MULTICULTURALISM

• THREE DEVELOPMENT PHASES:
Public Policy

- **Multiculturalism** have evolved through three developmental phases:
  1. **Incipient** (pre-1971),
  2. **Formative** (1971-1981),
  3. **Institutionalization** (1982 to the present).
I. The Incipient Stage

1. The Incipient Stage (Pre-1971)
The era preceding 1971 can best be interpreted as a time of gradual movement toward acceptance of ethnic diversity as legitimate and integral to Canadian society.
Nation-building

• Nation-building in the **symbolic and cultural** sense was oriented toward the replication of a British type of society in Canada.

• Culturally, this was reflected Canada’s political, economic and social institutions.
Canadians as British Subject

• All Canadians were defined as British subjects until the passage of the Canadian *Citizenship Act in 1947*, and a variety of *cultural symbols* legitimizied the British underpinnings of English-speaking Canada.
Canadian Uniculturalism

• For the most part, central authorities dismissed the value of cultural heterogeneity,

• They considered racial and ethnic differences as detrimental to national interests and detrimental to Canada’s character and integrity.
WW2 Influx

• Only the massive influx of post World War II immigrants from Europe prompted central authorities to rethink the role and status of “other ethnics” within the evolving dynamic of Canadian society.
1960s

• Events and developments during the 1960s paved the way for the eventual demise of assimilation as government policy and the subsequent appearance of multiculturalism.
Contemporary Multiculturalism

- **Pressures for change** stemmed from the growing assertiveness:
- Canada’s Aboriginal peoples,
- The force of Québécois nationalism,
- The increasing *resentment* of ethnic minorities about their place in society
II. Formative Period

• **The Formative Period (1971-1981)**

• **In 1969**, the Royal Commission on Bilingualism and Biculturalism published **Book Four** of its report, which dealt with the contribution of other ethnic groups to the cultural enrichment of Canada.
The Commission recommended the “integration” (not assimilation) into Canadian society of non-Charter ethnic groups with full citizenship rights and equal participation in Canada’s institutional structure.

These recommendations hastened the introduction of an innovative ethno-cultural policy.
October 1971

• The key objectives of the policy announced in October 1971 and elaborated upon over the years, were:
To assist cultural groups to **retain and foster their identity**;
Formative Programs

• To assist cultural groups to overcome barriers to their full participation in Canadian society; (thus, the multiculturalism policy advocated the full involvement and equal participation of ethnic minorities in mainstream institutions, without denying them the right to identify with select elements of their cultural past if they so chose); and elaborated upon over the years, were:
Formative

To assist cultural groups to overcome barriers to their full participation in Canadian society; (thus, the multiculturalism policy advocated the **full involvement and equal participation** of ethnic minorities in mainstream institutions, without denying them **the right to identify** with select elements of their cultural past if they so chose);
Multicultural Initiatives: Language

- To assist immigrants in acquiring at least one of the official languages. Implementation of these policy objectives depended on government funding. Nearly $200 million was set aside in the first decade of the policy for special initiatives in language and cultural maintenance.
Multicultural Directorate

- **Multicultural Directorate** within the Department of Secretary of State was approved in 1972 to assist in the implementation of multicultural policies and programs.
• **The Directorate** sponsored activities aimed at assisting ethnic minorities in the areas of human rights, freedom from racial discrimination, citizenship, immigration and cultural diversity
III. Institutionalization

• 3. Institutionalization (1982 - Present)
The 1980s witnessed a growing institutionalization of multicultural policy. *Shifts in this policy* coincided with a period of difficulties for race relations in Canada. In large cities, immigration had, over a short period of time, noticeably changed the composition of the population.
Full Fledge Dept of Citizenship

• 1989 institutionalized programs established under the newly created department were: Race Relations and Cross-Cultural Understanding “to promote among Canadians and in Canadian institutions appreciation, acceptance and implementation of the principles of racial equality and multiculturalism”;
Anti discrimination programs

• Another shift was the introduction of anti-discrimination programs designed to help remove social and cultural barriers separating minority and majority groups in Canada. In 1982, multiculturalism was referred to in the **Canadian Charter of Rights and Freedoms**. Section 27 of the Charter states: *This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.*
Summary

• Global migration into Canada is influenced by our cultural patterns and policies.

• These policies have emerged over time over some developmental phases.

• The Three forces behind ethnic multiculturalism.
Stratification

- **Definition:**
  - Stratification is defined as:
    - Set of relationships in terms of ranking and establishing other relationships
  - Stratification differs from social inequality:
Stratification Systems

1. Slavery-
2. Estate-
3. Caste-
4. Class
5. Communist
Class

• Supposed open-achievement
• Class systems & stratification result in differences in:

1. **Access** goods and services

2. **Power** to dispose of them.
Social class

• One’s Class standing is based upon:

1. income,

2. wealth,

3. education

4. occupation.
Capitalism, Individualism and Inequality (natural)

- Capitalism and Neo-liberalism profess natural inequality.
SOCIALISTS

• SOCIALISTS BELIEVE THAT ALL MEN ARE BASICALLY GOOD, NOT EVIL or EGOISTIC.

• SOCIAL SYSTEMS MAKE HUMAN CORRUPT..
Socialism

An economic system in which …

the means of production are collectively owned.
IDEOLOGY

• Conflict theorists define ideology as a body of assumptions, ideas, and values that combine into a coherent world view.
Ethnic Stratification and Incorporation

- Porter’s Vertical Mosaic indicated that **differential incorporation** was highly significant in ethnic stratification.
- Ethnic groups form a hierarchical structure of status in Canada.
- Data based on over-under representation in different occupational, educational, and income categories.
Vertical Mosaic

• Porter maintained that just as some individuals find themselves with more prestige, power and wealth.

• Ethnic groups, as groups, process different levels of power, prestige and wealth in relation to one another.

• This is the meaning of ethnic stratification
Objective Measures

- **Income**: 0-15,000, 15000 to 24000, 25000-40000, 40,000 to 60,000 and above
- **Occupation**: skilled, professional, unskilled, clerical, agricultural
- **Education**: primary, secondary, post-secondary.
Ethnic Stratification Defined

- A hierarchical system of ethnic groups arranged according to:
  1. the degree of power the groups have in society,
  2. the level or quality of life,
  3. the collective resources possessed,
  4. the amount of prestige their members enjoy
Stratification

- The standard of comparison is the host culture, the majority ethnic group or groups.

VS.

- The place in society of all other groups in relation to the majority ethnic group.
## Statistics

- Pendakur and Pendakur (1995)

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Determinants of Ethnic Status

- **Ethnocentrism** - the extent to which members of the group feel they are superior or better than other groups.
- **Ethnocentricism** is a form of prejudice leading to discriminatory behaviour.
- **Stereotyping** - roles, relationships based upon ascribed statuses and roles.
Ethnocentricism

- Supported by ideologies, “right of the conquerer”, bearing civilization, superior genetics...biology as ideology...
- Supported by extreme nationalism and superior/inferior notions of nation and race.
Discrimination Inclusion and Exclusion

• The behaviour component of ethnocentricism, measures by levels of opportunity, inclusion and exclusion, spatial and temporal, **covert and overt**.

• **Overt**-difficult to measure-however, occupation and housing is an overt measure-hiring practices.
Self Reported Discrimination

• Wilson Head (1975) Black perceptions of discrimination in Toronto.
• Henry and Ginsberg (1985) Black actors pose as job applicants.
Structural Discrimination

• Part of Canadian Multiculturalism is the idea/ideology that the system is fair for all.
• However, when one explores stratification, it is clear there is a vertical mosaic even today.
Immigration and Ethnic Residential Segregation
Immigration patterns: Canada

- **Immigration patterns** have changed over the years. While immigrants from Western Europe predominated before the 1960’s, and immigrants from Southern Europe prevailed through the 1970s, currently third world immigrants have formed the majority.
Cultural pluralism and Immigration 1980+

• One half of all immigrants in the 1980s came from visible minorities such as South Asian, Chinese, and Latin and Central America. In 1991, 68% were visible minority immigrants and 2/3 were Black, South Asian or Chinese.
Urban Settlement Refocused
Mosaic

• And these groups are more likely to settle in urban areas such as Toronto, Montreal or Vancouver. 58.1% of Blacks, and 43.3% of Chinese who immigrated to Canada in 1991 ended up in Toronto.
Ethnic residential concentration

- One of the biggest factors in ethnic residential concentration is occupation. Certain groups gravitate and are more welcome in certain occupations than others. As a result historically these groups lived in certain areas where the jobs were available.
Another factor is ethno cultural preference and values. For some groups there is a reason for greater residential concentration in the cities. The Jewish community, for example is highly concentrated in cities.

Strong emphasis on education, professional occupations and group life make urban pockets inevitable and necessary.
They were forced into this pattern because of external prejudice and persecution.
Currently, the group has a high level of institutional completeness.
They set up separate institutions apart from the mainstream culture to sustain themselves.
Social Incorporation

• The process through which ethnic groups and their members become part of the structure of the larger society.
Three Types of Incorporation

- Structural Incorporation-integration
- Cultural Incorporation-inculturation (assimilation)
- Identity Incorporation-self –I and Me

- Patterns involve individual, society and collective-no always the same..
• Individuals may become part of the larger society, while the group remains differentiated.

• **Social Incorporation** may occur as the group institutions become part of the larger structure…ie. Roman Catholicism in Ontario.