

## Thursday, January 29, Abstracts for Sessions 1 and 2

### Session 1: Asylum Seekers

#### 1.1. **Barbara Lee, MSW Candidate, University of Toronto**

**Unaccompanied/Separated Children: Implications for the Canadian Child Welfare System:** According to CIC data, there was an estimated 1,087 unaccompanied minors and 1,683 separated children arriving in Canada over 2000-2004, accounting for 1.61% of the total refugee claimant population for that period. Although relatively few in numbers, they do not have access to the same rights, freedoms, and social safety resources as other citizens, and are an extremely vulnerable population.

A challenge of responding to the needs of unaccompanied/separated children is that there are variances in provincial child protection legislation and regional policies, procedures, and resources for intervention. A recent and relatively comprehensive publication on the current state of research, policy, and practice in the Canadian child welfare system refers to the increase diversity of the Canadian population, need for cultural competency, and the risks and challenges of transition from care, but do not address the issue of the immigration status of children and youth in care.

Recognizing that unaccompanied/separated children are arriving at increasing numbers to Canada, are involved in the Canadian child welfare system, and have complex situations; my research paper will explore the needs of unaccompanied/separated children, acknowledge the important role and responsibilities of the child protection system to provide service unaccompanied/separated children, examine the existing policy and practice procedures of providing services for unaccompanied/separated children within the Canadian child welfare system, and identify possible gaps in research, policy and practices.

#### 1.2. **Andriata Chironda, MA Candidate, University of Toronto**

**Telling Stories: Zimbabwean Refugees in Canada and the IRB: A Gendered Perspective:** My project aims to better understand African immigrants' admission to and experiences in Canada. In particular, I focus on Refugees from Zimbabwe. In a hearing before the Immigration and Refugee Board the Refugee claimant must prove a well founded fear of persecution, risk to life or torture because of their race, religion, nationality, political opinion and/or membership in a particular social group, and show that his/her home government was unwilling and/or unable to provide the protection being sought from the Canadian government.

Historians now pay more attention to how narratives shape varied understandings of the past and how subjects remember the past. Memories such as those embodied in refugee stories are interpretive reconstructions that bear the imprint of local narrative conventions, cultural assumptions and, at times, the discursive practices of experts. We narrate and represent our identity and then reproduce these representations via the public idioms at our disposal. Any account of the past is organized by certain cultural conventions; memory matters to both the historian and historical actor.

In this regard, the refugee narrative is not only a legal testimony but also a confessional narrative: a persuasive and affective form of storytelling. It is the basis upon which one is permitted or denied entry into Canada. Refugees' encounters with Canada immigration institutions, and vice versa, provide an invaluable lens into how ordinary people told their extraordinary stories and what they considered important. My paper for this conference will explore the narrative form and nature of female refugee stories. Why do some work better than others? Do successful claimant narratives conform to some acceptable convention of storytelling form readable to those who decide on their credibility?

#### 1.3. **Maria-Luisa Elias, MSW Candidate, University of Toronto; Vivian Del Valle, MSW, RSW, York University; Norma Hannant, MSW, RSW, University of Toronto**

**Mexican Refugees Fleeing Abuse and Violence:** The number of Mexican citizens who come to Canada seeking asylum has increased considerably in the past years – from 1,649 claims in 2001 to 7,062 last year. Of these claims, approximately 89% are denied. A large number of refugee claimants are women and their children fleeing abuse and violence. Although abuse and violence against women in Mexico is not a new issue, the alarming increase of crime, corruption and poverty that the country has been experiencing over the past decades render them even more vulnerable. According to some estimations an average of four women

are murdered everyday. Mexican authorities have done little to prevent or stop such murders, for instance, a special study found that approximately 90% of assassinated women had sought help from the authorities. Furthermore, in most cases, perpetrators do not face any type of consequences – impunity reigns.

Once in Canada, many women face a lot of barriers when trying to navigate the system. Some of their claims are rejected stating that Mexico is a democracy capable of protecting its citizens when the reality shows the opposite. In some cases, they come escaping from members of drug cartels, criminal organizations, the army, politicians, police officers, and, in general, perpetrators who have the power and resources to abuse women and manipulate the system with complete impunity. Some of these women are seen as economic refugees and thus are not treated fairly. In words of Janet Dench, Executive Director of the Canadian Council for Refugees, "Our concern is whether Mexicans can get a fair hearing, when most people simply assume they are economic migrants;" she admits that there is "prejudice against the Mexicans." Canada is one of the few countries that has internationally expressed its commitment to protect women from gender-related prosecution. It is important that these women are heard and treated fairly.

## **Session 2: Health Care and Minority Issues**

**2.1. Christine Carrasco; Melanie Gillespie; Monika Goodluck, MHS Sc Candidates, U of Toronto Accessing Primary Care in Canada: Giving Voice to the Perceptions and Experiences of Racialized Immigrants (A Systematic Review):** The focus of this systematic review was to locate and synthesize published, academic literature about the perceptions and experiences of racialized immigrants in accessing primary care in Canada from the perspective of immigrants themselves. After applying inclusion/exclusion criteria to multiple database searches, 161 articles were considered for initial review and 11 articles were retained for final analysis. A narrative synthesis was used to summarize themes that emerged from literature findings, which were then organized into barriers and facilitators to primary care. Overall, the voiced perceptions and experiences of racialized immigrants in Canada seeking primary care were overwhelmingly negative. Key experiences and perceptions of barriers to care included poor patient-provider communications, poor referrals, lack of familiarity with the Canadian model of primary care and expectations of care based on experiences in their country of origin, and an overall lack of culturally sensitive care. Experiences and perceptions of facilitators to primary care included an appreciation of Canada's medical technology and publicly funded health-care system, having an immigrant doctor, and, for women, having a female doctor. This review presents several limitations of current literature, makes recommendations for future research and practice, and reflects on systematic review as a process for retrieving evidence.

**2.2. Nicole Helmer, MN Candidate, University of Toronto Exploring Culturally Appropriate Health Care across the Cancer Trajectory: Are the Health Beliefs of Aboriginal People Incorporated or Further Suppressed by Western Ideologies?:** The implications of oncological incidences among Aboriginal people is frequently misconstrued, as research has demonstrated that cancer incidence rates are significantly lower in Aboriginal people, yet the mortality rates amongst the population are detrimentally high (Marrett & Chaudhry 2002). Throughout this paper literature will be presented in an attempt to gain a further understanding as to why a nation of people are at such high risk of dying from a disease that society believes they're immune to. The purpose of this paper is to identify the historical aspect of cancer within Aboriginal communities and to determine culturally appropriate means of providing care throughout the cancer trajectory, including prevention, diagnosis, treatment, end-of-life and bereavement.

## Thursday, January 29, Abstracts for Session 3

### Session 3: Religion and Theory

#### 3.1. Ada Jeffrey, MA candidate, Religion, University of Toronto

**Religion: Terms of Engagement with the Social Sciences:** The discourse of religion comes to the academic table with a long history fraught with conflict and change. Historically, scholars of religion have disagreed over a universal definition for religion. However, a number of publications have recently taken a step back to look at the genealogy of the discourse of “religion” as a proper object, independent of the other spheres of social life. These works receive publicity within the walls of religious studies departments, though their pertinence also extends to other departments. This paper will bring the current scholarship trends within the religious studies departments to bear on works written on immigrant religion by sociologists in order to shed light on the positions, acknowledged, or not, taken by sociologists vis-à-vis their object of study. The works examined include: Will Herberg’s *Protestant-Catholic-Jew*, Peggy Levitt’s *God Needs No Passport*, Paul Bramadat and David Seljak’s *Religion and Ethnicity in Canada*, Peter Kivisto’s article “Rethinking the Relationship between Ethnicity and Religion,” and Corwin Smidt’s *Religion as Social Capital*. The current debates include one conflict that has been going on for some time, and one area of research more recent to the field. Traditionally, religious studies has been divided on the issue of whether religion is a sui generis phenomenon or not, and whether it should be studied in non-reductionist or reductionist terms, respectively. These terms refer to a debate that occurs in religious studies wherein religion is viewed as a phenomenon that arises independently of other causes and phenomenon (sui generis), or, as non-sui generis: historically contingent, and the product of socioeconomic and political factors. The authors engaged in this paper participate in both positions, in some cases deploying rhetoric from both sides of the division to characterize their stance. As mentioned earlier, an ongoing discussion more recent to the field addresses the historical events and socio-political situations that background the formation of religion as an independent phenomenon and area of study in the first place. It examines the implications that this genealogy has on the contemporary understanding of religion in general, as well as the particular understanding of a “world religion.” These sociologists all participate in this discourse in different ways, and this paper examines in what ways they challenge or reinforce the assumptions inherent in the study of religion. The aim of this paper is not to offer a corrective to the perspectives proposed by sociologists in their discussion of immigrant religion, but rather to uncover the assumptions and expose the discourses that are silently at work in their publications.

#### 3.2. Mourad Laabdi, PhD Candidate, Religion University of Toronto

**On the Possibility of a Universal Religion of Singularities:** Since the Enlightenment, the debate on the subject of “religion” has often revolved around a central philosophical question: Is it possible to espouse the principle practices of faith (religion) with those of knowledge (reason)? Today, as pluralistic societies grow more hyphenated, complex and fragile, the need for a “religion of reason” is more exigent. Today, in order to avoid, or minimize at least, the intensity of the religious sensitivity in multi-cultural communities—i.e. to protect the precept of plurality itself in these communities—religion must put the commandment of humanity before all other ends, especially if God is the end. For the purpose of this discussion, I suggest an analytical reading of two philosophical works: Immanuel Kant’s *Religion within the Limits of Mere Reason* and Jacques Derrida’s “Faith and Knowledge.” On the one hand, Kant’s work will give us the necessary theoretical background on the possibility of establishing a *universal* moral law which can be founded only through a *universal* religion. On the other hand, Derrida’s text, (itself a critical reading of Kant’s proposition), will take us beyond the Kantian thesis and help us to situate this debate in our modern time. I argue that what we need today is not a universal religion which aspires to unite all human beings under rational thought. Instead, we need a universalizable form of rational religiosity which emphasises as its highest end humanity itself; a universal religion of singularities.

## Thursday, January 29, Abstracts for Sessions 4A-5, Immigrant Integration

### Session 4A: Second Generation Immigration

#### 4A.1. Tahira Gonsalves, PhD Candidate, Sociology, York University

**The Muslim Second Generation: Youth Integration and Religious Transnational Identities:** The image of a “Muslim terrorist” has become something of a post cold-war emblem in the world today. It is no longer the nuclear arms race that strikes panic in the modern West but, rather, the phenomenon of 9/11 that invokes a complex mix of emotions from all quarters. While some have highlighted what they argue are incommensurable and binary divisions between the West and the rest, others have shown that the terror of today has deeper historical, ideological, and policy roots that are complex, intertwined, and implicate *both* the “West and the rest.”

The broad and very general strokes with which homogenous Muslim identities are portrayed in the West belie the layered and variable nature of these very identities. Specifically examining second-generation Muslim youth, research shows that this is a very diverse and heterogeneous group in the West. However, if there is any cohesive sense of an overarching Islamic identity, it is one that has been loosely cobbled together in the face of victimization of Muslims, post 9/11. Religious identity claims are, however, viewed with suspicion within the context of the modern western secular nation-state, Canada being no exception.

Given the intensity and extent of global migration today, it is necessary to imagine and re-imagine nation-states, as they are confronted by great diversity. This paper will examine the tensions surrounding religious identity claims within a historical context of the development of the nation-state, with accompanying policies and practices of immigration, multiculturalism, and secularism in Canada. Finally, this paper will highlight the importance of incorporating religious identities in the public sphere as a salient aspect of identity for many Muslims and others.

#### 4A.2. Kenneth Huynh, MA Candidate, SESE, OISE/UT

**Living Young and Yellow in the Great White North: Chinese-Canadian Conversations about Race, Ethnicity, and Success:** What is it like to young, yellow and successful in today’s Great White North? Peter S. Li (1998) offers the conclusion that, aside from Canada’s Aboriginal population, no other group in Canada history has been as systemically discriminated against or mistreated as the Chinese in Canada. Li’s choice to title his text, *The Chinese in Canada*, and to refer to Chinese-Canadians throughout his text as the Chinese in Canada as opposed to Chinese-Canadians, is a conscious one. He does so to reflect his sentiment that despite their longstanding role in Canadian history, the continued contemporary discrimination, mistreatment and racialization of Chinese-Canadians places them at marginal position in Canadian society. According to Li, while Chinese-Canadians enjoy the benefits of citizenship, racist discourses that depicted, and consequently affected the lives of early Chinese settlers continue to affect their contemporary counterparts. In short, ideas of the Yellow Horde still affect those who are Chinese-Canadian today – perhaps all the more so with China’s rise as a world power.

Utilizing data from a recent ethnographic study conducted by the author, this paper aims to provide an analysis on how contemporary processes of racialization and racism affect Chinese-Canadian adults in the city of Toronto. It offers an analysis of the narratives of several Chinese-Canadian adults between the ages of 20 and 30, and how they live out and negotiate the multiple meanings of being Chinese and Canadian in the world’s most “diverse” city. In particular, it focuses on the narratives of, and provides a dialogue about those that could be designated representative “Model Minorities”: Chinese-Canadians who have managed to achieve notions of academic and social success irrespective of their minority status, per the expectations of stereotypical discourses about Asians in North America.

#### **4A.3. Michelle Lee, PhD Candidate, Nursing, University of Toronto**

##### **Second Generation Korean Female Youth (SGKCFY): An Exploration of the Intersection of Race, Gender, and Ethnicity in the Successful Psychosocial Integration into Multicultural Societies:**

Few studies have focused on second generation Korean Canadian female youth (SGKCFY). However, this is a growing group in need of further investigation as they pursue a life in a multicultural society, such as Canada. Current academic research is only inclusive of older female adolescents, young female adults, and women with respect to integration into multicultural societies (e.g. Kim & Grant, 1997; Smith & Schneider, 2000; Wong & Tsang, 2004). My thoughts about the lack of literature lead me to ask the following questions: What are the processes inherent in successful psychosocial integration of SGKCFY living in a multicultural society? How do lifestage, gender, ethnicity and race intersect to promote a positive sense of self among SGKCFY living in a multicultural metropolis?

The purpose of this literature review is to discuss the processes by which second generation Korean Canadian female youth psychosocially integrate into multicultural societies. Current literature problematizes second generation female youth and their level of integration (i.e. Berry et al., 2006) but no literature discusses how SGKCFY advance in their development to offset the risk factors that accompanying integration. This literature review will point toward the multi-contextual influences (societal, relational, individual) that SGKCFY face as they grow up in Canada. I will briefly discuss acculturation and its relationship with youth. The definition of youth will encompass the age range from 12-18 years of age, for the purposes of this examination. I will discuss the multicultural and interethnic experiences, such as the degree of out-group attitudes, related to second generation youth. I will then discuss the lack of agreement in the literature in relation to adolescent women and psychosocial integration into multicultural settings.

#### **Session 4B: School and Integration**

##### **4B.1. Cristina Guerrero, PhD Candidate, Curriculum, Teaching, and Learning, OISE/UT**

##### ***Latinidad* and the High School Experience: Working to Curb School Leaving among Spanish Speaking Youth in Toronto's Public School System:**

Toronto District School Board (TDSB) research reveals that the average early school-leaving rate among its high school students is 23 percent (Brown 2006). Among Spanish speaking students, however, the dropout rate is approximately 40 percent – *almost double the TDSB average* (Brown 2006; Brown and Sinay 2008; Schugurensky 2008). My study draws upon various TDSB reports such as the *Grade 9 Cohort Study: A Five Year Analysis, 2000-2005* and *Linking Demographic Data with Student Achievement* and connects them to other sources of scholarly literature as well as to my own experiences as a secondary school teacher in a comprehensive exploration of two crucial research questions:

1. What factors contribute to such high levels of early school leaving among Latino/a students in the TDSB?
2. How can educators engage Latino/a students with their schooling so that they become motivated to stay in and succeed in school?

My paper will discuss the implications of the TDSB's statistical data on the achievement levels of Spanish speaking youths as well as issues of Latino/a identity and how they affect educational experiences in the urban context of Toronto. I will also make informed suggestions for ways in which the various agents of the school system (e.g. administrators, teachers, curriculum writers) can work towards curbing early school leaving among these youths. This study responds to calls for further exploration of this pressing issue (Mantilla & Schugurensky 2008) and points towards building research on it in the educational context, which is a context that remains largely unaddressed.

##### **4B.2. Beesan Sarrouh, MA Candidate, Political Science, University of Alberta**

##### **The Impacts of Britain and Ontario's Multicultural Education Policies on Muslim Students in Secular Schools:**

In ethnically diverse societies such as Canada and Britain, the integration of minorities into the larger fold of society is a significant concern for governments. This issue has become increasingly more relevant in recent years for Muslim communities in the West, particularly after the 9/11 attacks in New York City and the London bombings on 07/07/05. These events left governments struggling to address the complex and sensitive issue of integration, as well as national security. It is for this reason that the discussions of integration in general and multicultural policies in particular have become increasingly more relevant.

One area that multicultural policies address, and what many consider pivotal in the integration of minorities, is education. Both Britain and Ontario have adopted multicultural education policies (MEP) with the intent to facilitate a tolerant educational sphere as well as to instill students with a sense of respect and appreciation for all people regardless of ethnicity, race or religion in secular schools. However, Islamic schools in Britain and Ontario have increased in popularity in recent years, with proponents arguing that these schools address the needs of some Muslim students better than secular schools. In this paper I seek to determine how the ideological and legislative context has shaped the development of MEP in Britain and Ontario, and how well MEP design in these two jurisdictions addresses the specific needs of Muslim students. I demonstrate that the emergence and proliferation of Islamic schools outside the public, secular school system in both locales illustrates the systemic discrimination underlying MEP design and implementation, and that the popularity of Islamic schools indicate that MEP is not working for many Muslim students.

## **Session 5: Economic Integration**

### **5.1. Cory Jansson, MA Candidate, Political Science, York**

**Understanding the Poor Economic Integration of Swedish Immigrants:** Sweden's expansive and generous welfare state is regarded as the bastion of pragmatic utopianism amongst progressive and leftist intellectuals alike. Its social system seems to represent the best of all possible worlds. For example, poverty rates among children and the elderly are commonly regarded as the two social markers that define a welfare state's effectiveness. In the post war era Sweden has ranked either first or among the leaders in this regard. The country is also revered because of the government's commitment to creating low unemployment and high employment through the use of active labour market policies. For instance, unemployment levels from the 1950s through 1970s hovered around a paltry two percent on average and rarely surpassed the four percent mark. During this period workers enjoyed high employment and low unemployment rates, as well as strong wage solidarity, and immigrants enjoyed better employment success than native Swedes. Since the 1970's, the labour market performance of Swedish immigrants relative to native Swedes markedly declined to the point where immigrant incorporation is now a pressing issue in Swedish policy circles. The consensus in Swedish academic literature, public opinion polls and the media is that the labour market integration of immigrants has failed.

This paper will invoke an inter-disciplinarian approach to explore some of the major causes of immigrants' underperformance in the Swedish labour market. An overview of Swedish immigrants begins this essay; it moves on to take a closer look at Swedish immigration policy in particular. The following section utilizes human capital theory to explain how Swedish immigration policy has shaped and largely determined the immigrant composition, making clear why immigrants have trouble finding employment in knowledge economies. Finally, recent political events and labour legislation are reviewed to analyse the current government's efforts to improve immigrants' labour market attachment.

### **5.2. Bukola Kolawole, RN, BScN, MN, PhD Candidate, Nursing, University of Toronto**

**Barriers facing Internationally Educated Nurses in Ontario:** Increasing mobility of the nursing workforce due to globalization of the world economy is resulting in more and more IENs arriving in Canada every year. Ontario has the highest number of IENs. According to the College of Nurses of Ontario (2005), there were 1,992 internationally educated Registered Nurse applicants in 2004. Of these applicants, 94.9% (1,843) were unable to complete the registration process within a year of application. Forty percent of applicants never complete the application process and never become Registered Nurses or Registered Practical Nurses in Ontario. To date, no research has been conducted on IEN applicants who fail to complete the registration process to become Registered Nurses or Registered Practical Nurses in Canada. This paper will present my ongoing work on my PhD thesis which will be examining the barriers faced by internationally educated nurses in becoming registered to practice in Ontario. The population will be internationally educated nurses who fail to complete the application process to become registered to practice in Ontario. Using postcolonial theory to explore the constitution of these IENs as inappropriate or unqualified for Canadian practice, issues of race, culture and power will be contrasted with discourse on safety and protection of the public in the regulation of nursing.

## Friday, January 30, Session 6A-6B, Difference

### Session 6A: Accommodation of Difference

#### 6A.1. Howard Kislowicz, LLM Candidate, University of Toronto

**Cultural Membership in *Bruker v. Marcovitz*:** In the Supreme Court of Canada case of *Bruker v. Marcovitz*, a woman sued her ex-husband for refusing to grant her a *get* (Jewish religious divorce), despite having contracted to do so. Though the dispute was between two private individuals, the issue of membership in a particular segment of the Canadian Jewish community looms large. In this essay, I assess the judgments in *Bruker v. Marcovitz* by situating them against a backdrop of four alternative judicial approaches to the issue of cultural membership. I argue that the majority of the Court adopted a normative position on people's exercise of rights granted by their religious tradition. I show how this marks an important departure from previously established modes of approaching community membership. I conclude that the Court in *Bruker* would have been more prudent to stay more closely within the limits of previously adopted approaches, or, alternatively, to adopt the "transformative accommodation" approach advanced by Prof. Ayelet Shachar. This would have avoided implicating the court in passing a value judgment on a religious matter.

#### 6A.2. Eloise Tan, PhD Candidate, & Haidee Smith Lefebvre, Integrated Studies in Education, McGill

**Between lived experiences, national narratives, and official policies: Locating Québec pre-service teachers in multi/intercultural education:** This article recaptures moments of tension, silence and uncertainty we witnessed at the heart of a multicultural education course in Montréal, Québec where Haidee was a student and Eloise was a teaching assistant. We do not definitively answer questions of multicultural education in distinct societies. Rather, we illustrate the fluidity of identity and collective consciousness. To begin, we overview Canadian multiculturalism and Québec's interculturalism. Then we situate our study within the larger context of relevant literature. Three participants are presented as case studies to illustrate the unique challenges to multicultural education in a distinct society located within a divided country. Finally, we analyse what teachers of multicultural education inside and outside of Québec can learn from this experience.

#### 6A.3. Janique Dubois, PhD Candidate, Political Science, University of Toronto

**Belonging as a minority within a minority: the Fransaskois experience:** Immigration is central in ensuring the vitality of Canada's minority francophone communities. Prior to 2003, integrating French-speaking immigrants outside of Québec received little attention from communities and governments alike. More recently, the need of developing awareness of the existence of Francophone minorities throughout Canada amongst newcomers and the importance of developing strategies for the adequate integration of immigrants in these communities has been the subject of increased debate. Discussions on this matter have predominantly revolved around the issue of capacity. For instance, the Fédération des communautés francophones et acadiennes du Canada, in partnership with Citizenship and Immigration Canada, has collaborated with its member organizations to assess the extent to which francophone minorities have the capacity to accommodate newcomers by providing services to immigrants. While it is important to determine the institutional or structural capacity of communities to integrate immigrants, an equally important, though often overlooked, aspect of the debate involves assessing whether communities construct identities inclusive of immigrants. In other words, can francophone minorities provide immigrants with a sense of belonging?

## **Friday, January 30, Session 6B: Discourse of Difference**

### **6B.1. Agata Piekosz, PhD Candidate, Sociology, University of Toronto**

#### **Irish In-Migration: How the Irish Experience of Emigration Works Itself into the Present Discourse on Immigration in the Irish Press:**

Recently Ireland has become a 'Quick Switch' nation where the influx of foreigners has propelled net in-migration to exceptional levels. All throughout its history, Ireland has been an emigrant nation, yet in the past decade Irish discourse looks to a postcolonial past, an economic present, and a multi-ethnic future. In the Irish case, any attempt to analyze the discourse or perception of migration, is to speculate about emigration and immigration simultaneously. In this paper I attempt to explain what I call a 'parallel migration solidarity' to trace how the Irish experience of emigration works itself into the present discourse on immigrant reception in the Irish press.

### **6B.2. Paloma Villegas & Francisco Villegas, PhD Candidates, SESE, OIST/UT**

**Migrant illegalization in Canada: A “cost”/ “benefit” analysis:** This paper uses the notion of a cost-benefit analysis to explore how migrant illegalization in Canada operates. By migrant illegalization we understand the processes whereby legal and social structures interpellate migrants without full immigration status as “illegal”. This understanding comes from scholars doing similar research who propose that the legal production of migrant “illegality” (De Genova, Calavita), is a way for nation states to economically exploit and socially marginalize certain subjects. Using the idea of comparing the costs and benefits of migrant illegalization we ask: Who benefits from such a process? To which benefits are migrants without full immigration status eligible? What are the potential costs (economic and psychological) to receive such benefits? What other costs do involved parties (migrants, immigration officials, other government parties, lawyers etc.) accrue to maintain or do away with illegalization? We propose that the costs are many for migrants and the benefits are few. We also argue that the socioeconomic and political system of global inequality facilitates these costs and benefits. Examples include the rise of temporary work programs, the explicit class-based and implicit race, gender and ability based restrictions for migrants traveling from the global South to the Global North, and finally, the complicity of the Canadian nation-state in displacing those who then come to have less than full immigration status.

### **6B.3. Wendell Adjetey, MA Candidate, Political Science, University of Toronto**

**The Moynihan Report: Analysis, Contemporary Discourse, and Social Policy:** In light of Daniel Patrick Moynihan’s controversial report on the breakdown of African American inner city families at the height of the Civil Rights Movement, it is worth examining if family structure has improved over the past four decades. In fact, did political correctness get in the way of meaningful research and social policies? This analysis surveys the literature on contemporary African American families and argues that the Moynihan Report, notwithstanding the controversy and uproar that it created, was an omen of social life in the current inner city. Unfortunately, however, the irony of the report – an unintended backlash – has set the majority of an entire racial group further back. In other words, the social conditions plaguing some African Americans are anachronistic in light of the admirable progress of past generations.

## **Friday, January 30, Sessions 7A-7B, Identity**

### **Session 7A: Identity Formation**

#### **7A.1. Elinor Bray-Collins PhD Candidate, Political Science, University of Toronto**

**Sectarianism from Below: Youth Politics and Communal Conflict in Lebanon:** In 2005, Lebanon witnessed the largest demonstrations in its history: the so-called “Cedar Revolution”. These demonstrations were spear-headed by the country’s youth. It was young, globally connected, educated Lebanese who devised innovative protest techniques, created music, brands and slogans that led their country to Beirut’s streets to demand a free, democratic, unified Lebanese nation and an end to the country’s sectarian divisions.

In this paper, I examine sectarian conflict in Lebanon to explore why communal movements and divisions persist among a younger, educated generation over and above cross-cutting ties and movements of civil society associated with educated youth. I argue that youth are not “blind followers” nor are they “naïve objects of elite instrumentalism” as often described in literature on ethnic and religious conflict. Rather, youth exhibit agency and contingency in their political choices – even in a society as deeply divided and as path dependent as Lebanon. Based on 6 months of research between 2007 and 2008, I suggest that just as elites instrumentally use the “resources” of ethno-religious identity and divisions to advance material and political agendas so too do youth. Instrumentalism is not just a top-down process but occurs from the bottom-up. I explore how youth use the platform of sectarian political movements to assert demands, exercise political agency and access opportunities for upward mobility. This “instrumentalism from below” results in a greater degree of elasticity between communal elites and followers than is often described in literature on communal conflict. I argue that this elasticity enables sectarian movements to attract young followers and persist in a new generation. It does not leave the movements themselves unchanged. I explore the conditions under which young Lebanese followers achieve autonomy (albeit limited) from their sectarian leaders and how this shapes sectarian movements. Specifically, I examine how youth participation has resulted in incremental changes within sectarian movements, such as the increased use of formal (and in some cases democratic) procedures and institutions as opposed to informal mechanisms of clientelism and paternal forms of authority and mobilization. I discuss the implications of these findings for processes of democratization and the persistence of communal conflict in divided and developing societies.

#### **7A.2. Mark van der Maas, MA Candidate, Sociology, University of Toronto**

**Claims to Identity in Determining Resources for Indigenous Social Movements in Canada:** Canada has long been praised for its inclusive immigration policies. As one of the first countries to adopt an official multicultural policy, Canada has been portrayed as an example of a more pluralistic form of nation-state. For many indigenous peoples in Canada, however, this image is far from the truth. Movements of indigenous peoples towards self-determination and autonomy have had a long and frustrating history in Canada. Indigenous resistance to multiple programs of assimilation have been based primarily on claims to distinct cultures and identities that should afford them collective rights, most notably the right to self determination. As pointed out by Jane Jenson, one of the most important aspects of indigenous peoples’ social movements is the names that indigenous groups use to identify themselves. She presents four basic functions served by such claims to identity: First, they generate strategic resources; defining boundaries legitimates a group’s claims to resources and creates solidarity for those within said boundaries. Second, in choosing one name over another the prioritization of claims and goals are established. Third, defining a community defines its interaction with communities that surround it. Fourth, the definition of a community defines the interactions with the state and its institutions (Jenson 339).

But the identities employed are rarely static; depending on the level at which indigenous groups mobilize, claims to identity change. I consider the four aspects of the self-naming process and examine how identities are expanded and modified depending on their level of mobilization, whether the identity of a particular group (Cree, Iroquois, Inuit), identity at national level (Native Canadian), or at the international or transnational level (an international community of indigenous peoples). This analysis will focus on three groups’ claims of autonomy in regards to specific interactions with the Canadian government. These will be the Cree and their interactions with Quebec Hydro in the James Bay 1 and 2 projects, the Iroquois and the Oka crisis, and the Inuit and the forming of Nunavut.

### **7A.3. Andrew Snowball, MSW Candidate, University of Toronto**

**Human Nature: Locating Ourselves:** What distinction can we make between our bodies and the natural environment in which we find ourselves? Are we not comprised of the same elements? What is human nature, what of nature is human? When you walk what do you feel under you? When you look onto the world, what do you see? The world is our home. When we distance ourselves from the environment, we believe that we are looking at something separate (Mest 2008; 61), rather than looking inward and recognizing something within us. Having said that, how do we identify with our environments and how do we see ourselves? Where are we, and what location do we create for ourselves? Self-concept has a great deal to do with social work practice, and further, the study of globalization. What this paper will venture to discover is why we have separated ourselves from our human nature, from our home on earth and what can be done to acknowledge our various locations as they exist within us, among us and around us.

## **Session 7B: Stereotyping and Profiling**

### **7B.1. Priya Verma, MSW Candidate, University of Toronto**

**Flying While Muslim: Social Exclusion in the Name of National Security:** The new face of Canada is diverse and has often been referred to as a “multicultural mosaic.” This remarkable “mosaic” is not without its flaws however, and has been known to marginalize communities from mainstream Canadian culture. People from various racial, ethnic and faith groups are innocent victims of racial profiling. These are the marginalized members of our society who face discrimination based on their identities. Racial profiling exists when members of particular racial groups are subject to greater levels of scrutiny and criminal justice surveillance than other citizens (Wortley, 2004). It involves “a racial disparity in police stops and search practices, racial differences in customs searches at airports and border crossings and undercover activities which target particular ethnic groups” (Wortley, 2004). There is an implied perception that various racial groups are more likely to engage in certain acts and this becomes an issue when “racial differences in law enforcement surveillance activities cannot be explained by individual differences in criminal or other illegal activity” (Wortley & McCalla, 2008, p. 190). When authoritative figures abuse their power, it results in the exclusion, discrimination and oppression of people of colour such as the Muslim community who are subject to frequent airport stops and searches.

Racial profiling against the Muslim community has increased since 9/11 when Canada declared its “war against terrorism” (Bahdi 2003, p. 293). Although racial profiling is not authorized in Canada, it commonly occurs. These acts of “national security” heighten the susceptibility and exclusion of Muslim people. This paper will address a public forum to promote social change while discussing “flying while Muslim” as an exclusionary process due to Canada’s “no-fly list.” Furthermore, the local and global effects of this phenomenon will be examined, while determining what social inclusion should look like as well as the implications for social work practice.

### **7B.2. Deryck Ramcharitar, MA Candidate, English, University of Toronto**

**Masks of Confession: Looking Behind the Confession of White Male Narrators in *Shooting an Elephant* and *Disgrace*:** It has been debated for over a century how one should receive Kipling’s *The White Man’s Burden*. Should it be read literally as a bold manifesto or as an ironic and cautionary tale, a satire, a “modest proposal”? Can it be both? Perhaps such a proposal is meant to function as a mirror for the reader, reflecting how each reader sees the world and his or her place within its power structure. Central to the poem and these interpretations is the power dynamic of the hegemonic discourse of colonialism. The subaltern is whoever exists outside the hegemonic discourse, usually signified in colonialism through the oppositional self/other binary as the other. Confessional narratives pose challenges to the terms of difference inscribed through this power dynamic. As a form, the confessional mode seeks to undermine the hegemonic discourse by having one of its beneficiaries—in this case, the white male narrator—indicate the superficial nature of colonialism’s discursive structure. The confessional mode is used to essentialize the self and the other as both subject to the will of the hegemonic discourse. However, this othering of the self creates a disturbing sympathy for the self—here signifying the white male imperialist—as having an experience equivalent to that of the other—here signifying the subaltern native.

In this essay, I explore the confessions of white male narrators in George Orwell’s *Shooting an Elephant* and J.M. Coetzee’s *Disgrace*. Each work utilizes the confessional mode differently: *Shooting an Elephant* is a

traditional confession expressing guilt while *Disgrace* is in many ways anti-confessional, a self-conscious critique of the white male narrator. I argue that the confessional mode as used by Orwell and Coetzee do not succeed as challenges to the hegemonic discourses they address but, in fact, in many ways, reinscribe them and as such becomes an exercise of power by the respective white male confessants. This failure is a result of the confessional mode being used to shift responsibility from the self-narrator, the maintenance of colonial tropes, and ultimately a challenge that amounts to an inversion of power instead of the more potent subversion of the hegemonic discourse of colonialism.

**7B.3. Paul de Silva, MA Candidate, Communications and Culture, York-Ryerson**  
**Television, the Public Sphere, and the Miscasting of Minorities in a Multi-cultural Society:** Television, in all its various genres, has emerged as the most influential of media in shaping public attitudes and conveying societal messages .It has replaced the print media as the primary source of information as well as being the primary source of entertainment and story telling. It also plays a vital role in shaping our attitudes and developing and fostering ideas relating to the creation of an “inclusive “society as envisaged by Canada’s *Charter of Rights and Freedoms* specifically Section 15 which states: “*Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, color, religion, sex, age or mental or physical disability*”

Canadian Television, both public and private falls woefully short in upholding its responsibility to reflect the cultural diversity of Canadian society .As well the public institutions (the CBC, CRTC) charged with the responsibility of regulating and enforcing the legislation relating to these spaces, are not fulfilling their mandates and due to systemic reasons, as well as a lack of consistency and inadequate resources allocated to achieving these goals, Canadian Television has failed to keep pace with the changes in society. This essay examines the implications and consequences this has for Canadian society.

The paper will explore the place and role of Television in Canada in the Public sphere, the arena for public discourse by its citizens, and its mandated role in reflecting Canada’s culturally diverse society. It will also examine the legislative framework for reflection of cultural diversity in Canadian institutions, and recent initiatives undertaken to reflect culturally diverse communities and racialized people both on and off camera and in areas of decision-making.