

The
Changing
Workplace

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**A Training Manual to Facilitate Multicultural
Development in Organizations**

Funding for this publication was provided by the Federal Government department formerly called Multiculturalism and Citizenship Canada, now a part of Canadian Heritage.

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An Edmonton Social Planning Council Publication

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PREFACE

Given that **People Jobs And The Changing Workplace** is a set of training modules intended to assist business and other organizations in their attempts to integrate racial and cultural minorities into their workforce. The program is not meant to be a model for multicultural organizational change. More appropriately, it is a collection of exercises, ideas, and principles on the subject. They can be incorporated into any of the already existing rich and diverse approaches to training or staff development.

The manual fits into the genre of materials covering: Multicultural/Intercultural Education; Managing Diversity; Race Relations and Anti-Racism Training. The material is meant to complement what is available in the field. It was developed because there are few sets of materials that are used widely. Different trainers use different materials. Many of the trainers in the field are private consultants and they guard their resources competitively. Because the field is relatively new, trainers may be insecure about the materials they use, so they are hesitant to share them. Someone wishing to enter this field of training can therefore find little to choose from and no commonly used materials on which improvements can be made.

There is no ideal type of training. Multicultural training programs differ in approaches and content. The focus, the aims and the position of the organization with regards to multiculturalism are all factors that determine what the training program will contain. The level of change an organization wishes to achieve and the business of the organization are other factors. We've developed a set of core materials that could be adapted for use with any combination of aims, positions or audiences. The manuals work from an integrationist approach to multiculturalism (see Glossary).

After a review of some existing materials and programs (see References) we concentrated on the perspectives of visible minorities and immigrants in general, developing activities along themes from their experiences. We also felt there was a need for

exercises that might lead to a better understanding of race issues. There were three reasons for this decision. First, there is literature available on intercultural/cross-cultural approaches, but not much on race relations. Second, the increased numbers of visible minorities has caused unease according to some reports. Third, there is research which proves race relations training is effective. Thus, materials must be developed to pinpoint sources of anxiety. If enough key information is given to the trainee, anxiety can be reduced (Groups In Contact: Landis, Hope and Day 1984).

The Edmonton Social Planning Council strongly believes that businesses wishing to come to grips with race relation issues, and affect change, need to be aware that the racial identity of visible minorities or the "color factor" is the most pervasive reason for discrimination, either in employment or socially. In addition, a major 1991 report **New Faces In The Crowd** published by the Economic Council of Canada, emphasizes the importance of programs which help integrate visible minority immigrants into the social and economic activities of Canada. It stated that **"people (visible minority immigrants and mainstream Canadians) must make contact in a way that enables them to develop mutual respect—for example as co-workers rather than as masters and servants..."**

The program is not a model, but it is meant to be used by businesses and other organizations as a base of support to develop a training series suitable to their own needs. Some of the modules can be used as tools to promote employee awareness of cultural, racial, linguistic, religious and other factors that prevent immigrants and other minorities from accessing employment, services etc, in the community. Modules may also provide to staff, senior managers or boards information on human rights, employment equity, the diversity of cultural values and race-related issues. It can expand employee and management skills on ethnic, cultural, and minority conflict resolution, and help organizations review policies and procedures to ensure that they do not present barriers to racial and ethnic groups. They include lectures, group

discussions, presentation of written materials and question and answer sessions with experts. The information learned in these sessions can be used by trainees in the more active experience-based like role playing, and in exercises that involve contact with immigrants and other minorities. Through the case studies, trainees can learn the how, why and when of some specific behaviors they may observe. This can help to reduce misunderstandings. Group discussions on values will stimulate thought and trainees will learn more about the prominent role culture plays in their own lives as well as in other people's lives.

The activities are arranged in 11 sessions, and there was an attempt to arrange them in some form of progression. Specific modules are designed for use mainly with businesses, but with adaptation, most of the materials can be used with other audiences. Although each of the 11 modules can be used as stand-alone training unit, we recommend the modules be used in series. The series could be delivered in-house over a period of about 10 weeks.

The advantages of using a series is that it may be easier to integrate the sessions into regular training programs of the company, and the subjects and issues will be kept in the trainees' minds over a long duration. There will be more time for absorbing information, which can lead to attitude and/or behavioral changes. An alternative method of delivery is to structure the course over two or three consecutive days. The material would have to be collapsed to fit into the time frame the instructor has or the scope, he or she desires.

Whatever the method adopted for delivery, the materials form a self-contained learning package that is easy to use. Each learning module has stated objectives or learning goals. The organization implementing this program should be changed or improved as a result of the knowledge and skills learned by workers participating in the program. This program can be used in small or large groups, in the order

suggested or in another order. The instructor should demonstrate competence both in the subject matter and as a learning facilitator.

A sample agenda of both the three-day series and the 10 week series is included in the glossary on page 91.



SAMPLE SCHEDULE

<p>DAY ONE</p> <p>Introductions get to know each other exercise and introductions to partners</p> <p>Lecture The Need For Change—a guest speaker</p> <p>Facilitators Overview proposed schedule and objectives Module 1</p>	<p>DAY TWO</p> <p>Refresher short video to review and provoke discussion which reminds people of important issues</p> <p>Discussion Module 4</p> <p>Discussion Module 5 guest speakers</p>	<p>DAY THREE</p> <p>Discussion Module 8 the Canadian picture</p> <p>Small Group Exercise Module 9</p>
<p>LUNCH</p> <p>share personal perspectives on multiculturalism</p> <p>spend lunch out together</p>		
<p>Lecture Module 2 impacts, issues</p> <p>Dialogue Module 3</p>	<p>Lecture Module 6 stories: focus on racism in employment</p> <p>Case Studies conflict resolution and policy review</p>	<p>Closure Module 10 addressing fear of losing jobs</p> <p>Evaluation</p>

SERIES STYLE: 2.5—3 HOUR SESSIONS (9AM-12PM)

PROGRAM MODEL

WEEK ONE

- 1 Course overview
- 2 Opening exercise
- 3 Session one

WEEK FIVE

- 9 A case study approach
understanding the impact
of minority status and
ethnicity

WEEK NINE

- 13 *Towards Harmony*
The values we share

WEEK TWO

- 4 *The Immigrant Experience*
Panel presentation

WEEK SIX

- 10 Understanding racism in Canada
Historic
Government response

WEEK TEN

- 14 *Review*
Next steps for Organization
Evaluation

WEEK THREE

- 5 Gov't & community response
Multiculturalism
Settlement programs
- 6 Guest speakers from gov't
and community agencies

WEEK SEVEN

- 11 *Eliminating Discrimination*
How is business doing?

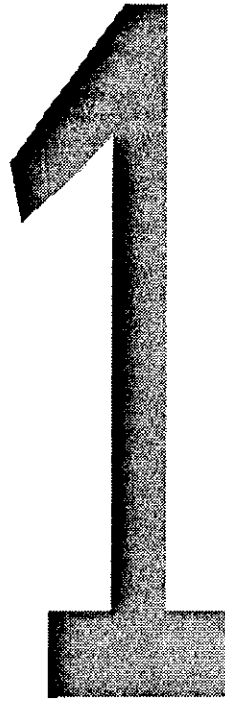
WEEK FOUR

- 7 Understanding the adjustment
process of newcomers
- 8 Guest speakers from various
ethnic communities

WEEK EIGHT

- 12 *Towards Harmony*
Case studies
Conflict resolution
Communication
Managing diversity

SERIES STYLE: 2.5—3 HOUR SESSIONS (9AM-12PM)



VALUING THE CHANGING WORKFORCE

Making business sense of it all



OBJECTIVES OF UNIT

Participants will:

- 1 Understand why it is important for businesses to get involved in a program for establishing an integrated workforce.
- 2 Have a better understanding of the changed and changing demographics of Alberta.
- 3 Understand the impacts of this changing scene, and the benefits and challenges associated with it.
- 4 Be familiar with the training program: *People, Jobs And The Changing Workplace*.

INTRODUCTION

The success of any business depends in large part on the people who work there.

While pride in the products made or sold, or the service provided, and good customer relations are essential, success in all these areas rests on the commitment and creativity of the workforce. In all businesses it is people working well together that make the difference between success or failure.

The importance of people working well together to any business, means that all employees must understand the changing needs of both their own and Canada's changing workforce. Canada's new and increasingly diverse workforce presents business with new challenges in encouraging the full participation of all Canadians as both consumers and producers. A diverse labor force means an integrated mix of people, with differing ethnic, racial and cultural backgrounds, including men and women represented at all levels of management and responsibility.

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To be competitive in an era of global marketing, you will benefit from a culturally and racially diverse organization, which reflects the community in which it operates. People from different cultures and races meet and interact on a daily basis in conjunction with multicultural society. These interactions do not centre on science, engineering, manufacturing, or on analysis and products alone, but are also meetings of people on a personal level. Employees who can *speak the language*, who are trained and sensitized to working with people with different cultural backgrounds, will deal better with people at a personal level and will communicate more effectively.

A business which includes within its corporate strategy the goal of an integrated workforce, is a company that understands its future and the strengths which lie in the creative participation of a diverse workforce.

DESCRIPTION OF ACTIVITY

Part One: People, Issues And The Role Of Business (30 minutes)

Led by the facilitator, a presentation and discussion of the reasons why businesses should play a role in ensuring the participation of minorities in the workforce.

Part Two: People, Jobs And The Changing Workplace (30 minutes)

A guided overview of the manual led by the facilitator with the use of transparencies, and handouts.

Part One: People, Issues And The Role Of Business

In the postwar era of the development of international human rights, of increased racial, ethnic and religious acceptance, Canada too changed its attitude. Immigrants, minorities and Aboriginal people began to gain more acceptance.

Since 1967 the situation has changed quickly due to evolution and reforms in immigration laws. The discriminatory policies which gave preference to white Anglo-Saxon and European immigrants were changed and third-world brown, yellow and black peoples were allowed in, in greater numbers,

based on their education, their skills, and the demand for their occupation.

To accommodate the lifestyles of minorities and assist in the avoidance of racial and ethnic conflicts, the concept of multiculturalism was adopted as government policy in 1971.

Today Canada is multiracial, multicultural and religiously diverse. Well-educated, organized, and vocal, these ethnic and religious groups have increased demands for fair and equitable treatment in all aspects of Canadian life.

Section 15 (1 and 2) and Section 27 of **The Charter of Rights and Freedoms** (1982) address issues of workplace equality and legalize special programs to encourage equitable job distribution for minorities in the Canadian workplace. **(See Glossary)**

The **Employment Equity Act** (1986) and the **Multiculturalism Act** (1988) further articulate affirmative action policies, and the legal right of minorities to get assistance in overcoming barriers posed by past discriminatory practices.

Let's Take A Brief look At The Community Profile

Obtain numbers of Blacks, Vietnamese, Filipinos, South Asians etc. You can prepare charts with latest Statistics Canada Census. You can get numbers for Canada, Alberta and your city. The 1991 profile of census data includes information on population by home language; religion; ethnic origin and place of birth. The information is general.

What Are The Issues?

Racism in the workplace, language training (Obtain quotes from business magazines newspapers, other). Give numbers re: under-utilization of minorities and anticipated shortage of skilled workers.

The Role Of Business

What does all of this mean for businesses? What are the challenges?

To fully grasp the fundamental changes in population that are taking place, and to respond to these changes .

To do so businesses must view the changes as an economic opportunity. Create an environment that is fair and responsive to all. Fairness means: freedom from biases, the right to discuss appraisals face-to-face, and the right to find out what opportunities are available. It means equal access to these opportunities to ensure minorities have access to training and upward mobility.

To achieve fairness in the workplace, organizations should engage in a process of change that establishes diversity as a *core value* for the company. Goals should be set and strategies put in place to meet these goals.

It is more important than ever for marketers of goods and services to establish, maintain or increase their market shares. Targeting ethnic communities is complex. It is important to determine the extent to which your product or service is to be tailored to the needs of specific ethnic groups. Find out how you can tap into these new markets, in what media and in what language. You should find out through demographic information where major groups of immigrants live.

Ethnic Canadians form about one-third of the Canadian population—about nine million people. The number of ethnic Canadians continues to increase representing a largely untapped potential consumer market.

International companies such as Kodak and Benetton now specifically target ethnic markets through multicultural marketing. The use of ethnic minorities in advertising products (perhaps in different languages) and ensuring goods and services meet the specialized needs of specific groups, are becoming common marketing strategies.

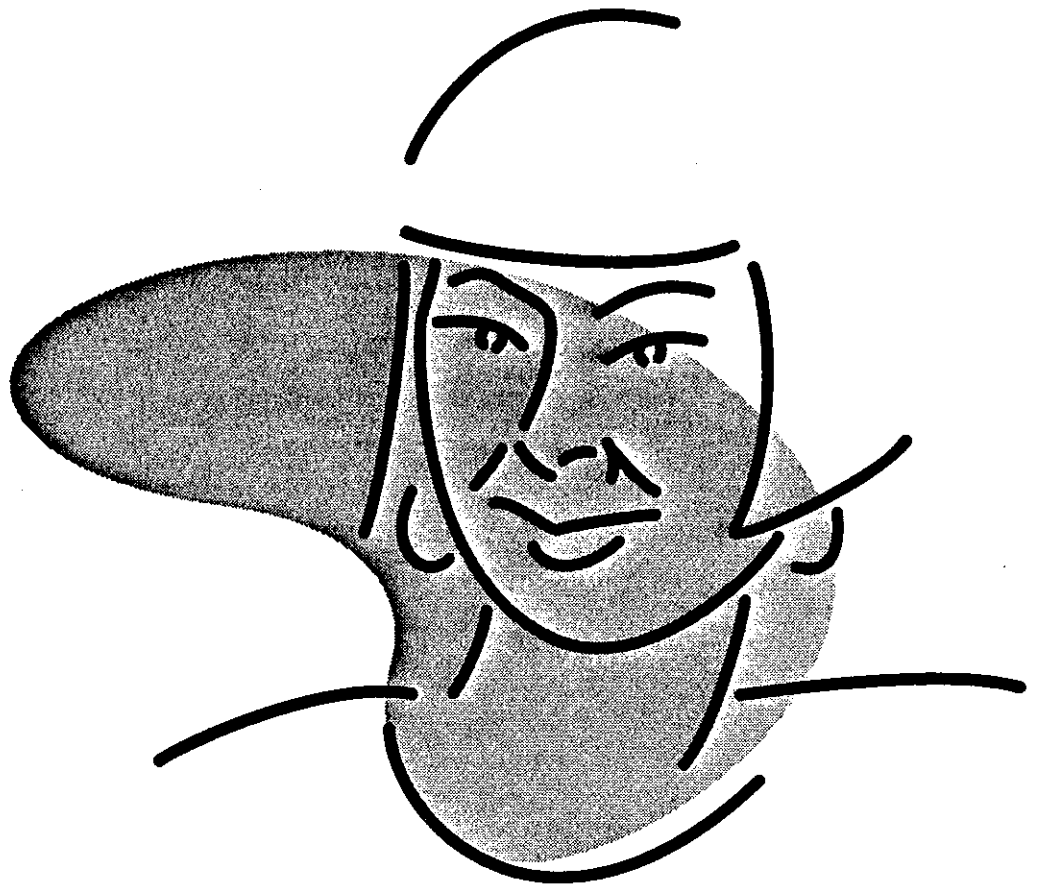
Opportunities for these and other strategies will increase as the diversity of Canadian society increases. Trade and commerce have been important points of contact between people for centuries.

Some specialized needs and opportunities of ethnic Canadians include: make-up products for Black women; jewelry and crafts; clothing for South Asian women; and ethnic foods—the largest growing sector in the food industry.

Businesses across this country are beginning to engage in discussion and awareness of diversity and its values. These discussions affect us all. Let's recognize diversity for its strengths, let's profit from it; and establish a unique Canadian way of doing business.

This always begins with professional development. It is a key for expanding awareness. The training program *People, Jobs And The Changing Workplace* will assist your organization in getting started on a strategy suitable to your special needs.

To complete the presentation present a brief overview of the program and allow time for discussion. To accomplish this, you may want to use copies of the Sample Schedule and Program Model or the information provided in the Preface, or you may wish to highlight the different modules. Also, you may consider preparing some transparencies for this purpose.





THE MULTICULTURAL IDEAL

What is a multicultural person?

What is a multicultural organization? Steps involved



OBJECTIVES OF UNIT

Participants will:

- 1 Gain an introduction to many of the important characteristics of multiculturalism and some related issues.
- 2 Understand what are the characteristics of a multicultural person.
- 3 Learn what is a multicultural organization and be aware of steps involved in becoming one.
- 4 Understand the benefits of multiculturalism to businesses and other organizations.

INTRODUCTION

Multiculturalism

The term "multiculturalism" conveys a number of meanings. It refers to government policy as well as the diversity of ethnic groups of people that live in Canada. The philosophical ideal of cultural pluralism also constitutes part of its meaning.

At the beginning, in 1971, and throughout that decade, the emphasis of multiculturalism was on artistic ethnocultural expression. In the 1980s we saw the term come to hold greater meaning for visible minorities with the shift to emphasize anti-racism strategies. In the 1990s the focus for multiculturalism continues to be race relations which includes in its goals, the integration of ethno-racial minorities into the "mainstream" of Canadian life.

(For further information on multiculturalism see Module 6. Various definitions of multiculturalism are listed in the Glossary)

Multicultural Person

"a new type of person whose orientation and view of the world profoundly transcends his indigenous culture is developing from the complex of social, political, economic and educational interactions of our time...Multicultural man is the person who is intellectually and emotionally committed to the fundamental unity of all human beings while at the same time he recognizes, legitimizes, accepts and appreciates the fundamental differences that lie between people of different cultures."

(Peter S. Adler, Hawaii's East-West Centre)

"A Multicultural person values the differences expressed by various cultures, but does not place more or less value upon any one of them. He finds some good in all cultures and creates for himself a world view and behavioral practice which incorporates the elements of many different cultures that are congruent and make sense."

(Monique Armour, Ontario Ministry of Culture and Recreation, 1977)

The above definitions represent two ideals of what a multicultural person is. Developed over time, the multicultural person will emerge from the day-to-day exchange among racially and culturally different peoples. The understanding here is that persons from any ethnic background will benefit from multiculturalism. Multiculturalism benefits all Canadians.

Multicultural Organizations

As the focus of multiculturalism changed and developed, it moved naturally into areas of work and businesses. Equal opportunities for employment and access to services for minorities became major issues. Businesses and other organizations began to recognize the need to become multiculturalized, so as to allow for the harmonious integration of minorities in their workforces.

This implies **intimate rather than casual** contact between the so called majority and minority members. It also means that contacts between different people are enlightening and rewarding. Under such favorable circumstances, productive multicultural organizations will develop.

Multicultural organizations address recruitment, placement, training and evaluation within an overall

strategy for removing barriers to employment opportunities. It is also flexible to the needs of all people in the workforce, i.e. allowing ethnic dress, holy days taken with paid time off, etc.

The objective of a multicultural organization is to be **responsive and responsible** to all sectors in the larger community.

Multicultural changes are part of rapid economic and social change taking place everywhere in Canada. We are in and will continue to be in a period of transition. Adapting to new realities has become a matter of survival, the only way to maintain effectiveness, efficiency and accessibility.

DESCRIPTION OF ACTIVITY

Three activities comprise this workshop:

Part One: Discussion (20 minutes)

Elicit from participants their understanding of the word **multiculturalism**. Write all down on a board. Show how their understanding matches the definitions given in the Glossary. Open discussion on definitions for about 10 minutes. End with some of the existing definitions on **multiculturalism** and **multicultural person** given in the introduction of this module.

Part Two: The Changing Face Of Canadian Businesses (Video available from Department Of Canadian Heritage) (30 minutes)

The video highlights the dynamic business trends and opportunities of our multicultural society. It provides examples of how Canada's cultural diversity means new opportunities for profit and growth both at home and abroad.

NOTE: The facilitator may choose to use another appropriate video or film that highlights the benefits of multiculturalism to organizations.



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Part Three: What Is A Multicultural Organization? Becoming A Multicultural Organization
(45 minutes)

This section outlines the components of a multicultural organization and reviews the steps towards multicultural change.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

Becoming A Multicultural Organization

*A multicultural organization reflects the contribution and interests of diverse cultural and social groups in its mission, operations and products or service. (Jackson, Baily and Halvino, Evangelina, **Multicultural Organization Development**, unpublished paper, 1985.)*

Becoming a **multicultural** organization does not happen by chance. It requires specific action to identify the barriers minority members face, and a plan of action to address these barriers. Prior to engaging in such a process, however, businesses must first of all, recognize the **need for change**. Sensitization activity can stimulate this realization: for example, a review of the current representation on committees and of people from different cultural backgrounds.

Some General Components Of The Change Process Include The Following:

The Learning Phase

Management and employees will need to learn about the issues involved. This means gathering more information on issues so the company will make a policy decision to participate in a multicultural organizational change process and assume ownership of it. There will be a need to assess how other businesses or organizations have done it, and an examination of suitable existing models to affect change.

Needs Assessment Phase

During this stage, organizations will do an internal analysis. Some fundamental questions will need to be answered at this time: What would hinder the change process within the organization? and What would facilitate it? At this stage, the organization will also examine its profile—representation of minorities on its management, staff, and clients, its communications or advertising patterns, its goods, services and programs.

Goal Setting Phase

At this stage, the organization will develop some specific objectives, timelines, and action plans to accomplish these. It will allocate human and financial resources and responsibilities to implement the plans.

Implementation Phase

Organizations will begin to make changes in policies, programs, services or goods sold. There will also be parallel changes in personnel practices, outreach, communication and training. Together these changes impact the atmosphere within the organization and bring about changes in decision making.

Monitoring And Evaluation Phase

This may be ongoing or at designated times throughout the process. Results will be measured against the goals established, strategies may be revised and performance will be measured. Areas of strengths and weaknesses will be established.

The phases outlined are comparable with other strategies for organizational change. Minority community involvement is a key component at all stages. It is important to be flexible throughout the process so as to meet the needs or particular circumstances of the business or operations of the organization.

These changes require commitment on the part of all the major players—staff, managers, shareholders/owners. There are a series of stages organizations move through before they develop from a monocultural organization to a multicultural one.



MONOCULTURAL

Level One—The Monocultural Organization

No interest in being a multicultural organization. Interest only in enhancing the dominance, privilege, access of those in power (white, men, able-bodied, etc.)

Level Two—The Non-Discriminating Organization

(Non-discriminating in a monocultural context)

Interest in bringing people of different cultures in without changing the way things are.

Level Three—The Multicultural Organization

Emphasis on being a multicultural organization has:

- *Diverse cultural representation*
- *Supports the elimination of oppression*
- *Supports multicultural perspectives in the larger society*

MULTICULTURAL

The Role Of Training

Training is essential to move the organization through the stages. It is usual for staff training to be intensive at the beginning, to serve as a catalyst for change. The new skills, knowledge and perspectives gained on multiculturalism through the training should help the participants personally and professionally in their work relations. And very importantly, it will provide the company with trained personnel who can be supportive of new policies, practices, and programs put into place.

Some Challenges Faced By Organizations

The challenges businesses face in making multicultural organizational change often lie in the development and implementation of policies. These challenges are three-fold:

- *Lack of commitment from senior management*
- *Insufficient resources*
- *Ineffective communication*

The language used in pamphlets or brochures may be technical or not culturally sensitive and it may be a barrier to communication and to the provision of appropriate services to clients. Visually, brochures may not represent different racial groups.

- *Lack of recognition of disadvantages faced by minorities*

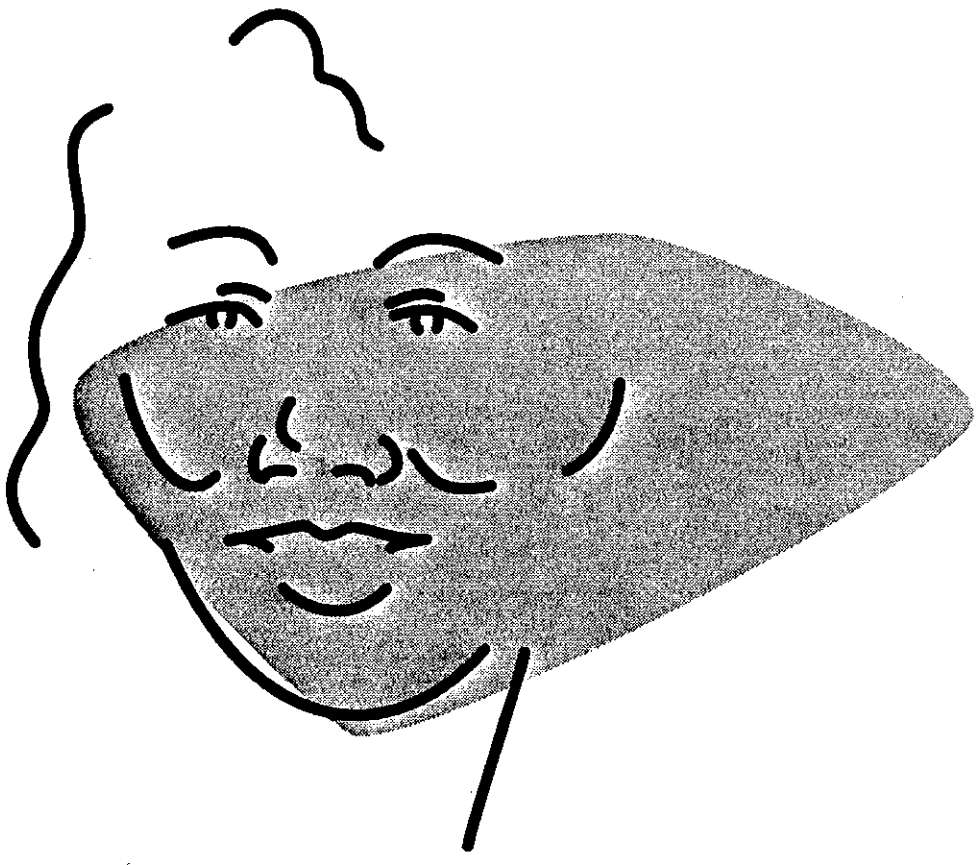
Some of these include: attitudes and behavior of staff; racism, prejudice, and discrimination against visible minorities; lack of representation of minorities on staff to provide role models; lack of education equivalency and Canadian experience.

- *Failing to take into consideration the needs of minority groups*

It is often believed that "the same approach for everyone" should be the motto.

Ideal Multicultural Situation

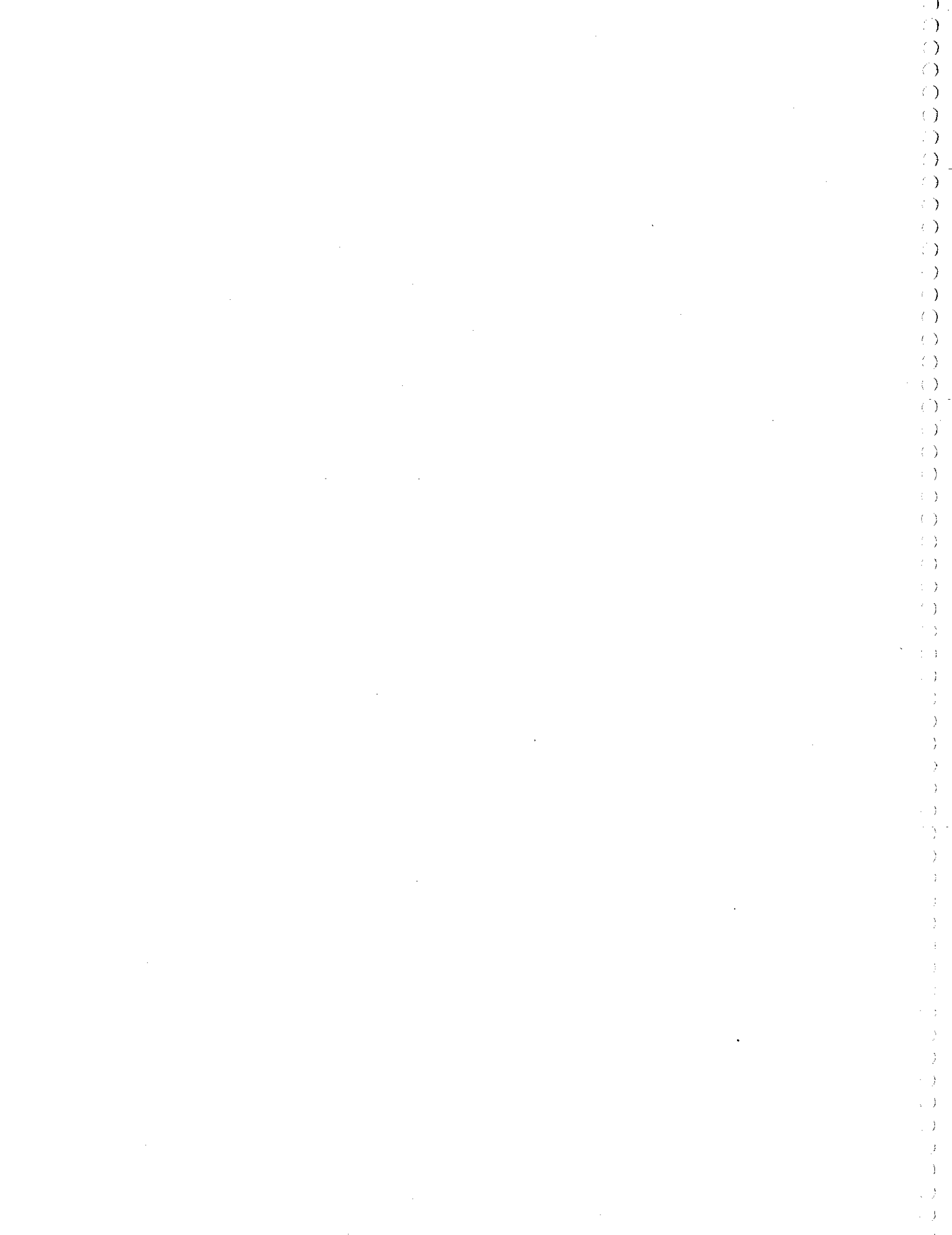
- *Business reflects clients in all aspects of functioning.*
- *Long-term, ongoing monitoring with input from the community to be truly responsive.*
- *Equal opportunity programs address barriers, especially racism in all its forms.*
- *Management and staff are flexible in appearance and practice.*
- *Advertising/publicity targeting immigrants produced in different languages.*
- *To hire at least some front line workers that reflect target clientele—immigrants and visible minorities.*
- *Prejudice and discrimination at work addressed by personal contact and accurate information.*
- *Mechanism in place to respond effectively to manifestations of racism; i.e. complaint mechanism.*
- *Recognition of the abundance of knowledge and skills in own client community.*
- *Staff which is made of a variety of backgrounds must be able to function cross-culturally.*
- *Well-informed on visible minority issues.*
- *To create or to have easy access to interpreters as needed.*





CANADA: A LAND OF IMMIGRANTS

*Historic patterns of immigration, current trends,
impacts and issues*



OBJECTIVES OF UNIT

Participants will:

- 1 Know the major source countries of immigration to Canada and Alberta.
- 2 Know the major migration patterns in Canadian history and understand the reasons for immigration to Canada.
- 3 Understand the different immigration streams and current immigration policy.
- 4 Understand some of the benefits of immigration and the need for Canada's immigration policies.
- 5 Have an understanding of some of the issues around immigration.

INTRODUCTION

The Bible gives us a glimpse of some of the migrations over land and sea. The history of Canada is one of successive waves of immigration. The original inhabitants of Canada, the Aboriginal people, migrated thousands of years ago, probably from Asia. Immigration continues to be a source of population growth for the country. Today, Canadians trace their ancestry to almost all nations and continents of the world.

Immigration thus forms a key feature of Canadian history not a new phenomenon to Canada. Yet, despite the fact that Canada has traditionally been an immigrant receiving society, the challenges of dealing with immigration remain a major issue for some Canadians. While some argue that immigration is desirable and beneficial to Canada, others claim that immigrants take jobs away from Canadians, lower wages, and contribute to poorer working conditions. Others still worry about the costs of programs for the integration of newcomers and the harmonization of race relations.



Yet despite these fears, research shows immigration to have a positive impact on Canadians and Canadian Society. The Economic Council of Canada study (*New Faces In The Crowd 1991*) concludes that "immigration does enhance economic efficiency in Canada" and that "though immigration increases the rate of growth of a country's labor force, it does not seem to raise its rate of unemployment." It further asserts that immigration offers Canada the chance to be "a more excitingly diverse society and the satisfaction of opening up to others the great opportunity that living in Canada gives."

The study clearly recommends a continued program of immigration for Canada; "increased above the average levels of the last 25 years to reach one per cent of the population, on a gross basis, by the year 2015." The Federal Government Immigration Plan for the period 1991-95 is for 250,000 immigrants per year—less than one per cent of the national population which in 1991 reached 27,296,859 people (Statistics Canada).

The study recommends too, that a major initiative be taken to combat racism. This initiative should be jointly developed by "federal, provincial, and municipal authorities, along with the private sector, including businesses and trade unions."

DESCRIPTION OF ACTIVITY

Part One: A Review Of Immigration Patterns (A Large Group Activity) (40 minutes)

Participants will discuss and answer questions in small groups of two or three people. They will have about 10 minutes to do so. Following this the facilitator will discuss answers with the use of an overhead. A sample questionnaire, answers and other relevant information are given below. The facilitator may need to change questions to provide the most up-to-date information available.

Part Two: Current Immigration Policies (60 minutes)

Participants will look at current immigration policies, the implications of these policies as well as immigration, its benefits and some of the issues which surround it.

Part One: Sample Questionnaire

1 How many immigrants per year are eligible to enter Canada under the immigration plan established for 1991-1995?

2 How many immigrants came to Canada in 1990?

3 During which years in Canadian history did we receive the largest number of immigrants?

a) 1894-1897 b) 1910-1913 c) 1954-1957 d) 1981-1984 e) 1987-1990

4 How many immigrants came to Alberta in 1990?

5 Rank the top seven countries from which immigrants came to Alberta in 1990.

_____ Lebanon	_____ Germany
_____ England	_____ Vietnam
_____ Chile	_____ Hong Kong
_____ Poland	_____ Pakistan
_____ India	_____ Barbados
_____ Philippines	_____ USA
_____ Mexico	_____ China

6 How many immigrants settled in Edmonton in 1990?

Answers To Sample Questionnaire

- 1 The federal government immigration plan for the period 1991-1995 is for **250,000** immigrants per year.
- 2 **213,647** immigrants came to Canada in 1990.
- 3 **1910-1913** More than three million immigrants came to Canada between 1900 and 1913—400,000 came in 1913 alone. Between 1914 and 1945, immigration dropped to about two million. From 1950 to 1980, 4.5 million newcomers came to Canada. From 1980 to 1990, only 1,473,479 newcomers have come to Canada.

NOTE: The facilitator may wish to discuss the following:

Why do Canadians think Canada is taking in too many immigrants now? The presence of visible minorities draws more attention to immigrants and immigration. **Why did immigrants come then, and why do they continue to come?** Due to economic, social, religious, political reasons or natural disasters in their original homelands. Immigration also helps to fill Canada's economic development, expansion, and its demographic goals.

- 4 **18,908** immigrants came to Alberta in 1990. This was 9 per cent of the total immigration to Canada. Ontario got the largest amount with a total of 113,173 or 53 per cent of the nation's share. Quebec was second with 40,680 immigrants amounting to 19 per cent of the total immigrant population.
- 5
 - 1 Hong Kong - 2,538
 - 2 Poland - 1,845
 - 3 Vietnam - 1,437
 - 4 Philippines - 1,316
 - 5 China - 1,254
 - 6 India - 1,040
 - 7 Lebanon - 790

6 8,185 immigrants settled in Edmonton in 1990. In Calgary 8,235 immigrants settled, or about four per cent of Alberta immigration. Toronto had 62,057 immigrants, Montreal had 36,268, and Vancouver had 20,215.

Part Two: Current Immigration Policy

Present immigration policy is guided by the 1976 Immigration Act and Regulations. This Act encompasses the following principles: non-discrimination, family reunion, humanitarian concerns for refugees, and national economic needs.

The policy links immigration to Canada's population and labor market need. It is not an open-door policy. The **basic** immigrant classes are Family Class; Refugees; Assisted Relatives; Business Immigrants; and other Independents.

Family members and refugees particularly benefited from changes to the Act.

In 1993, the Federal Government altered its immigration rules to 'better manage' who does and does not come into the country. This became Bill C-86, by which refugees can be turned back at the border at the decision of immigration officers. Under the old rules they were entitled to a hearing and a lawyer.

Bill C-86 establishes new rules to bring more *independent* immigrants by strengthening the requirements of the point system to select newcomers. Under this system, people are allocated points for English or French knowledge, educational level, job skills, and even for motivation to do well in Canada. The reason for allowing independents to immigrate is that they will adapt quicker, find jobs sooner and pay taxes.

Consistent with these goals, the government selects newcomers according to three streams:

Stream 1 is based on the principle of processing on demand, and includes immediate family, refugees landed in Canada (including dependants) and investors.

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Stream 2 applicants are processed on a first come, first served basis. It includes parents and grandparents, resettlement class, self-employed, live-in care givers, and arranged employment.

Stream 3 applicants are selected according to excellence. They include skilled workers and entrepreneurs.

To bring this section to an end, and as a review, share with your group the latest figures available on different classes of immigrants, source countries, etc. They can be obtained from Immigrant Settlement Services at 422-4603 in Edmonton or from Citizenship and Immigration. A hand out on the ethnic make-up of Alberta may also be useful.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

Benefits of Immigration

Immigration allows for population and labor force growth despite an aging Canadian-born population. By the year 2000, without immigrants, Canada will be at a zero population growth rate.

An immigrant, whether employed or not, becomes a consumer at the moment of arrival. The simple physical presence of an immigrant creates jobs. How much they consume depends on the money they bring; how quickly they secure work or set up a business; financial assistance from friends; and assistance from the government. This consumption stimulates the economy. Immigrants form new households and as a result, the demand for housing and household durables increases.

Immigration enhances economic efficiency. Trained immigrants may fill gaps in the labor market, and their energy, productiveness and hard work have a spill over effect.

Many immigrants bring capital with them. They are consumers, they buy cars, homes, etc., and thus create jobs. Over the last five years, investors have put over \$64.5 million into Alberta businesses and investment syndicates.

Capital remittances by immigrants to their country of origin do not affect the economic benefits they confer on Canada.

Family class immigrants bring an average of \$12,000 with them to Canada.

In 1990, the 4,623 business immigrants who came to Canada invested \$435 million in this country and created 7,894 jobs for Canadians. Evidence suggests that they create up to six jobs per business immigrant within a few years of arrival. Immigrants create jobs both through consumption and through investment and business formation.

Immigrant workers in Canada have higher rates of self employment (11 per cent) than do native born Canadian workers (9 per cent).

According to a research done by T. J. Samuel and T. Conyers for the Department of Employment and Immigration, during 1983-85, immigrants, other than business immigrants, brought with them \$2.6 billion. This created at least 86,000 new jobs.

Immigrants save more. This expands the pool of investment capital in Canada and benefits interest and exchange rates.

Immigrants have higher average employment incomes than the Canadian born (i.e.. \$27,610 vs \$26,427). They also have higher average total incomes.

Because they have higher incomes, immigrants pay more in taxes than do the Canadian born.

Immigrants of working age are less likely to receive social assistance than Canadians. About 3.5 per cent of foreign born people receive these payments as opposed to 5.5 per cent of the Canadian born people.

Average social assistance payments to immigrants (\$4,100) in 1988 were lower than to the Canadian-born (\$4,900) per recipient.

Canadians from diverse backgrounds have made unique business ties with their former homelands. With its multicultural make-up, Canada is well-placed to take advantage of culturally diverse markets. The so called ethnocultural markets are the largest growing ones in Canada.

Ethnocultural minorities had financial interests in the region of \$60 billion in 1986. Over 50 per cent of small businesses are either owned or operated by Canadians whose origins are neither British nor French.

Immigration Flows

The following three charts illustrate changes in Canada's immigration patterns during this century.

1901-1914

Number of immigrants: **2,903,000**

By region of origin:

British Isles	60%
Eastern European Countries	21%
Other Western European Countries	11%
Other	4%
Asia	3%
France	1%

1946-1955

Number of immigrants: **1,222,000**

By region of origin:

Other Western European Countries	44%
British Isles	31%
Eastern European Countries	18%
Other	4%
Asia	1%
France	2%

1977-1990

Number of immigrants: **1,785,000**

By region of origin:

Asia	42%
Other	42%
Eastern European Countries	11%
British Isles	9%
Other Western European Countries	7%
France	2%

Canada's Ethnic Groups By World Region Or Race

British	40.7%
French	26.7%
Western European (German, Dutch)	10.9%
Eastern European (Ukrainian, Polish)	6.2%
Southern European (Italian, Portuguese)	5.6%
Aboriginal peoples	2.3%
Northern European (Scandinavian)	2.2%
East/South East Asian (Chinese, Filipino)	2.2%
South Asian (East Indian, Pakistani)	1.0%
Black	0.9%
Arab (Lebanese, Egyptian)	0.3%
West Asian (Armenian, Iranian)	0.2%
Latin, Central and South American	0.2%
Caribbean (Jamaican, Haitian)	0.2%
Pacific Islands (Fijians)	0.03%

The Top Ten Sources Of Immigration To Canada

	1970	1980	1990
Britain	26,490	18,245	7,959
United States	26,423	9,926	5,960
Portugal	7,902	4,104	7,906
Yugoslavia	7,670	*	*
Greece	6,324	*	*
India	5,649	8,483	10,579
Trinidad and Tobago	4,289	*	*
Hong Kong	4,508	6,309	28,825
Jamaica	4,418	*	*
France	4,402	*	*
Vietnam	*	25,541	9,048
Laos	*	6,266	*
Philippines	*	6,051	11,950
China	*	4,936	7,868
Kampuchea	*	3,265	*
Poland	*	16,492	*
Lebanon	*	*	12,407

(Statistics Canada)

** Not in the top ten for this year*

THE IMMIGRANT EXPERIENCE

4

A dialogue with immigrants and visible minorities



OBJECTIVES OF UNIT

Participants will:

- 1 Gain a better understanding of immigrant issues such as unemployment, underemployment, and the social and personal problems individual immigrants face.
- 2 Gain an understanding of racism and discrimination towards visible minorities in Alberta.
- 3 Gain first hand knowledge of the experiences of immigrants in Alberta.

INTRODUCTION

Like those who came before them, the newest Canadians bring a spirit and energy that preserve the nation's uniqueness. Immigrants come for many reasons; to escape tyranny, wars, revolutions, foreign conquest, political persecution, political changes, famine, national disasters, or to escape religious persecution. Others come to join families or for educational opportunities. Probably the most common reasons for migration are economic ones.

What do immigrants bring with them? *To name a few, they bring potential, customs, religion, habits, dress, music, language, new ideas, art, different food, political ideas, skills and techniques, knowledge of other countries, and the opportunity for other Canadians to interact.*

Nearly one-third of Canadians reported in the 1991 census that their ethnic background was neither British nor French.

Immigrants are usually interested in what happens in their mother countries. They are often excited by foreign affairs, and many readily join ethnic organizations. Immigrant/ethnic organizations provide members with the companionship of those with a similar background and/or interests. Members can relax and feel comfortable with those who share their culture and values. Immigrant/ethnic organizations offer many opportunities for ordinary people.



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In time, and with much effort, immigrants become full members of society .

DESCRIPTION OF ACTIVITY

Panel Discussion (90 minutes)

A panel made up of three or four immigrants of different racial, ethnic, linguistic, and religious backgrounds will describe their own personal experiences as immigrants and minorities living in Alberta. They will speak for 10 minutes on issues of unemployment, racism, language training and other adjustment experiences. Following the presentations, there will be a discussion period.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

Social And Personal Problems Of Immigrants

Many newcomers arrive unfamiliar with Canadian life and institutions. Adapting to new social structures can be very difficult. Often, integration is difficult because of a lack of appropriate services. Immigrants experience what is known as "culture shock." Often there is generation conflict as children adopt values and behaviors unacceptable to parents.

If the immigrant comes under the sponsorship system, some benefits and services available to other immigrants, will not be there.

Identity and the extended family system plus modes of interaction like conventions of conversation, emotional expression, body language, eye contact, physical contact, personal space and privacy can all constitute barriers for immigrants and visible minorities.

Visible minorities, immigrants or not, face problems of overt and indirect discrimination or racism. Religious discrimination is also another problem for immigrants.

Visible minorities are under-represented in counselling and service delivery positions. Also, there are few outreach programs specially designed for, or adapted to the needs of non-whites. This implies the need for adequate counselling models. Few role models for visible minorities in key public positions are widely and adequately portrayed in the media.

Immigrants In The Workplace

In Alberta immigrants work in all professional and occupational fields. These 1990 statistics indicate some of the areas:

Fabrication and construction	16%
Service and Sales	14%
Sciences	14%
Clerical	8%
Education, Social Sciences, and Arts	5%
Management	4%
Not classified	39%

Statistics from "Immigration to Alberta, Decade in Review," 1992

Many employers report low absenteeism among immigrant workers. They also consider immigrants to have a good attitude towards work, and to produce quality work.

Currently, few companies or agencies use recruitment methods aimed at immigrants. Possible methods include contact with ethnic organizations, and contact with church sponsors of refugees or immigrant aid organizations. Some progressive employers use other employees as interpreters to overcome language problems. Others pair off a new employee with a more experienced person who speaks the immigrant's language.

In orientation and follow-up, some employers use graphics as aids to cross-cultural understanding.



The most common practice is the use of interpreters and extending time used in giving orientation and follow-up.

Language and communication seem to be the most common problems. Many employers feel that better English skills take care of most difficulties. But cultural differences and cross-cultural communication problems extend beyond language.

Very little on-the-job language training exists. Once the immigrant is at work, there is no financial assistance available for him or her to stop work temporarily, either to complete language training or to learn the technical language of his or her own profession or skill.

Many times when immigrants apply for a position, they are told that the job requires *Canadian experience*—an impossible qualification for newcomers. In addition, the examination and licensing requirements for many occupations and professions are very expensive, and this makes it difficult for some immigrants to enter specific career fields. Even if immigrants arrive having previously completed some form of professional training, there are no standard procedures to determine whether or not these qualifications are applicable in Canada. If some upgrading is required there are no uniform standards to assess just what courses are necessary. To address this confusion, the Government of Alberta has helped set up a “Foreign Qualifications Assessment Centre.” This is an important initiative, which along with standardized testing, and the elimination of requirements for Canadian citizenship will do much to eliminate the employment barriers some immigrants face.

Many immigrants see setting up their own business as a solution. Often, obtaining credit is a difficult task. They do not have connections in the financial world, or often do not have extensive credit histories. Some non-profit groups have attempted to remedy this.

Some immigrant women face dual and triple discrimination: as women; non-white; and/or because they are not fluent in English. They are often paid low wages, work long hours and are likely to be underemployed.

At work, many non-whites feel they face lack of employment opportunities, that promotions are rare, and that recognition for qualifications and job skills is a struggle.

Paid domestic workers, an occupation in which visible minorities are over represented, are excluded from employment and human rights legislation. Failure to address working conditions in this field may reflect absence of visible minority groups in key decision-making positions.

In 1986 visible minorities formed six per cent of the Canadian labor force.

Other Related Issues

Education

Language training for immigrants is at a premium. Often, training is too short and there is rarely any language training specific to skills or professions.

For a variety of reasons, like shortage of daycare spaces, many immigrant women are unable to take language or training courses even when courses are available. This creates a vicious circle in which women are trapped in the home and unable to work.

From 1980 to 1990, the percentage of newcomers with knowledge of English has fluctuated between 40 and 60 per cent.

In 1990, 46 per cent of the newcomers to Alberta knew English, one per cent knew French, one per cent knew English and French, and 52 per cent did not know either of the official languages. The total proportion of newcomers with English was therefore 47 per cent.

With respect to English knowledge by immigration classes, 46 per cent of the family class members knew English, 20 per cent of the refugees, 49 per cent of the assisted relatives, 46 per cent of the business immigrants, and 79 per cent of the other independents.

During the 1980s, the level of educational attainment among newcomers increased. Thirty-five per cent of the newcomers had post-secondary education in 1990 compared to 29 per cent in 1980.

With respect to post-secondary education by immigration classes, 29 per cent of the family class had a post-secondary education, 31 per cent of the refugees, 29 per cent of the assisted relatives, 26 per cent of the business immigrants, and 52 per cent of the other independents.





A case study approach



OBJECTIVES OF UNIT

Participants will:

- 1 Understand how ethnicity, color and minority status shape the way people live, think and feel.
- 2 Understand the meaning of ethnicity and minority status and be aware of the challenges immigrant groups often face.
- 3 Be knowledgeable of and sensitive to the values and dispositions of immigrant groups as they relate to ethnicity and minority status.

INTRODUCTION

Ethnicity, religion, gender, color and minority status are powerful factors in the lives of people both as individuals, and as members of a society. They influence the foods we eat, the way we dress, and the ways we worship. Equally important, however, are their influence on our patterns of thought, our behavior, our values and the way we do business. These factors further impact upon our economic and psychological well-being, as they help shape the varied job opportunities open to us. Daily work is a major feature of our lives and the kinds of jobs we do helps define the social class to which we belong. Social class determines our standard of living and social milieu.

There are many forces at work as people of different cultures, color, ethnicity, and religion, strive to make lives for themselves in Canada. And while immigrants are strongly influenced by the Canadian experience, their ethnic and cultural heritage usually remains a vital part of personal, family, social and political life.

As groups adapt to life in a new country, their identities do not disappear, but rather evolve into new forms. Expressions of ethnicity change in response to the varied influences of different societies at different times.

The nature and shape of the ethnic and minority experience are dynamic, and evolve through the values passed on in families, and other informal social groups. Values learned within these family and social groups, like culture, become part of the daily routine. Language plays a similarly key role, and provides a common bond and mode of expression. Within this dynamic cultural milieu, barriers erected by mainstream society which limit the full participation of ethnic and minority groups, have a serious impact on the ethnic and racial identity of the people affected.

DESCRIPTION OF ACTIVITY

Part One: Small Group Activity (60 minutes)

Each group is given a case study to examine and a series of questions to respond to. Depending on the number of participants more than one case study may be considered.

Part Two: Large Group Exercise (60 minutes)

Read and discuss each case study with the full group. See **Points A Leader Might Want To Highlight in Supplementary Notes For The Facilitator** for more information.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

A Note On Case Studies

The case study approach is a valid, well-used tool in the field of cross-cultural understanding. This approach provides a focus for structured discussions on a given subject, and encourages participants to play an active role.

The case studies cover a range of experiences, although some central issues remain constant. The individual case studies offer an understanding of these issues from work, community, and home perspectives. Ultimately, each case study is a story about people and their daily lives.

The role of the facilitator is to set the tone of discussion, and to encourage participants to take part. Groups of eight to 10 people are ideal for discussions. Participants may choose their own groups and lead their own discussions, or alternatively rely on the facilitator to stimulate discussion. If there is an "expert" in the group, he or she may emerge as the leader and elevate the level of discussions. This individual must not dominate the group however, thereby limiting the involvement of other group members.

Within case study analysis there are no easy answers. The questions posed often vary, and multiple responses are to be encouraged as part of a general process of awareness raising.

Participants should be reminded that case studies are not necessarily based on actual fact, but rather are intended to stimulate discussion and thought.

The case studies in this module examine how ethnicity, color and minority status influence the home and family life of members of minority groups, their work experiences, and their sense of well-being as individuals. The first case study, **Roots Forgotten**, examines the impact of assimilative pressures on the personal well-being of a minority group member. **A Mother's Struggle** points to the impact of color and ethnicity on the low social status of the Menga family, while **The Quiet Participant** considers the impact of culture on work styles, and on immigrant isolation.

These three brief studies do not cover all of the many challenges different ethnic minorities face. They do, however, highlight some of the important ones.

Each Canadian has an ethnic origin. In general, Canadians of the majority English and French Canadian ethnicity do not feel the same need to be organized on the basis of ethnicity as do Canadians from minority cultures, and they do not see themselves as "ethnic." By contrast minority groups often organize societies and activities to enhance and preserve their own cultures, fearful of their assimilation into the dominant group or culture.

The specific level of this activity and participation varies according to eight factors:

- *discrepancy between country of origin and receiving country in regard to economic, political and social systems*
- *close proximity to people from same country*
- *level of education in the community*
- *status and role of elders and extended family members in the community*
- *availability of a territorial land base, especially for Aboriginal peoples*
- *strong historical identity*
- *distinctiveness of physical, religious, linguistic, cultural features*
- *discriminatory practices against the minority, both in country of origin and in the receiving country*

Immigrant and visible minority allegiance to their own ethnocultural organization or religious group where people speak the same language and/or share the same activities, **can be extensive and** includes social, cultural, educational and religious components. In addition, an increasing number of groups offer social support services to their members. In the cities of Edmonton and Calgary alone, there are hundreds of these organizations (listings can be obtained from immigrant services agencies like the Edmonton Multicultural Society).

Many immigrants in their efforts to integrate fully, also volunteer with mainstream organizations.

Case Study 1: Roots Forgotten

Joseph Haricharan (named Lal at birth) comes from Hindu parents on an island in the Caribbean. An emotionally charged memory of his childhood was his 12th birthday, when he was baptized in the Catholic church. He remembers too the pride he felt when he served as altar boy in later years.

Joseph was a diligent student. He excelled academically at a prestigious all-male catholic college on

the island. His parents offered many prayers for his success, and sacrificed much to send him out of the country to pursue his studies and career. Recommended by the mission, Joseph was readily accepted into the MBA program at the University of Alberta.

Despite bouts of constipation and headaches during exams, he received his Masters degree. He quickly becomes assimilated and embraces the values, accent and lifestyle of Canadians. He is considered very well adapted by his peers: "he is an Indian, but he is like us." After graduation, Joseph has no trouble finding a good job as an accountant with a prestigious insurance firm.

Lately, however, he has increasingly found himself working with clients either from his home island, or from India. He discovers that he does not understand these clients any more than his Canadian colleagues do. Moreover, the clients consider him as "more white than the whites." Indeed, many of them have chosen other companies for their business.

Joseph is confused. Aside from his problems at work he can't understand his frequent outbursts of anger. This morning, he slapped his 13 year-old son, who left for school looking as though his whole world had fallen apart.

Questions

- 1** Why was Joseph successful in getting a good job? What do his bosses and colleagues expect from him?
- 2** Give possible explanations for the discontent Joseph feels. What are the causes of his anger and violent outbursts?



POINTS A LEADER MIGHT WANT TO HIGHLIGHT

Case Study 1

- Joseph, like many other minority individuals living in a context of dominance, may reject, devalue, or deny dimensions of himself that appear “anti-progressive” or “uncivilized.” He initially did so at 12, when he converted to Catholicism and changed his name to Joseph.
- To answer the questions “Why is it that Joseph doesn’t encounter problems finding jobs, and what is expected of him?”, we must understand that there is a hidden vocation established for him.
- It is not by chance that he enjoys the professional status in the business world of Canada; the dominant social order has selected and values him because he does not “rock the boat.” Because he has embraced the values of the dominant culture, he will enjoy some professional and social success.
- By contrast, many minority group members who preserve the riches of their roots often marginalized, have difficulty obtaining employment, and find it hard to integrate into the job market.
- The discontent, anger and violence all come from seeing in his clients, a mirror-like image of the self he has rejected.
- It is important that we acknowledge the rights of minorities to a fair place in the labor market, and that we ensure our selection system is not be biased in favor of the majority culture.

Case Study 2: A Mother’s Struggle

Jackie Menga is 35, and has a degree in education from the University of Nairobi in Kenya. Her husband of 16 years has recently deserted her, leaving Jackie to care for their two children Lillian, 15; Kiome, 12; and Jonathan, six.

After six months on full social assistance, Jackie obtains a part-time evening job as a word processor in the math department at the University of Alberta. She works from 4-10 pm. Lillian takes responsibility for the family while Jackie is at work. Things seem to be working out until this past week when Kiome came home from school with a bruised eye. When asked what happened he simply yelled "I'm black and I'm ugly" and ran off to his room. This morning Jackie received a call from Lillian's program advisor saying that Lillian has not been attending classes regularly.

Mrs. Menga's anxiety over these incidents causes her to miss an important project deadline at work. She feels helpless—life's become one long struggle.

Question

How do the problems in Mrs. Menga's life relate to her minority status?

POINTS A LEADER MIGHT WANT TO HIGHLIGHT

Case Study 2

- Jackie's welfare status puts her in a low-income position. As a low-income visible minority woman, she has few resources to improve her circumstances.
- Her lack of resources means that Lillian has been forced to take responsibility for the family and she is unable to protect her son Kiome from the insults he receives at school, and unable to maintain order in the lives of her family, a role for which she now has full responsibility .
- Jackie's children face racial prejudice and they must find ways of coping with it on their own. Maturity must come early. In many African and other ethnic family structures, family members are expected to help out when problems arise. With no extended family to help her, Jackie must rely on Lillian to do so. The pressures associated with helping her mother have caused Lillian to skip school.

- Accepting the role of a single parent, Jackie goes to work. Unable to find work in the professional field of her choice, she accesses a lower status job because of the employment equity program in place at the University.
- The impact of the ethnic reality affects all members of the Menga family and the environment in which they function. No matter what the age of the individuals concerned, ethnicity is a factor that interrelates with other elements in the lives of many families.

Case Study 3: The Quiet Participant

Mahmoud came to Edmonton from Iran in 1985. He has worked at a petroleum engineering company for the past three years. He was recently promoted to a position of authority and was asked to represent the company on an Iranian project the company has initiated at its head office in Calgary.

His relationships with fellow workers have seemed cordial but rather formal to him. He has made an effort to get to know them, but while he feels he can sometimes call them "friends" there is still a distance between him and them. He has attended many policy and planning sessions with other company officials and found himself sitting quietly by while other staff members generate ideas and engage in conversation.

The time finally came when the company was to discuss what direction it was to take on the Iranian project. A meeting was called to which Mahmoud was invited. Toward the end of the meeting, after almost two hours of discussion, Mahmoud almost apologetically offered some suggestions. David Spencer, a local Vice President, countered abruptly "Why have you not said anything before? We needed your input all along."

Abashed, Mahmoud said no more, but left the meeting feeling insulted.

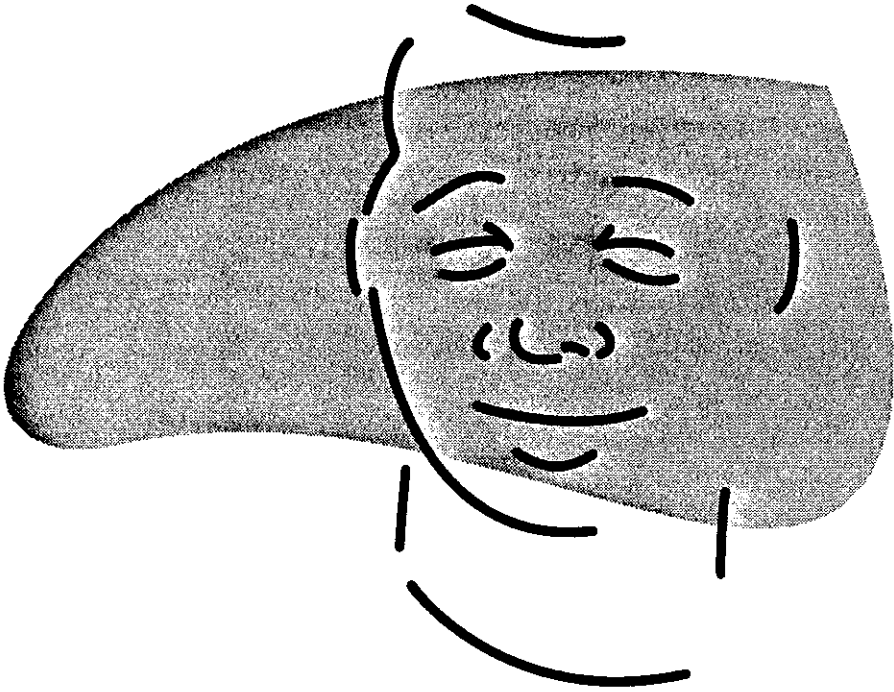
Question

How would you best explain this incident?

POINTS A LEADER MIGHT WANT TO HIGHLIGHT

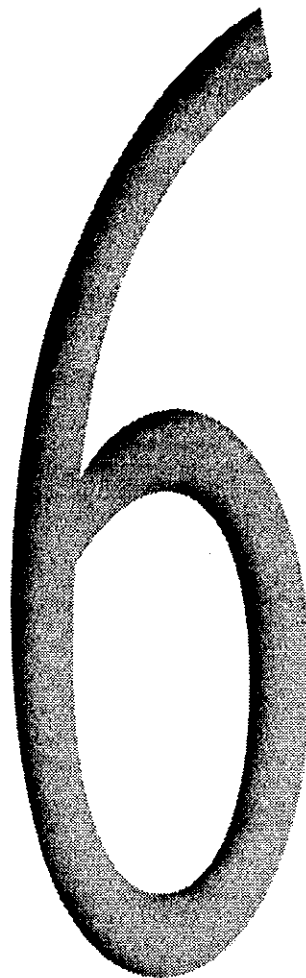
Case Study 3

- Mahmoud was expecting more discussion before the company adopted a new policy. When he realized that his thoughts had not been heard, he let them be known at the last minute.
- Mahmoud's functioning from a completely different cultural viewpoint in which the group comes before any action of the individual.
- Rather than standing out as an idea-person seeking attention, suggestions are often quickly presented toward the close of a meeting, with the hope that little attention will be paid to the originator of the idea.
- Leaders sensitive to ethnic and cultural differences, must understand the decision making processes of people present at meetings, to benefit fully from all possible input, and to prevent misunderstandings.





DOING THE RIGHT THING



*Government's role in multiculturalism
and race relations*



OBJECTIVES OF UNIT

Participants will:

- 1 Gain an historical overview of government action on multiculturalism and human rights.
- 2 Gain a better understanding of the roles of the different levels of government.
- 3 Understand the rationale for multiculturalism and human rights legislation.
- 4 Be better able to assess the impact of government policies and practices on minorities.

INTRODUCTION

THE PROMISE OF EQUALITY:

"The Government of Canada recognizes the diversity of Canadians as regards race, national or ethnic origin, color and religion as fundamental characteristic of Canadian society and is committed to a policy of multiculturalism of Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada." The Canadian Multiculturalism Act—July 21, 1988

The Canadian Multiculturalism Act was a direct outcome of the Multicultural Policy adopted in 1971, which was reinforced in 1977 by the Canadian Human Rights Act and the Canadian Charter of Rights and Freedoms in 1982. These activities stem from Canada's longtime commitment to the United Nations Universal Declaration of Human Rights in 1948: *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

Other pieces of legislation support the rights of all Canadians to equal access and equal opportunity. There is legislation on official languages, immigration, employment equity, and the creation of a separate Department of Multiculturalism and Citizenship.

Also through Multiculturalism and Citizenship Canada (now Canadian Heritage), the federal government engages in celebrating International Day for the Elimination of Racial Discrimination.

The Act is not a leader, but a follower that reflects Canada's multicultural society. *"It's not that we want to be a multicultural society"* says Bernardo Berdichewsky (Anthropology Professor, Simon Fraser University), *"we are a multicultural society."*

Provincial governments have kept pace in this area. The Alberta government in particular, played a leadership role in the early 1970s in the development of multiculturalism in this province. Beginning with the Alberta Cultural Heritage Council in 1972, the province moved to establish the Alberta Cultural Heritage Foundation which was changed in 1988 to the Alberta Multiculturalism Commission. The Alberta Multiculturalism Act was passed in 1990.

In 1993, the commission was still overseeing the functions of multiculturalism in the province. The commission worked through a board made up of 12 members, a Multicultural Advisory Council and the new Community Development-Citizenship and Heritage Secretariat.

In addition, Alberta until 1992 had an Immigration and Settlement Division within the Department of Alberta Career Development and Employment. Programs from this division helped newcomers adjust to life in Alberta which included some ESL training. In 1993, Immigration and Settlement became a branch within the Alberta Economic Development and Tourism Department. The same year, ESL training became part of Advanced Education. Other provincial initiatives include the multilingual biblio-service.

The municipalities have also been involved in this area. For example, both Edmonton and Calgary City Police have multicultural units, and both city's parks departments have multicultural advisors in their arts and culture units. The City of Calgary has also established an employment equity program.

School boards and community agencies have developed programs to address multiculturalism, racism, and other issues.

Multiculturalism has not however been without criticism. In fact frequent name changes within the federal and provincial departments are probably partly due to the varied debates and criticisms around multiculturalism and also immigration. Although multiculturalism has been poorly funded and remained relatively obscure, it has attracted much attention from the mass media, some academics and politicians. Some commentators have argued that the notion of multiculturalism is problematic, and intimately linked to some of Canada's major problems. Quebec academics, for example, say that it denies the cultural integrity of Quebec, while Reginald Bibby's work *Mosaic Madness* (1990) links multiculturalism to national disunity.

Yet a public opinion survey done in 1991 by Angus Reid shows popular support for Canada's multiculturalism policy. Public opinion sees multiculturalism as a source of enrichment to Canada's culture and a key element in helping to unite the country. The 1992 Spicer Commission Report, based on the views of over 400,000 Canadian groups and individuals, also suggested that Canadians value "cultural diversity." Despite this, the report recommended government funding for multiculturalism be limited to programs which serve "immigrant orientation, reduction of racial discrimination, and the promotion of equality."

Given this discrepancy, Haroon Siddiqui (*Even our Neighbourhoods Reveal Success of Multicultural Nation* The Toronto Star, July 20, 1991), questions the "intellectual honesty" of the Spicer Report.

There are many reasons why multiculturalism has received criticism. People of non-British, non-French, and non-Aboriginal descent, who generally support the policy, are scattered throughout Canada. As such, they cannot be mobilized easily for a show of resistance to the criticisms. Questions around the merit of bilingualism, Quebec's distinctiveness, and aboriginal self-government, as well as multiculturalism gives the notion of 'too much diversity' in Canada. The criticisms also reflect fears that multiculturalism is giving too much power to ethnic groups. Some ethnic minorities have also criticized the policy maintaining that it in fact marginalizes them, and isolates them further from the

mainstream of Canadian society.

Whatever the reason, multicultural policy seems to have quickly changed from one of relatively universal support (it was supported by all three political parties and had received endorsement by minority ethnic groups) to one of questionable fate.

The questions that arise are: Are the criticisms an attack on the rights of minorities to full participation in Canadian life? What is the alternative? The two-nation framework that prompted people to seek fair inclusion into the Canadian "mainstream" in the first place? Does not the policy of multiculturalism allow minorities some space to articulate their concerns? And does it not allow for the pursuit of minority representation on government boards, commissions, etc. and for access to services within institutions that provide for education, health and policing?

To answer yes to these questions is to argue that the policy is both relevant and necessary.

DESCRIPTION OF ACTIVITY

There is a three-part format to this activity.

Part One: Presentation and Discussion (45 minutes)

After a brief introduction by the facilitator on the topic, guest speakers from three government departments will briefly outline for participants the history, policies and programs of respective departments. Potential department invitees include: The Department of Canadian Heritage, Alberta Immigrant Settlement Services, Alberta Human Rights Commission, Canadian Human Rights Commission, Alberta Citizenship and Heritage Secretariat, and Edmonton City Police Multicultural Unit.

A short question and answer period to follow the presentations.

Part Two: Group Analysis And Presentation (45 minutes)

Participants will be divided into three or four groups to review and analyse the **relevance and impact of specific government programs** (20-30 minutes). Groups will present their findings to the larger group.

The specific programs to be reviewed will be chosen from the departments represented in Part One of this session.

Part Three: Policy Analysis (40 minutes)

Analysts from academics, the Edmonton Social Planning Council, the media, and government departments will present comment/critiques on multicultural policies and their impact on the lives of communities. *This will be followed by a brief question and answer period.*

Federal Government Policies And Programs

Multiculturalism

1967 marked a turning point in Canadian immigration policy. A less discriminatory point system was introduced. This policy opened up immigration to non-Europeans and people of black, brown and yellow races causing larger numbers to immigrate to Canada.

Canada became officially multicultural in 1971 when it enacted the multicultural policy. The multiculturalism policy focused on four areas—assistance to cultural groups; overcoming barriers to full participation; cultural interchange in the interest of national unity, and; assistance in official language training. Since then, the policy has evolved “to ensure social, economic and political equality for Canadians of all cultural and ethnic origins”.

During the 1970s, funding was allocated to cultural activities and publications that dealt with folklore. In the 1980s, a shift in funding towards racism, human rights and immigrant issues became apparent.

A 1986 progress report, *Equality Now* established that “acceptance and support for multiculturalism is carried out more in a fringe or peripheral sense. The mainstream of Canadian society and institutions have yet to be multiculturalized”.

On July 12, 1988 the Multiculturalism Act of Canada was put forward.

With the proclamation of Bill C-18 on April 21, 1991, the Department of Multiculturalism and Citizenship was officially established. It brought together two areas of federal activity central to

Canadian identity—citizenship, because Canadians are united by shared values and an attachment to Canada and multiculturalism, because Canadians have diverse cultural backgrounds and origins. In 1993 the department changed its name to Canadian Heritage and encompassed the portfolio of National Parks.

The Canadian Heritage department includes programs for citizenship registration and promotion, multiculturalism, human rights, voluntary action, and literacy. It has offices in all provinces and territories.

The Alberta Multiculturalism Act (passed in 1990) also established the Multiculturalism Advisory Council in 1993 to replace the Alberta Heritage Council (founded in 1972).

Human Rights In Canada

The Canadian Human Rights Act was adopted in 1977, and later amended in 1983. Section 21 of the act allows for the operation of the Canadian Human Rights Commission. It bans discrimination on 10 grounds—race, national or ethnic origin, color, religion, age, sex, marital status, family status, disability, and conviction of an offence for which a pardon has been granted.

The Employment Equity Act, proclaimed in 1986, requires employers to implement programs that ensure the equitable representation of four target groups—women, persons with disabilities, visible minorities and Aboriginal people .

On February 1, 1991, legislation for the establishment of both the Canadian Race Relations Foundation and the Canadian Heritage Languages Institute received royal assent. Once established, these centres will help to increase the effectiveness of research and information sharing in the areas of race relations and heritage languages.

The establishment of the Race Relations Foundation is one of the criteria of the Japanese redress agreement. The Conservative government under Brian Mulroney delayed the implementation of the Foundation, but the Chretien government elected in October 1993 has promised to establish the Foundation as one of its priorities.

The Canadian Heritage Language Institute was to receive \$1.3 million annually for five years. Of this amount, \$800,000 per year was to be put into an endowment fund. Again this project was delayed.

Government Of Alberta Policies And Programs

In 1972, the provincial government established the Alberta Heritage Council, as an advisory body to the government, "to consider and recommend programs for the development and preservation of our cultural heritage in Alberta."

In 1978, with grants from lotteries, the government established the Alberta Cultural Heritage Foundation to fund community group activities. In 1984, the Alberta Heritage Act was proclaimed, establishing the multicultural division of Alberta Culture.

The Alberta Heritage Act was amended in 1987 and the Department of Culture renamed the Department of Culture and Multiculturalism. Two more objectives dealing with heritage languages and inter-cultural sharing were added.

In 1988, the Alberta Multiculturalism Commission was instituted. Its programs were funded by the Alberta Lottery Fund. Twelve members of the Commission were appointed by the Lieutenant Governor in Council. The commission reported to the Minister of Culture and Multiculturalism, and worked towards the objectives outlined below.

In 1990, the Alberta Multiculturalism Act was approved, outlining the government objectives:

- *To encourage respect for the multicultural heritage of Alberta.*
- *To promote an awareness and understanding of the multicultural heritage of Alberta.*
- *To foster an environment in which all Albertans can participate in and contribute to the cultural, social, economic and political life of Alberta.*
- *To encourage all sectors of Alberta society to provide access to services and equality of opportunity.*

- *The Alberta Multiculturalism Act also established the Multiculturalism Advisory Council to replace the Alberta Heritage Council.*
- *In 1993, the Alberta Multiculturalism Commission was still overseeing the functions of multiculturalism in the province. The commission and a Multicultural Advisory Council were working with the new Community Development ministry which included the Citizenship and Heritage Secretariat.*

Human Rights In Alberta

The Individual's Rights Protection Act was enacted in 1972. The act deals with grounds for discrimination at the provincial jurisdiction, and it does so through the Alberta Human Rights Commission. Due in part to criticism from extreme elements within the government of Alberta, in 1993, the Alberta Human Rights Commission commenced a review of its mandate and its operations. *At time of printing (1995) the fate of the Commission was unclear.*

Also, the Department of Alberta Career Development and Employment used to have an Immigration and Settlement Division. A provincial and federal immigration agreement was secured in 1985 which detailed a shared responsibility for the settlement and adaptation of immigrants. Community immigrant aid agencies were contracted by this department to develop and implement programs to help newcomers adapt to life in Alberta.

In 1993, Immigration and Settlement became a branch within the Tourism, Trade and Investment division of the Alberta Economic Development and Tourism Department. They continue the role they played before. Also, they offer business immigration counselling for entrepreneurs and investor immigrants, and develop policy and program analyses of federal and provincial immigration legislation.

The library branch of the Department of Community Development lends material in different languages to some 150 libraries across the province. The bulk of the collection is fiction and recreational material.

Municipal Levels Of Government In Alberta

Within Alberta, municipalities have played a minor role with respect to multiculturalism. In Edmonton and Calgary, grants are provided to ethnic organizations, through the Parks and Recreation Department in Edmonton, and through Social Services in Calgary. Both cities have multicultural staff working in different departments.

The City of Calgary has officially adopted an employment equity program for the advancement of minorities. The City of Edmonton declares itself an equal opportunity employer and has some equal opportunity officers who advise, investigate complaints and engage in education and awareness activities.

Lately, the City of Edmonton has started the Managing Diversity Initiatives to further advance the goals of employment equity.

The city police of both Edmonton and Calgary have multicultural units.

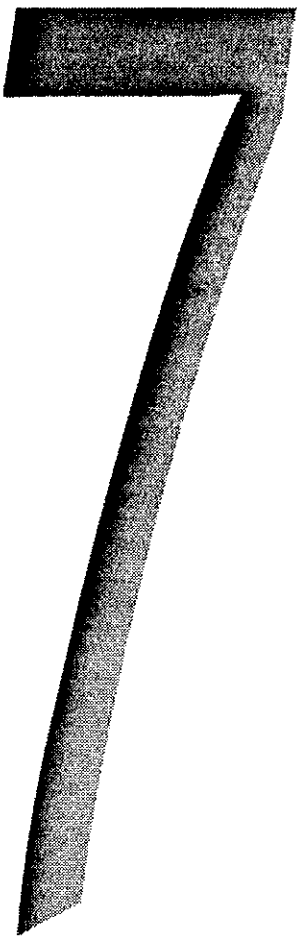
The public library systems carry multilingual material.

Other departments such as Community and Family Services in Edmonton, and the Edmonton Board of Health, have independently set priorities and programs tailored to serve immigrant and ethnic communities.

At other levels of the city, the public and separate school systems have, since 1974, developed bilingual education programs, for example in English-French; English-Ukrainian; English-Chinese; English-Hebrew; English-Cree.



RACISM IN CANADA



Facing the realities



OBJECTIVES OF UNIT

Participants will:

- 1 Be aware of some of the myths which surround racism.
- 2 Have a better understanding of the terms, racism, racial discrimination and other related words.
- 3 Be more aware of the nature of Canadian racism, identify some of its manifestations, and understand the need for better management of race relations in Canada.
- 4 Have an understanding of the unequal labor relationships between whites and non-whites.

INTRODUCTION

Although there have been incidents of racism throughout Canadian history, many Canadians are reluctant to acknowledge that racism and racial discrimination are facts of life in Canada. Despite our policy of multiculturalism, principles of democracy, human rights legislation, and the Charter of Rights, racism and racial discrimination continue. Studies, such as the *Angus Reid 1991 Attitude Survey*, reveal that a consistent core of 12 to 16 per cent of Canadians remain hostile to people who are different from them.

There is an historic linkage between labor and racism. Among Canada's Aboriginal people, it began with the imposition of colonialism by European explorers, fur traders and missionaries. The development of mercantilism with its roots in the fur trade, had far-reaching effects. The barter systems, practiced by First Nations peoples, were changed to a monetary system which recognized money as the only form of wealth. The expansion of capitalism created a breakdown of the indigenous peoples social, cultural, political and economic systems. Divisions of labor were created around race and the power was thereby maintained by the white elite class(es). Thus Canada's original inhabitants were



subdued and slaughtered and finally sequestered on reserves. They became 'wards' of the government and did not have the freedom of movement that Canada prides as a basic right. In fact not until 1960 were First Nations peoples granted the right of citizenship and the right to vote in political elections.

Continued industrial expansion in the 19th century, brought Chinese labor to compensate for the lack of white labor. In Canada, between 1881 and 1885, large numbers of Chinese laborers were recruited to build the railways, but as soon as the railways were completed the Chinese Head Tax was instituted to control Chinese immigration. A cabinet order-in-council denied them an opportunity to get citizenship.

Discrimination against the Chinese cannot be dismissed as an historical accident. The removal of citizenship rights were sanctioned by the state. This is an example of institutional discrimination in Canadian history. Further examples of institutional discrimination include the internment of Ukrainian Canadians during World War I and internment of Japanese Canadians during World War II. Jewish people were given little consideration in 1939 as Canada turned a deaf ear to pleas for refuge.

Historically, colored immigrants have formed a source of cheap labor in Canada, as well as scapegoats in times of crisis. Indeed, they have often been blamed for social, economic and political problems. These unequal relationships have led many colored immigrants to feel inferior.

While segregation is illegal in Canada, separation remains a common institutional pattern. For example, immigrant teachers or managers are largely absent in schools and other institutions.

A brief summary of some of the race issues in Canada today ranges from native land claims, to the shooting of black youths in Montreal; from the desecration of Jewish cemeteries to cross-burning by the Aryan Nations of Alberta.

Racism is often underpinned by many popular myths: the racially oppressed minorities are largely responsible for their misfortunes because of genetic or cultural limitations; minority groups have less power and lower achievement because of their smaller numbers; racial disharmony arises from

cultural conflicts and that racist ideas stem from misinformed, uneducated individuals.

Cultural misunderstandings are, on their own, insufficient to create and sustain racial domination. Rather, it is the economic and social advantages that dominant groups hold for themselves that trigger racial incidents like the attacks on Iraqi-Canadians during the Gulf war, and the 1992 race riot in Toronto triggered by the riots in Los Angeles which followed the not guilty verdict in the police beating of black American Rodney King.

Issues of systemic discrimination such as equal access to jobs and resources, to services and institutions; equal representation on decision-making bodies like boards and commissions and equal representation within the parliamentary system, add further fuel to the fire.

The outcomes of this discrimination affect all Canadians. Perceptions of racism in Canada can discourage international trade and investment and limit economic growth. When Canadian businesses fail to recruit people and effectively use their skills and expertise the loss to all Canadians is considerable.

DESCRIPTION OF ACTIVITY

Part One: Racism: A Brief History (Questionnaire) (40 minutes)

Participants are given the questionnaire (on page 54) to work on individually or in groups of two or three for about 15 minutes. This is to be followed with a 15 minute discussion of the answers.

Part Two: Facing The Myths (Video) (60 minutes)

Participants will view the video *Canadian Portraits* (30 minutes) which describes the contributions of *ordinary folk* (from minority groups) to Canada. The film is to be used as a catalyst for further discussion on other myths surrounding racism. Special attention is to be paid to the link between immigrant labor and racism.

NOTE: *The film "Canadian Portraits" is available at the National Film Board Library.*



Part Three: Responding To Racist Remarks (40 minutes)

Through role play, a facilitator will explore alternative ways of responding to racist remarks in the workplace.

Part One: Questionnaire

Try and answer the following. You may work with a partner or in groups no larger than three.

- 1 Write down at least one idea that comes to mind

Racism means:

Prejudice means:

- 2 Match the following dates/time periods with these Canadian events:

- | | |
|--|--------------|
| a) The internment of the Japanese | 1990 |
| b) The slaughter of the Boethuk Indians | 1885 |
| c) The Komagata Maru incident | 18th century |
| d) Franchise to Aboriginals in Alberta provincial election | 1942 |
| e) Franchise to the Chinese | 1963 |
| f) Institution of the Chinese Head Tax | 1947 |
| g) Abolition of slavery | 1800 |
| h) Unarmed Mohawks viciously stoned at Oka | 1914 |

- 3 According to a 1988 study, white job seekers receive **two** job offers to every **one** that blacks, with similar qualifications, receive. **Answer True or False.**
- 4 Racism is a problem for non-whites **Agree or Disagree? Why?**

ANSWERS TO QUESTIONNAIRE (NOTES FOR FACILITATOR):

For definitions of these terms, please refer to the Glossary (p. 91).

- 2 **A**—The internment of the Japanese Canadians took place in 1942 following the attack on Pearl Harbour. The movements of all Japanese were controlled. Authority was given to “restrict, control, evacuate, detain and even deport” Japanese Canadians. Their properties and securities were sold by the Canadian government.

B—This group of Aboriginal people from Newfoundland were mainly slaughtered by white settlers in the 18th century. Some of them died through disease.

C—The *Komagata Maru* was a shipping boat that brought a group of East Indians from India in 1914. A *Continuous voyage* clause in the immigration policy of the time, would only allow people who travelled to Canada without stopping elsewhere. It was aimed at stopping immigration from India. Although the *Komagata Maru* made the voyage, only a few of the passengers were allowed to land and the boat was escorted out two months later.

D—Aboriginal People were given the right to vote in Alberta in 1963.

E—The Chinese and East Indians were given the right to vote in 1947.

F—The Chinese Head Tax was instituted in 1885 to limit the numbers of Chinese entering

the country. Between 1883 and 1885 when the CPR was being built, many Chinese were recruited as laborers; after it was built, the government felt that they were no longer needed.

G—Slavery was abolished in Lower Canada with a ruling by the courts in 1800. By the early 1820s, slavery had almost disappeared in Lower Canada and the Maritimes.

H—In 1990, young Mohawks in Quebec staged a barricade in Oka to protest the use of *sacred lands* for the erection of a golf course. They were pelted with stones by residents in the area.

- 3 The answer is **False**. The study done in 1988 by Multiculturalism and Citizenship Canada, showed that whites received **three** job offers for every **one** that blacks received, despite similar qualifications and experience.
- 4 To say that it is a problem of non-whites is a *blame-the-victim* thesis. The fact is that discriminatory policies and practices are maintained by those who have social, economic, and political power, and in Canada whites hold the majority of power positions.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

Immigrant Labor And Racism

Black and Mexican workers were brought in under the seasonal agricultural workers' program, but not allowed to live in Canada. As one Jamaican worker described it, "We have become the new coolies in Canada—good enough to work on the land, but not good enough to remain in the country." (Bolaria B. Singh and Peter Li: **Racial Oppression in Canada**)

These workers often lived in poor conditions, but as far as the farmers were concerned, "Mexicans live like pigs in Mexico, and if we gave them anything better here, they would feel uncomfortable.

Today domestic workers (mainly from the Philippines and the Caribbean) are being subjected to treatment similar to that of the agricultural workers. They must work on an open visa for at least two years before they can apply for immigrant status and then wait a minimum of three years before they can apply for citizenship.

When a society is built on racist economic practices, it is difficult for it not to be racist in other aspects of life. If we continue to overlook this relationship, and stress only cultural differences and other issues of adaptation, we may never really have the key to our understanding of race relations.

RESPONDING TO RACIST REMARKS:

People generally react in one of the following ways if they are exposed to a bigoted remark:

People freeze or go blank.

People ignore them, pretending not to hear.

The remarks put people on the defensive, ready to confront, or

People listen, explore the feeling behind the words, share their perspective.

Important Points

- 1** Facial expressions, gestures, and tones of voice that increase defensiveness make it hard to shift attitudes/values.
- 2** Many jokes/remarks/slurs are simply repeated from what we've heard or been taught.
We are not born racist.
- 3** Treat others with respect and avoid responding with superiority.



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- 4 Note what increases or decreases defensiveness. A non-judgmental tone tends to decrease defensiveness making an attitude change more likely.
- 5 People need to be listened to before they can listen to others.
- 6 Give the person a chance to air the stereotype and examine it. Find out the hurt (if any) motivating the comment.
- 7 Treat the person with complete respect.

(This information was adapted from Trainer's Manual: Welcoming Diversity. NCBI-National Coalition Building Institute Washington, and the Canadian Coalition Building Institute.)

These statements from the **UNESCO Declaration on Race and Racial Prejudices (1978)** dispel some popular misconceptions about race and racism:

- 1 Any theory which involves the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others presumed to be inferior, or which bases value judgements on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity.
- 2 Racism includes racist ideologies, prejudiced attitudes, discriminatory behavior, structural arrangements and institutional practices resulting in racial inequality as well as the fallacious notion that discriminatory relations between groups are morally and scientifically justifiable, it is reflected in discriminatory provisions in legislation or regulations and discriminatory practices as well as in antisocial beliefs and acts; it hinders the development of its victims, perverts those who practise it, divides nations internally, impedes international co-operation and gives rise to political tensions between peoples; it is contrary to the fundamentals of international law and, consequently, seriously disturbs international peace and security.

- 3 Racial prejudice, historically linked with inequalities in power, reinforced by economic and social differences between individuals and groups, and still seeking today to justify such inequalities, is totally without justification.

The Declaration further makes this emphatic statement:

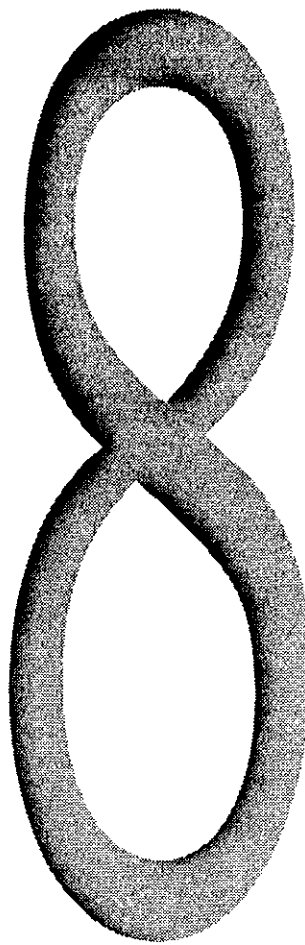
All peoples of the world possess equal faculties for attaining the highest level in technical, social, economic, cultural, and political development. The differences between the achievements of different peoples are entirely attributable to geographical, historical, political, economic, social, and cultural factors. Such differences can in no case serve as a pretext for any rank-ordered classification of nations or people.

UNESCO stands for United Nations Educational Scientific and Cultural Organization, one of many organizations under United Nations. Its main purpose is to promote peace and a better life through education, science and culture.





HOW'S BUSINESS DOING?



A discussion of how policy and workplace environment can help to create a better multicultural marketplace

OBJECTIVES OF UNIT

Participants will:

- 1 Understand how changes in policy can remove barriers to the hiring of racial and ethnic minorities.
- 2 Have demonstrated how managers and employees can intervene creatively in situations of racial tension and/or discrimination.
- 3 Gain an understanding of how diverse racial and ethnic workers can be of benefit to a company.
- 4 Understand the importance of a multicultural workforce for the development of domestic and international trade.

INTRODUCTION

Society is monocultural...the concept of a multicultural society is a courageous and exciting concept, well-suited to the Canadian experience. It is a concept which tries to bring coherence rather than sameness to diversity and multiplicity. *Cynthia Heide, Director of Corporate Affairs, Benson and Hedges (Canada) Inc. 1981*

In the same speech at a multiculturalism conference: *Opportunities For The Future*, Cynthia Heide pointed out that war, trade and commerce have been historical arenas of cultural contact. Since technological warfare has cancelled out battle, she said trade and commerce remain a vital means by which cultures come into contact. "Business" she remarked, "is at the very root of human exchange."

A co-panelist, Clive Chalkley, then Vice President of NOVA, an Alberta energy corporation, identified the following as "essential for the construction of an enlightened, fully utilized, fully effective workforce:



- *a sound economy*
- *resolution of the immigration-unemployment dilemma*
- *positive assurance of the right of all Canadians to equal employment opportunities*
- *the role of special interest groups such as visible minorities, women and disabled persons in challenging management decisions in matters of employment and promotion*
- *the importance of linguistic and cultural diverse employees for an increase in international trading expertise*
- *the avoidance of insensitivity to "the cultural differences that exist in Canada among Canadians"*
- *the need for managers and employers to acquire a basic understanding of the diverse ways in which people function*

Many other prominent business-people share similar views on the subject of multiculturalism and the marketplace. Mr. Bob Wong, then Chairman of the Board of Goulding Rose and Turner Ltd., a brokerage firm, was even more emphatic. He stated that their deliberate policy decision to become a multicultural company accounted for about 15 per cent of their total sales.

It is clear that businesses across Canada have a clear understanding of the vital links between business and society. As society changes, so must business. It is clear too that within the corporations' policies and practices lie the formula for success or failure in this area.

Many Alberta businesses face dramatic new challenges which require innovative adaptations and creative strategies for success. Economic diversification and rapid growth in the service sector are taking place simultaneously with increased emphasis on exports and global markets. Profitable ventures may be lost due to a lack of information that is available from ethnic Canadians who know other countries first hand.

DESCRIPTION OF ACTIVITY

There are three parts to the Unit:

Part One: Introduction And Policy Analysis (60 minutes)

Participants will examine a company's hiring policy or job application form to analyse if there are discriminatory statements or questions. They may work alone or with a partner. Groups should come together and talk about their findings.

Part Two: Conflict Resolution—Group Work (60 minutes)

Participants will break into three or four small groups and study different cases of conflicts in the workplace. They will attempt to find solutions, and present these solutions to the larger group for discussion.

It is very important to remind participants that most case studies are not necessarily based on actual fact, or statistics, but are intended to stimulate ideas and concepts.

Part Three: The Changing Face Of Canadian Business (Video) (40 minutes)

This video will be presented as a wrap-up to the day's session. It highlights the dynamic business trends and opportunities of our multicultural society. The video presents a wealth of examples in which Canada's cultural diversity means new opportunities for profit and growth both at home and abroad (*available at the Department of Multiculturalism and Citizenship Canada*)

Part One: Policy

(This is only an example. The facilitator may wish to use others.)

This policy and the accompanying guidelines apply to **the Big Business** and to the subsidiary companies.

Purpose

This policy has two purposes:

- 1 Promote and encourage the fair evaluation of prospective employees.
- 2 Promote and encourage the full and effective use of the abilities of present employees.



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Policy

The corporation will treat employees and prospective employees fairly and equitably and will maintain a work environment that is free from discrimination, including harassment. Consistent with applicable municipal, provincial, and federal legislation, there will be no discrimination for reasons of race, creed, religion, color, sex, age, family status, marital status, handicap, nationality, ancestry, place of origin, language, sexual orientation, social conditions, provincial offences (e.g. highway traffic, environmental legislation) or pardoned offences.

Fair and equitable treatment will apply to all aspects of employment, including (but not limited to) recruitment, selection, placement, training and development, promotion, compensation, benefits, termination and the working environment.

Application

A vacant position will be filled by the candidate who is best suited to satisfy the criteria for the position. Efforts will be made to supply a pool of candidates that contains a demographic mix, representative of the population of the geographic area where the position is located.

Spouses or members of the immediate family of current employees may be hired and advanced, provided they meet their established criteria for the available position. To avoid penalty or conflict of interest, they should be assigned only to positions where they will not directly or indirectly supervise or be supervised by a relative.

A former employee whose performance in the corporation was at least competent and who was in good standing at termination may be considered for rehire in competition with other applicants. Approval for rehire must be from the appropriate group or director of human resources.

Responsibility

Every employee is expected to act in a manner which reflects this policy.

Supervisors and managers will promote a working environment consistent with this policy. They are expected to ensure that employees understand and comply with this policy, and abide by

applicable legislation.

Group and corporate directors of human resources, in conjunction with the law department, are responsible for keeping their group's supervisors informed of applicable legislation. They are also responsible, in conjunction with the law departments for ascertaining the accuracy of any claims with respect to infringement of this policy and for responding to any related government inquiries.

The senior vice-president, human resources and administration is responsible for the interpretation of this policy.

Question

Do you think this policy ensures access for and fair treatment of minorities at **Big Business**?

If your answer is yes, explain how it does. If your answer is no, point out how you think it can be improved.

Part Two: Cases Of Conflict

Case Study 1

Parminder Singh and Tara Kumar work as secretaries in a large insurance firm. Noticing the other secretaries carry on informal conversations during work hours, they started conversing in Punjabi. After a week or so, they were both called into the supervisor's office and told they were not to talk in Punjabi at work any more.

Questions

- 1** Why do you think that Parminder and Tara were disciplined?
- 2** How can the insurance company utilize the linguistic skills of the secretaries?
- 3** What can management do to encourage respect for the diversity that exist among workers?



Case Study 2

A toy manufacturer has recently put a black, sub-machine-gun-wielding jungle warrior doll on the market. The doll is very popular and sales have increased steadily since it went on the shelves. It bears a name tag "Savage" written in Swahili and wears an African costume. The National Black Coalition complained that the toy company was unfairly portraying Blacks as savages and charges of racism have been made.

Questions

- 1 Do you think the Black Coalition has a valid complaint?
- 2 What measures should the toy company take to address this situation?
- 3 What are the economic implications for a company whose management is culturally insensitive?

Case Study 3

Faiza Iqbual, an Afghani Muslim, is a business consultant at a large department store in downtown Calgary. She is a devout Muslim. It is the holy month of Ramadan and she wears her traditional veil to work and takes time during the day to pray, for it is the custom to pray five times a day during this holy month. She finds herself the object of ridicule.

Questions

- 1 Define the problem that Faizal Iqbual faces.
- 2 Should the religious practices of Faizal be accommodated at her job?
- 3 How can staff relations be improved to ensure respect for diversity?

SUPPLEMENTARY NOTES FOR THE FACILITATOR

Employment Policy

In general this is a statement that reflects the attitude a firm adopts for the recruitment, selection, advancement, training and development of its employees.

Every business entity has formal and informal employment policies and practices. They cover decisions and procedures relating to hiring, training, salaries and benefits, promotion, working conditions and termination. Within these systems, discrimination often occurs.

Discrimination can be overt or subtle, and it places barriers to visible minorities and their advancement in the workplace.

Systemic barriers that have a negative employment impact on visible minorities and immigrants can include culturally biased aptitude tests, lack of recognition of foreign credentials and excessive levels of language requirements.

A good employment policy should include:

- *Adequate pay and fringe benefits.*
- *Reasonable job security for satisfactory workers within the financial resources of the corporation.*
- *Opportunity for employee advancement.*
- *Fair treatment in work conflicts.*
- *Respect for subordinates by superiors.*
- *Reasonable information as to what is going on with the firm.*

The firm when dealing with diversity, should also include a clear, explicit, non-discriminatory clause on hiring and upgrading.

The policy should be written, posted and understood by supervisors who hire, promote or discharge.

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Some benefits Of Adopting Sound Employment Policies Are:

- *Effective utilization of employees.*
- *Low staff turnover.*
- *Avoiding the expense of recruiting and training new employees.*
- *Satisfied employees—good morale.*
- *Improved quality and productivity.*
- *Firm will attract career oriented people.*
- *Access to a broader base of skills.*
- *Improved employer—employee communications and relations.*
- *Improved corporate image in the community.*

To determine if policies (and practices) are not discriminatory, attention should be paid to:

Legality:

Does the policy (and practice) conform to existing human rights legislation?

Consistency:

Is the policy or practice applied in an equitable manner?

Adverse impact:

Is there an unequal impact on some people compared to the impact on the total workforce?

Validity:

Does the practice accomplish its predictive or evaluative function through just means?

Job-relatedness:

Is the practice based on bona fide occupational requirements?

Business necessity:

Is the practice necessary for the efficient operation of the business?

Conflict Resolution

"It is often as difficult for a neutral third party to assist with a conflict as it is for the parties in conflict." (Tom Isgar, *Conflict Resolution: A Ten Step Process*, 1977)

Conflict is a situation in which one person (or group) is experiencing difficulty or frustration in working, being, or living with another person (group), or in which both persons (or groups) are experiencing difficulty.

Some Strategies For Conflict Resolution*

- 1** Assume that all people in your business, including yourself, want to be allies to people in other groups. Assume that you are good enough and smart enough to be an effective ally. This does not mean that you have nothing to learn.
- 2** Assume that you have a perfect right to be concerned with racism and discrimination, and that it is in your own interest to do so and to be an ally.
- 3** Assume that all people in the target group(s) want you and members of your organization as allies. Assume that they recognize you as such, at least potentially.
- 4** Assume that people in the target group(s) are already communicating to you in the best way they can at the present time. Assume that they can and will do better.
- 5** Assume that target group people are experts on their own experience, and that you have much to learn from them.
- 6** Become an expert on all the issues which are of concern to people in the target group(s). Assume that making mistakes is part of the learning process of being a more effective ally. Be prepared for flare-ups of disappointment and criticism. Acknowledge and apologize for mistakes; learn from them, but don't retreat.
- 7** Do not try to convince group(s) that you are not racist. Do not attempt to convince target group people that you are on their side; just be there.

8 Do not expect gratitude from people in the target group(s). Remember, being an ally is a matter of choice. It is not an obligation; it is something you get to do.

9 Be a 100 per cent ally; no deals; no strings attached.

*(Adapted from *Strategies for Winning Allies*. Ricky Sherover-Marcuse Ph.D.)

****Model Of Resolution Process:**

1 **Describe the conflict.** This allows the parties to focus on the conflict, not on each other.

2 **Identify desired outcomes.** Each person (or group) identifies his/her desired outcome and shares it with the other(s).

3 **Identify responses to conflict.** Response types can be: direct engagement; indirect engagement; holding even; postponing or withdrawing.

4 **Reduce the area of conflict.** Each party is asked to write an extensive list of specific problems. Then, they sit down together and mark all the dissimilar items. Items of disagreement are put aside for the time being. Then the parties are asked to resolve the remaining common specific problems.

5 **Identify goals.**

6 **Identify forces.** Such forces might include ego, job context, the culture each grew up in, family and peers.

7 **List motives for wanting to win.** Parties are asked to write a list of the reasons they want to win and then share and discuss those reasons.

8 **Make agreements.**

9 **Plan future action.** What dates have to be met? Who will be responsible for what? Evaluation dates?

- 10 **Check out the relations.** Following conflict resolution it's important to check that no relationships have been damaged. Negative feelings about someone or about the process can botch any agreements that were made.

****Adopted from Make'em Write! Conflict Resolution: A Ten-Steps Process, written by Tom Isgar, Consultant with OD Practitioner. Vol. 9 No.1 January, 1977**

Some Other Practical Suggestions On Conflict Resolution

- *You must be a good listener.*
- *You must attempt to cover systematically a wide range of subjects:*
 - immigrants' earliest memories
 - their relationship with friends
 - their relationships with previous employers
 - their concepts of justice, religion and politics
 - their knowledge of geography and history
 - their total view of the world

A Note On Cultural Traits

It is difficult to list the traits of particular cultural groups as they lead to stereotypes.

Ethno-culture in Canada essentially means a way of living which is passed down from generation to generation along family and community lines.

These cultures have their own modalities and distinctive social and psychological consequences for their members. It is a dynamic factor which affects participation in the so called majority national culture.

For example ethno-cultural communities seem to have consistent:

- *family structure*
- *interpersonal relations*
- *time orientations*

- *value systems*
- *spending patterns*
- *own sense of community*

In cities like Edmonton, most of the ethno-cultural communities are largely locally-oriented cultures. Their members are only partially integrated into national institutions. They do not typically belong to unions and while they may be recruited during elections and nominations, they do not often continue to be members of the leadership elites.

Their attitude toward values and institutions of the larger society can be also very different. For example, some members of ethno-cultural communities show fear of the police, mistrust of government and those in high positions, and a cynicism which extends even to schools and churches.



TOWARDS PARTICIPATION OF MINORITIES
IN THE WORKFORCE

The role of employment equity



OBJECTIVES OF UNIT

Participants will:

- 1 Understand how employment equity works to improve employment opportunities for minorities and other designated groups.
- 2 Know what the legal implications are for companies who don't comply with the regulations stipulated under the Employment Equity Act.

INTRODUCTION

"To create equality of opportunity, we have to do different things for different people."

Judge Rosalie Silberman Abella, Royal Commission Report on Equality in Employment, 1984

A number of different approaches have been used to eliminate employment discrimination: equal opportunity programs (EOP) and voluntary affirmative action programs in Canada, and mandatory affirmative action programs in the United States. Canada now has legislated employment equity programs.

Equal opportunity programs are the most common approach in Canada, but have had little impact on the employment prospects of visible minorities. The approach is weak because it stops short of a pro-active plan to hire and promote numbers of visible minority workers. Without goals to change the composition of the workforce, EOP programs cannot fully address the under-representation of visible minority workers.

The employment equity model has much in common with the American affirmative action model. Both approaches use numerical goals and timetables to measure the results of a program. In both models, data on the local population and the internal workforce must be collected, workplace systems and practices must be changed, and special measures implemented. The elimination of systemic barriers and other discriminatory barriers is also a key concept in employment equity. The employment equity model has no standardized steps to reach the goals, as does the affirmative model.



Corporations with federal contracts or companies under federal jurisdiction (i.e. banks) must implement employment equity and report on their results. These requirements are outlined in the Employment Equity Act of 1986 and there are legal implications for those who don't comply. (This will be dealt with in more detail in the next module). The Act came about because there was ample evidence in all sectors of society that equal access to employment has not been achieved for members of certain groups because of their gender, disability, racial or ethnic characteristics.

Five years after implementation, positive changes are already noticeable. The 1991 annual report of employment equity, showed changes in the representation of three out of four designated groups: Women from 42 per cent to 43 per cent; persons with disabilities remained at two per cent; Aboriginal peoples from 71 per cent to 79 per cent; and members of visible minorities from six to seven per cent.

Corporations committed to employment equity understand the important role it plays in bringing designated groups up to a level of parity with their co-workers. The following statement from the National Bank of Canada speaks to the need for employment equity.

"Employment equity programs constitute the first step in bringing about far-reaching changes in the structure and habits of businesses as well as society as a whole. Indeed employment equity involves far more than just modifying hiring practices. To ensure that designated groups are adequately represented at all levels of an organization and to facilitate their integration, there must be substantially positive changes in attitudes and beliefs within the workplace. These changes can happen only with sustained and concerted effort on the part of employees and management personnel."

Employment equity is a new and innovative approach in Canada and North America. Many other countries are studying it as a model to achieve equality in employment. Canada plays a lead role in supporting employment equity programs at meetings of the Organization for Economic Co-operation and Development. There are numerous requests from countries around the world for information and consultation.

DESCRIPTION OF ACTIVITY

There are three parts to this Unit. After each section there will be time allotted for discussion.

Part One: Video (50 minutes)

Introduction and presentation of video: **Employment Equity–Building the Horizontal Mosaic.**

Produced in Canada, this video discusses employment equity and its history. It is broken down into four parts: Why employment equity? Is employment equity reverse discrimination? **What is the merit principle? Why should we self-identify?**

Part Two: Guest speaker (40 minutes)

The legal ramifications of non-compliance. A guest speaker from the Canadian Human Rights Commission will discuss the topic of non-compliance with the Employment Equity Act giving examples of cases investigated by the commission.

Part Three: Panel Discussion (60 minutes)

A panel of three will speak on: How is it Working? A panel made up of an employment equity manager, a beneficiary of the program who is a member of a minority group, and a community advocate for employment equity.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

- **Affirmative action:** A component of anti-discrimination policies, involving the restructuring of institutions and organizations along lines which reflect the composition of their societies.
- **Affirmative action programs:** These programs generally have the mandate to amend actual structures of recruiting and hiring practices in order to recommend changes that deal with more specific goals in the short term and to improve conditions of disadvantaged groups. These programs may be mandatory and, in some cases, targets may be set.



- **Target or designated groups:** These are disadvantaged or under-represented groups. Affirmative action programs are aimed at ensuring their participation.
- **The Employment Equity Act (1986):** This act extended affirmative action policies for visible minorities, from the federal civil service to 373 federally regulated businesses and crown corporations with more than 500,000 employees.
- In 1983, the federal civil service set a policy of affirmative action, which is voluntary to other organizations. Since 1986, organizations with 100 or more employees bidding on federal contracts of more than \$200,000 must be committed to an employment equity program, to show improved representation of minorities.
- More than 1,000 organizations and over one million employees are affected across Canada. However, in many corporations unaffected by federal legislation, the situation is changing through internal pressure as more minorities and immigrants, with higher education and ambitious career plans, push their way up the management ladder.
- In many cases minorities and immigrants have reached the top quicker by starting and operating their own companies.

Employment equity programs **define the standards the employers must meet. Three of the important aspects are:**

- 1 Examining:
 - a) data on the participation rates, occupational distribution and income levels of employees by category.
 - b) all policies and practices in place to identify and subsequently eliminate any discriminatory barriers.

Then implementing equal opportunity measures.

- 2 Special measures which can be remedial or supportive. Training on the job is an example of such measures.
- 3 Goals and timetables. These provide an indicator of the success and effectiveness of the measures taken.

Key concepts in employment equity are:

- *Effective personnel policies.*
- *Special measure i.e. training on the job.*
- *External labor force data.*
- *Representative workforce.*
- *Cultural awareness and reasonable accommodation.*
- *Some companies with employment equity programs are: Bell Canada, Manulife, AGT Limited, The Royal Bank of Canada, Xerox Canada, Via Rail, and Nova Corporation.*



10

DOES EMPLOYMENT EQUITY MEAN
I WILL LOSE MY JOB?

A case study approach



OBJECTIVES OF UNIT

Participants will:

- 1 Have dispelled some fears and myths with respect to employment equity.
- 2 Have learned of subtle and overt types of discrimination in the workplace.
- 3 Have shared some concerns and interests in combating racism in the workplace.

INTRODUCTION

Even if it (absolute equality) is unattainable, no civilized society worthy of the description can afford not to struggle for its achievement. We may not be able to achieve absolute equality, but can certainly reduce inequality”.

Judge Rosalie Silberman Abella in her Royal Commission Report on Equality in Employment, 1984

Employment equity does not mean the lay-off or displacement of workers who now hold jobs. All organizations experience staff turnover. People quit, transfer, retire or die. Entry level jobs are created as an organization grows. Employment equity ensures access to these job openings to qualified people only. It might mean giving preference to visible minorities temporarily at the hiring level if that's what it takes to reverse a history of discrimination.

Many practices result in either the absence of, or low representation by the target groups in the job or the workplace. For example, some jobs have requirements that exclude people based on height. Such a requirement may no longer relate directly to the performance of the job. Women and minorities were affected by this requirement.

The goal of employment equity is to correct the economic and social status of any recognizable group of workers who suffer as a result of systemic discrimination. It is not designed to discriminate



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against one group for the benefit of another. Employment equity is designed to ensure that the workplace is representative of all groups at all levels of the organization.

The truth is that some groups have enjoyed advantages at the expense of others. Employment equity would remove the bias in their favour, but the opportunities for equal treatment with the rest of the workforce would not be removed.

Instead of quotas that are very unpopular with some groups and individuals, employment equity uses targets, numerical goals and timetables. Many believe that quotas tend to be too rigid and can be set without regard for reality or common sense.

True employment equity programs are aimed at removing barriers at all levels, as well as eliminating inequities in pay and making equal opportunities for advancement. This doesn't mean that immigrants or other minority group members can get jobs simply because they are immigrants or people of color. Also it doesn't mean they don't have to acquire the skills, experience and other qualifications that each job legitimately demands.

What employment equity will do is to make sure that individuals from minority groups are not denied better jobs or promotions simply because they are from these groups. Employment equity is aimed at helping people become qualified to move into jobs which become available through normal means or through job creation in expanding companies.

There is no denying that employment equity plans and programs involve a lot of work and can even be expensive. However, the effort and expenses have to be compared to the positive results of achieving real equality of opportunities and results.

The difficulties of implementing employment equity should not be exaggerated. They are not greater than those involved in some grievance or arbitration cases, or in major contract negotiations. In other words, employment equity is within our capabilities.

DESCRIPTION OF ACTIVITY

Part One: Group Work (45 minutes)

Participants will work in small groups to discuss case studies and answer questions.

Part Two: Discussion (60 minutes)

Large group discussion of responses.

NOTE: Case Studies are not necessarily based on actual facts or statistics, but are intended to stimulate ideas and concepts.

Case Study 1

A recent study conducted by academics and community representatives on “Discrimination Against Visible Minorities” found the following:

- 66 per cent of visible minority immigrants have experienced discrimination in hiring and job placement
- 51 per cent were either unemployed or underemployed.
- 58 per cent of the respondents said they couldn't identify with employers, and felt that employers were not concerned and did not view this as an issue.
- 77 per cent experienced difficulties in adjusting to Canadian society because of language problems i.e. not getting jobs for which they were qualified or suffering loneliness and isolation.
- More than half were exposed to physical assault, name-calling and vandalism and had difficulty accessing police services, immigration and education services.
- That the participants responded to discrimination mostly by either getting together with

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friends and relatives or by doing nothing; that they try to rationalize discrimination as coping mechanisms.

Exercise

This study has been sent out by the company's head to the managers and staff for comments.

What measures or strategies would you recommend be adopted by the company the community or the government to address the findings of this study?

Case Study 2

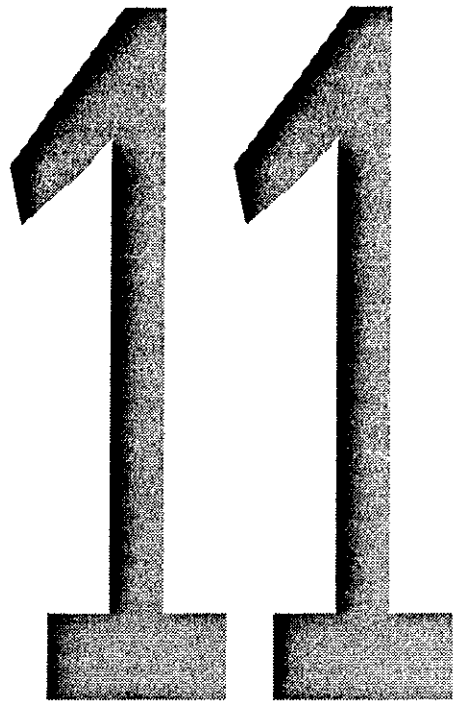
A recent survey on the "Profile of Managers" in **Company A** found that only six per cent of visible minorities are employed in this category of work, and that there are only five visible minorities in the current management program at the local university. In its effort to build a workforce reflective of the province's population, **Company A** has initiated an incentive program that allows for the following: tuition payment for all visible minority candidates entering the program, scholarship for trainees, and job placements to ensure work for the graduates for the two years immediately following the program.

Exercise

What might the reaction of the unions, business community, and others be towards this program?

Should the government be required to share the cost?

Are there other alternatives to the above programs?



Comparative cultural approach



OBJECTIVES OF UNIT

Participants will:

- 1 Identify some of the common values Canadians share.
- 2 Learn the differences and similarities between standards of behavior and values among average Canadians and other cultures.
- 3 Identify some similarities and differences in communication patterns between peoples of different cultures.

INTRODUCTION

Definition Of Value: One's principles or standards, one's judgement of what is valuable or important in life. *Oxford Dictionary*

The term *value* is problematic for some, so there may be a need to replace it with words like principle, belief, etc.

Many *Canadian values* are spelled out clearly in the **Constitution Act**, and more specifically in the **Charter of Rights and Freedoms**. Among these are:

- *multiculturalism*
- *official languages*
- *equality*
- *rights for Aboriginal people*
- *freedoms of movement, religion, press, etc.*
- *limitations on individuals rights when in the interest of the public good.*

Although people's traditions are usually deeply rooted and hard to change, some change does occur when we come face to face with the culture of another people. Usually, one or both change a great deal. Sometimes one culture primarily borrows traits from another. When great change occurs, the process is called **acculturation**.

Some of the factors that affect acculturation are: culture of origin; level of education; rural vs. urban experiences; economic and social status in country of origin; extent and kind of exposure to the host culture; conditions, conflicts and controls in native country; transitional refugee experiences; climate-weather; personal choice; family background; occupation/work experiences; age/sex/marital status; religious beliefs, adherence or spiritual orientation, etc.

Immigrants, visible minorities and average Canadians share many common values: freedom, survival, growth, adventure, languages, entrepreneurial initiative and sense of community.

Canadian institutions and the Canadian way of life are not necessarily stamped *Anglo-Canadian* or *French-Canadian*. The defining characteristic of being a Canadian is Canadian citizenship, not the ability to trace one's heritage from a particular culture.

The Charter of Rights and Freedoms, now 10 years old, has had a major impact on how we define responsible citizenship. It is not enough to vote and to obey the laws of our criminal code and our various acts and statutes. The charter tells us that we must not discriminate, that we must understand and accept bilingualism, multiculturalism and the rights of Aboriginal people.

Canada has for too long been a country of many divisions, where regional and linguistic divisions are the most often talked about. In general, Canadian society has Canadians of western European background in the upper echelons of most facets of life: in business, the media, in academics, in bureaucracy and in politics.

All ethnic groups jointly support democratic principles, democratic institutions, the principles of the rule of law, principles of equality and the ultimate worth of the human individual.

Multiculturalism, as a social movement, supports the diversity of cultures and defines Canada in terms of diversity, equality and community.

Diversity means pluralism (cultural, linguistic, racial) and the guarantee of open-mindedness for the future.

Equality means equitable access, freedom from discrimination, fairness and equality of results.

Community means a strong commitment to our need to live together harmoniously and includes voluntary action and social welfare programs. People need to feel a sense of belonging. Canadians place a high value on allowing communities, different communities, diverse communities, to flourish.

We need to remind ourselves that cultures or values are not superior or inferior to one another, only different from each other.

Immigrants and visible minorities while facing disparities vis-a-vis the rest of society, are often important contributors to national unity and economic vitality. Many are proud to call themselves Canadians, not western or eastern Canadians, or English or French Canadians.

DESCRIPTION OF ACTIVITY

NOTE: Special guests from different racial and cultural groups will be invited to participate in this exercise.

Part One: Attitudinal Survey (30 minutes)

Participants will complete the attitudinal survey on their own.

Part Two: Group Discussion (45 minutes)

Small groups will discuss the questions and extract some shared and different values from them.

Part Three: Responses Analysis (60 minutes)

In a large group discussion, participants will share and document their findings.

AGREE OR DISAGREE

Attitudinal Test:

- 1 With all the jobs available, anyone who wants to work can find a job.



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- 2 If blacks and Aboriginal people really wanted to move up, they would stay in school.
- 3 Before we can have social justice, we must first have law and order.
- 4 One of the problems today is the apathy of visible minorities.
- 5 It is as easy today to work your way up as it was for earlier immigrant groups in the past, e.g. Ukrainians
- 6 Visible minorities ought to get equal treatment, but it is not fair to give them preference over whites for jobs and promotions.
- 7 Visible minorities have made a lot of progress in recent years.
- 8 Violence in the cities is caused primarily by blacks and Asians.
- 9 Property values always go down when a visible minority person or family buys a home in a white neighborhood.
- 10 Interracial marriage is a threat to most white Canadians.
- 11 Interracial marriage is all right for the couple, but presents overwhelming problems for the children.
- 12 Private clubs should have the right to exclude people for racial or religious reasons.
- 13 The government cannot legislate morality; changes in the racial situation will have to start in the hearts of people.
- 14 Canada would be a better place if members of ethnic groups would keep their own way of life alive.

- 15 A society which has a variety of ethnic groups is more able to tackle new problems as they occur.
- 16 If members of ethnic groups want to keep their own culture, they should keep it to themselves and not bother other people in the country.
- 17 The unity of this country is weakened by ethnic groups sticking to their old ways.
- 18 There is a lot that Canadians can gain from friendly relations with immigrants.
- 19 People who come to Canada should change their behavior to be more like us.
- 20 Having many different cultural groups in Canada makes it difficult to solve problems.
- 21 It is best for Canada if all immigrants forget their cultural background as soon as possible.

SUPPLEMENTARY NOTES FOR THE FACILITATOR

We have been taught that *civilization* represents an advanced state of human development with a high level of achievement and sophistication, especially in the arts, the sciences, technology, government, and social institutions. To many, even western religions are superior because they have long since moved beyond superstition and magic.

Primitive or *inferior*, on the other hand, seems to imply quite the opposite state. We often define this stage to mean the earliest state of human development, unaffected by civilizing influences, extremely basic and rudimentary, and only slightly evolved from the animal kingdom.

Culture: The sum total of the way in which people live. This includes both material components, things that can be seen, heard, felt, and touched, (e.g. language, food, burial customs, and family groupings), and not material, as values, features such as spirituality, respect for elders, and sense of community.



W.M. River, in the book *Teaching Culture: Strategies for Foreign Language Educators*, (1976), describes culture as everything that people learn to do.

Values change over time. Individuals within a group vary in their acceptance of cultural values. Changing or shifting values may cause stress and difficulty in coping.

The **natural ethnocentrism** of all humans makes it extremely difficult for all people not to consider their own culture as superior to all other cultures.

Culture shock results from the feelings of frustration and loss. Many new immigrants experience these feelings when they lose familiar signs and symbols in their lives.

Everyday cultural activities, such as how to greet someone, may be taken for granted. Similar incidents may go unnoticed and be considered insignificant. Nevertheless, they may be very important to the immigrant or visible minority person.

We must try to understand and accept that values may be different. We should be aware that values sometimes conflict and be prepared to discuss different approaches to situations. We must understand that situations are influenced by everyone's culture including our own.

For example, *Canadian practices* are based on the Christian calendar and there is little general recognition of the holy days of other religions, including smaller Christian sects like the Seventh Day Adventist. All Canadians are entitled to time off for Christmas but few recognize the Muslim holy time of Ramadan. Immigrants and visible minorities who want to worship at the times demanded by their faith, may follow schedules that conflict with the programs and schedules of the rest of the community.

SOME PRACTICAL SUGGESTIONS:

- Formal or informal ranking systems are widely accepted practice in many cultures. In some, elders are afforded special status by virtue of age. In these cultures, seniors receive considerable respect, and are acknowledged as sources of wisdom and authority.

- Find out about the places and schedules of various religious services. Organize visits to religious sites or temples of different religions.
- Locate commercial establishments which specialize in foods from various cultures.
- Become familiar with the dietary requirements of various cultures and religions.
- Arrange, wherever possible, for serving of specific ethnocultural foods.
- Learn and ask about cultural nuances such as body language and cultural distances.
- Become familiar with some local issues like the Turban or Kirpan.
- Attend special events organized by cultural communities.
- Read novels, poems, other writings by New Canadians.

1991 ATTITUDE SURVEY

Highlights of 1974 and 1991 Surveys conducted by The Angus Reid Group for Multiculturalism and Citizenship Canada:

1974—Included a representative sample of 1,849 Canadians aged 16 years old and over. In-field interviews were conducted during June/July 1974

1991—Included a representative sample of 3,325 Canadians aged 18 year old and over. Telephone interviews were conducted in July 1991

SELECTED HIGHLIGHTS

In 1991, **62** per cent of Canadians knew about the federal multiculturalism policy, compared to **41** per cent in 1974

In 1991, **18** per cent of Canadians believed that multiculturalism policy would destroy the Canadian way of life, compared to **32** per cent in 1974

In 1991, **78** per cent of Canadians believed that multiculturalism policy would enrich Canadian culture, compared to **61** per cent in 1974

In both 1974 and 1991, the percentage of Canadians believing that multiculturalism policies would cause greater conflict between groups of different origins was **37** per cent

In 1991, **65** per cent thought that a society with more ethnic groups was more able to tackle new problems as they occurred, while **51** per cent did so in 1974

In 1991, **32** per cent of Canadians felt it was best if immigrants forgot their cultural backgrounds as soon as possible, while **28** per cent felt this way in 1974

In 1991, **39** per cent thought that, if members of ethnic groups wanted to keep their culture, they should keep it to themselves, compared to **51** per cent in 1974

In 1991, **42** per cent of Canadians thought that the unity of the country was weakened by ethnic groups sticking to their old ways, compared to **36** per cent in 1974

In 1991, **46** per cent of Canadians felt that people coming to the country should change their behavior to be more like Canadians, while **56** per cent did so in 1974

In 1991, **58** per cent agreed with the government's support of activities aimed at preserving cultural heritages, while **69** per cent did so in 1974

For detailed information on this survey or multiculturalism policy and programs, you can contact:

**Communications Branch
Department of Canadian Heritage
Ottawa, Ontario K1A 0M5
(819) 997.0055**

GLOSSARY

EVALUATION

REFERENCES

ACKNOWLEDGMENTS



GLOSSARY

AFFIRMATIVE ACTION

A component of anti-discriminatory policies, involving the restructuring of institutions and organizations along lines which reflect the composition of their societies.

AFFIRMATIVE ACTION PROGRAMS

These programs generally have the mandate to amend actual structures of recruiting and hiring practices in order to recommend changes that deal with more specific goals in the short term and improve conditions of disadvantaged groups. These programs may be mandatory and, in some cases, targets may be set.

ASSIMILATION

Is adopting the language, customs, attitudes, values, and general lifestyle to that of the dominant culture resulting in the loss of your distinctive ethnic identity, either as an individual or as a group. A process clearly distinct from integration, of eliminating distinctive group characteristics; this may be encouraged as a formal policy (i.e., American Melting Pot).

BEHAVIOR

It is the outward practical expression of values. Values are communicated by individuals in behavior such as language, signs, gestures, actions, customs, styles.

BIGOT, BIGOTRY

Bigotry is sticking stubbornly and unreasonably to a fixed opinion, belief, or attitude and rejecting any that differ from one's own. A bigot is a person who behaves in this intolerant, closed-minded way.

CULTURE

Culture is the way of life of a people: the food, language, clothing, housing, arts, crafts, music, dance, politics, business, technology, values, beliefs, attitudes—the total expression of a society. Cultures change over time because of technology, contact with other cultures, etc.

DISCRIMINATION

Discrimination is prejudice transmitted into actions. It is a definite behavior which is the result of a prejudiced attitude or belief. It is also unfair treatment, usually negative, of a person or group of people.

PREJUDICE is a state of mind, while DISCRIMINATION is an action.

ETHNICITY/ETHNIC GROUP

Set off by race, religion or national origin, ethnicity refers to shared feelings and a common sense of past and future. Within an ethnic group there is a *consciousness of kind* and a common identity based on history.

Ethnicity is often experienced and expressed through language.

Ethnic identity is difficult to erase. Even among those whose physical characteristics make it easy for them to fade into the mainstream, there is a continuing sense of identity. It is reinforced through everyday activities, attitudes and beliefs.

ETHNOCENTRIC

Regarding one's own race or culture as the most important and judging other cultures as wrong or inferior simply because they do things differently.

EXTENDED FAMILY

In most traditional cultures, the family is a more or less extended unit, embracing grandparents, aunts, uncles and cousins as well as parents and siblings.

FAMILY

"...the family is referred to as the basic unit of society; it is appreciated for the important socio-economic functions that it performs. In spite of the many changes in society that have altered its role and functions it continues to provide the natural framework for the emotional, financial and material support essential to the growth and development of its members, particularly infants and children,

and for the care of other dependants, including the elderly, disabled and infirm. The family remains a vital means of preserving and transmitting cultural values. In the broader sense, it can, and often does, educate, train, motivate and support its individual members, thereby investing in their future growth and acting as a vital resource for development." *The United Nations 1991 Building the Smallest Democracy at the Heart of Society. Vienna: The United Nations.*

HIDDEN CURRICULUM

The implied teaching of social and economic norms and expectations in the schools. These norms and expectations are so much a part of schooling that they are seldom questioned or consciously examined.

IMMIGRANT

For the purpose of this manual, *an immigrant* is a person who arrives in Canada from another country. It includes all classes, streams, or category of immigration.

INSTITUTIONAL RACISM

Institutions are social arrangements and practices through which collective actions are taken. Examples of institutions include government, business, unions, schools, churches, courts, and police.

When the ideology of racial superiority (for example of whites over non-whites) is incorporated into the institutions of the state, the term institutional racism is applicable.

Institutions have great power to reward and penalize. They reward by providing career opportunities for some people and foreclosing them for others. Through the distribution of social goods, through decisions about who receives training and skills, political influence, moral support and self-respect, productive employment, fair treatment by the law, self-confidence, and the promise of a secure future for themselves and their children.

INTEGRATION

A process, clearly distinct from assimilation, by which groups and/or individuals become able to



participate fully in the political, economic, social and cultural life of the country. It supports the preservation of distinctive features of an ethnic culture while at the same time enabling full participation in the larger society.

It's a mechanism by which society, at the same time as it becomes enriched by new acquisitions, maintains its identity by associating new participants to what is its own.

Integration is a continuum, a process that begins when an immigrant (or refugee) first applies to come to Canada. It continues in the early days and months after his/her arrival, up to and beyond the time he or she acquires citizenship and achieves full participation in Canadian society.

It involves more than helping a newcomer find a job or a place to live. It involves helping newcomers adapt to and understand the values and customs of their adopted society, the way in which our social institutions work, their rights and obligations. At the same time, Canadian society itself must grow and evolve, and adapt to the new needs of immigrants. Integration is a two-way street that requires accommodations and adjustments on both sides.

INTEGRATION PROGRAMS

Programs designed to assist in the long-term needs of immigrants, usually associated with the process of adjustment. For example, accessing an education system, a legal system, a political system, etc.

INTERNALIZATION

It means to make the prevailing norms, attitudes and ideas within society a part of one's own pattern of thinking.

MAJORITY

Within the multicultural context, the majority is the group which, as a group, controls or dominates the largest share of the scarce resources of wealth, status and power.

MERIT PRINCIPLE

The merit principle can be defined as hiring or promoting the most qualified candidate in an open

competition. Discrimination in employment practice is a sure way to guarantee that individuals of merit will be excluded from the workforce or prevented from rising to their full potential within society. Traditional and socially entrenched patterns of prejudice and discrimination can only function against the operation of the merit principle.

MINORITIES/MINORITY STATUS

In multicultural terms, MINORITIES are those groups of people characterized by inequality, discrimination, limited power, limited economic wherewithal and low status. It has more to do with powerlessness than with numbers of people.

People of color, Aboriginal people, blacks, Asians, and groups affected by racism and poverty are designated minorities.

Minorities typically have less control over their own lives than members of majority groups.

Minority status is usually measured by two criteria: socioeconomic well-being and cultural and social acceptance. Economic, social and cultural inequality are evidence of minority status.

MULTIRACIAL SOCIETY

A society which is comprised of several racial groups.

MULTICULTURAL APPROACH TO ORGANIZATIONAL CHANGE

This approach involves a process of dismantling visible and invisible barriers in order to achieve the full participation of all minority groups within the community. It requires every constituency within the agency be involved. It affects goals, policies personnel practices, programs, and services, and it includes an exploration of new professional norms and skills. *Adapted from "Organizational Change Towards Multiculturalism" Access Action Council of Toronto*

MULTICULTURALISM

Multiculturalism means the practice of promoting human and group relations in which ethnic, racial, religious, and linguistic similarities and differences are valued, respected and exchanged. *Report of the Cultural Futures Project, City of Edmonton, 1988*

Multiculturalism describes the diverse racial and cultural composition of Canadian society. It implies developing policies and programs that foster understanding and sharing of our diversity, while working to achieve the equality of all Canadians in the economic, social, cultural, and political life of Canada. *Focus for the 90s, Alberta Multiculturalism Commission, 1989*

As an official state policy, Canadian multiculturalism is a unique attempt to transcend the policy of assimilation. All ethnic minorities in Canada are actively encouraged to keep and nurture their distinctive identities and heritages. This policy also assists immigrants to acquire at least one of Canada's official languages.

ORGANIZATIONAL CHANGE

Organizational change is a set of interrelated activities engaged in by professional employees for the purpose of modifying formal policies, programs, procedures, or management practices of the agencies that employ them. *Adapted from "Organizational Change Towards Multiculturalism" Access Action Council of Toronto*

ORGANIZATIONAL CULTURES

Members of organizations share values, customs, and traditions, which form the culture of the organization.

OUTREACH PROGRAMS

Designed to increase awareness of the general public and/or specific client groups concerning the facilities and services provided by an organization, or to increase their participation.

PLURALISTIC SOCIETY

A society is comprised of people of different ethnic, racial, linguistic or religious groups; some may result primarily from historical demographics (e.g. Switzerland, and many African states) while others result primarily from immigration (i.e.. Canada, U.S.A., and Australia).

PREJUDICE

Prejudice is a state of mind; a set of negative attitudes held by one person or group about another.

Prejudice tends to cast the other in an inferior light despite the absence of legitimate evidence.

Literally, it means to prejudge. A prejudice is an unfavourable opinion about a person or group of people not based on knowledge.

RACIAL DISCRIMINATION

This is generally an overt or covert act that denies an individual employment, accommodation, or other services in the public or private sector based on their color or ethnic background. Racial discrimination also excludes people from participating in organizations and from accessing equitable educational opportunities. It can also take the form of unfavorable treatment of one individual by another.

RACIAL OPPRESSION

Racial oppression, in Canada, can be defined within the context of majority/minority relations. It includes the use of racial minorities for economic gain, control by the dominant group, and the psychological and social impact of institutional racism on minorities.

There are many levels of racial oppression, but it does imply an unequal relationship between the dominant group and minority groups.

It produces antagonisms, but does not necessarily lead to open conflict. Sometimes minorities comply with the majority's norms because they have no resources to challenge them. This does not mean there is harmonious integration of the racial elements. It may well suggest a higher rather than a lower level of racial oppression.

RACISM

Racism is any attitude, action or institution that subordinates a person or a group because of their color, and/or ethnic origin. Racism is different from racial prejudice, hatred or discrimination. It involves having the power to carry out systemic discrimination practices through major institutions in our society.



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It takes several ingredients to produce racism. While we all hold prejudices and stereotypes, and participate in different degrees of discrimination, no one of these factors alone can be called racism. The key element is power.

When racial prejudices and stereotypes are backed up by people with more power than others, by institutions and by cultural attitudes and values, racism is the outcome. In other words, power+prejudice= racism. Racism, therefore is not merely an issue of personal behavior or attitudes. Racism is built into economic, political, social, and cultural structures as well as personal relationships and results in disadvantage to some ethnic groups in society.

SCAPEGOATING

Scapegoating is the process of singling out an individual, group, or object, upon whom blame for the mistakes or crimes of others is thrust. The scapegoat is partly or wholly innocent.

SEGREGATION

The separation or isolation of a cultural group from the larger society. Segregation may be the preferred policy of the group or may be imposed upon the group by the attitudes and actions of the main society.

SERVICES

Includes both mainstream agencies and ethno-specific community groups or organizations.

SETTLEMENT PROGRAMS

Programs designed to assist in the immediate or short-term needs of newly arrived immigrants, i.e. language, orientation, food, shelter, counselling, employment, etc.

SOCIALIZATION

It is the learning and accepting of society's values, attitudes, beliefs, and stereotypes.

STEREOTYPE

A fixed image attributing certain characteristics or habits to a specific racial or ethnic group. It means

a fixed set of ideas, often exaggerated and distorted. It is a mental picture which regards all members of a group as being the same, allowing for little or no individuality or critical judgement.

A stereotype is a generalization or an image about a group of people not based on facts. A positive or negative value is placed on these generalizations or images.

Although negative attitudes are irrational and based on misinformation, they become a way to justify mistreatment of groups of people. They become *socially acceptable*. Over time, they are recycled through society, and become part of everyone's assumptions.

TARGET GROUPS

These are disadvantaged or under-represented groups. Affirmative action programs attempt to increase the participation of target groups.

TARGETS

While Canadian employment equity policy does set numerical goals these targets consciously take the minimum competency standards and the availability of qualified minority personnel into account.

TRADITIONAL CULTURES

The values of people originating in many cultures of Asia, Africa, Middle East and Latin America, as well as the values of Canadian Aboriginal people, may be based upon rural traditional cultures.

VISIBLE MINORITIES

Visible minorities include people, other than Aboriginal people, who are non-white in color or non-caucasian in race. They are divided into 10 groups: black, Chinese, Filipino, other Pacific Islanders, Indo-Pakistani, Japanese, Korean, Southeast Asian, West Asian and Arab, and Latin American.

(Statistics Canada)

The three largest of the 10 groups in Canada are Chinese, Black and Indo-Pakistani.





Two thirds of all the nation's visible minorities live in the three largest cities:

Toronto	37%
Vancouver	15%
Montreal	13%
Calgary/Edmonton	9%
Rest of Canada	26%

EVALUATION

Your comments on this form are entirely confidential and are intended to make necessary modifications to the workshop as it proceeds. **Thank you.**

Module _____

Date of Workshop _____

1 What were your expectations of this workshop? _____

2 Were these expectations met? _____

3 What would you have or had more of? _____

4 Please comment on the following:

a) overall impressions of effectiveness, usefulness, and competence of the presentation



b) the workshop content?

c) the workshop leaders?

d) the panel presentation?

e) usefulness to others in your organization?

f) the video(s)?

g) the guest speaker(s)?

WE APPRECIATE YOUR PARTICIPATION. THANK YOU.

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OTHER PROJECTS

- Public Institutions:** **Misericordia Hospital**
Alberta Vocational College
Community and Family Services
- Businesses:** **Levi Strauss & Co. Inc.**
Royal Bank of Canada
- Voluntary Associations:** **United Way of Edmonton and Area**
which is overseeing Challenge To Change A Multicultural Initiative. It represents a group of five agencies including the Edmonton Social Planning Council.
- Other:** **United Church Multicultural Project**

Manuals And Other Materials Consulted

- A Generic Training Framework For Employment Equity Deliverers:** Women's Program of the Public Service Commission.
- Cross Cultural Awareness Education And Training For Professionals:** Multiculturalism Canada.
- Police Intercultural Training Manual:** Michael Miner of International Briefing Associates.
- A Time For Action** Social Planning Council of Metropolitan Toronto.
- Organizational Change Towards Multiculturalism:** Access Action Council of Toronto.
- Partnership In Business:** A Training Program For New Canadians: A Proposal by Edmonton Immigrant Services Association.
- Challenge To Change A Multicultural Initiative:** A Proposal by the United Way of Edmonton and Area.





ESPC MISSION STATEMENT

The Edmonton Social Planning Council believes that all people should have the social rights and freedoms to live and work in an environment that enhances individual, family, and community growth without restricting the same rights and freedoms for others. The Council seeks to create, to advocate, and to support changes in policies, attitudes, and actions in order to enhance these social rights and freedoms.

ESPC GOALS

- To undertake research into the nature and magnitude of social issues in the community.
- To increase public awareness and understanding of current social issues and to exercise an independent voice in the community.
- To encourage greater public participation in the development of social policies and in the implementation of programs.

ESPC VISION STATEMENT

The Edmonton Social Planning Council in the 1990's will be the leading non-political social policy organization in the Edmonton area, with a reputation for commitment to the facilitation of social, economic and environment improvement in the community, through increased understanding and constructive public debate.

We will be critics, facilitators, catalysts, instigators, researchers, advocates and publicists.

Individuals and groups who influence and/or are impacted by social policy will seek our services as a community partner.

The Government of Alberta will look to us as the voice of the community conscience.

The Edmonton Social Planning Council will take a strong stand on current social issues.

We will therefore, seek and gain respect for our honesty and thorough research rather than acceptance of our position.

The Edmonton Social Planning Council will be a leader in the community, not a follower.



ACKNOWLEDGMENTS

Work on this manual started in the Fall of 1991, and the initial draft was completed in August 1992. After a hiatus on the shelf, work on it resumed in July 1993. We are grateful to everyone who assisted us in completing this long-delayed project.

People, Jobs, And The Changing Workplace contains a fair amount of information on the subjects of immigrants, minorities, multiculturalism and race relations. Material for it has been culled from conventional sources: books, other manuals, magazines, newspaper articles, speeches, conferences, government reports and studies done by various private and public agencies. They are all listed in the bibliography. We also talked with professionals who work in the area and reviewed several multicultural projects in Edmonton. Other ideas were obtained from conversations with immigrants and minorities, at socials and various gatherings in the course of our work in the field. It would be impossible to list the names of everyone.

We would however like to mention the names of those who served as advisors to the production of the manual: **Michael Phair**, currently an Alderman with the City of Edmonton, and former Manager of Alberta Settlement Programs; **Joyce Craft**, former Employment Equity Coordinator, AGT; **Judy Robinson-Anagor**, President of the Black Women's Association of Alberta; **Ken Chapman**, Lawyer, Chapman Professional Corporation; **Larry Shaben**, former Cabinet Minister with the Government of Alberta, and currently President, Shaben World Enterprises; **Carlos Pilquil**, Gabriela Mistral School of Spanish, who also worked as a researcher on the project; **Wendy Koenig**, Regional Communications Officer at the Canadian Human Rights Commission; **Nicolas Ameyaw**, Consultant, Alberta Multiculturalism Commission; **Frank Hubbard**, formerly with Human Resources at NOVA Corp; and **Papiya Das**, a Board Member of the Edmonton Social Planning Council and a social worker at Edmonton's Grey Nun's Hospital. This advisory group worked enthusiastically with the Council for almost a year providing guidance on topics to cover and reviewing the modules contained herein.

Finally we would like to express our thanks to the Federal Government department formerly called Multiculturalism and Citizenship Canada, now a part of Canadian Heritage, for its generous grant to produce the manual. We single out Mr. Hai Nguen and Speros Vlassopoulos of the Edmonton regional office for their encouragement and approval of the project.

