from what I anticipated. Was I shocked, dumbfounded, angry?

I was shocked by the endurance of my weak body. It does not give way to renewed battering by MONO. I have the strength to perch on a desk and try to digest the information on the piece of paper. I cannot digest it, because I can neither take it in nor eat it, so how can I digest it. I imprison the offensive paper in the pocket of my coat, while my mind runs off. It recalls the people of Afghanistan whom we are told were suffering from influenza of ten years war with Russia when the kwashiorkor of civil war invaded their bodies. They were battling with all these when the hunt for Bin Laden exploded missiles above their heads. How can they survive? How can I survive this battering?

Ants snuggle in Afghanistan,
Clattering bonny bodies,
Confused by sound of bombs.
Where are the shields?
No device can deliver
Them from the new field
Of battle hunting Bin Laden.

I get up from the desk and begin to walk back to my office, my mind still snooping around the people of Afghanistan. I barely know, never visited them or their environment, except maybe on the map. It is incongruous to think of Afghanistan, a place far from my body, too alien to my class and its note, when my body and psyche are under invasion. Am I going crazy? I look at my body. 'These are my fingers, hand,' I say lifting my hand to the sky as witness. I can see the sky. I can think and I am thinking, so I am not mad. Afghanistan. Again, that word invades my consciousness. What about Afghanistan? Is there any connection between Afghanistan and Women's Studies? I recall that after September Eleven, Women initiated formal conversation on the subject of Afghanistan and America. Why did women connect with Afghanistan at a time of national mourning, when a holy war was sprouting? Can war be holy? In answer, my mind scans through sections of the bible that I can recall, and connects with chapter seven of Amos from my memory. God had wanted to allow fire to consume an erring tribe, but Amos had cried out to God, "How can Jacob survive, Lord God, they are so weak." God relented, and cancelled that destiny. In a similar way as Amos, women cried out to the destiny awaiting Afghanistan, "Relent for they are so weak."

Women cried out for Afghanistan
They stretched out for Afghanistan,
Linked hands to connect and reflect,
Fate of women shrouded in dread

Waiting for fire to devour the land.
Relent, Lord, they are so weak!
Who will cry for me to the Lord?
Who will cry for my weak body?
Who will shroud me in her arms?
And cancel the' fire invading my soul?

As soon as I enter my office, I make a list of the women's circle and begin to sketch them individually in my memory, placing each on the chair and position she often sits at meetings. From one to the next through all and back, I sketch them all, searching their faces for signs of comfort. I approach the one who usually sits at the head of the long table.

"What did you tell them?" She asks.

"I am not sure that I want to talk to them about it now." I reply. I quickly notice the squeezing of her forehead in worry, as she looks up at me from her sitting position. "I would discuss," she says hesitantly, "with them as soon as possible," she adds, almost apologetically as if she is the offender.

"I'm trying to focus on my illness now." I say, almost nonchalantly, as if the incident was inconsequential. In spite of my attitude, she begins to explain to me.

"What usually happens in our Introduction classes is that initially students are excited about the new understanding they are gaining about their lives. They begin to apply it to their lives, homes, relationships, and it all seems exciting."

This arouses my interest, and I agree with her. "Yes, I have noticed that, and they readily talk about their personal experiences and connect them with issues and theories that we discuss. Everything seemed to be normal, so this message was unexpected."

She continues, "It is not unusual. By middle of the semester, their supposed safe walls begin to crumble, because of the new understanding. Look at this magazine," she adds, showing me a copy of Cosmopolitan magazine on her table. She points to the article, "Ten ways to satisfy your man in bed."
"My students would scoff at that article. I doubt whether they would still spend their money on such articles." I say.
"This is the point that I am trying to make." She says. "They now see the way women are objectified." She adds.
"Not only in magazines and other media, but also in the structures of the society."
"That is the point that I am trying to make. When this happens, they become angry and lash out. And whom do they strike? The professor that is responsible for this whole thing going on in their world."

I see her point. "I'll see what I can do." I say.

Have I really crumbled their safe wall? Were the walls really safe? I have given them tools to make their walls stronger. If they decide to destroy in order to build, that is their choice. If they want to modify, that is their choice. They registered for the course, paid for it, and attend the class by their own free will. They should not hold me responsible for that. No. In fact, I will not discuss this!

I touch the letter in my pocket, feeling its fire run through my body and squeeze my joints. It does not occur to me that it could be Mono firing some bullets. I now blame the message for my ailment. I bring out the letter and read it again wishing that the contents would change. I really love my class. How could they do this to me? None of them ever complained. "Of course a snake had wanted to squeeze a better grade out of me." But that cannot explain this letter. "Did she threaten to create trouble?" I search the scene; amazed at the way my imagination is working, with snakes and grades. I reprimand my mind for working over-time and trying to harm itself. Did women of Afghanistan reach into their souls to query the snake that causes all evil? The bible, the Koran, all blames that snake. Where is the snake? I shall find it and kill it today.

In my hole in Portland hall, sleep eludes me in this late hour as I worry about the snake in its many colors. Images of totemic snakes that are benevolent and proficient clash with images of malevolent and complacent snakes. They all fight. I cannot make out the end of the battle. I must be going out of my mind. I phone a friend and narrate the matter, making sure that I exclude this phantom of snakes.

"It is not unusual for American students to react against alien stuff," he says unmoved by the languid meter of his counsel.
I react sharply, against the insulting way he refers to me as alien stuff. "Well, I don't think that I can call people alien stuff just because they are not Americans."
"It must be really bad. You can't even see the joke from a foreigner like myself saying such a thing."

"Don't call me alien stuff! I am human and belong to this world of Mother Earth." I lash out.
"Huperson." He corrects jokingly referring to another argument we had about use of man to stand for all persons as well as Lord and Master to stand for the ultimate spirit..
"What's wrong with you?" I ask without thinking that something could be wrong with me.
"You are in shock." He says, seriously.
"I am not."
"How can you describe your emotional state?"
"Indescribable." I say without thinking.

He laughs heartily. I laugh also, feeling that the linguistic word "indescribable" is not an appropriate adjective for describing my emotions. I think of various emotions that can fit my present situation, and finding none, I inform him that, "All my emotions have merged into a hard nut that I cannot crack. Indescribable!"
"You have not lost your wit."
"So I am not in shock."

“If you say so, but don’t take it badly. Just an operational hazard that can be sorted out if well handled. Did you tell your chair?”
“I do not want to handle it. I am focusing on my illness.”
“This matter can complicate the illness, so deal with it.”
“How?”
“Deal with the issues raised.”
“The question of grade, yes, but my being African, I’ll never address or apologize for.”
“No. I’m not telling you to be apologetic. Just state the facts.”
“Which are?”
“That you are an African feminist and therefore your perspective is African.”
“It is obvious that I am African. Why should I say it? A tiger does not need to proclaim her turpitude.”
You are quoting Wole Soyinka.”
“You are not helping me.”
“My prescription is, discuss it with them.”

I manage some sleep eventually and on getting to the campus today, I see a colleague jogging cheerfully. I envy her buoyant health and long for good health. As I get out of the bus, she stops to exchange pleasantries with me. In reply to her enquiry about my health, I say, “Do you know that my students complained about me?”
“What did they complain about?”
“That I teach like an African feminist.”
“That’s easy to resolve,” She says in her usual humorous manner that irritates me a bit this time, because I do not see why she should laugh over such a serious matter.
“Resolve it.” I snap.
“Make an appointment with an optician.” She says still laughing. I ignore her, and become angry with myself for telling her about it in the first place. She ignores my insolence and continues having a joke at my expense. “Tell the optician to give you blue contact lens. That way, you’ll see the world through blue eyes, and you will have peace with your students.”
I pretend to take her seriously, bring out a mirror from my bag and look at my face to see how blue eyes will look. Both of us burst into laughter.
“What about my skin that is called black?” I ask enjoying the joke.
“Some kind of bleach from Shop and save will take care of that.” She replies bouncing on the spot and enjoying the banter.
“What about my foreign accent?” I ask.
“I’ve run out of ideas, Chinyere.” She says still bouncing.
“And my name that is difficult to pronounce?” I quickly add.
“We’ll kill you and give birth to an American Chinyere.” She says bouncing furiously.
“That won’t be me.” I say seriously.
She stops laughing and bouncing, and begins to walk with me at my slow pace.
“I don’t know how to say this.”
“What is it?’ I ask. She laughs a little, not hearty or serious laughter, but a kind of frustrated show of teeth. “I don’t know how to say it.” she insists.
“Say it. Is there anything that ears have not heard at this stage of experience? Pull it out.”

She keeps silent. We both walk silently and slowly, pondering on our private thoughts.

This biting humour has drawn my attention to the question of race as a fundamental problem in my class. I am neither white nor blue-eyed, so the students cannot react to me the way they would react to a white colleague. What can I do about it? Of course, I shall not buy blue contact lens. What if I tell the students to buy multi focal eyeglasses so that they can see the world in all its variegations? I cannot apologize for who I am. That would be sacrilegious, because the Creator made me African. Apologizing for it would be an insult to the Ultimate Spirit. It would also be an insult to my spirit. The students know that this is one proud Igbo woman from Nigeria. Is it possible that they are resentful of my not fitting into the media image of the typical black woman?
I am startled by my colleague's outburst. "I have to go back now!"
"Oh! You wanted to tell me something."
"Not now, some other time." She says resuming her jogging.

In my quest for answers, I seek out Opposition. I imagine her as Opposition because at meetings, she usually comes up with contrary views and questions that enable the collective to examine issues thoroughly. I seek her out, because she is bound to bring an unexpected dimension for dissecting the problem of the note. I decide to give her just a tip of the iceberg, so I refrain from telling her about the note. Instead, I refer to light racial information shared by a student.
"One student told me in class that she never saw a black person in her county. She said that Portland is amazing."
"Yes. Many of our students come from remote towns."
"That can be problematic for me as an African Professor."
"On the contrary, that may mean that they would not have any prejudice against you."
"I don't think so." I. Say as the contents of the note slap my memory.
"Why not?"
"It is better to have students who have experience of Africans in their environment. That way, they would have resolved some issues and prejudices about Africans. Not having Africans in their background will make them retain their media impressions of Africans. For example, they would have gone to school with Africans and seen them as confident and intelligent people."
"Seen their positive qualities rather than retain media prejudices."

"Exactly." I say and continue. "Imagine yourself in the position of some of my students who have never seen Africans. What they probably know of Africans are distorted images of jungle people who eat hard grub as food. They come to Portland, and see few Africans, most of them refugees from French speaking Somalia and Sudan who are grappling with language and other situational problems. They walk into their all-white class, and wait for the professor. Everything is normal. Then here comes this African woman in a black suit. She walks into the all-white class and says, 'I am your professor for this class.' Can you imagine their shock?"
The scenario must look funny or maybe the way I said it was funny, because she is amused. "I see what you mean." She says laughing. "The students are not prepared for you." I note that she does not have a contrary view. But she soon lives up to my image of her when she adds, "You see. It is not really their fault."

"Explain what you mean." I say using her earlier expression.
"They have no experience of diversity in their background. The little they have from history and literature is distorted images that portray other cultures as exotic. Occasionally, the press will sensationalize a problem in one country and everyone will begin to see that country in terms of that problem."
"Yes, yes. Like Afghanistan women's *burka*, you mean?"
"Something like that. The pre-college education of the students does not help. Even the teachers need multicultural education. So, the students are experiencing diversity for the first time."
"I hope that I don't become the scapegoat."
"Why do you say that? Did any thing happen?"
"Something may happen." I reply noting how she raises her eyebrows in surprise, curiosity, and concern. I do not want to alarm her. "I'll tell you about it if it happens." I say

The thought of going to my Introduction class causes me anxiety and agitation, but it is good to know my nervous condition so I consciously try to act normal. My class today is unerringly normal. It is as if both parties know that a bomb is hanging in the air and each is afraid to puncture it. I focus on the items for the day's class. Surprisingly, the discussion was meaningful. The ask questions and comment on the readings on women's economic marginalization and feminist action.

I am momentarily happy. It is as if the offensive note does not exist, but its heat in my pocket reminds me of its existence and importance. I just do not have the heart to discuss the note wit them, so I continue to postpone the evil day. After the class, I phone a friend and tell her everything. She confirms that Introduction to Women classes is problematic.
"You see, the students do not know what to expect. It is not like Introduction to Literature and other introduction classes. They come into the class and begin to get all these new ideas that are self-critical. I get problems with my students all the time, so it is not just you."
"You don't teach Women's Studies classes and you are not a foreigner, so..."
She quickly cut in to correct me. " I'm not saying that my problems are of the same nature as yours. I just think that I have some experience that enable me appreciate the problem with your class."
"Explain."

"Women and gender theories present students with new ideas that challenge their assumptions in a personalized way that initiate process of rethinking and critiquing sex and gender relations. Any time I bring in gender angle in my lectures, I feel the resistance, so I can imagine the degree of resistance that they can give to another woman who is not of the same racial position as they are."
"Like adding insult to injury?" I add.
"It sounds harsh, but I'm afraid that that it fits the scenario. When I talk about gender, they feel that

I am being defensive because I am a woman and they show resistance, but it is different when I talk about race."
"How is it different?"
"Even if some of them do not appreciate the new idea that I am bringing to their understanding of race, there is no barrier between them and me because we occupy the same racial position. So I

really do understand how difficult it must be to cross the barrier of race. I wish that the university can do something about it."
"What can the university do?"
"Well, I don't know, but they can do something. I'll think about it."
"Are you thinking of mainstreaming race and gender in the curriculum, so that they do not have to hang as unwanted appendages in few classes?"
"That would not solve the problem of seeing an African professor as the other who is not centered in the same space as her students."
"I tell you what? These are big issues. Let's just focus on solving this problem of your class. Do you want to talk to them?"
"Maybe, may be not."
"You know what I do sometimes when my class becomes agitated? I give them a quiz to find out what is going wrong and what we can all do about the agitation. Do you think that something like that might help in your class?"
I don't know." I say resignedly.

I begin to analyze my conversation with her in an imaginary dialogue involving three students that I listen to.
1st Student: "It is disgusting to know that this African woman knows a lot of bad stuff about our homes and communities."
2nd Student: "Who the hell brought her here?"
3rd Student: "Just what is going on here, in my life?"
1st Student: "An African professor has invaded our privacy."
2nd Student: "Stone her, crush her!"
3rd Student: "My life has changed and I now hate it, but I also like the change. It is kind of weird."
2nd Student: "It is weird like magic. She probably used black magic to change it. Remember that her story about women who go to some place to get magic?"
1st Student: "He Wants to Marry Me Again is the story."
3rd Student: "I am serious. I hate it and like it. I don't know what to think.
2nd Student: "Crush the intruder!"
3rd Student: "I don't think so. She is doing what she is paid to do. I'll probably take more Women Studies' classes in order to find out what is happening to me"
"You are right there! Take more of my classes." I think breaking the flow of the imaginary dialogue. I begin to smile at the audacity of my imagination, but a dull pain in my joints arrests my smile. At this point, my jogging colleague enters the office.
"What is going on with you? You have a funny look on your face." she says.
"I just imagined a dramatic scenario that is really incongruous."
"What is it about?"
"I can't tell you because you owe me a secret."
She frowns. "Well, it is not really a secret. A student asked me a question in class." She says and I am about to tell her that is normal when she adds, "She asked me, 'Are you circumcised?"
"What?"
"Yes!"
"They do not have circumcision ceremony in your region and country." I said.

“The first time I heard about circumcision was seven years ago in one international circle of women. But, this is not really the point.”
“It is her audacity.”
“And invasion of my body with her eyes, thought, and cutting enquiry.”
“Did her spirit cut anything in your body?” I ask concerned about her use of the word ‘cutting.” She does not answer my question. Instead, she continues narrating the event. “I contained my shock, and began to explain that Africa consists of fifty four countries, something that I had taught them before graphically. I told them that cliteridectomy is practiced in twenty-two of them and that not every group within a country practice it. I stopped there.”
“You did not answer her question.”
“I don’t think that it is her business. However, seeing that they were all interested in the subject, I decided to give them an article that shows how genital surgeries were performed on white women in France and Britain and when the practice died there, it came here and was practiced up until the 1950s. The fact that it is practiced in some African countries is no reason to view me in terms of genital composition.”
I am really affected by the emotion. “Hei! You are really mad.” I say, before adding “But I agree with you. I think that women have to examine the patriarchal structure that supported genital surgeries on white women and the reasons for ending the practice. This examination can be used to study it in countries where it is still being practiced.”
“Superiority complex causes so much irritation. Why did she not talk about her own genitals instead of wondering about mine?”
“It is not about you. It is about the construction of Mutilating cultures.”
“Just imagine the name, ‘mutilating.” She says.
“In my class, we use that word to see how women’s bodies have been slashed in history. We made a list of mutilations that women undergo in the world. The students were horrified to see that America mutilated black women’s bodies by ‘cutting off their wombs.’ These are not my words. That was the way a student put it.”
“So you teach ‘body mutilation of black women’ in your class?” She asks.
“Yes.”
“So you actually offend your students by bringing up black women’s issues! You deserve to be punished.” She says laughing at her joke.

Sharing with another agitated professor might have subdued my own agitation because I do not think about this issue for the rest of the day. Sleep is easy, but I still wake up feeling pain in my joints. The morning is bright and mild. Everyone says that the weather is unusual for Maine. I meet one of my friends on my way to my Multicultural Gender class and we walk together while she gives me what she calls a scientific explanation of the mild weather.
“Nature is angry with national and international politics.”
I begin to laugh as I say, “This sounds more like your sentiments than scientific explanation.”
“Listen to this. Look at the bombardment in Afghanistan and all the fire. The big men have destroyed our weather with their global warming policy.”
“This sounds scientific, after all.” I say, conceding. However, in spite of her anger at the change in Maine weather, I am glad about it. It is unusually warm.
“I brought the warm weather with me from Nigeria, and will take it with me when I leave.”

“Oh no.” She protests, indicating that she is not really angry about the warm weather.
As we part for our different classes, I drag my feet because I have no enthusiasm for the Multicultural Gender class. Although the class has been going well, I begin to wonder what I shall encounter there. They also know that I am ill, and may also seize the opportunity to strike. ‘It is my fault for letting people know that I was ill. You hide your weaknesses form the enemy” “But these are not enemies.” “What are they? Who would hit your weakened body if not an enemy?” This dialogue with myself ends as enter the class, and survey the students. I suspect a conspiratory eye message between two of them. I use diplomacy as line of management.
“Is there anything you want us to discuss before we start the business of today?” I ask looking directly at the suspected conspirators. True to my suspecting mind, one of them looks at the other one.
“Yes? What is it? Is it about grades or other cultures?”
“No. It is not about the class as such.” She says.
The other one begins to explain. “We have been sharing the reaction of our husbands to this class, and we were wondering whether you would consider inviting them to our class.”
“I’ll like my dad to come. He would love it. I usually go after every class to tell him what I learnt.” Another student chips in enthusiastically.
Another says, “I will like my boyfriend to come. I want him to have the experience of listening to you. You are authentic.”
“You are awesome,” another adds.
“My father would love the class.”
I am overwhelmed. I just say “Thank you.” They will never know how much their comments mean to me. They all look at me expectantly, waiting for my reply.
“Well...” I hesitate wondering whether the University regulation allows it. “It actually depends on you. If all of you want it, then we have to work towards it at some point.”
“We want it. Let’s invite them in three weeks.”
‘We’ll talk about it later.” I promise and we start the business of the day.

Twin kernels in one nut,
One is black and the other white.
What ate the outer skin of the kernel?
Prove your mettle with this riddle.

I am determined to discover why one class would resent my Africanness while the other does not. This quest gives me a new purpose. I design an evaluation form for my class. It focuses on finding out what they do not like about me, “What can the instructor do to improve this class.” The concern for grades and Otherness of the professor are expressed, but some other issues crop up although some are contradictory. Although I note the positive comments such as, “Everything is fine with me and the instructor as well” and “I have learnt a lot in this class and find that things go smoothly,” I am concerned with the negative comments that generated the offensive note, so I make a list of them:

I don't like my culture to be put down.
Not all readings pertain to human stories.
Women 's Studies is not black women's studies.
Be more understanding instead of giving bad grades.
In a class that has almost no experience of racism,
It makes sense to talk about other forms of prejudice.
You should make the girl at the back to speak in class.
Have students choose some of the texts that they would read.
The readings are okay but bring more of your personal stories.
Many of us will not pass this course because you give bad grades.
Instructor should be more open to people's opinion and share more of her own.

I ask for clarification of two comments: "putting down a culture" and "human stories." Human stories refer to readings with western background and "putting down" refers to discussing another culture positively when the corresponding experience in America is not positive. For example, discussing a 'rape-free' society when America is not rape-free means putting America down. These explanations do not make sense to me initially, but as I begin to review the race-based opinions, the whole thing begins to make some kind of odd sense.

The analysis makes me realize that the content of the class note was not the opinion of the whole class. Some students are bothered about the non-American and African content of the readings, and the feeling is strong. Although many of them like my teaching, the fact that some of them are bothered about the racial tangent is worrying. How do I tackle the issue of racism? I explained racism and gender as social constructions that divide and rule. The racial dimension of the lecture was obviously offensive to some that feel that it was a way of putting American racist culture down or that racism is not part of their lives.

I want them to understand that they cannot appreciate one system of oppression and ignore another because they think that it affects OTHER people. Should I give them another lecture on the need to understand racism as a system that implicates recipients and givers of racism as well as those who think that they are not involved in it? This might be seen as adding insult to their injured souls. How can they survive another battering of their souls by this alien Professor? Should I lash out or maybe back out altogether? One is punitive, the other is defeatist. None is acceptable. I shall continue with the syllabus as planned and ignore the call to exclude or marginalize ME.

Fortified by my analysis of their evaluation, I decide that it is time to discuss the matter. It is at the beginning of class that I refer to the note. I tell them that I know that it is motivated by the anxiety about grades, and that I do not want them to be anxious because it might interfere with the learning process. I make a list of the points already earned and my computerization of the grades. It is clear that most of them have good grades. One of them explains that another student talked to them based on her impressions from the quizzes alone. She points at the student while addressing her. I do not want to know the architects who talked to them or designed the coup, so I quickly cut in, "Well, we all have seen the correct thing now. The points already earned are not bad." I quickly move on to the next point.

"As for the issue of my being African, and seeing things from an African perspective, I don't want to defend that or apologize for being who I am."
One student quickly raises her hand, "It is not that we do not like you or that we don't want to read African stuff. I mean we enjoy your stories."
"It's just that we were not prepared for all the stuff about…" she falters a bit and boldly adds, "slavery and all that stuff that are not advertised in the course."
I think that this is insulting to me as a member of the race that was enslaved in America, but I smile at her insensitivity, wondering whether to lecture her.
Incidentally the class is silent, not as if an angel of peace is passing, but more like a bomb is about to explode. I break the silence. I ignore the bait and say, "I have read your comments, and I thank you very much for saying how you can improve the class and what I can do to improve it." "Let us get on with the day's class." I add. I think that the issue of "human stories" and 'putting down a culture" should be discussed at a later time. The important thing is that issues are on the table.

Back in my office, I bring out a copy of the syllabus that was made by the Women's Studies' Program. I want to analyze the course description that was used to sell this course.
Race is not centered in the course description. It is tangential in one of the five objectives. Let me try to put myself in the position of my students. It is not easy to put myself in their position because most of them are very young, just out of high school, even though there are a few mature ones. I try to understand the position of many of them, coming from monocultural backgrounds. They registered to study about women, and they think of women as whites only. My teaching about the intersection of gender with race is seen as an extraneous material imposed on them, because I am non-white and African.

I nod my head in understanding, but something comes to my mind. My teaching of class, however, was well received although it is not in the syllabus. So, the syllabus is not the culprit. I shall change tactics. I shall see that race is centered in the course description and objectives, so that it will give me the power to explain, "I am just doing my duty, as specified." I shall also provide the reason for teaching gender with race, and use it as a model for discussing class, sexuality, ageism, and other intersections. I begin to modify the class notes on 'Multiple intersections of Gender,' of which race is a huge part of.

"A Proposed Journey of Victory over Racism"

Dr. Caridad Bernadino & Dr. Christina Nsaliwa
Edmonton Immigrant Services Association

I begin this journey story with recollections of images floating like pieces from a tapestry, an array of symbols that hold significant meanings for racial minorities in their day-to-day struggles. While the sailing is not often that smooth for many, the prospect of white clouds and blue skies emerging from the horizon renders this narrative with a sunny twist something like a squeeze of lemon that perks up the struggles of racial minority youth in their journey of victory over racism.

The Rationale

This story revolves around the formation of a training tool designed to help racial minority youth deal effectively with and respond proactively to racism. As a result of focus group discussions, workshops and forums involving racial minority youth in various areas of concern such as their integration and settlement needs and their experience of schooling and academic achievement, Edmonton Immigrant Services Association conceived of undertaking a project to address these needs. In many of the targeted participants' stories, the experience of racism and discrimination was a recurring theme. With funding from Alberta Community Development, Human Rights, Citizenship and Multiculturalism Education, the project was focused on the preparation of a training tool to help racial minority youth deal effectively with racism.

A new report from the Canadian Council on Social Development (2000) revealed similar findings especially for members of visible minority groups. Focus-group participants reported experiencing some ostracism, bullying and difficulties with schoolwork and felt that teachers and staff were also part of the problem rather than helping with the solutions. It is not surprising therefore to find research studies and reports showing racial minority youth from African background located at the

bottom rung of the achievement ladder. Why they fail academically has been attributed to racism, racial discrimination, stereotyping and the self-fulfilling prophecy of low expectations. The unpleasant experience brought forth by these factors makes it difficult for racial minority youth to perceive themselves as individuals who can achieve highly like others with a sense of security and belonging in their own environments (Edmonton Immigrant Services Association, 2001; Codjoe, 1997; Kelly, 1998).

While it is true that racism has been the focus of much attention in recent years and various measures and strategies have been proposed, examined and implemented to deal with it, what constituted as the greater focus was the fostering of a tolerant society. Although this scheme undoubtedly brought some changes in terms of raising an awareness of this issue resulting in the development of manuals and other resource materials that were expected to generate a more open and accepting attitude towards racial minorities, such change was not significant enough to have caused it to trickle down towards a corresponding transformation in the lives of racial minority youth.

Indeed, it has always been a constant and arduous struggle for this potentially vulnerable segment of the population that pin its hopes on education to bring about a better lease on their lives. Ironically though, the school often serves as the setting for these unpleasant experiences and education, which the schools aim to provide, stands as a paradox to their process of transformation and growth. On top of this, we sadly found out that there is a dearth of material specifically created to help racial minority youth deal with racism. It further fuelled the speculation that because they are minorities, their needs and concerns seem to merit less attention and rank last in the order of priority and importance.

It was in this context that the rationale for the development of a training tool to help racial minority youth deal constructively and proactively with racism came about. To bring a halt to this assault on human dignity is to get the youth themselves to come to terms with their experience of racism and discrimination and to participate actively in the formation and development of strategies that could help them overcome the emotional trauma and the desperation and failure that often follow. Who would demonstrate a greater interest and a stronger commitment to such a project if not the youth themselves?

Preparation and Development of the Training Tool

In preparing the training tool, several factors had to be considered. The overall context became a driving force in the formation of a vision, the transformation of racial minority youth, and the targeted participants from being "victims" to becoming "victors." Victory in this sense was not expected to come as a result of one's supremacy in violent aggression nor of an intimidating display of physical might. It was more of the nurturing of the human spirit and lifting it to a level of maturity to enable it to defy the lure of a demonic-inspired retaliatory offensive or to succumb to withdrawal, frustration and despair. Victory was rather envisioned as the triumph of the self in collaboration with others who share common goals to follow a path of creativity and power that lead to understanding, respect, fairness and justice and peace. With this vision in place, the corresponding elements took shape: a collaborative strategy, an active non-violent stance, a

continuous striving for broader and deeper understanding, and an atmosphere of mutual respect and an unwavering sense of hope. The trail seemed long and narrow and uncertainty crept in, in not a few occasions, but this vision prevailed. With the changing demographic face of our school population in the past decades, the need to realize this vision became more compelling and urgent. It was the much-needed boost to undertake this project.

From our conversations with racial minority youth, a nagging thought started to reveal its course. In one's encounter with racism, various options open up. Some may find themselves overwhelmed by its virulent attack that they fail to recognize that they possess the strength to overpower it and turn it upside down. They fall victim to its sinister and malicious attack and the impact could be so devastating. The world crumbles and subsequently, they may resort to aggression popping up in violent outbursts. Or they go through an agonizing fit that immobilizes them and leaves them to wallow in frustration as they are fed with the idea of being worthless and eventually causes a diminution of their sense of self-respect and dignity. On the other hand, images of strong racial minorities determined to succeed and to overcome the seemingly insurmountable odds flashed as another option. One is either a victim or a victor. There was no other option to take. How to be a victor obviously was the next step.

However, adopting a micro-level strategy of course faced the critique of relying too much on human agency and not focusing on the big picture. It does not deal directly with the structures in which racism is embedded thus, bringing it to a cycle of perpetuation. Worse yet, relying too much on the individual's own volition could be construed as an admission of racism being due to the "victim's" shortcomings. Hence, by forging deeper into its theoretical underpinnings, one would find oneself entangled in a veil of contradictions. The "blame the victim stance" is reinforced. One clings to what one professes to get rid of. Be that as it may appear, the idea of a strategy of collaboration brought forth a different twist. The notion of a collective takes it out of its narrow focus dilemma and transforms its approach from an individual acting on his/her own to a group bound by common concerns and interests resonating a unified voice and working together towards a common goal.

Having resolved the goal and strategy dilemmas, it became easier to outline a step-by-step process with a participatory scheme. Also considered were the target participants' contextual realities. Considering their different cultural and ethnical backgrounds, some elements were incorporated into the activities to respond to their need to feel a sense of belonging and to serve as a confirmation of a valuing of their very own. The tool is divided into phases running across a continuum with each phase building on to the next or succeeding phases. The phases take the participants through a journey of revisitation, reflection, re-examination, transformation and a celebration of victory over racism. All the phases come in the form of an organized set of activities that could be delivered to a youth group through a facilitator.

The Journey

Designed to serve as an instrument to help racial minority youth deal effectively with racism as well as an antidote to its damaging impact, the tool takes the participants to a journey. This journey elides them back in time to their earlier encounters with racism.

Revisitation

Transported back in time, the participants revisit their experiences of racism in pairs or small groups. To pry open a chest of memories that had been trying hard to remain dormant yet all the while raring to explode sets the initial stage for this phase. Walking on common ground, the participants gradually unwind as they slowly free themselves from the bondage of pain and strain, which the experience of racism has brought. The sharing and the exchange of experiences begin to flow spontaneously as the storytellers (participants) gain momentum having found an anchor in somebody or others who had walked along the same narrow trail. "Here is someone who understands, someone whom I can trust. He/She speaks "my" language." It is the language of a victim terrified and withdrawn to the point of denying the existence of such a horrible experience. There is relief in such a release. They decide it must be shared with others.

The pairs or small groups serve like a sounding board where the gripes and suppressed feelings long buried within the self are brought back to life. The bonding starts as the small groups converge and the stories take shape in varying patterns. The revisiting phase moves the elements of the past towards the light. The name calling, the putdowns, the ridicule, being left out, the unfair treatment, being made fun of, threats, flash like the frames in a movie and they all evoke certain feelings: fear, anger, sadness, anxiety. The pictures roll and coast along, as the storytellers move on, then, pausing momentarily, the participants slowly recover and resurface forward in time with a final thud.

In our try-out workshops, the participants had various stories to tell such as the example below.

> When I was new here in Canada, I was then in Grade 7, the "white " students looked at me as if I was someone from outer space. They called me "Paki"…A workshop participant

Reflection

As the issue is brought before the larger group, a re-enactment takes place. Participants reflect on their own experiences, noting that others have had similar experiences. They recall how the incident occurred and what could have possibly triggered the action and the subsequent actions. They reflect on their feelings and how these were expressed. Who were involved? Neighbours, classmates, teachers and other school personnel? They reflect on the images and certain thoughts and ideas float. The situation gets clearer and clearer. The issue of racism gets more clearly defined. Participants come to analyze the impact of their response and how this affected their subsequent behaviour.

They begin to see that they have become victims and this is further reinforced when in the attempt to avoid further repercussions resorted to passivity and the comfort of silence. From another vantage point, some who have responded aggressively might have found themselves in greater trouble soon after, that ultimately they reverted to an acceptance of defeat. To them, it has become a no-win situation. A pattern becomes recognizable. At this point, the possibility of participants narrating a strategy of success is considered and may be utilized to serve as a model strategy for critical analysis.

Re-examination

Probing deeper, the participants translate their experiences using the symbols familiar to them. This current generation of youth born in a world of tremendous change and technological advancement may perceive daily events differently and consequently, interpret them in the light of such understandings. By giving recognition to what they can do, the facilitator hurls enough challenge to get them motivated to work on an interpretation of their own experience of racism and discrimination, to sort out their responses and to figure out the underlying effect on various aspects of their lives. They begin to make sense of how their negative responses or inaction could have unintentionally contributed to their own experience of discrimination. On top of all these, by engaging in a discussion with others who are interested in the issue, there is a very strong possibility that they may come to a point when they suddenly discover their potential strength and capability to deal with the problem.

The participants' interpretation of their experience and their response to it takes center stage as the small groups choose their own mode of presentation. When given the opportunity to interpret their experience in a way that they perceived and understood it, it is simply amazing to see the enthusiasm and active involvement of the youth and their creativity and resourcefulness enhanced. As the small groups work together, they develop a stronger bonding. In this phase of the journey, the youth realize the need to assume a proactive stance. One participant during the tryout firmly stressed the need to be assertive and to approach the problem in a courageous way. To be resigned being a victim pushes oneself deeper and deeper into the quagmire. For when one thinks and feels like a victim, one has the tendency to behave like one and unknowingly, could plunge into the temptation of really becoming one. This in essence, creates a potential environment for breeding and nurturing racial discrimination. An important consideration therefore in this journey is to get rid of the victim stance. To do this one has to adopt a firm resolve not to let one remain a victim. A transformation is in order.

Transformation

The necessity for change is the overriding factor in this phase. Once the need to change is felt, the search for workable strategies to bring about transformation follows. A resolution must be made to rid oneself of all remnants reminiscent of the "victim" syndrome. A ceremony adapted from the participants' culture marks the end of the victim experience to pave the way for the birth and development of a new self: the VICTOR. How to embrace the concept of victory opens up a whole vista of possibilities drawing inspiration from those who have overcome the barriers that racial minorities encounter and have zoomed beyond ordinary expectations.

The process of transformation begins by formulating a vision. This entails an individual and a group undertaking. When articulated and written formally, it is conferred the significance it deserves. Furthermore, a collective vision captures the essence of solidarity and ensures the cooperation of each one in the group. Moving forward towards the vision demands a series of related activities designed to build a strong sense of self. By tracing one's roots, one becomes more appreciative and proud of one's identity. Utilizing varied activities ranging from role-plays to games, presenting exemplars, sharing stories, watching videos, the participants begin to build on their own capacities and start to feel good about them.

Enhancing their self-esteem gradually translates into empowerment. Presenting different scenarios, the participants develop their own problem-solving strategies. By working in groups, they learn group dynamics and social interaction, as well as to reflect and critique their own responses to challenges, to communicate and to lend moral support. As participants improve their problem solving skills, they also enhance their creative skills. At the end of nine sessions, the youth are expected to be ready to forge a commitment to serve as instruments to combat racism in many different ways.

Commitment and Celebration

The commitment is addressed first, to the group and second to others outside the group. The group ideals of respect, justice, active non-violence and peace need to be highlighted, as these should govern any chosen project or initiative related to dealing with racism. Each group chooses and works on a project that could help others in dealing with racism such as making posters or a mural, writing letters to the editor, forming a theatre group, organizing an anti-racism music and dance festival, etc. What better way to celebrate one's victory over racism! The accomplished projects or proposed projects (if there is a time constraint) are displayed and participants reflect on their own experiences. They sign the resolution they have formulated and sing the songs they have created in celebration of the group's declaration of VICTORY OVER RACISM. They may create lyrics for a familiar tune like this one below:

> We are the winners, we are the victors,
> We are the youth who'll make the difference in this world
> So, we'll keep on sharing…..

A tryout of the training tool was conducted with a group of youth from ethnically diverse backgrounds. The success of the tool could be summed up with the resounding clamour from the group to organize "more workshops of this nature." As well, a very encouraging note was the commitment expressed with so much passion by one of the participants to "welcome every opportunity to help others by sharing experiences so they too, could claim victory over racism!"

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"Representing "Difference"

"Understanding Personality Differences in Relation to Racism"
Ms. Helen Rusich, Millwoods Welcome Center for Immigrants
Ms. Dorothy Lowrie, Consultant, Mindful Matters

This workshop introduced three tools that allow participants to determine how racism exists at an individual level. One method is a Thinking Preference survey which participants will complete and score. They will receive a profile which demonstrates their preferred way of gathering information, how they make decisions, where they get their energy from and how they orient themselves. When individuals understand and recognize differences in others from who they are they can begin to understand how racism and other forms of discrimination occur. Two other methods were reviewed. These are the Stone Game and the Hermann Brain Dominance Instrument.

PowerPoint Presentation available is online at http://www.naarr.org/activities/plenum.htm

Funding diversity, anti-racism, multiculturalism work: Moving Beyond the Rhetoric

Panel Discussion

Ms. Lan Chan Marples, City of Edmonton Community Services
Mr. Jim Gurnett, Mennonite Center for Newcomers,
Mr. Luketa M'Pindou, Alliance Jeunesse Famille de l'Alberta Society
Ms. Nora Abou-Absi, Canadian Arab Friendship Association
Mr. Nicholas Ameyaw, Alberta Human Rights, Multiculturalism & Citizenship Education Fund

The final panel entitled: "*Funding Diversity, Anti-racism, and Multiculturalism Work: Moving beyond the Rhetoric"* focused on the complex issue of funding diversity and antiracism projects and brought together funding agencies, non-for profit organizations and community group representatives. The panellists included Mr. Jim Gurnett, director of the Edmonton Mennonite Center for Newcomers; Ms. Lan Chan-Marples, City of Edmonton Community Services; Mr. Luketa M'Pindou, Alliance Jeunesse-Famille de L'Alberta; Ms. Abou-Absi, Canadian Arab Friendship Association; and Mr. Nicholas Ameyaw, Alberta Human Rights Citizenship, & Multiculturalism Education Fund. The session was chaired by Ms. Lan Chan-Marples and several issues such as funding diversity and antiracism work in the province; who gets funded and why; government priorities and the need for accountability; community and non-for-profit struggles and and challenges in accessing dollars were discussed.

Speakers included non-for profit agencies, program funders, and community group leaders. Mr. Jim Gurnett, director of the Edmonton Mennonite Center for Newcomers talked about difficulties in funding short-term projects, implementation and outcomes of projects, and what organizations are going through in terms getting dollars to do worthwhile work. On his discussion about the difficulty of securing funding and the implications of short-term projects, Gurnett indicated that sustainable and ongoing funding should be a priority or an option for funders if some good work with exceptional outcomes is being done.

Ms. Lan Chan-Marples, of the City of Edmonton Community Services department talked about the need to reorient non-for-profit organizations into the new guidelines or rules for funding. Speaking from her previous experience working from both sides of the spectrum (as a funder and a non-for-profit leader), she indicated that rules change and guidelines are modified by funding agencies as they strive for accountability. Ms. Lan Chan-Marples' solution was a more transparent system where funders and fund seekers are aware of and clear on the rules. She also pointed out that on a macro-level, diversity and anti-racism projects tends to be low priority for funders, especially in the mainstream. What is needed, according to Chan-Marples was to convince governments and other funders that this kind of work is as important to social cohesion and stability of the province as is economic vitality.

Community presenters argued that because of competing agendas and lack of representation of ethno-cultural communities within mainstream service organizations, funding priorities must be redirected to grassroots organizations that do the work in the first place. Mr. Luketa M'Pindou of Alliance Jeunesse-Famille de L'Alberta spoke of how community groups struggle in accessing dollars to do valuable work. M'Pindou spoke of the struggles of the French immigrant minority groups in seeking funding. He advocated for a case-to-case funding mechanism that recognized the uniqueness of communities. Mr. M'Pindou gave an example of the French African minority within a minority French population. He indicated that the unique position that such groups find themselves (i.e. as both racialized and linguistic minorities) calls for recognition of issues that can no longer be ignored. He stated that although governments and funders are responding positively to such situations, more funding for projects in such communities is needed in order to ensure better integration.

Ms. Nora Abou-Absi of the Canadian Arab Friendship Association reiterated and expanded on M'Pindou' argument about the need for community-based funding. Abou-Absi spoke of the dilemma of funding "mainstream" non-for-profit organizations for doing the work "on behalf" of ethno-cultural/religious community groups and the challenges that brings. Ms. Abou-Absi argued that grassroots community groups who understand the specific needs and contexts of specific communities are doing incredible work on behalf of their communities and funding such groups could assist the province in moving forward in the fight against discrimination and intolerance. Ms. Abou-Absi also pointed out that we must examine how funding priorities are directed and control research priorities. Better dialogue with funding agencies, and other organizations, according to Abou-Absi, is needed in order to avoid duplication and to increase partnerships.

Mr. Nicholas Ameyaw of the Alberta Human Rights, Citizenship, and Multiculturalism Education Fund gave the final presentation in which he outlined its funding priorities. According to Ameyaw the Education Fund provides financial assistance to community organizations that are undertaking human rights and diversity initiatives that lead to change. These resources are used to assist all kinds of educational activities that help foster equality, promote fairness, and encourage access for all Albertans. He advised fund seekers to familiarize themselves with the priorities of funders.

Forum Presenter Biographies

Dr. George J. Sefa Dei has been a mover and shaker in critical studies on education in Canada for years and his research and teaching interests includes: antiracism and anti-domination studies; sociology of race and ethnicity; international development; indigenous knowledge(s), anti-colonial thought; political ecology; and ethnography. Dr. Dei is currently Professor and Chair in the Department of Sociology and Equity Studies Ontario Institute for Studies in Education of the University of Toronto (OISE). He served as the first Director of the Centre for Integrative Anti-Racism Studies (CIARS) at OISE/UT from 1996-2000. In the spring of 2000, working with OISE/UT graduate students, Dr. Dei completed a three-year SSHRC project study on: "Making Excellence Accessible and Equitable: The Examination of Best/Exemplary Practices of Inclusive schooling in Ontario Public Schools". The findings of this study appear in the book: Removing the Margins: The Challenges and Possibilities of Inclusive Schooling, published in the Fall, 2000 by the Canadian Scholar's Press [with M. James, S. James-Wilson, L. Karumanchery and J. Zine. He also wrote "'Inclusive Schooling: A Teacher's Companion to 'Removing the Margins" released in February, 2002. He is co-author of *Removing the Margins: The Challenges and Possibilities of Inclusive Schooling* (2000), *Anti-racist Feminism : Critical Race and Gender Studies* (2000*), Reconstructing "Drop-Out": A Critical Ethnography of the Dynamics of Black Students' Disengagement from School* (1997), *Power, Knowledge and Anti-Racism Education: A Critical Reader*, and is author of *Anti-Racism: Education Theory and Practice* (1996), which is currently being translated into the Japanese language for publication in December 2003. Dr. Dei has two forthcoming books dealing directly with topics to be discussed in the plenum. "*Playing the Race Card: Exposing White Power and Privilege*"(co-authored with Leeno Karumanchery and Nisha Karumanchery-Link)New York: Peter Lang]; and "*Issues in Anti-Racist Research Methodologies*" (co-edited with Gurpreet Singh Johal) New York: Peter Lang]. The latter collection of essays deals with critical methodological approaches to race and anti-racism research. It offers practical guidelines to pursue anti-racist research to bring about educational and social change.

Ms. Dorothy Lowrie is currently fulfilling her quest to share her creative leadership abilities to enable team and individual learning through her part-time consulting practice called "Mindful Matters". Dorothy has 20 years experience in what she calls "thinking business" as it relates in particular to customer service, sales, and marketing. Having held positions ranging from contracts administrator to support manager to sales account manager, she has a unique ability to relate training directly to individual needs. A competent facilitator and mediator, she is adept at enabling teams to reach and exceed their potential. In her full-time position as a Business Analyst for a leading Fortune 500 technology company, Dorothy has enhanced her own career potential through her on-going search for knowledge. With a desire to help others do the same, Dorothy has completed a Certificate in Adult Education, with distinction, from the University of Alberta.

Through sharing her own experiences and expertise, Dorothy's goal is to assist others to realize the benefits of a learning approach to life. She is also more than willing to discuss the benefits of meditation as it relates to controlling stress. Dorothy's areas of expertise include (a) whole brain thinking, (b) action learning, (c) Enneagram System of 9 Personality Types, (d) individual career mentoring.

Mr. Duane Goodstriker is a member of the Blood Nation. He ran twice as a federal MP candidate and is a renowned Native Canadian advocate and activist. His work is in the area of environmentalism and Native Rights.

Ms. Heather Spence is a Youth Cultural Ambassadorship Training Coordinator has been working for the Southeastern Alberta Racial and Community Harmony Society (SEARCH Society). SEARCH is a partnership of agencies and individuals working towards the elimination of racial and cultural discrimination in southeastern Alberta. An active volunteer, Heather's knowledge of computers and working with young people has made her an excellent leader for this project.

Ms. Heather Baum is the Coordinator for Valuing Diversity Project based in Lethbridge Alberta. She is the founding member of the Southeastern Alberta Racial and Community Harmony Society (SEARCH Society) and has experience in facilitating the cultural awareness, and human rights issues workshops for many years. Heather Baum has been working for the SEARCH Society since 1999.

Ms. Helen Rusich is the team leader at the Mill Woods Welcome Centre for Immigrants. She is passionate about how people learn in their communities and how to build communities. She believes communities are stronger when there is more diversity. Helen's thesis was on Learning Effective Managerial Practices.

Mr. Jay Van Bavel completed his BA in Psychology at the University of Alberta in 2002. Working as a Research Assistant at the Centre for Race and Culture (formerly Northern Alberta Alliance on Race Relations) Jay assisted Charlene Hay and Ernest Khalema write a literature review on educational equity. More recently, Jay accepted an offer to enter the Social Psychology Graduate Program at the University of Toronto. Starting in September 2003, Jay plans to conduct research on stereotypes, prejudice, and discrimination under the supervision of Dr. Ken Dion. Jay is presently a Research Consultant with Alberta Children's Services.

Dr. Jenny Wannas-Jones has completed her PhD in International/Intercultural Education. Her thesis is entitled Globalization and the Reconciliation of Dissonant Hybrid Identities: A Case Study of Canadian-Arab Youths. Dr. Wannas-Jones has conducted extensive research with the local Canadian-Arab community in Alberta and has examined the role of womanist vs. feminist movements among Muslim women in Canada. Her doctoral research also examines global media perspectives on Middle East conflict as well as the politics of religious identities. She has also examined the history and proliferation of Islamicist groups their politics and objectives. Wannas-Jones has analyzed Middle East/ western issues for the sake of promoting understanding,

solutions and preventing the further manifestations of problems and suffering caused by inter-religious conflict.

Since immigrating to Canada some twenty years ago, **Ms. Mahenaz Layton** has been both interested and active in community service and development. For the past five years, she has successfully headed a much needed project entitled, "Getting There – A Strategy for Foreign Trained Professionals". This project has assisted professionals from many different fields, but its greatest success has been the initiation of institutional change for International Medical Graduates.

Mr. Nicholas Ameyaw is the Education coordinator for the Alberta Human Rights and Citizen Commission and has over 16 years combined experience in diversity and human rights education specializing in training and development that is aimed at institutional and organizational change. He has assisted a number of mainstream organizations and institutions from various sectors across Alberta with organizational change projects and initiatives on cultural audit and barrier analysis, and staff training and development to improve access and equity to programs and services. He has also worked with numerous ethno-cultural communities and organizations on projects that facilitate full participation of minorities in society. He has a graduate degree in Communications from Wheaton College, Wheaton Illinois and a graduate degree in International Affairs specializing in Community Development from Ohio University, Athens Ohio, in the United States.

Mr. Oliver Kamau is a doctoral candidate in Department of Secondary Education specializing in educational drama. He has a Masters degree in Drama from University of Alberta. Currently, his dissertation is on 'Re-conceptualizing HIV/AIDS Education in Kenya High Schools through Process Drama'. His research interests include post-colonialism, race and gender, art based research and psychoanalytic criticism. He has conducted many dramatic workshops/presentations pertaining to social transformation. He is a member of American Educational Research Association (AERA). Currently, Oliver works with Centre for Race and Culture (formerly Northern Alberta Alliance on Race Relations) where he is the Youth Coordinator of Youth Anti-Racism Project (YAP).

Dr. Sandra Lambertus is a professor in the department of anthropology, political science, and economics at Grant MacEwan College. She has a PhD in cultural and linguistic anthropology from the University of Alberta. Most of her recent research and publication interests include institutional discrimination of minorities [including Aboriginal peoples and more specifically Aboriginal women] within media, law enforcement, corrections, and the Indian Act. In addition, her work involving media and law enforcement includes developing qualitative approaches to investigate systemic discrimination. Dr. Lambertus' upcoming book "*Wartime Images, Peacetime Wounds: The Media and the Gustafsen Lake Standof"f* (University of Toronto Press) examines the institutional processes and social contexts that led to the transfer of vilifying stereotype characterizations of Native people from the RCMP to the Canadian news media.

Mr. Nene Ernest Khalema received his B.A. in Sociology, a Graduate Diploma in International/Intercultural Studies, and a Masters of Education specializing in intercultural studies from the University of Alberta and is an M.A. candidate in environmental and development Sociology degree from the University of South Africa. Born in the republic of South Africa under

the brutal system of apartheid, Ernest became involved in an early age in social justice, anti-oppression, and equity related issues. His work focuses on expanding the use of qualitative research methods for policy research purposes and articulating the ways in which micro-level practice environments can dialogue with macro-level decision making. He is currently the Research Coordinator for the Centre for Health Promotion' Heart Health Project (University of Alberta), a Research consultant with a number of non-for-profit organizations in Alberta including CRC, EISA, and the Edmonton Mennonite Centre for Newcomers. He has authored academic articles on various topics including, critical race theory, African transnationalism and diaspora, and environmental ethics. Mr. Khalema has also facilitated numerous workshops on anti-racism education, youth integration, cross-cultural conflict resolution, and empowering minority youth in schools. He hopes to begin a PhD degree focusing on the social determinants of health and health policy at the University of Alberta' Sociology department in the fall 2003.

Ms. Pamela Dos Ramos, M.A. (Counselling) PhD (in progress), is a Human Rights Educator with the Alberta Civil Liberties Research Centre in Calgary. She does presentations and workshops on human rights issues at schools and community groups in Southern Alberta and assists with the creation of educational resources for the Centre. She has recently completed work on an educational video on the experiences of young new Canadians who are former refugees and is now working on another educational video on the experiences of gay and lesbian young people. Pamela is a sessional instructor at the University of Calgary and an Adjunct Professor for Gonzaga University. She has taught Multicultural Counselling to Master's Degree candidates at Gonzaga University's Calgary Centre since 1995. She also has a Consulting, Training and Counselling practice focusing on issues of diversity. She has worked for many years on issues of social justice, particularly human rights and equality and is very involved in community groups and education including co-chairing the March 21 Stop Racism Committee at the University of Calgary. She represents the Committee on Race Relations and Cross Cultural Understanding on the Diversity Calgary Leadership Council.

Dr. Joe Wu is an assistant professor in the Faculty of Education, the University of Alberta. His area of teaching is Second Language Education. Born in Harbin, China, he came to Canada in 1987 and completed his Master's degree and Ph.D. at the University of Alberta. His research interest is in language, culture, ethnic identity, and multicultural and anti-racial education. Bilingual education and its socio-cultural effects have been one of his research focuses.

Ms. Shirley Voyna Wilson, M.A. joined the faculty of The University of Calgary in September of 1992 as the university's Sexual Harassment Adviser. In this capacity, she provides advice on issues pertaining to diversity, discrimination, harassment, and conflict management. Her responsibilities include developing and delivering awareness and prevention programs to the university community; receiving and resolving complaints; and ensuring that the university's harassment policy and procedures are implemented fairly and justly across the campus. She is an active member of the Canadian Association for the Prevention of Discrimination and Harassment in Higher Education and is the 2003-04 President. She has also worked with numerous employers in both public and private sectors, assisting with policy development, customized training and harassment investigations as required.

Mr. Michael Murakami is president and principal consultant of By Design Limited. Michael is an accomplished professional with a unique and broad career in industrial design. His extensive background has encompassed management responsibilities for many aspects of design in consumer, industrial, and government programs. Mr. Murakami has extensive experience as a community as an administrator, innovator, educator, and community facilitator. His potential goal is *" to achieve imaginative design with emphasis on human sensitivity, functional intergrity and commercial relevance"*. Murakami together with other members of the Edmonton Japanese-Canadian Association have organized the "Images of Internment Exhibit" displayed at this forum.

Ms. Sylvia So received her Masters in Education at University of Alberta. In the past, Ms. So has volunteered for numerous organizations serving newcomers and other vulnerable groups (e.g. Catholic Social Services, Mennonite Centre for Newcomers). She is currently working with the Social Support Research Program on projects concerning social support and health among immigrants and refugees, and low-income populations. One of her interests lies in creating collaboration and partnership between multiple sectors to influence policies and effect program changes.

Dr. Jennifer Kelly is an assistant professor in the Department of Educational Policy Studies in the Theoretical, Cultural, and International area of specialization. Her main areas of research are racialized youth identities and media and schooling. She is the author of "*Under the Gaze: Learning to be Black in White Society*" (Fernwood Publishing) and "*Borrowed Identities*" (forthcoming, Peter Lang).

Ms. Hilda Andresen is the regional director of the Canadian Human Rights Commission for Alberta and Northwest Territories. Hilda has years of experience in dealing with human rights issues. She is a staunch supporter of human rights and has been involved on a policy level in addressing human rights issues such as employment equity, diversity, and anti-racism. Her work at the commission involves making the Canadian Human Rights Act work for the benefit of all Canadians. There are three main aspects to Ms. Andresen' work: (a) to provide effective and timely means for resolving individual complaints; (b) to promote knowledge of human rights in Canada and to encourage people to follow principles of equality; and (c) to help reduce barriers to equality in employment and access to services. Andresen will discuss addressing racism as a human rights issue.

Ms. Sonia Bitar is the recipient of the Governor General's Award for the Persons Case (2000) and the Executive Director for Changing Together, A Centre for Immigrant Women.

Dr. James Frideres is a Professor of Sociology and the current Associate Vice-President (Academic) and the University of Calgary. Research interests are: Aboriginal People, Immigration, and Immigrant Integration.

Dr. Caridad Bernadino is sessional sociology and anthropology instructor at Concordia University College of Alberta and Athabasca University of Alberta. She migrated from the Philippines to Canada a few years ago and completed a PhD degree in International and

Intercultural Education from the University of Alberta in 2000. Her research interests include environmental education, cultural anthropology, and immigrant integration. Dr. Bernadino is currently working as a Seniors Project Coordinator.

Dr. Lloyd L. Wong is Associate Professor in the Department of Sociology University of Calgary. **Carol Wong** is a graduate student in sociology.
