

**5<sup>th</sup> Annual Ethnic and Pluralism Studies  
Graduate Research Conference  
Munk School of Global Affairs  
January 26-27, 2012**

**List of Abstracts by Session**

**Thursday January 26, 2012**

**SESSION 1: GENDER**

**REBECCA STARKMAN**

**“Portraits of a Jewish American Princess: Jewish girls today tell it like it is”**

The stereotype of the Jewish American Princess (JAP) has come to epitomize the materialistic and demanding Jewish female. This label has been liberally applied to Jewish girls in an effort to contain them within a specific conception of what it means to be Jewish and female. The recent resurgence of the JAP image in popular and local culture led me to question how Jewish girls today are engaging with this stereotype, and what impact it is having on their understandings of themselves as Jewish girls. Taken from a larger qualitative study completed in 2010, this paper explores a series of portraits (following Daniel Yon, 2000) of JAP-related identity that I constructed to analyze how some Canadian Jewish girls today understand the JAP stereotype, and how they negotiate their Jewish and female identities in relation to it. Jewish feminist scholars argue that the JAP stereotype was born out of anti-Semitic and misogynist sentiments, and its’ evolutions reflect the Jewish community’s precarious position over the past sixty years as an ethnic, cultural and religious minority group in Canada and the United States. Through the portraits of JAP-related identity, my participants illustrate how the JAP stereotype is a vehicle for engaging with stereotypes and expectations that both the Jewish and the non-Jewish communities have set out for them as Jewish girls. The portraits provide insights into their experiences of being Jewish as a minority experience, and extensions to how these girls situate themselves in relations between the Jewish and the non-Jewish communities.

**JEFF MAY**

**“Racial Resonances, Masculine Performances: Experiences of Homelessness Among Young Men of Colour in the Greater Toronto Area”**

This ethnographic research is based on 39 interviews and 8 Where-I-Live-Tours with Canadian-born young men of colour who have experienced homelessness in the Greater Toronto Area. The study explores the intersections between racial emergences and masculine performances in the everyday experiences of homelessness, drawing connections between spatial representations and material experiences. It utilizes the concepts of affective and racial resonances to show how in the suburban areas of the GTA race constantly resonates and vibrates, while in downtown Toronto spaces, there is a resonant whiteness that obscures racial events. In both cases, the emergence of race contributes to these young men’s continued oppression based on race and gender. This paper concludes with a recommendation for continued work on real, material experiences that explore the relationships between race, affect, perception, and representation.

**SAJEDEH ZAHRAEI**

**“Exploring the impact of the “war on terror” on the everyday lives of Arab Iraqi Women in Toronto”**

The Government of Canada has introduced several legislations and policy measures as part of its anti-terrorism strategy post 9/11, including the Anti-terrorism Act (2001); enactment of security certificates under the Immigration and Refugee Protection Act; and the Passenger Protect Program (2007). These security measures have had targeted and disproportionate impacts (e.g. increased racial profiling, unlawful detentions and deportations) on Arabs and Muslims in Canada (Bahdi, 2003; Razack, 2008; Saddiqui, 2008). In addition, Canada has been a key player in the US-led “war on terror” in Afghanistan and has unofficially contributed to the 2003 Iraq war (Engler, 2009; Fawn, 2008; Gordon, 2010). This ethnographic study explores the multiple consequences of “the war on terror” for Arab Iraqi women living in Toronto with a particular focus on the structural violence of state policies, human rights abuses, and the impacts of the current war in Iraq. The study examines how Arab Iraqi women in Canada experience and make sense of the “war on terror”. The main study objectives are two fold: 1) To describe Arab Iraqi women’s experiences of the “war on terror” and understand how various forms of violence (cultural, structural, and direct) associated with the “war on terror” are enacted in their everyday lives. 2) To understand the meanings Iraqi women attribute to their experiences of the “war on terror” and understand how they negotiate the complex manifestations of the “war on terror” in their daily lives.

**CIANN WILSON**

**“Jezebel - Exploring the impact of stereotypes on the sexualities and sexual health of young Black women”**

This paper aims to theorize some of the findings of my masters research project, the Let's Talk About Sex (LTAS) study. The LTAS project took place in the Jane-Finch neighbourhood, which is considered one of Toronto Canada's largest Black communities. Social inequality and poor policy decisions impose negative, oppressive conditions on the inhabitants of Jane-Finch, which inhibit the opportunities available to youth to achieve educational, social and economic success. This context of inequality manifests in poor sexual health outcomes in the young inhabitants of the community. The situation is worsened for some of the female youth who may develop low self esteem, have sex at earlier ages, and are left socially and economically dependent on their male partners. As a result of their dependency, some of the young, racialized women in Jane-Finch are left unable to negotiate safe sex, which puts them at increased risk for unplanned pregnancies, STIs and HIV. From the themes coded in the data via NVivo 9 software, a major issue identified by the young women as influencing their sexual decisions was negative stereotypes associated with being a young woman from the Jane-Finch community. Stereotypes of the "pregnant and promiscuous girls of Jane-Finch" were perceived by participants to originate in the media and were upheld by 'outsiders' of the community. These stereotypes were internalized by participants and this led them to socially distance themselves from the labels and thus, other young women in the community they perceived to fit the stereotypes. These stereotypes also operated to mediate the sexualities and sexual lives of the young women as they avoided accessing sexual health resources and information because accessing such services was a form of 'outing' one's sexual activity. Finally, participants reported that media images that glorify European standards of beauty impacted their own self esteem, sense of self worth and negotiation power within interpersonal relationships with males. This paper was inspired by the lack of theoretical analysis in sexual health/HIV research in Canada; the complex overlap of gender, race, sexuality, class and stereotypes in my research findings; and my own lived experience as a Caribbean woman. This paper will begin by examining the overlap of race and spatial geography and how this impacts the conceptualization of the Jane and Finch community, which is often 'orientalized' in public discourse. I will then examine how this larger stigmatized environment, in connection to race, racism and sexism, gives rise to assumptions about the sexualities of young Black women from the community. In this, I will also make a larger claim to the ways in which Black females are hyper-sexualized, and their sexualities demeaned, compartmentalized, and exoticized, acknowledging the operation of racism and sexism within the larger Canadian society. Lastly, I will examine how this context facilitates the internalization of stereotypes, shadism, the lack of power in negotiating sexual relationships and the poor utilization of sexual health resources exhibited by the participants in this study. As a young Jamaican woman living in Toronto, I will situate myself within the paper.

## **SESSION 2: INTERNATIONAL MIGRATION**

**YI SUI**

### **"Analysis the reasons of migration about ecological immigrations - Qinghai case"**

In recent years, with the implementation of the strategy about western development and the ecological environment is in worse condition in China, people pay more attention to the ecological immigrations. Review the studies; the research on resettlement in China has begun in early time, and the scope of research involving diversified area of sociological science. The methodology adopted has been from the initial macro research, using secondary data to in-depth field survey. However, in-depth investigation on the selected communities to describe the lives of migration is little. The study on the ecological migration villages is also limited. All these immigrations are minorities, now their lives have come into the formal; however, there are many difficulties for them. In this paper, I want to use push-pull theory to analysis the reasons of their migration, the factors include economic factors, political factors, and culture factors and so on. What's more, in China, the situation of ecological immigrations in minority areas is different. It is can not use the traditional push-pull theory to explain because it has its own characteristics. In that case, I want to use anti-push and pull factors to explain why some of the immigrations move back. The conclusion is that: the government should try their best to solve the problems of their working. Set up the compensation mechanism of ecological immigrations.

**FILIZ TUTKU AYDIN**

### **"The Construction of Transnational Nation: The Case of Crimean Tatars"**

Diasporas finance homeland projects, lobby for the behalf of the latter, and topple homeland governments. Homeland singers and dancers tour diaspora communities, and homeland parties campaign to these communities. The proliferation of transnational ethnic organizations, and virtual ethnic communities point to the emergence of a transnational public sphere which enables imagining a transnational nation. This facts bring in the question whether we witness the emergence of transnational nation. I explore this question by conducting case study of the Crimean Tatar diaspora, based on my field work over long duration, as part of my dissertation project. The case study involves "within case comparisons" as three branches of diaspora, located in Turkey, former USSR and Romania, each previously having different movement paths, re-connected to construct a transnational nation, epitomised in the convention of the World Crimean Tatar Congress in 2009. The paper demonstrates how various framing processes interact with discursive and political opportunity structures to construct the transnational nation. While the emergence of the transnational nation was not possible before the technological development in the areas of communication and transportation in the global era, it is the path-dependent framing processes of diaspora communities and the negotiation of identities between these communities that determines the shape transnational nation will take.

**LISA SETO NIELSEN**

**“Dying at Home and Chinese Immigrants: The Colonizing Forces of Palliative Care and Distancing as a Means of Resistance”**

**BACKGROUND:** End-of-life care of ethnocultural groups has been problematized in the palliative care literature; but specifically, little is known about what happens when Chinese immigrants are diagnosed with terminal cancer and sent home to receive palliative care. The purpose of this study was to examine how meanings of home enter into negotiations of palliative home care between Chinese immigrants care recipients, their family caregivers, and home care providers. **THEORY:** Postcolonial theory provided a critical lens to examine the palliative home care experiences of this group. **METHOD:** This focused health ethnography included interviews with 11 key informants, and observations and interviews with 4 cases of Chinese immigrants with advanced cancer receiving palliative home care, their family caregivers, and home care nurses. **RESULTS:** The meaning of home for Chinese immigrant care recipients and their family caregivers changed as the home was transformed from a place for living to place a for dying. The home became the critical site (in-between space) where meanings and subjectivities were continually translated, reconstituted, and re-articulated as the home became colonized by palliative care. Colonizing forces included 1) establishing the presence of palliative care in the home and 2) professionalized knowledge on dying at home. To resist this intrusion to their private space, care recipients and family caregivers used distancing to manage the ambivalent relationship with providers. Efforts to distance included 1) expressing dissatisfaction and 2) re-claiming the everyday. **CONCLUSION:** The meaning of home was changed as palliative care colonized the home, but resistance was mobilized as care recipients and family caregivers tried to preserve the home for everyday practices and routines. The metaphor of colonization offers a critical lens to examining the palliative home care experiences of Chinese immigrants and exposes the complexity of palliative home care.

**SESSION 3: IDENTITY**

**KAREN YAWORSKI**

**“On Essence: Blackness and Political Strategy”**

This paper will explore the potentialities and the limits of strategic essentialism as a political strategy. Essentialism posits that groups of people have inherent, often biological qualities that differentiate them from others, and it has historically been used to support theories of racial difference and to justify practices of racial discrimination. But essentialism also has strategic utility. Strategic essentialism purposefully appeals to one aspect of identity (like race) to bring about the solidarity necessary for political action. However, the essentializing gesture has implications beyond the moment of the strategy: it becomes internalized, extending into everyday life and everyday language. Every invocation of ‘black culture’ and ‘black community’ carries with it subjective, unstable, culturally-contingent and politically-loaded understandings of the word ‘black.’ A speaker (or writer or rapper) cannot control how ‘black’ is understood - as essential, biological nature, as shared history of trauma and dispersal, or as shared political action undertaken by a diverse congregation of individuals. Strategic uses of ‘black’ risk reinforcing perceptions of racial difference that in turn engender further racial discrimination. And yet it is difficult to imagine how the boundaries that make political contestation possible could be drawn without a strategic use of ‘black.’ This paper will explore different perspectives on these conceptual questions in scholarship from the last twenty years. It will examine the debate among black British scholars of Cultural Studies in the early 1990s, the work of Gayatri Chakravorty Spivak, and the recent contributions of American cultural critic, Touré.

**FRITZ PINO**

**“Diasporic Identity And Aging: The Case Of Filipino Elderly Immigrants”**

Diaspora is the term used to describe the dispersal of people from their homelands into new communities across the globe. Pushed by the need to acquire new opportunities that lead to economic prosperity, diasporas participated in international migration. However, cultural, political, social, and economic agenda of homeland and hostland have placed diasporas in an ambivalent situation, as their existence in these two places are both recognized and rejected. Such ambivalence shapes a type of identity (i.e. diasporic identity) that is characterized by having both a sense of connection and disconnection to homeland and hostland at the same time. However, what happen to diasporic subjects when they reach the old age? How does their diasporic identity that is marked by ambivalence impact the aging process? How do they (re) construct their affiliation to homeland and hostland? While aging is a unique life experience that entails certain social, mental, and physical challenges, it is also a developmental trajectory that may brought changes to one’s identity. This paper hypothesizes that diasporic identity complicates the aging process. In this paper, both the issues of aging and of the diaspora are explored and linked. Filipino elderly immigrants are used as the subject of analysis because of their historical and socio-political position in the global economy. Filipino elderly in Canada were born in the Philippines and have become important transnational actors in both countries. As this paper identifies the issues of aging and the diasporas, recommendations for further research as well as practice approach with elderly immigrants will be discussed. This paper not only contributes to the growing literature of diaspora, aging, and ethnicity, but also helps address the lack of literature on Filipino elderly in Canada.

**ANYA TOPOLSKI**

**“Past and Present European Exclusion: Intra and Inter-Group Considerations”**

In the 1930's, the percent of Jews in European countries ranged from less than one percent (on average 2-3%) to maximum 10% (in Poland, which was exceptionally high). What is truly bewildering is why such a small group of people, who for the most part were highly assimilated, were experienced as such an existential threat? Undoubtedly history and religion played a significant role, as did the propaganda machine controlled by Goebbels, nonetheless there was a fairly widespread consensus that Jews represented a danger to European identity. While there are many differences between antisemitism and Islamophobia today (socio-economic, education, assimilation etc), a similar question arises. Why is such a numerically immaterial group (Muslims in Europe today make-up between 2-5% of the population), experienced as a threat to European identity? A decade ago this was the view of a minority of citizens (approx 10%), however the right is on the rise (almost 30% in some Western European countries) to such an extent that both central and left-wing parties feel the need to adapt their political positions accordingly. While history does not provide ready-made lessons, it is my contention that by better understanding what occurred in the 1930s, we may be better prepared to prevent history from repeating itself in Europe. For this reason, I wish to return to Hannah Arendt's analysis of the birth of European antisemitism (Part 1 of Origins of Totalitarianism) and specifically to consider her phenomenological claim that contrary to what is commonly assumed, "modern antisemitism grew in proportion as traditional nationalism declined" (3). In other words, rather than assume that xenophobia is the product of an increasing national identification, I wish to consider how xenophobia is related to supra-national identity formation. While I limit myself to an analysis of the past, as presented by Arendt, the question I am implicitly considering is whether there is a connection, in terms of identity formation, between Islamophobia today and the development of the European Union.

## Friday January 27, 2012

### SESSION 4: EDUCATION

#### RAYMOND FALCON

##### **“Skepticism, Belonging, and Academic Efficacy: Predictors of Disruptive Behaviors in Latino/a Students”**

Latino/a students are the most likely to drop-out of school compared to other ethnic groups. This study explores the characteristics of behaviors in Latino students which may result in leaving their educational dreams and goals. If disruptive behavior is one of those characteristics, we can further begin to understand its connection to skepticism of schooling. Additionally, sense of belonging in school may also be an indicator of disruptive behaviors in school as well as academic efficacy.

This study looked at second hand data collected from two high schools from the southwest region. A total of 707 students were identified and selected to participate in the study by a cluster class random sampling technique. A total of 657 useful survey responses made up the final data set. The Patterns of Adaptive Learning Scales (PALS) and the Psychology Sense of School Membership (PSSM) were instruments in researching students' sense of school membership, skepticism, and self-efficacy. Both instruments were given to the participants in a five day period.

The results show academic efficacy and skepticism are related to disruptive behavior. The correlation for the data revealed that disruptive behaviors and academic efficacy were significantly related,  $r = +.40$ ,  $n=657$ ,  $p < .05$ , two tails. Academic efficacy and disruptive behaviors did have some correlation indicating that students who felt they were unable to perform effectively in specific contexts or manners often at times acted inappropriately in class. Students who also felt skeptical about their schooling also had some forms of disruptive behaviors.

#### MARK SINKE

##### **“Identity and Schooling for Liberian Refugee Youth in Canada: A Life History Research Project”**

The study that I propose will engage four Liberian youth in a qualitative research project to develop life histories that focus on the issues of identity formation, migration, and schooling. Through four in-depth interviews with each participant, I will record the ways that they recall their experiences of schooling in Liberia prior to the outbreak of the wars, their experiences outside of Liberia in a refugee camp, and their experiences after their migration to Canada. Specific attention will be paid to the ways in which their personal and social identities have been formed and negotiated by their interactions with elements of the school system, such as curriculum, teaching, social context, and languages of instruction.

Each participant will also be given the opportunity to use video technology to demonstrate and identify their own understandings of their social and personal identities. Filming and editing their discourses into a final 'identity text' will be done together with myself and the participants, and the video will be used both as a complementary source of data for analysis, and as a project of self expression and identification for each of the participants.

#### HUMERA JAVED

##### **“Critical dialogue: Muslim educators navigating difficult conversations as the religious “Other”**

While Islamic studies and interfaith education in Western educational institutions predates 9/11, learning about Islam and “getting to know our Muslim neighbor” has gained a new sense of importance and urgency, where understanding differences and knowing the

“Other” is linked to bridging the “clash of civilizations.” As the religious “Other” in a post 9/11 context, Muslim scholars are uniquely implicated in this educational enterprise of building tolerance and interfaith understanding. This paper highlights the narratives of Muslim educators teaching about Islam in Canadian universities and critically examines how they as educators are also political agents when they facilitate difficult dialogue in their classrooms and in the academy to humanize themselves and their communities to counter Islamophobic ideologies mapped onto their bodies. Using open-ended interview, this qualitative study draws upon a discursive theoretical framework to illuminate how Muslim educators navigate difficult conversations in post-secondary institutions that situate them and their faith communities as the “Other.” This paper concludes with an analysis of dialogue as a pedagogical intervention in anti-Islamophobia education.

**ROBIN LIU HOPSON**

**“Moving Past Representation: Potential Contributions from Racial Minority Teachers”**

Changes to immigration policies since the Second World War have sparked a continuously growing presence of racial minorities in predominantly White communities across North America. At the center of these communities lies the school, and within it, a social framework that confronts the diversity of these demographics every day. This ethnic heterogeneity has been the cause for numerous discussions about and evaluations of our current practices and policies in education. We have moved past standards of equality to demands for equity that will better serve the different needs of our society. In the school setting, adjustments must be made to embrace the diversity amongst both the student population and the personnel; moreover, it is imperative to examine the relationship between these two groups. Numerous interpretations of multicultural education advocate for a teaching staff that is reflective of the heterogeneity of the students, but what can these racial minority teachers contribute to the school community beyond the colour of their skin? A handful of studies in the past decade have examined the experiences of specific racial minorities in teaching and revealed the complexity of their roles in education. While the reception of and the reactions to a minority teacher presence have been touched upon, it is still unclear what their potential contributions to student learning and the school community are. It is crucial that we begin to explore how minority teachers can impact education in a way that promotes critical multiculturalism and antiracism at every level of the school system: from the perspective of students, teachers, and administration.

**SESSION 5: LAW AND POLICY**

**ALISON WOOD**

**"Implementing the EU Racial Equality Directive: Lessons for the Deepening of Regional Integration and Social Policy"**

This paper examines the implementation of the EU Racial Equality Directive (EC/2000/43) since its inception. It first provides an overview of anti-discrimination policy in the European Union and the way in which Directives work and the enforcement mechanisms the EU has at its disposal when Member States fail to comply. It then goes on to examine the content of the Directive and the organizations that have been created to bolster the Directive since the year 2000. The larger goal of this paper is to determine if there is room for greater levels of EU-directed social policy harmonization in the Member States. The paper concludes that, at least when the case of the EU Race Directive is considered, there is not much room for standardization.

**MARGARET CAPPA**

**“Amending Canadian refugee policies vis-à-vis Canada’s agreements to international refugee conventions”**

The proposed amendments to Canada’s policies regarding asylum-seekers, under Bill C-4 \*Preventing Human Smugglers from Abusing Canada’s Immigration System Act \*currently before Parliament contravenes Canada’s commitment to international agreements regarding refugees and would punish asylum-seekers who arrive in Canada through irregular modes of travel. Common rhetoric in current Canadian discourse labels irregular-entry asylum seekers as “queue-jumpers” and “illegal migrants,” eliciting feelings of paranoia, disapproval, and national insecurity among the public and political leaders alike. The most perverse reactions to irregular-entry asylum seekers are to those arriving on boats, as seen in Canadians’ reaction to such events over the last century. While the proposed amendments under Bill C-4 may calm the Canadian psyche regarding fears of “boat people,” it directly violates the 1951 UN Convention on the Status of Refugees and would inhumanely impose penalties on irregular-entry asylum seekers.

**ANNA DURBIN**

**“Examining the absence of policies to support immigrant mental health after arrival in Ontario, Canada”**

Immigration is one of the main drivers of Canadian population growth. Relative to countries worldwide, Canada has the second largest proportion of foreign born individuals (19.8% in 2006). In 2010, Canada admitted over 250, 000 immigrants -- the highest number in over 50 years. Ontario receives about one half of immigrants to Canada. Recent immigrants enjoy superior mental health to native born persons, related to the experience of distress. This advantage is a consequence of formal and informal selection processes. However, there is a growing body of evidence that suggests that immigrant health problems, particularly distress, become increasingly prevalent as immigrant time in Canada increases. Relevant peer-reviewed literature and policy documents that pertained to immigrant mental health-related policy in Ontario, Canada were reviewed. This paper argues that in Ontario, Canada, there is an absence of policy to help recent immigrants sustain their mental health advantage. The scarcity of such policies creates challenges for

developing services that support immigrant mental health after arrival and may contribute to worse health outcomes, and increased health service costs. This lack of policy appears inconsistent with Canadian legislation, and contrasts with national and international calls to make immigrant mental health and associated service use a priority. Recommendations for policies that could support immigrant mental health in Ontario, Canada are presented. They include: increasing research funding on immigrant mental illness and barriers and enablers to service use, eliminating the three-month wait period for immigrants to receive health insurance, adjusting remuneration for primary care physicians to increase the financial incentive to care for immigrants, and changing funding policies for hospital and community mental health services.

#### **RALUCA BEJAN**

##### **“A Step Further: How to Improve a Mentoring Program to Fully Advance the Labour Market Integration of Internationally Trained Professionals”**

“A Step Further” is an evaluation of the 2010 Profession to Profession (PTP): Mentoring Immigrants program. Initiated in 2004, the PTP program matches City of Toronto employees (i.e. mentors) with skilled internationally trained persons (i.e. mentees) in order to advance newcomers’ economic participation. By documenting the benefits, disadvantages and the proposed improvements of the program, this research project creates a brief image of what works and what doesn’t within a mentoring program for newly arrived immigrants. Despite the fact that Toronto remains the primary destination for newly arrived immigrants within Canada, newcomers often find themselves being unemployed or performing in underemployed positions. In the wake of our current recession, the employment situation of internationally trained professionals looks challenging, as newcomers face four times higher unemployment rates, if compared with their Canadian born counterparts. A combination of methods was used to evaluate the 2010 PTP program: a self-administered survey completed by the City of Toronto’s mentors and focus group consultations conducted with some of the mentees participating in the program. Results suggest that both, mentees and mentors, are using mentees’ employment as an indicator for the program’s success. Although employment per se is not the program’s goal, participants’ motivations and expectations are inextricably linked to the mentees’ employment outcomes. While the PTP: Mentoring Immigrants program is a useful tool for assisting the internationally trained professionals in their transition to the Canadian labour market, more work needs to be done in order for the program to fully advance the economic inclusion of newly arrived immigrants. Specific recommendations aimed at improving the PTP program to better advance the labour market integration of internationally trained professionals are provided. This report’s findings and recommendations could be useful tools for public serving agencies looking to implement similar mentoring programs.

## **SESSION 6: POLITICS AND CIVIC ENGAGEMENT**

#### **KAY-ANN WILLIAMS**

##### **“Linkages between Immigrant Settlement Experiences and Civic Engagement through Organized Social Networks- Case of Jamaican Immigrants in the Greater Toronto Area”**

Regardless of the privileges that full citizenship may bring, membership opportunities are still filled with contradictions for visible minorities and immigrants who are encouraged to belong in a community “where the elite white male is the standard and norm” and where public discourse is often exclusive along gendered, racial and class lines. Scholars cite increasing evidence that immigrants are unable to escape marginalizing jobs and face exclusion based on the placement of esteem on dispositions unique to the established white Canadian dominant group. Bourdieu argues that although social structures mould agency by establishing constraints and prescribing possible paths, the subjectivities of individuals ultimately determine how they act in relation to those constraints. Drawing on Bourdieu’s conception of social capital as the outcome of social and ethnic inequalities rather than a solution to them, I argue that while Jamaican immigrants to Canada have historically been racialized and on the margins, the use of local social networks in Canada and the development of cultural capital are tools used to build capacity and success in mainstream Canadian society. This paper shows the ways in which Jamaican immigrants challenge the social and ethnic inequalities they face through their persistent involvement in civic affairs.

#### **ALINA VAMANU**

##### **“Immigrants from (Post)Authoritarian States: Community Fragmentation, Political Intrusion, and Civic Strategies of Coping with Political Contentiousness. The Case of First-Generation Romanians in the New York-New Jersey-Pennsylvania Area”**

This paper addresses the civic and political integration of immigrants from (post)authoritarian states. Since civic organizations currently do most of the work of mobilizing immigrants, the paper looks at organizations formed by this category of immigrants and explores some of the processes through which immigrant political socialization feeds into immigrant civic and political (dis)engagement. It focuses on Romanian immigrants who experienced one of the most repressive East European communist regimes and/or a troubled post-authoritarian period. Through in-depth interviews with first-generation Romanians living in the New York-New Jersey-Pennsylvania area and participant observation of ethnocultural events, the paper addresses the following questions: What views of community and politics do Romanian immigrants circulate within civic organizations? How do they practice civic engagement? How are these views and practices relevant for democratic politics? Findings suggest that while organizations perpetuate a discourse

of community fragmentation and political distrust, they also cultivate democratic practices such as affirmation of community power and questioning of authority

#### **LAURA KWAK**

##### **“The Asian Conservative Politician in Canada”**

According to the Ministry of Citizenship, Immigration and Multiculturalism Canada (CIC, 2011), in polls that are more than 40% Chinese, the Conservative Party of Canada (CPC) vote has grown 8.5% across the GTA between 2004 and 2008. In 2004, in the nearly three-hundred fifty polls that were more than 40% South Asian, CPC averaged 11.9% of the vote. These statistics demonstrate the growth of Conservative partisanship among Asian Canadian voters. Also, since the late 1950s, politically conservative Asian leaders have emerged and played key governmental roles in Canada. Douglas Jung, a Progressive Conservative in British Columbia, became the first Asian Canadian Member of Parliament (MP) (1957-1962). In 1988, David Lam became Lieutenant Governor of British Columbia on the advice of Prime Minister Mulroney. Gary Mar was Member of the Legislative Assembly (MLA) of Alberta (1993-2007). Inky Mark was elected the Canadian Alliance MP (2000-2003) in Dauphin-Swan River, Manitoba. Bev Oda became Conservative MP for Durham, Ontario (2004) and was sworn in as Heritage Minister (2006) as the first Japanese cabinet minister in Canadian history. Indeed, Asian Canadian Conservatives are only increasingly demonstrating their electoral sway.

My central research questions are: *Who is the Asian Conservative politician in Canada? Is Asian Canada politically conservative?*

This is a comparative study of politically elected and appointed East- and South-Asian Conservatives in Canada. I analyze the lives and careers of thirty politicians, including figures above, as case studies of racial conservatism, which I define as a socioeconomic and political ideology among politicians of colour invested in classical liberal values such as minimal government and bootstrap individualism. Through a triangulated methodology of speech analysis, news media analysis and interviews, I examine who Asian conservatives are, what they believe, and how they have influenced the tenor of historical and contemporary political movements in Canada.

#### **DAPHNE JEYAPAL**

##### **“Examining the spatial dimensions of racial bodies in protest: The case of the 2009 Tamil Diaspora Demonstrations”**

In “Regarding the Pain of Others”, Susan Sontag (2004) reviews historical and contemporary horrors of war to examine our limits of sympathy. In her book, she explores how being a spectator of calamities taking place in another country informs our awareness of people and the suffering of people elsewhere, but suggests that these experiences carry a double message. On the one hand, they show a suffering that is atrocious and unjust, but, on the other hand, they confirm that these are the sorts of things that happen in those sorts of places - and more importantly - *to those* sorts of people. Recognizing that wars are only guaranteed attention when they are invested with meanings of larger struggles of our own, I aim to challenge these notions further. In this presentation, I hope to examine what happens when racialized bodies bring and protest their suffering geographically closer to us. More specifically, I question: how does the city experience racialized bodies protesting their pain? What are the spatial and symbolic dimensions of this experience? To explore this, I examine the protests of the Tamil diaspora community in Toronto that took place in May 2009. Utilizing a textual analysis of all Canadian national newspapers, I engage in a critical analysis of space to understand the reciprocal relationship between the spatial dynamics of the city and social relations within it. Through this work, I conceptualize the protest as a “spectacle” that allowed the other to take form through proximity - one that required the expulsion of blackness from the white social space of the city. I suggest that under a guise of tolerance, the threat to white civility and the national imaginary were both preserved and reinforced through dominant representations of race thinking and its related threat to space.

## **SESSION 7: ECONOMIC AND SOCIAL INTEGRATION**

#### **SOMA CHATTERJEE**

##### **“The Discourse of Immigrants' Skilling/Training and the Practice of Nationalism in Canada”**

Multiple federal, provincial and municipal agencies are currently mandated to facilitate the labour market integration of skilled immigrants through various forms of skilling, training, credential assessment and recognition etc. Altogether, the system is akin to a policy web which is made more complex by the highly credentialized nature of the Canadian labour market (Adams, 2007). Apart from administrative complexities, limitations of this approach is obvious as skilled immigrants continue to have gaps in their labour market outcomes (George & Chaze, 2009; TIEDI, 2011). It has also been critiqued for being rooted in the conformity model of integration in which the more immigrants adopt the ways of more well-entrenched Canadians the better are their chances of integration (Li, 2003). However, research that explicitly connects this phenomena with current Canadian nationalism is still quite rare. It is in this context that I ask the following question: How can we understand or investigate the discourse of immigrant skilling/training in relation to Canadian nationalism in an era of neoliberal globalization? My research is a critical discourse analysis of the skills-training programs run by Citizenship and Immigration Canada (CIC) and Human Resource and Skills Development Canada (HRSDC). Drawing on Michel Foucault's concepts of discourse and discursive apparatus, I propose that we see the widely accepted discourse of skilling/training as a mechanism for nurturing nationalistic imaginations in the face of increasingly dissolving

national borders (Foucault, in Rabinow & Rose, 2003). When we complicate the discourse as such, it is possible to challenge current practices of labour market integration as continuing the history of exclusionary nationalism in Canada.

**JENNIFER MA Co-Authors: Fallon, Barbara; Lee, Barbara; Van Wert, Melissa**

**“Speaking another language in the Canadian child welfare system: Implications for research, policy and practice”**

This paper presents secondary data analysis of the Canadian Incidence Study of Reported Child Abuse and Neglect-2008 (CIS-2008). Specifically, this analysis examines the case characteristics and service dispositions of child maltreatment investigations involving caregivers whose primary language is neither English nor French. The aim of this analysis is to capture a profile of families, with language acting as a proxy for immigration and settlement. Although high rates of immigration to Canada are well-documented, there is a lack of empirical knowledge on immigration and child welfare. Currently, the incidence and characteristics of child maltreatment related investigations among immigrant families identified to the child welfare system in the Canadian context are unknown. The limited research studies in this area are exploratory and qualitative in nature and have focused on issues affecting immigrant children and families in relation to barriers to child welfare services. Given the dearth in this literature, the current study marks the beginning of a quantitative analysis of the incidence and characteristics of child welfare involvement among immigrant families. The findings present a descriptive profile of these investigations, focusing on the type of investigation (i.e., maltreatment or risk assessment), as well as characteristics of caregivers, children and households, and services provision. The paper concludes with a discussion of implications for research, policy and practice.

**JEANETTE CHUA**

**“Reproducing Educational Inequality in Canada: The Role of Ethnic Identity in the Intergenerational Mobility of Immigrants”**

Theories of educational reproduction have found that upward mobility, whereby children attain higher levels of education than their parents, rarely occurs. Instead, people are most likely to obtain the same level of education and remain in the same socio-economic strata as their parents. Evidence from the immigration literature however, find that some immigrant parents are able to improve the expected outcomes of their children while others are subsumed into an adversarial subculture and experience downward mobility. Net of human capital factors, socioeconomic status and social capital indicators, members of the second generation are generally better educated compared to the mainstream; with Asian groups achieving particularly high rates and Afro-Caribbean groups doing less well. Supplementing existing research, my paper uses the Ethnic Diversity Survey to explore whether there are significant ethnic variations in rates of intergenerational mobility between second generation groups. In addition to detailed categories of ethnic origin, I include variables that measure the importance placed on ethnic identity, use of ethnic networks, use of official language, parent’s knowledge of official language and feelings of discrimination. Findings show that the Italian and Spanish/Portuguese second generation are significantly more likely than the UK reference group to maintain the same low educational achievement as their parents. For respondents who have parents with high levels of education, Italians are less than half as likely as the UK group to maintain their parent’s level of education.

**SESSION 8: ABORIGINAL ISSUES**

**IULIAN VAMANU**

**“Constructions of Indigenous Knowledge Among First Nations Museum Curators. A Discourse-Analytic Approach”**

Major museums and galleries in Canada have recently sought to address the misrepresentation of indigenous peoples and cultures in their collections. As a result, indigenous communities have been empowered to take charge of the production and circulation of representations of indigenous peoples and cultures. In this context, an incipient scholarly literature in information science documents the role of indigenous museum curators as important cultural agents in the processes related to the institutional production and circulation of indigenous knowledge. This paper contributes to this literature by exploring some of the constructions of indigenous knowledge among indigenous curators based on an investigation of relevant literature on indigenous knowledge in information science and related areas, as well as on findings from in-depth open-ended interviews with First Nations museum curators working at the Museum of Civilizations and the National Gallery of Canada in Ottawa. The exploratory paper suggests that a particular theoretical framework, namely the Sociology of Knowledge Approach to Discourse, is most suitable to capture the many aspects and dimensions of these constructions.

**THOMAS VOGL**

**“Moving Beyond the Indian Act: Building A Framework for Aboriginal Self-determination”**

Aboriginal self-determination is seen as one mechanism by which to empower First Nations to pursue social, political and economic development within their communities. The Assembly of First Nations believes that such a change can only occur outside the narrow confines of the Indian Act. The objective of this paper is to present a policy framework for movement beyond the Indian Act and towards aboriginal self-determination. It first explores the capacity required, and the capacity building efforts needed, to set the foundation for self-determination. It then looks at the First Nations Land Management Act as a first step in an incremental move

towards self-determination. Finally, it considers the next steps that could be taken to recast the relationship between the government of Canada and First Nations beyond the Indian Act. In order to motivate the case for capacity building I will present capacity deficits faced by certain bands, such as Attawapiskat, which lacks fundamental housing and sanitation for many of its members. Further, I will explore government initiatives that aim to correct these deficits, such as the infrastructure investments undertaken by Aboriginal Affairs and Northern Development Canada in Pikangikum, in 2007, to improve the sustainability of their community. I will then present findings on successes and challenges faced by bands such as Westbank, Musqueam, Squamish and Osoyoos since having drawn up land codes and signed framework agreements under the First Nations Land Management Act. These findings will assist in the final portion of the paper which will look at the necessary components of a policy framework that would ensure band capacity and the successful transfer current Ministerial powers under the Indian Act – such as membership, politics, and finances – over to First Nations communities.

**DANIELLE LAMB**

**“Labour Force Participation and Unemployment: An empirical analysis of Aboriginal and non-Aboriginal Canadians, 2008-2009”**

This paper empirically examines labour force participation and unemployment among Aboriginal persons as compared to non-Aboriginals in Canada. Using data from the 2008 and 2009 Labour Force Survey for a number of Aboriginal and non-Aboriginal groups the study first estimates the probability that an individual is a labour force participant and second, conditional on labour force participation, that an individual is unemployed. The results of the study suggest that the downturn in economic activity experienced from 2008 to 2009 had a disproportionately large effect on Aboriginal males, especially males ages 15 to 25 as measured by the reduction in the probability of labour force participation and the increase in the probability of unemployment. The probability of labour force participation fell from 2008 to 2009 for all groups in the study, with the exception of Aboriginal females, and Aboriginal persons typically had notably lower rates of labour force participation and higher rates of unemployment than their non-Aboriginal counterparts. The study also employs an extension of the standard Oaxaca decomposition for non-linear models (Fairlie, 1999) to compose the differences in the probabilities of both labour force participation and then, subsequently, unemployment, between Aboriginal and non-Aboriginal persons into ‘explained’ and ‘unexplained’ portions. The results reveal that while a sizable portion of the difference in the probability of labour force participation between Aboriginal and non-Aboriginal persons can be ‘explained’ by the endowment characteristics included in the model, much of the difference in the probabilities of unemployment between the two groups are unexplained, or, in other words, due to the returns to these endowment characteristics. The paper concludes by highlighting the importance of this research to policy considerations directed towards improving the labour market position of marginalized groups in Canada.

**AUDREY ROUSSEAU**

**“The Truth and Reconciliation Commission of Canada-The Power of Survivors’ Narratives : A Difficult Dialogue Between Memory and History”**

Our research concerns the potentials and limitations (epistemological, historical and political) of testimonies before the Truth and Reconciliation Commission of Canada (TRC), a body that aims to shed light on 19<sup>th</sup>- and 20<sup>th</sup>-century residential schools set up for indigenous people. We believe that the work of the TRC (2010-2012) offers a unique forum for survivors to voice their visions of the legacy of this discriminatory educational system. We also believe that this truth-seeking entity will involve negotiation and competition between conflicting memories of the causes and consequences of the « direstpect » (Honneth, 2002) that needs today to be acknowledged in a broader social space within the struggles for recognition (Fraser, 2005). It is possible that some assumptions of Canadian historiography – which already includes cross-historicities that are not free of power relations – might be disrupted by the memory work involved in the TRC. However, while we know that truth commissions offer unexpected discursive avenues (Hayner, 2002; Schaap, 2005), they also set limits on the possibilities of narrative (Ricoeur, 1983, 2000, Foucault, 1971, 1994) in a postcolonial perspective. This is the aspect that we would like to discuss. First, we analyze the epistemic distance between memory and history that makes memory transmission contentious in relation to the writing of official history. Second, we examine the role and place of survivor testimonies with regard to one of the goals of the TRC, which is discursive truth. Finally, we discuss difficulty in thinking the plurality of aboriginal social justice narratives before the TRC; if this plurality is not asserted, survivors’ voices may remain subordinated to the official reconciliation dialogue going on in Canada.

**DIMITRIOS MOLOS**

**“A Troubling Historical Precedent in International Law: The Looming Threat to the Right of Indigenous Peoples to Self-Determination”.**

The right to self-determination is a key instrument in the United Nations’ mission to establish global peace, stability and justice, as well as a potent principle with the ability to garner widespread and enthusiastic support from across the political spectrum. Recently, this right has been extended to indigenous peoples in *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP*, for short), but it is still too early to assess the impact of this declaration on indigenous rights or the right to self-determination in

international law. There is room for cautious optimism, but there are good reasons to worry too. There is a troubling historical precedent in international law for the General Assembly to make sweeping declarations of collective rights without specifying the nature of the right-bearer, and then, given the lack of a procedure or test to distinguish the legitimate rights-bearers from other groups, the international courts have refused to decide in favour of minority community claims. The lesson is clear: whenever international legislation fails to provide a definition of the collective category serving as the right-bearer, international courts will not legislate a definition on their behalf, and any legal benefits conferred from the new legislation will likely be lost. For the legal rights within the UNDRIP to be sustained, international law needs a legal conception of indigenous peoples and soon. In this presentation, I will trace the major developments in the history of self-determination in international law from the First World War to the *UNDRIP*, before explaining how the old problem of identifying the appropriate right-bearer has resurfaced as a threat to the important progress made in indigenous legal rights. I will conclude with a brief sketch of a proposal for dealing with the problem and safeguarding indigenous peoples' right to self-determination in international law.