

**University of Toronto**  
**Third Annual Ethnic and Pluralism Studies Graduate Research Conference**  
**ABSTRACTS BY SESSION**

**Thursday, January 28, 2010**

**9:00-10:30 Session 1: Multiculturalism and Ethnic Diversity in Law**

**Howard Kislowicz: *The (Contested) Objectives of Multiculturalism and Canadian Law***

Canadian courts frequently make allusions to the values of multiculturalism when confronting perennial and varied questions of cultural and religious diversity. Judges have referred to the values of multiculturalism in determining, for example, whether a student could wear his kirpan in a public high school, whether residents of a condominium could erect a succah on their balconies, whether some Albertans could be exempted from the mandatory photograph requirement on driver's licences on religious grounds, and whether a sexual assault complainant could testify while wearing a veil. However, judges (and other jurists) rarely engage explicitly with the important work done by leading political theorists in the field of multiculturalism. Such an engagement would provide for more nuanced decisions, and help make sense of the vague notion of multiculturalism that is often invoked with little reference as to its content. In this paper, I provide an overview of five leading theories of multiculturalism, and then explore the extent to which these ideas can be found in Canadian legislation. I argue that the ideas of recognizing minority cultures and the promoting cross-cultural dialogue emerge as dominant themes in the legislation. These ideas are most often associated with the work of Charles Taylor and Bikhu Parekh, respectively. To the extent that these ideas are vague in the statutes, the works of the theorists described in this article are helpful in providing clarification as to the import and implications of the legislated commitments.

**Mike Jones: *Multiculturalism and the Canadian Supreme Court***

The Canadian Charter of Rights and Freedoms includes a section that states, "this Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians". This vague clause, criticized at its inception for being more rhetorical than practical, leaves the interpretation of how to best reserve and enhance multiculturalism to the Supreme Court of Canada. Has the multiculturalism clause forced the Court to act beyond the requirements of a liberal, democratic society in cases involving minority groups within Canada? This essay argues that, aside from a few recent aberrations, the court has decided accommodation cases with a focus on equality of the individual and universality of the law and not on any communitarian belief of minority rights usually associated with multiculturalism, and that the clause's only real affect has been to limit freedom of expression in cases concerning hate speech and discrimination.

**Jennifer LeClair: *National Minority Politics in the 2001 Hungarian 'Status Law' Context***

This essay addresses the sensitive issue of kin-state relations in the post-communist countries of Hungary, Romania and Slovakia. Ethnic politics following the dissolution of socialist regimes became a recurrent theme, effectively bringing into question the manner in which transition to stable democracy was to ensue. Given historical distinctiveness of the region, ethnic ambiguities have transformed the political arena of said states. Insofar as kin groups exist outside the territorial bounds of their co-ethnics, titular majorities of the home state are faced with the unanswered question of minority rights protection in a pluralistic political environment. As such, Hungary's so-called Status Law of 2001 is a central case in point of the impact of diaspora politics in the Central European process of consolidation of democracy. Given the international attention drawn by this piece of legislation, this essay intends to analyze the manner in which nation-state development in the post-communist countries of Hungary, Romania and Slovakia have demonstrated a renewal of ethno-national politics, however, in a democratic and non-violent manner. Usage of such tools as the European Commission demonstrates that conflict resolution and entrenchment of democracy are clearly apparent within said environment of ethnic relations.

**10:45-12:15 Session 2: Discourse of Race in Various Institutions**

**Ciann L. Wilson: *Art, Sexual Health and Education-Centered Community-Based Participatory Research***

The popularity of Community-based Participatory Research (CBPR) has grown in the attempts to better understand and offset the spread of the Human Immuno-deficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) in specific racialized and marginalized communities in Canada. The collaborative, communal environments of CBPR are thought to better appeal to the traditions and cultures of black and aboriginal groups. However, there are challenges to CBPR as well as endless possibilities for the growth and expansion of this research paradigm to include the disciplines of Popular Education and indigenous ways of knowing and doing. The incorporation of these disciplines into the CBPR process may allow for more sustainable, decolonizing research approaches.

**Nehal El-Hadi: *Immigration and the Creative City***

The following paper explores Richard Florida's idea of the creative city and asks who is excluded? By looking at the City of Toronto's cultural development policies and referencing critiques of the application of Florida's recommendations in other places, I intend to demonstrate that under the guise of boosting the cultural economy and supporting the Toronto arts and culture scene, municipal policies and mandates have resulted in the exclusion of minorities from full citizenship. These policies are publicly supported by the idea of Toronto as a "creative city" and the belief that the city has a responsibility to develop its cultural sector which, through a narrow and almost exclusively white idea of culture, dismisses and negates the contributions of racial minorities, favours the privileged class, and continues to exclude racial minorities from full citizenship. These arguments are supported through the presentation of the idea of civility and the myth of the "good immigrant," stranger fetishism, and the reinforcement of a socioeconomic hierarchy that is very strongly linked to race and the integration (or absence thereof) of immigrants into Canadian civil society.

**Rebecca Nava: *Race Discourses in the Canadian Public School System: A Review***

This paper highlights programs that have been focused on eliminating racism by encouraging mutual respect between different ethnicities. Using anti-racism, and multicultural lenses, I conducted a literature review on the state of anti-racist education, and discovered substantial gaps in the literature. An anti-racism conceptual framework was used to analyze the effectiveness of multicultural education programs in combating racism, and major flaws were illuminated in the concept and application of multicultural education. This review was multidisciplinary in nature, and includes empirical case studies in schools as well as a range of theory. The issue of racism in Canada's school system was analyzed from a variety of theoretical lenses including feminist theory, critical race theory, multiculturalism theory, anti-multiculturalism theory, and anti-racism theory. The research indicated that Canada's treatment of the issue of race has been largely tokenistic, that much of the curricula in public schools remain Eurocentric in nature and that there exists a multi-level resistance to acknowledge and challenge the systemic nature of racism, and instead opt for small technical changes. The few empirical studies that were analyzed revealed that programs that teach youth and future teachers about issues of multiculturalism and respecting others can have a positive effect. The public school system represents the last and perhaps only widespread government institution that youth must interact with on a daily basis and if in this arena, racism can be addressed, then it might provoke a more open discourse on a subject that currently, seems to be almost taboo in the public education sphere.

**1:00-2:30 Session 3: Assessment of Immigrant Services**

**Dipal Damani: *Assessing the Effectiveness of Ethno-Specific Organizations***

Canada is an immigration hub. Immigrants originate from a wide array of countries and contribute to making this country very ethnically diverse. Many of these ethnic communities require health and social services that will help them through short and long-term settlement in the country. However, health and social services have not been able to meet the needs of ethnic communities and so in response ethno-specific organizations have sprung up to address specific needs, an example being language translation. Whether these services are effective has yet to be determined. This paper discusses why ethno-specific organizations have been created and analyzes international and domestic research to assess whether these organizations are effective in meeting the needs of ethnic communities. The paper ends with recommendations for going forward on the evaluation of ethno-specific organizations in Canada.

**Ashley Korn: *What to Expect? Examining the Role of Pre-departure Cultural Orientations***

Providing relevant pre-migration information for newcomers to Canada can have many potential benefits, however there is a gap in understanding the implications of pre-departure cultural orientations (P-DCO) on refugee resettlement. This research focuses on the unique resettlement experiences of privately sponsored refugees entering Canada through the Student Refugee Program (SRP). The purpose of this research is to understand how P-DCO impacts the resettlement of SRP participants and identify the effectiveness of such programs. The study uses the theoretical lens of cultural and social capital to understand the role of P-DCO in the migration and resettlement of SRP participants. Individual interviews were conducted with 6 SRP participants, as well as a key informant interview with the SRP Senior Program Officer. This exploratory study contributes to an enhanced understanding of the effectiveness of P-DCO for refugees in their resettlement and advocates further research for other immigrant categories.

**Barbara Lee: *Canadian Child Welfare Service Response to Asian Children and Families***

Canada continues to grow as a cultural mosaic with 58.3% of the recent immigrants born in Asian countries, with China topping the list of source countries for "newcomer" immigrants (Statistics Canada). Eleven percent of visible minorities under age 15 were of Asian and Southeast Asian backgrounds. As the Asian-Canadian population continues to increase each year, the question of how East and Southeast Asian families experience the Canadian child welfare system is important to consider in protecting the nation's children and families. There are potential cultural differences in the understanding, beliefs, roles, and childrearing practices related to child welfare between Asian families and non-Asian families. For newcomers who are unfamiliar with the child welfare system and Canadian laws, and child welfare's challenging role of providing services that address the child protection needs of such culturally diverse children and families; serious misunderstandings and repercussions may result for the children and families. The presentation will share some of the findings from a secondary analysis of the Canadian Incidence Study of Reported Child Abuse and Neglect

(CIS-2003) to examine child maltreatment characteristics, rates of placement, and other individual, family and service level indicators for East and Southeast Asian families compared to Non-Asian child maltreatment investigations in Canada. A high incidence of physical abuse was found in our analysis, and a more in-depth examination of the characteristics of the physical abuse cases reported in the CIS-2003 for East and Southeast Asian compared to Non-Asian child maltreatment investigations will be presented, followed by an open discussion of the findings and possible practice implications

## **2:30--4:30 Session 4: Precarious Immigration Status**

### **Ethel Tungohan: *Assessing Temporary Labour Migration Programs and Migrants' Political Advocacy through the Case study of the Live-in Caregiver Program***

From 1997 to 2007, two-thirds of Canada's population growth was attributed to the entry of migrants from developing countries (Statistics Canada 2007). In the last decade, an equal number of these migrants entered the country as permanent residents through the landed immigration scheme and as temporary labour migrants through the Non-Immigrant Employment Authorization Program (NIEAP); nevertheless, the bulk of academic theorizing and policymaking on migrants have primarily concentrated on the experiences of the former. While there have been numerous studies undertaken by social scientists on the question of landed immigrants' political engagement in Canada, there is a lack of academic work on the same issue from the standpoint of temporary labour migrants. The invisibility of temporary labour migrants in discussions of political membership is surprising given their continual presence in Canada. I primarily use the case study of Filipino migrant workers entering the country through the Live-in Caregiver Program (LCP) as a springboard from which to explore notions of political engagement. I argue in this paper that temporary labour migrants such as Filipina live-in caregivers are full political agents who should influence policies pertaining to them. It is my aim in this paper to integrate temporary labour migrants into current theories of political membership and provide political theorists with a richer, more inclusive understanding of who should justifiably be included into the political community.

### **Tracy Smith-Carrier: *Few Rights, Many Responsibilities: An Exploration of the Social Rights for Immigrants with Precarious Status in Canada***

The contention that social rights be offered concomitantly with political and civil rights in the post-welfare state is increasingly at odds with extant neo-liberal realities. This incongruity is further exacerbated when individuals are not citizens of the state, but are deemed to be 'alien' or 'illegal'. This paper explores the social rights of citizenship for immigrants with precarious immigration status. Examined via an interpretive discourse analysis on federal, provincial and municipal policy documents, the author will illuminate the embedded meanings within policy artefacts in order to identify the ways in which ideological practices take effect in the discourses that coalesce around citizenship. The paper will first discuss social rights within an era of devolution, governmentality and market citizenship; followed by a discussion of the analytic frames which dominate the articulation and practice of citizenship rights in the post-welfare neo-liberal state. The paper will next explore how social rights in the domains of education, housing/shelter, childcare, settlement services, social assistance, and health are expressed, explicitly and implicitly, for immigrants with precarious status vis-à-vis Canadian citizens. These domains have significant implications for Canadian families and communities. Children of immigrants with precarious status (even if 'legal' citizens) are exposed to the same vulnerabilities of non-status residents (i.e. left in detainment centres or subject to removal orders by virtue of their parents' status). As such social rights are not guaranteed, regardless of citizenship status. Furthermore, increasingly families and communities must (individually and collectively) provision to secure social rights; rights steadily being jettisoned by the state. Accordingly, the author will discuss the implications of the policy documents which continually strip residents of rights, while advancing the responsibilities of citizenship.

### **Josephine Eric: *Prepare for the worst: Rite of passage of Filipino Women's Settlement and Integration in Canada from the 1960s to the present***

This research paper explores the settlement and integration of Filipino women. It identifies the migration waves of women from the Philippines from the 1960's to the current period and uses these periods of migration as a framework for understanding the barriers and integration processes of different immigrant groups. Sixteen Filipinas were interviewed and were asked about their immigration entry to Canada, prior expectations, migration process and their settlement and integration experiences. Demographic characteristics such as marital status, level of education, social networks and employment history were also gathered to provide a profile of the sample. Data on the periods of the immigration entry to Canada, housing accommodation and settlement organizations that assisted them enabled comparisons between the various immigration waves of Filipino women. Differences and similarities in labour market integration emerged. Initial findings illustrate that the settlement and integration of Filipinas are conditioned by their entry status in Canada. Filipinas' identities are grounded not only in their various ethnic heterogeneous backgrounds but also in their global position as a group of workers in the social reproduction of caring labour. This comprises their labour diaspora and transnational identity and influences their cultural perception of work, adaptation labour strategies and the tension between their occupational and social status in Canada and their homeland.

### **Seong-gee Um: *Migration of Care Labour: Immigration Policy Change and Its Impact on the Eldercare Workforce in South Korea***

In this paper, using the South Korean eldercare labour market as my case study, I explore recent immigration and eldercare policy changes and the influence of these policy changes on the eldercare workforce. First, as a result of recent immigration policy reforms

which grant special working visas to ethnic Koreans in the service sector, the share of migrant eldercare workers, most of whom are Korean-Chinese, in the eldercare workforce has grown. Second, since the implementation of the Long-term Care Insurance for the Elderly accompanied with a strengthened qualification system, many native eldercare workers have moved to a more regulated labour market. As a consequence, the recent immigration and eldercare policy reforms have restructured the eldercare workforce which is now consisted with three groups of eldercare workers based on their citizenship/immigration status and qualification level: native certified eldercare workers; native non-certified workers; and migrant non-certified workers. The classification made by the recent policy reforms raises an important question for future research: To what extent have newly developed eldercare and immigration policies influenced working conditions of care workers who belong to different categories based on their citizenship/immigration status and qualification level? In my thesis, I will explore how nation-based citizenship and qualification level of eldercare workers act in shaping their eldercare practices and working conditions within the oppressed culture of the eldercare market.

**Friday, January 29, 2010**

**9:00-10:30 Session 5: Assimilation and Acculturation**

**Marie Pier Joly: *Revisiting the Relationship between Acculturation and Mental Health***

Numerous studies conducted in the United States and Canada suggest that recent immigrants have mental health advantage over both the native born population and long-term immigrants. Among the possible explanations for this initial mental health advantage of immigrants is the process of acculturation. The purpose of this paper is to review studies that have examined the relationship between the acculturation and mental health among ethno-cultural groups and immigrants living in the United States and Canada. This paper therefore examines the various ways acculturation has been conceptualized, discusses the major findings emerging from the relationship between the acculturation process and mental health status, and highlights the main criticisms that have been made by scholars with regards to the operationalization and conceptualization of acculturations in studies examining this particular relationship. Although many studies have found a relationship between acculturation and mental health, there is still no consensus on which components of the acculturation process is more or less likely to influence the mental health status of immigrants and ethnic groups.

**Emily Laxer: *Citizenship Regime and Immigrant Civic Participation in Multi-Nation States: Comparing patterns in Quebec to those in Ontario and British Columbia***

Existing research has shown that the narratives and policies adopted by receiving county states regarding immigration and immigrant incorporation – commonly referred to as ‘citizenship regime’ – structure the immigrant experience in important ways. While prior studies have utilized the concept of citizenship regime to explain cross-national variation in immigrant civic participation, existing researchers have neglected to consider the role played by this factor in shaping immigrant participation outcomes within multi-national destination countries – such as Canada – in which multiple national communities compete to define the content and boundaries of citizenship. The current study bridges the literatures on citizenship, immigration incorporation and minority nationalism by asking the following question: *to what extent, and in what ways, do patterns of immigrant civic participation differ in Québec versus predominantly English-speaking provinces, where governments have adopted distinct ‘citizenship regimes’?* Specifically, multiple sets of nested logistic regression models are estimated using the 2002 Ethnic Diversity Survey to determine whether foreign-born Canadians residing in the country’s two largest multicultural provinces – Ontario and British Columbia – are more likely to volunteer and participate in civic organization activities than their counterparts in Québec, where recent governments have adopted ‘interculturalism’ as a strategy for managing diversity. Results indicate that, while no province effect appears in reference to long-term immigrants, significant variation in participation outcomes by province exists among immigrants arriving in the period following the emergence of the intercultural discourse in the late 1980s.

**Joanna Popczyk: *Understanding Polish-Tatar Religious Identity through the lens of Will Herberg’s ‘Protestant, Catholic, Jew’***

The presence of a historical Muslim community within a ‘Catholic Poland’ raises important questions about the process of assimilation and how it operates in the making of identity. Despite their large assimilation into Polish society and culture, one aspect of the Polish Tatar identity which remains distinct is religion. This paper attempts to approach the Polish Tatars through Will Herberg’s theory of assimilation which is discussed in his work *Protestant, Catholic, Jew*. Herberg argues that assimilation in America will largely occur along religious lines; national differences will eventually merge, whereas religious differences will remain intact. This paper begins by comparing and contrasting the contexts of contemporary migration to America (Herberg’s topic) to the Fourteenth Century Tatar migration to Poland. The second part of this paper examines the way Poland has been constructed through various narratives as a predominantly ‘Catholic’ nation. The third part tries to demonstrate the different ways in which Herberg’s approach of assimilation can be applicable to the Polish Tatars as well as other places where ambiguities remain and where more research is needed.

## 10:45-12:15 Session 6: Representation of Suffering: Hegemony and Implications of Exclusionary Practices

### **Duygu Gul:** *The politics of apology and notions of citizenship: the case of the Dersim massacre*

Dersim, which is currently known as Tunceli, is a city in Turkey that is predominantly populated by the Kurdish Alevi people. As an ethnic and religious minority, the people of Dersim have long suffered from repressive and discriminatory state policies. In 1937-38, the state troops killed between 40,000 and 70,000 people in Dersim under the guise of the need to control an “unruly” and “potentially dangerous” minority population that is threatening the unity and security of the newly established republic. Moreover, any alternative account that challenges the state-sponsored hegemonic version of the incident was repressed and silenced. However, recent demands by the people of Dersim that the Turkish state recognize the massacre and offer an apology to the victims has brought it back into the public discourse. My paper will deal with how the politics of apology has been adopted by the people of Dersim as a proper way through which the community challenges state power. In this regard, I will assert that the politics of apology has opened up a space for further political struggle to redefine the prevailing terms of citizenship, which is highlighted by the reconstitution of Dersim as a community that contests state power and demands equal citizenship just as the majority, namely Sunni Turks. Moreover, an alternative representation of the incident that undermines the prevailing official representation has gained attention. Therefore, it can be said that the politics of apology has instigated a new matrix of remembrance and representation through which the community has reconfigured its own identity, and negotiated the terms of citizenship.

### **Reem Attieh:** *The representation of suffering: the media’s coverage of the war in the Gaza Strip*

On December 27, 2008 Israel launched an intensive three week military operation in the Gaza Strip that resulted in the deaths of more than 1400 Palestinians, the majority of whom were civilians, and widespread destruction of the infrastructure, public buildings and private property. At the time, Israel declared the border area around the Gaza Strip to be a closed military zone and did not allow international journalists to enter Gaza, which effectively limited their ability to report on the unfolding conflict. However, major Arab news networks, such as al Jazeera, which have their locally based reporters, were able to provide extensive and continuous coverage from within the Gaza Strip. Yet, Western media outlets, arguing that since they could not verify the stories, would often dismiss the Arab media reports as biased or sensationalist, which effectively delegitimized the suffering of the people of Gaza. In analyzing the media coverage of the war in Gaza, this paper will examine the impact of the prevailing hegemonic discourse on the construction of suffering and victimhood in the media and if the suffering of certain victims can be presented without evoking the accusations of sensationalism

### **Sophie Voegelé:** *Distant Suffering: Othering and the politics of representation*

The majority of images that are used to instigate donations for humanitarian aid work, which ultimately reflect distant suffering, often depict white people providing assistance to people of other ethnicities. These images blatantly draw a distinctive line between respective ethnicities and their connection to each other, thereby defining the existing power-relations. While it is often argued that these images are a necessary part of the drive to raise funds for humanitarian aid and the politics of media representation, this paper argues that the depiction of distant suffering, which divides viewers from “Others,” is present in various representational realms and is actually moulding hegemonic politics of representation. Using Judith Butler’s theoretical framework, the paper discusses how depictions ‘work’ and sustain themselves because they evoke images of the prevailing structures of power, which ensnares the majority of the potential addressees and, thereby, ultimately equates specific suffering with a selected ethnic belonging. The paper will also discuss how representation can subvert such a hegemonic politics of representation or be situated outside dominant power-relations, which prevail in the representation of distant suffering.

## 1:15-3:15 Session 7: Deportation and Refugees

### **Filiz Tutku Aydın:** *Explaining Diaspora Mobilization: The Case of the Crimean Tatars in the Former USSR*

Diaspora studies is a growing subfield of research on ethno-national identity and transnationalism, but the emergence, and development of diaspora communities and the outcomes of their mobilization is still un-theorized. In my dissertation, I conduct a case study of Crimean Tatar diaspora and within-case comparisons for the purpose of theory-building. This paper is based on one of my compared cases, the case of Crimean Tatars in the USSR. This case is significant as the whole community was deported from their homeland in one day (18 May 1944) by the Soviet regime, but they managed to return *en masse* after 50 years in exile. Having lived through genocidal consequences of their deportation, massive oppression in exiled places, and total denial of their ethnic identity, my question is how this community could organize collective return, re-build their political existence in their homeland and reproduce their ethno-national identity. I conducted extensive participant observation, in-depth interviews, and documental analysis to inquire this question. I argue that the diaspora community is constructed in the processes of mobilization, particularly framing processes. Framing processes are resonant with the population as they are based on incorporation of previous ethnic identities, and skillfully aligned with master frames. Framing processes become effective in outcomes (i) through influencing community strategies (Framing focused the movement through homeland-centric problem definition and return-oriented solution strategies.) and (ii) through influencing structural variables, i.e. neutralizing the opponent frames and gaining the support of bystanders in the host state environment, and international society through frame-bridging.

**Eugenia Madisson: *Roma issues: Integration in Europe and Canada***

This study compares the situation of Roma in Western and Eastern Europe with the situation of Roma in Canada. The intention of this study is not to raise awareness of the particular situation of Roma in Europe since it is already well known, but to stimulate its improvement and offer some general recommendations for policy makers in Europe. In order to do so, I will focus on the Canadian cultural policies formulated and implemented by the Department of Canadian Heritage which promotes an inclusive society built on intercultural understanding and citizen participation. These policies will be compared to the policies which focus on Roma population in Eastern and Western Europe. I will also discuss Roma migration to Canada and how Canadian immigration policies have changed as a result of it. Through the comparative study of European and Canadian policies I will make suggestions for future developments.

**Dennis Molinaro: *"A Species of Treason?" Deportation and Nation-building in the case of Tomo Čačić, 1931–1934***

Deportation was used to remove political radicals from Canada during the early 1930s, as well as immigrants receiving poverty or unemployment relief. Studies of deportation in Canada and North America are limited and have rarely focused on ideas of 'the nation' as a primary focus of debates over deportation; nor have they dwelt upon the local efforts of those resisting deportation. This paper will attempt to fill this void in the Canadian literature by focusing on the deportation of political radicals from Canada during the 1930s, and more specifically, on the case of a transnational radical that thought globally and acted locally in Tomo Čačić. Arguably the most influential works in this area are Barbara Roberts' *Whence They Came: Deportation in Canada 1900-1935* as well as Anthony Rasporich's "Tomo Čačić: Rebel without a Country." This paper builds on the work of both authors by explaining not only the mechanisms, but also the ideological moorings, of Depression-era deportation policies, through Čačić's revealing case study. The power to deport provided the state with a powerful nation-shaping tool. Deportation of political radicals served a dual purpose: it both isolated and removed those identified as political enemies of the political order and, conversely, demonstrated by implication the qualities of those who were qualified to figure as citizens within the Canadian nation.

**Ashiya Desai: *Canadian Refugee Policy: An Assessment of Recent Changes and Proposed Reforms***

Key legislations post 9/11 and recently proposed reforms to Canada's refugee policy involve significant changes. In this article, I examine some of the key developments in the refugee determination process, notably concepts of refugee appeals, Safe Third Country, quick first decision, fast-tracking, and "real" versus "fake" refugees as areas of concern in the current discourse. These developments indicate a regressive movement of refugee policy discourse and action that compromise the dignity and fairness of the process, as well as Canada's reputation as an upholder of human rights.