

Innovative approaches to settlement and inclusion

**How we use music, art and language
to foster inclusion**

Inclusion as Economic

- Both immigrants and people of colour struggle to obtain meaningful employment in Canada (Pendakur & Pendakur, 2015)
- Immigrants and people of colour are also underrepresented as entrepreneurs and leaders in business organizations in Canada (Black Experience Project, 2017)
 - “Diverse communities continue to face barriers in accessing lucrative entrepreneurship opportunities created by Canada's burgeoning technology-driven innovation sector” (Black Innovation Fellowship, 2018)
- Economic inclusion is an understandable goal, but is belonging about money? Or is belonging about feeling like a member of a community?

Inclusion as Social

- In the literature on equity and diversity, the notion of exclusion and inclusion is centered on the psychological state of ‘being included’, most recently theorized as an individual’s sense of belonging (Adamu et al., 2019)
 - Frederick Miller (1998) views that inclusion is present when “individuals are allowed to participate and are enabled to contribute fully”.
- Canadian society is experiencing a deepening of economic and social divides (Lightman & Good Gingrich, 2012)
 - “The definition of social exclusion refers to the official procedures and everyday practices that function to reproduce and justify economic, spatial, socio-political and subjective divides” (Lightman & Good Gingrich, 2012, p.124)

Today's Panel

This panel will present three specific examples of how cultural policies and practices have failed to include immigrants and racialized people

Charlie-Wall Andrews
*Music and Culture: Building
Community*

Jodi-Ann Francis
*Public Art: A Critical Discourse of
Migrant inclusion and exclusion
through public displays*

Patience Adamu
*Language as a vehicle from exclusion
from opportunity*

Language as a vehicle for exclusion from opportunity

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Agenda

1. Linguistic Diversity
in Canada
2. Theoretical
Framework
3. Results &
Discussion
4. Implications



Linguistic Diversity in Canada

Source: Statistics Canada. (2017). “Linguistic diversity and multilingualism in Canadian homes.” Census in Brief. Retrieved from <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016010/98-200-x2016010-eng.cfm>

- In 2016, 22 immigrant mother tongues each had a population of more than 100,000 people. Combined, these 22 mother tongues comprised more than 6.3 million people.
- 75.5% of people with an immigrant mother tongue lived in one of the six largest census metropolitan areas (CMAs): Montréal, Ottawa–Gatineau, Toronto, Calgary, Edmonton and Vancouver.
- Our urban centres are overwhelmingly multilingual.

What's in a Mother Tongue?

- Immigrants who are fluent in English, often struggle to defend their linguistic proficiency. This need to be understood is part of linguistic domination which is founded in colonial histories and Canadian nation-building (Creese, 2010)
- Fluency in a language is less about structure and has more to do with “the ability to command the right to speak and the power to be heard” (Creese, 2010, p.296).
- For immigrants and people of colour this means that their social location has a significant impact on their right to be heard.

Impetus

- The literature shows that when young, highly educated immigrants, have work experience and are proficient in an official language- they integrate well in Canada.
- Does this hold true for immigrants of colour?
- This presentation investigates how racialization happens according to **accent** as well as skin colour. In Canada, how you speak is also a determinant of fit / integration success / social inclusion.

Theoretical Framework

Nationhood

In the 21st century, nationhood continues to live alongside language.

The nation continues to be a “universally legitimate value” (Anderson, 2006, p.3)

“Maybe I didn’t look like you, but if I spoke like you, I was you” (Noah, p.56).

“Language even more than colour, defines who you are to people” (Noah, p.56).



Neoliberalism

“Neoliberalism accepts that the kind of market order it envisages needs to be actively constructed, institutionally and politically” (Cahill & Konings, 2017, p.17)

Neoliberalism actively keeps speakers in check:

“Immigrants’ *heavy accents* have been identified as a communication problem that needs to be rectified” (Guo, 2009, p.44)

“One should approach discourse not so much as a language, or as textuality, but as an active ‘occurring’ as something that implements power and action, and that also is power and action” (Hook, 2001, p.20)

Critical Multilingualism

Critical multilingualism looks to assist immigrants develop critical consciousness and empower them to challenge practices of language control (Guo, 2009, p.41).

This theory acknowledges that this control is an outcome of postcoloniality and geopolitical arrangements.

“Attention needs to be paid to the colonial policies and practices within present immigrant-serving organizations in the [Global] north” (Guo, 2009, p.41)

“We have to talk in order to establish our rights and entitlements. Communicative resources form an integral part of an individual’s symbolic and social capital” (Gumperz & Cook-Gumperz, 1996, p.4)

Results & Discussion

The Phone Interview



- Social exclusion often precedes economic exclusion.
- Employment is social. Employers are seeking a (social) fit.
- The phone screening is a “social” check to ensure the candidate has “soft” skills and is capable of working as part of a team - aka. “fit”.
- Yan Guo’s (2009) research found that our biases are so deeply embedded that:
 - “Immigrants are marked as ‘Other’ through the intonations of their voices” (Guo, 2009, p.45)
 - “Their non-native voices sound defensive and confrontational and thus, need to be reduced, corrected and normalized” (Ibid).

The “Let’s Go Out for Drinks”

- A non-native accent often leads native speakers to make cultural assumptions about the speakers.
- Instead of inviting an employee with an accent out for drinks, some may assume that they do not drink, or are “too serious” for a social outing.
- “Through observation, inferences can be made from how members of a culture act, speak or think within specific cultural contexts to give meaning to actions and behaviours of the group” (Clark & Berkes, 2013, p.4)



The “That’s Not How You Say It”

- Competence is contextual.
- Someone may not be competent in *Standard American English* but are competent in a certain dialect that allows them to communicate effectively with, or access, members of the subaltern.
 - “Social identity and ethnicity are in large part established and maintained through language” (Gumperz & Cook-Gumperz, 1996, p.7)
 - “The process of social comparison involves awareness of the relative status of the social identities of both the in-group and the out-group” (McNamara, 1997, p.563)



Foreign accents as racialization

- In Canada, we hear lots of variations of English, to the point where we can identify where in the world that accent comes from
- Critical Discourse Analysts, “aim to increase language users’ consciousness of how language contributes to the domination and control of some people by others” (Clark & Berkes, 2013, p.11)
 - Ultimately, “language constructs both social reality and inequality (Clark & Berkes, 2013, p.11)
 - “Prestige and value are accorded to English in colonial and postcolonial education” (Dei, 2018, p.124)

Implications

Colloquialism in response to exclusion

- Identity is a product of linguistic practice.
- Minority resilience is “defiance against what the inhabitants of those regions perceive as oppressors of their cultural heritage” (Clark & Berkes, 2013, p.9).
- Dialects are a form of resistance, “having jobs and incomes and being noticed by the rest of the world, have made Indians confident - and the same confidence has attached itself to their English” (Clark & Berkes, 2013, p.2).

This can be seen elsewhere, for instance:

- Toronto Slang
- Cockney Slang

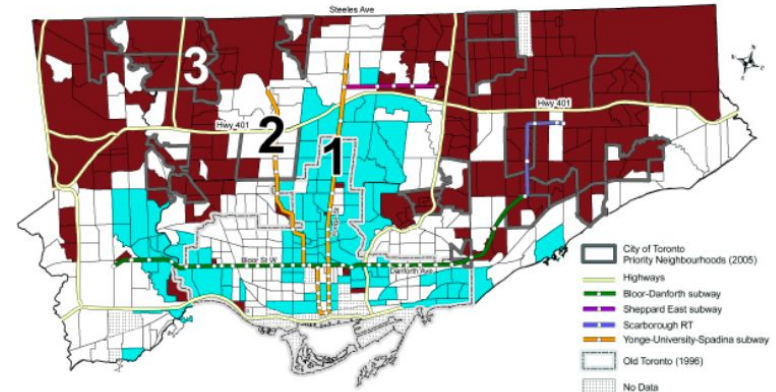
Toronto Slang

- Across some of Toronto's poorest neighbourhoods you will hear a very well evolved dialect of English that combines Jamaican patois, Somali and New York City slang.
- Terms like:
 - “Mandem” from Jamaican patois refers to a group of friends
 - “Kawal” from Somali refer to being ‘crazy’ or ‘wild’
 - “Merked” from New York City slang refer to being ‘hurt’ or ‘ugly’
- It is important to acknowledge the presence of these dialects as they are indicators of social exclusion. They render Standard Canadian English useless and promote greater disparity.

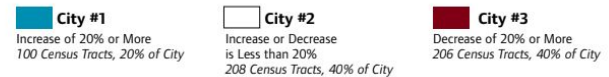
Social Stratification in Toronto

- Toronto is known as a diverse city – sometimes even the world’s most diverse city.
- In 2007 David Hulchanski qualified that claim. According to Hulchanski (2007), Toronto is actually 3 cities, and each of those cities is economically – and I argue, socially distinct
- Language is an aspect of the distinction between these 3 cities

MAP 1: CHANGE IN AVERAGE INDIVIDUAL INCOME, CITY OF TORONTO, RELATIVE TO THE TORONTO CMA, 1970-2005
Average individual income from all sources, 15 years and over, census tracts



Change in the Census Tract Average Individual Income as a Percentage of the Toronto CMA Average, 1970-2005



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Recommendations

Recommendations

- Legislate inclusion?

Examples include:

- Bill 168 - According to the Bill, workplace harassment occurs when a worker in the workplace is the victim of a course of vexatious comments or conduct that is known, or *ought reasonably to have been known, to be unwelcome*
- Services and Supports to Promote the Social Inclusion of Persons with Developmental Disabilities Act, 2008