

PART 1



DIVERSITY ISSUES IN CANADA

CHAPTER 1 A Portrait of Canadian Diversity

CHAPTER 2 Human Rights and Freedoms

CHAPTER 3 Cultural Diversity

CHAPTER 4 Religious Diversity

CHAPTER 5 Family Violence, Mental Health Issues, and
Developmental Disabilities

CHAPTER 6 Diversity Competency in the Criminal Justice
System





A PORTRAIT OF CANADIAN DIVERSITY

Human migration continues at the highest rate since the Second World War. In 2016, the United Nations Children’s Fund (UNICEF) reported that an average of 1,000 unaccompanied children arrived each month on Italy’s shores after braving a risky Mediterranean crossing. Also in 2016, refugees crossing the Aegean Sea in rafts arrived in Greece, creating a refugee crisis and overwhelming refugee support systems.

LEARNING OUTCOMES

After completing this chapter, you should be able to:

- Understand the concepts of diversity and multiculturalism.
- Discuss the four state ideologies of host countries.
- Define Canada’s concept of multiculturalism.
- Understand Canadian society, immigration, gender and gender identity, sexuality, and Canadian diversity.

INTRODUCTION

Canadian citizens represent many different nations and cultural backgrounds. In demographic terms, Canada is heterogeneous with regard to race, ethnicity, culture, religion, gender, sexual orientation, age, and physical and mental abilities. Canada's multiculturalism policies, the *Canadian Charter of Rights and Freedoms*, provincial and territorial human rights legislation, and employment equity programs are institutional responses to this diversity. Canada is an advanced nation known around the world for its fairness and equality, but Indigenous peoples and racialized groups face inequalities in life experiences and life chances, and a large number of academic and social research studies reveal that there appear to be disparities in their interactions with the justice system. The tensions resulting from Canada's increasing diversity (Li, 1998) can be exacerbated by intersections of ethnicity, gender, and sexuality and by the challenges to our security posed by threatened or actual terrorism. This book presents an up-to-date and critically stimulating introduction to issues surrounding diversity and social and criminal justice. The first part of the book looks at the facts of diversity in Canadian society; the second part examines colonialism, the historical and current injustices experienced by Indigenous peoples in Canada, and their overrepresentation in the criminal justice system.

“**Diversity**” refers, in a general sense, to the variety of human qualities among different people and groups. More specifically, it refers to the ethnic, social, or gender variety in a community of people. When we consider the diversity of a community, we look at its members in two aspects, or dimensions: primary and secondary. *Primary* dimensions include a person's age, **ethnicity**, gender, gender identities, physical abilities and qualities, race, and sexual orientation. *Secondary* dimensions include the person's educational background, geographic location, income, marital status, parental status, religious beliefs, and work experience. Secondary dimensions are fluid and less fixed than primary ones (Kazarian et al., 2007, p. 4). See Figure 1.1 for examples.

The term “**multiculturalism**” has different meanings and associations. It can suggest an ideal of cultural variety, and it can describe the actual state of a society—its condition of having a diverse population. Multiculturalism exists in many countries, including Australia, the United Kingdom, and the United States. In some of these places, it is a cause for celebration as well as a plain fact. Only in Canada, however, is multiculturalism both a national ideology and a state policy. Canada was the first nation to make a policy of multiculturalism part of its national Constitution (Kazarian et al., 2007, p. 39).

FOUR STATE IDEOLOGIES

Host cultures—cultures that receive immigrants and refugees—tend to have one of four ideologies, or belief systems, regarding how to incorporate new members into their society: multiculturalism ideology, civic ideology, assimilation ideology, and ethnist ideology.

diversity

the variety of human qualities among different people and groups

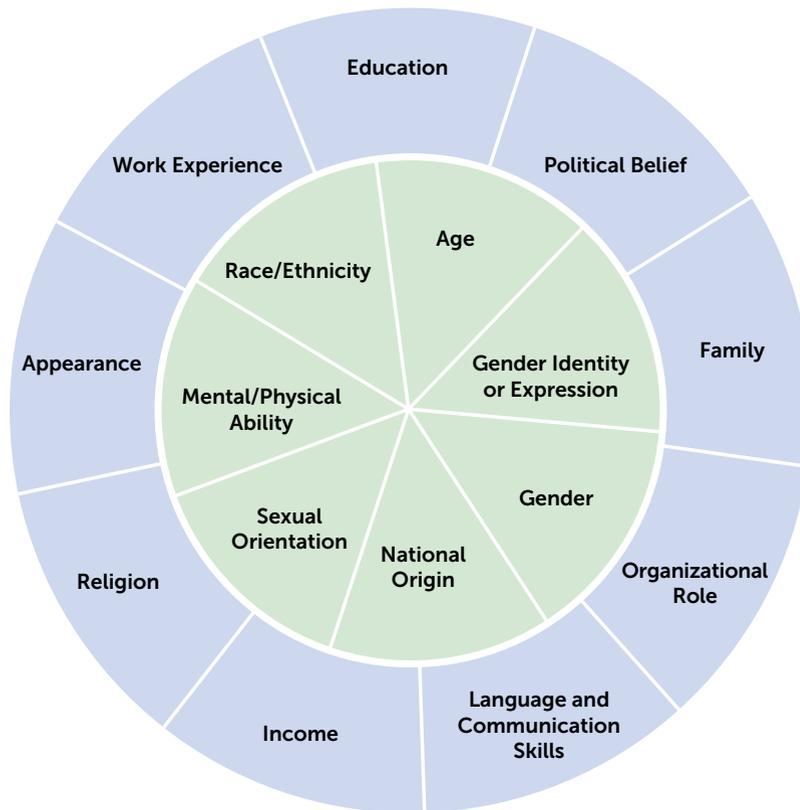
ethnicity

the culture of origin with which an individual or a group identifies within a multicultural context

multiculturalism

a policy relating to or designed for a combination of several distinct cultures

FIGURE 1.1 Diversity Wheel



Source: Johns Hopkins University and Medicine, Diversity Leadership Council (n.d.).

MULTICULTURALISM IDEOLOGY

The **multiculturalism ideology** supports people of diversity in maintaining or promoting their distinctive culture, provided that this culture does not clash with the criminal and civil laws of the nation. Four main principles are associated with the ideology of multiculturalism. The first principle is that people of diversity are expected to adopt the public **values** of the host nation: its democratic ideals, constitutional and human rights provisions, and civil and criminal codes. The second principle is that the private values of individual citizens are protected. Private values are the attitudes and beliefs that people hold in private life, shown in their relations with family and friends, as well as in their wider social circle. The third principle of multiculturalism ideology is that the state recognizes multicultural values and protects them from interference by other people and by the state itself. The fourth principle is that the state should fund the ethnocultural activities of both its long-standing citizens and its newcomers, since both groups contribute to the state through taxation.

multiculturalism ideology

ideology that recognizes and supports people of diversity in maintaining or promoting their diversity, provided that their practices do not clash with the laws of the nation

values

standards or principles; ideas about the worth or importance of certain qualities, especially those accepted by a particular group

civic ideology
ideology that subscribes to multiculturalism ideology principles but does not support state funding to maintain and promote ethnocultural diversity

assimilation ideology
ideology that expects people of diversity to relinquish their culture and linguistic identity and adopt the culture of the host state

ethnist ideology
ideology in which the state expects people of diversity to assimilate but defines which groups should assimilate and thus which ones are not rightful members of the state

CIVIC IDEOLOGY

The second approach a society may take to the diversity of its citizens is the **civic ideology**. This ideology is the same as the multiculturalism ideology except that it doesn't support state funding for the promotion of ethnocultural diversity. Great Britain is an example of a state that supports civic ideology.

ASSIMILATION IDEOLOGY

The **assimilation ideology** is a homogenization, or melting pot, ideology. According to this ideology, newcomers to a country should give up their cultural and linguistic identities and adopt the culture of the host state. In return, the state protects the private values of individual citizens while reserving the right to limit the expression of these values under certain circumstances. The United States supports assimilation ideology.

ETHNIST IDEOLOGY

The **ethnist ideology** is similar to the assimilation ideology except that the state exerts more control over which groups are permitted to assimilate (Kazarian et al., 2007, p. 39). For example, the state may require that an immigrant be part of a certain ethnicity, religion, or race to be accepted as a citizen. Japan and Israel subscribe to ethnist ideology.

CANADA AND THE CONCEPT OF MULTICULTURALISM

Canada has been defined by its dominant cultures. This occurred in three distinct historical stages:

1. Canada as a colony of the British Empire:
 - a. An external authority in England exercised sovereignty.
 - b. Canadians had limited democratic rights and were governed by a political elite.
 - c. The dominant cultures were English and French, although the British sought to assimilate the French and the Indigenous peoples.
2. Canada as an independent white dominion in the British Empire/Commonwealth:
 - a. Sovereignty was increasingly exercised within the Dominion.
 - b. Canadians had full democratic rights and were governed by Parliament.
 - c. The dominant culture was British, although immigrants began arriving to colonize western Canada.
 - d. Commitment to the British Empire and a policy of assimilation still produced cultural uniformity in Canada (except in Quebec). Canadians were British subjects until 1947.
3. Canada as a fully sovereign and independent nation-state:
 - a. Canada became completely independent of British sovereignty (1931–1949).

- b. The divide between French and English was temporarily settled through constitutional reform.
- c. European immigration slowed while people from other parts of the world began to immigrate to Canada.
- d. The subsequent immigration boom caused a substantial demographic shift in the latter half of the 20th century.
- e. The assimilation of French Canadians and Indigenous peoples was eventually replaced by the concept of multiculturalism.

EQUAL RIGHTS AND THE POLICY OF MULTICULTURALISM

Canada faces a difficulty when it comes to diversity issues. On the one hand, Canadians live in a rights-based culture; we assume that all citizens should be treated equally under civil law and that no one should receive any unearned benefits because of their identity. This is the rule of law upon which Canada was founded.

But there is tension between this assumption of equal rights and the principles of Canada's multiculturalism, which supports a cultural group's rights to retain its values and way of life within the wider sphere of Canadian society. The equal-rights culture focuses on the individual; multiculturalism focuses on the group.

Multiculturalism became a formal policy in Canada under Prime Minister Pierre Elliott Trudeau in 1971. The policy became law with the *Canadian Multiculturalism Act* of 1988. Further protections for minorities are enshrined in section 15 of the *Canadian Charter of Rights and Freedoms* (1982). These formal policies and laws are meant to address the needs of new Canadians and disadvantaged groups. However, the government's need to interpret multiculturalism from an equal-rights point of view—that is, from the standpoint that everyone is fundamentally equal—has weakened the formal policy of multiculturalism as a tool for addressing inequalities and **discrimination** related to culture. How does it weaken it? For one thing, an assumption of general equality can blur our understanding of just how deeply disadvantaged an immigrant population can be. Further, the equal-rights perspective is sometimes unaccepting of cultural practices that do not meet Canadian standards of equal treatment for all individuals. At what point, for example, does the government discourage the traditional custom of a racialized group in Canada—perhaps a custom related to gender—on the grounds that it violates the liberal ideal of equal rights?

Informal multiculturalism refers to the popular idea of multiculturalism held by people in a society in which diversity exists. In Canada, informal multiculturalism accepts social diversity as a given and takes for granted that the relative lack of success of people from disadvantaged groups is owing to the persistence of discriminatory and stereotypical attitudes rather than to the failings of particular formalized policies. According to this viewpoint, the persistence of discriminatory attitudes needs to be examined, as do the ways in which the imbalances of power between racialized and non-racialized populations work themselves out in daily life (Baxter, 2003).

discrimination

a process by which a person is deprived of equal access to privileges and opportunities available to others because of prejudice

host community

comprises groups of people who have the power and influence to shape attitudes toward the remaining groups in society

settlement patterns

the variety of ways people physically establish themselves in a country, whether born there or as immigrants

acculturation

process of change in the cultural patterns of an ethnic group as a result of contact with other ethnic groups

integrationist

supportive of immigrants' adopting features of the host culture while maintaining aspects of their heritage culture

exclusionary

intolerant of immigrants' heritage culture and of immigration in general

assimilationist

intolerant of immigrants' heritage culture, demanding that they relinquish the culture and adopt the host culture

segregationist

opposed to immigrants and other cultures, preferring that immigrants return to their countries of origin

CONCEPT OF THE HOST COMMUNITY

A **host community** is sometimes called the host culture or nation, the dominant culture or society, or the majority culture. A host community consists of people long established in a country, though the history of their **settlement patterns** may differ. Whether descended from Indigenous peoples, from English settlers, or from more recent immigrants, the members of a host community determine the basic character and attitudes of the society.

Host communities are made up of groups of people who have the power and influence to change attitudes toward the less established communities in a society. These people set the tone for how the rest of society views and deals with the less powerful *other*. In Canada, for example, the host culture has already changed its views about the rights of 2SLGBTQ+ communities and has ceased to view marriage as an exclusively heterosexual institution, with the result that legislation has passed allowing for same-sex marriages. Host communities also determine immigration policies—that is, who is a desirable addition to the host culture and who is undesirable. Finally, by assimilating newcomers and expecting them to accept its established patterns, the host community influences the settlement and adaptation patterns of those it accepts as newcomers. And the influence doesn't go only one way. Host communities are influenced, in turn, by the racialized groups they come in contact with.

ACCULTURATION ORIENTATIONS OF HOST COMMUNITIES

Acculturation refers to the process by which one cultural group acquires from another group new cultural attributes that may eventually be absorbed into its own system. With immigrant groups, host communities adopt one or more of the following acculturation orientations (in other words, approaches to cultural adaptation):

- An **integrationist** host community encourages immigrants both to adopt important features of the host culture and to maintain aspects of their heritage culture.
- An **exclusionary** host community is intolerant of the wishes of immigrants or other cultures to maintain their heritage cultures. At the same time, it does not allow them wholly to adopt the host culture. Host community members are ambivalent about newcomers.
- An **assimilationist** host community demands that immigrants give up their cultural identities and adapt totally to the host culture. In other words, new ethnic communities are expected to participate in ethnocultural institutions that are not their own (Kallen, 2003). Over time, the host culture accepts as full-fledged citizens those who have been culturally absorbed.
- A **segregationist** host community distances itself from immigrants and their cultures. It allows them to maintain their heritage culture but would prefer that they return to their countries of origin. Members of the host community believe that immigrants “can never be incorporated culturally or socially as rightful members of the host society” (Bourhis et al., 1997, p. 381).

ACCULTURATION ORIENTATIONS OF SETTLER GROUPS

Immigrants exhibit one of four modes of acculturation—marginalization, assimilation, separation, and integration—which together form the acronym MASI:

- **Marginalization** occurs when people reject the host culture as well as their heritage culture, disenchanted with both.
- **Assimilation** involves people giving up their traditional culture in favour of the host culture.
- **Separation** occurs when an individual rejects the host culture and maintains their culture of origin.
- **Integration** occurs when immigrants at once embrace the host culture and maintain their culture of origin.

Integration is generally seen as the most desirable mode of cultural adaptation (Berry, 2006). Immigrants who adapt in this way show good levels of psychological adjustment and personal satisfaction. These are important considerations from an economic perspective and from a law-and-order perspective; members of ethnic groups who are integrated are less likely to engage in disorderly or criminal activity and are more likely to engage in the political processes in Canada, such as the democratic voting process and even running for office. Because integrationists do not practise separation—they do not isolate themselves from the host culture—their allegiance to their heritage culture does not lessen their commitment to the welfare of the host nation (Berry & Sam, 1997).

HISTORY OF IMMIGRATION AND DIVERSITY IN CANADA

There are three main admission categories for people who immigrate to Canada: (1) they immigrate as skilled labour or investors in the *economic* category, (2) they are sponsored by *family*, or (3) they come as *refugees*. Each of these categories will be discussed in turn.

Immigration is and always has been an important factor in Canadian society. The latest report from Statistics Canada (2022d) indicates that more than 8.3 million people, or almost one quarter of the population, were at one time immigrants to Canada (see Figure 1.2). This process began several centuries ago, with the arrival of English and French explorers and settlers. At first contact between Indigenous peoples and European peoples in Canada, there were many Indigenous nations speaking a variety of languages. The French and English colonized the eastern part of what is now Canada and signed treaties with First Nations peoples acknowledging Indigenous nationhood.

marginalization

simultaneous rejection of the culture of origin and the host culture

assimilation

a process by which members of a racialized group lose cultural characteristics that distinguish them from the dominant cultural group or take on the cultural characteristics of another group

separation

individual rejection of the host culture and maintenance of the culture of origin

integration

embrace of the host culture and maintenance of the culture of origin

FIGURE 1.2
Immigrant Population
in Canada

Source: Statistics
Canada (2022d).



In 1867, the English and French languages were given constitutional status at Confederation. Bilingualism became the core of Canada's approach to diversity. From the late 1800s to the mid-1900s, Canada's immigration policy was based on supplying a labour pool for settlement and agriculture; after this, immigration policy was based on establishing a Canadian industrial base. Canada recognized the right of minorities to maintain their culture and traditions, with some exceptions, such as the ways in which Canada, over the centuries, continued to try to prevent Indigenous peoples from maintaining their cultures and traditions.

In 1950, as a result of the Massey-Levesque Commission, which linked cultural diversity and Canadian identity, ethnocultural diversity gradually came to be understood as an essential ingredient in a distinct Canadian society. At that time, 92 percent of Canada's population growth was the result of birth rate. By 2001, immigration had outpaced the natural birth rate, and now birth rate accounts for less than one third of Canada's population growth whereas immigration contributes about two thirds of population growth.

The 1960 *Canadian Bill of Rights* outlawed discrimination by federal agencies on the grounds of race, national origin, colour, religion, and gender. This policy was reflected in the *Immigration Act* of 1960, which stated that immigrants were not to be refused entry into Canada on the grounds of race, national origin, colour, or country of origin. This Act resulted in more immigration from southern Europe, Africa, and the West Indies.

The *Official Languages Act* of 1969 required the government to give equal status, rights, and privileges to both official languages in federal institutions. It further required that these institutions must serve Canadians in the official language of their choice.

The 1970s and 1980s saw substantial numbers of refugees admitted to this country. In some cases, this was a result of Canada's official multiculturalism policy, established in 1971, which provided for programs and services to help individuals from diverse cultures overcome barriers to their full participation in Canadian society.

The 1982 *Canadian Charter of Rights and Freedoms* granted parents who are members of an English or French linguistic minority in the communities where they live to have their children educated in the official language of their choice. Section 27 of the Charter stated that the courts were to interpret the Constitution in a manner that would preserve and enhance the multicultural nature of Canada:

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

Jean Chrétien (1982), as Minister of Justice, commented on the importance of the Charter in protecting the rights of a multicultural and ethnically diverse population:

In a free and democratic society, it is important that citizens know exactly what their rights and freedoms are, and where to turn for help and advice in the event that those freedoms are denied or rights infringed upon. In a country like Canada—vast and diverse, with 11 governments, two official languages and a variety of ethnic origins—the only way to provide equal protection to everyone is to enshrine those basic rights and freedoms in the Constitution. (p. v)

The concept of diversity expanded from language, ethnicity, race, and religion to include gender, sexual orientation, ability (or disability), and age. The rights of

diverse groups are enshrined in other Canadian legal responses to diversity, including the following federal legislation:

- the *Canadian Human Rights Act*,
- the *Employment Equity Act*, and
- the *Canadian Multiculturalism Act*.

Provinces and territories have responded to diversity issues by passing similar legislation, including pay equity acts, and developing programs to promote diversity. On the international stage, Canada is signatory to, among others, the following agreements:

- the *Universal Declaration of Human Rights* (Office of the United Nations High Commissioner for Human Rights, 1948) and
- the *International Covenant on Economic, Social and Cultural Rights* (United Nations, 1966).

ECONOMIC IMMIGRANTS

Between 2016 and 2021, 1.3 million immigrants settled permanently in Canada. Almost 68 percent of these were settled through economic class immigration and through nominations by provinces and territories looking for workers (Statistics Canada, 2022a). These people had applied to immigrate to Canada and had been selected based on their education and work experience, in addition to other factors that demonstrated their likelihood of contributing to the economic development of Canada. They came as skilled workers and business immigrants with the capacity to invest in Canada and start businesses that would benefit the country. Immigration, Refugees and Citizenship Canada (2019) has an Express Entry pool in which the most highly skilled individuals are prioritized for admission to Canada based on the current skill gaps in Canada's labour force. Programs also exist for employers to recruit overseas professionals to fill roles that require expertise unique to their industry when suitable candidates cannot be found in Canada.

Economic immigrants include entrepreneurs who have significant financial resources to invest or start companies in Canada. Immigrants' minimum capital investment amount varies over time, but these skilled professionals have the capacity to invest significantly in Canada's economy. Review the Close-Up box for an example and an in-depth look at an immigrant entrepreneur, Aditya Jha.

IMMIGRANTS SPONSORED BY FAMILY

Just over 30 percent of immigrants who came to Canada between 2009 and 2022 were in the family category (Statistics Canada, 2022b), meaning that they were sponsored by family members already established in Canada (Statistics Canada, 2022a). A permanent resident of Canada who wants to sponsor a spouse, dependent child, or parent needs to fill out an immigration application, which can be made through the family class sponsorship program. To qualify, the permanent resident must prove they have the financial resources to support resettling family members and agree to be financially responsible for their family member for a predetermined time. The sponsored family member must have completed police checks and medical exams from their country of origin.



CLOSE-UP

ADITYA JHA

Canadian immigrants make up a large part of the country's population. Immigrants come from many educational backgrounds and work in Canadian companies in prestigious roles. An example of a successful business entrepreneur is Aditya Jha. Aditya was born in Janakpur, Nepal, where he graduated with a post-secondary degree. His early business career began in India, Singapore, and other South East Asian countries before he came to Canada. Aditya immigrated to Canada and first worked as a general manager with Bell Canada. Years later, Aditya was the co-founder of Isopia, a company specializing in software technology. After a successful run, he sold the company for over \$100 million. His entrepreneurship and leadership skills led to many other start-ups, but in 2001, his focus changed and he started a charitable foundation. The foundation's purpose was to assist Canadians who were less fortunate and provide them with education and skills in entrepreneurship and business. The success of the foundation led to many people obtaining financial independence, including many Indigenous people in Canada.

In 2012, Aditya received the Order of Canada for his philanthropic efforts. His achievements and willingness to give back are characteristic of successful economic immigrants.

Source: POA Education Foundation (n.d.).



Aditya Jha, philanthropist and entrepreneur

City: Toronto

Country of Origin: Nepal

In life, you always get more than what you deserve or less than what you deserve. You never quite get just the right amount. If you get less, you must work harder and smarter, and if you get more then you must give back.

—Aditya Jha, as cited in POA Education Foundation (n.d., Some Personal Quotes section)



EXERCISE 1

Visit Statistics Canada's website to access an interactive model on immigrant population by immigration class, education, employment income, and much more (<https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2019003-eng.htm>). Examine the model to view where immigrants are coming from, the category under which they are immigrating, and where they are settling in Canada.

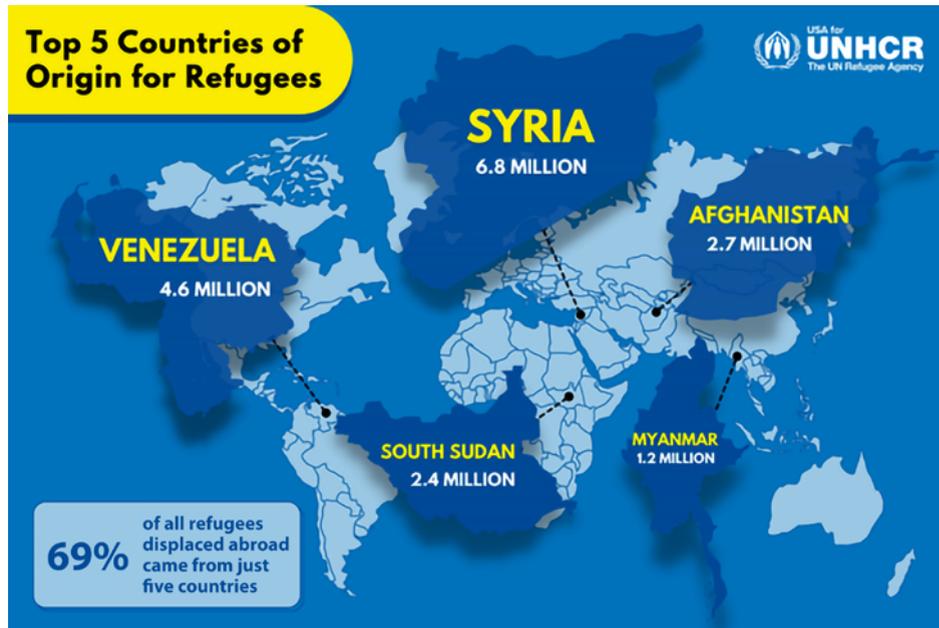
REFUGEE POLICIES

Article 1 of the 1951 United Nations (UN) *Convention and Protocol Relating to the Status of Refugees* defines a refugee as any person who,

owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, is unwilling to return to it. (UNHCR, 1983)

Welcoming refugees should be seen not as an immigration issue but as a human rights issue. In 2022, the UN Refugee Agency (UNHCR, 2022a) placed the number of displaced persons in the world at 100 million; 53.2 million of those were internally displaced, meaning that they had been forced out of their homes but had not yet crossed borders. Of those outside their country of origin, 85 percent were currently hosted in developing countries, with high numbers located in Türkiye, Uganda, Pakistan, Colombia, and Germany. The UN placed the number of refugees at 27.1 million—half of whom were under the age of 18. These numbers are the highest in recorded history. Approximately 4.6 million of these displaced persons were asylum seekers, which means they had fled their homes and requested sanctuary elsewhere, and were waiting for decisions on their claims (see Figure 1.3).

FIGURE 1.3 Top Five Countries of Origin for Refugees in 2021



Source: Based on UNHCR (2022c).



CLOSE-UP

TINASHE MAFUKIDZE

Many immigrants who arrive in Canada come from turbulent countries and are seeking sanctuary and safety. Tinashe Mafukidze is an example of a refugee who arrived in Canada with her family after fleeing from a refugee camp in Africa. Born in Zimbabwe, Tinashe has made Canada her home, and she has been an inspiration to many youths through her career.

In 2018, Tinashe was nominated as one of Canada's top 25 immigrants for her influence as a social innovator. But her journey wasn't always easy, and as a child she moved frequently with her mother and brothers to wherever her mother could find work. Soon her family found themselves living in a refugee camp for several months before coming to Canada. Tinashe's future was unknown. She recalls, "One of my biggest struggles in my immigrant journey was navigating a new country without 'papers.' I would wish I could get a Canadian passport to go on those school trips across the border."

She was determined to be proactive. She volunteered in causes she believed in and soon became an activist. She then went on to start projects that addressed complex issues, and she "would volunteer as much of my time on issues that I cared about."

After nearly 20 years in Canada, Tinashe is an impact designer in Toronto. "[My] work focuses on curating customized solutions and supports for people and projects in Canada and the world that seek to drive systems-level impact, innovation and change."

Tinashe worked at York University's School of Social Work as a senior manager for the Youth Research and Evaluation eXchange. She is known as a changemaker in her support of youth programs and in determining how well these programs benefit Ontario's youth.



Tinashe Mafukidze, Executive Director, Toronto Workforce Innovation Group (TWIG)

City: Toronto

Country of Origin: Zimbabwe

She is currently the executive director for the Toronto Workforce Innovation Group, a leading-edge research and partnership organization that responds to the diverse needs of local communities and businesses in the area of workforce development and future of work.

Tinashe believes in making positive changes, which comes from her personal experience and has lent itself to her creating a successful career. She describes herself as "a mixture of being adaptable when I need to be and always reflective about my experiences so I can learn and grow."

Source: Suhasini et al. (2018).

Canada has two types of refugee claimants. The first is a convention refugee who fits the definition under the UN convention; they are outside their country of origin and are unwilling to return because of a well-founded fear of persecution based on race, religion, political opinion, nationality, or membership in a particular social group, such as women or people with an "unacceptable" sexual orientation or identity. The second is a person in need of protection, which means that they are currently in Canada and their removal from Canada to their home country would subject them to a risk of torture, death, or cruel or unusual treatment or punishment.

The Immigrant and Refugee Board of Canada (IRB) is the independent board that decides immigration and refugee matters. Most refugees to Canada come through the Refugee and Humanitarian Resettlement Program. The UN Refugee Agency identifies refugees for resettlement overseas; that is, a person cannot apply directly to Canada for resettlement but instead must be designated with refugee status and then selected by UN workers as suitable for resettlement in Canada. Security clearances are conducted overseas, and interviews are completed before referral to Canada. A refugee claim can be made inland by people already in Canada but cannot be made by someone crossing into Canada from the United States, as the United States is a third-party safe country.

There is a private refugee sponsorship program by which people may apply to sponsor additional refugees still waiting for resettlement; however, these sponsors must provide financial and emotional support to any sponsored person for the length of the sponsorship or until the refugee can support themselves. Most frequently, this financial support lasts from one to three years.



EXERCISE 2

For a wider understanding of the displacement and refugee crisis, watch the 2017 critically acclaimed documentary *Human Flow*, produced and directed by Ai Weiwei, which examines the greatest human displacement in world history since the Second World War. Discuss as a class whether Canada could do more in addressing the crisis.

Canada has been home to refugees since before Confederation. The United Empire Loyalists, for example, flocked to Canada (along with many non-British subjects) during the American Revolution in 1776. Similarly, English Puritans found refuge in Canada in the 1600s after suffering religious persecution in their native country. Scots settled in Canada after the Highland Clearances of the 1600s, the Irish during the potato famine of the 1800s, Russians as a result of the Bolshevik Revolution in 1917, and Armenians after the genocide of 1923. The origins of Canada's refugees continue to change. Just after the Second World War, refugees were primarily from Eastern Europe. Today, the majority come from places such as South Asia, Somalia, Cambodia, Vietnam, Guatemala, and the Middle East.

Canada's humanitarian tradition with respect to refugees continues to be strong. From 2011 to 2016, Canada welcomed 860,000 refugees. Between 2016 and 2021, there were 218,430 refugees admitted as permanent residents to Canada. Canada showed its commitment to responding to humanitarian crises when it pledged to welcome more than 25,000 refugees who were displaced as a result of armed conflict in Syria; 2,700 Syrian refugees were settled here before 2016. Between 2016 and 2021, an additional 60,795 Syrian refugees were admitted to Canada (Statistics Canada, 2022a).

By the end of 2021, more than 6 million Afghans were displaced from their homes, and 2.6 million were hosted as refugees in 98 different countries. This represented

the third-largest displaced population after Syria and Venezuela. Nearly 23 million people suffer from acute hunger in Afghanistan (UNHCR, 2022d). Canada committed to resettling 40,000 Afghan refugees; by the end of March 2023, some 15,875 had been settled in Canada through government-assisted and private sponsorships, with another 9,875 arriving through other programs (Canadian Press, 2023).

When Russia invaded Ukraine in 2022, the numbers of displaced Ukrainians surpassed those of Afghan refugees, reaching 8 million. About 6.5 million Ukrainians had already crossed international borders into neighbouring countries as refugees by August 2022. Canada created a new program to bring in and settle Ukrainians displaced by war, which means they are not technically refugees when they arrive. By June 2022, more than 6,000 had already arrived in Canada (UNHCR, 2022b).

Immigration and refugee policies need periodic renovation, and such changes have occurred in Canada. The 1976 Canadian *Immigration Act* introduced a **refugee policy** that formalized the country's approach to identifying and selecting refugees. The Act identified three routes to granting qualified refugees permission to resettle in Canada: overseas selection, special programs, and inland refugee-status determination.

In 1996, a review of Canada's refugee and immigration policy was initiated with the aim of making fundamental policy reforms and introducing new legislation. This resulted in the reintroduction of the *Immigration and Refugee Protection Act* of 2001. This Act and its accompanying regulations had the following aims:

- to be simpler, more modern, and more coherent than previous legislation;
- to respond effectively to Canada's global challenges in the 21st century;
- to ensure that Canada can preserve immigration as a source of diversity, richness, and openness to the world;
- to enhance Canada's advantage in the global competition for skilled workers;
- to maintain and enhance the country's strong humanitarian tradition;
- to deter migrant trafficking and punish those who engage in this form of slavery; and
- to maintain confidence in the integrity of the immigration and refugee protection program.

The main reason for these changes to the country's refugee policy was to clear the backlog of refugee cases. On June 29, 2010, Bill C-11, the *Balanced Refugee Reform Act*, received royal assent. This Act affects the IRB and was intended to improve Canada's asylum system, resettle more refugees from abroad, and make it easier for refugees to start their lives in Canada (Citizenship and Immigration Canada, 2011). Another set of significant changes to the refugee determination system came into force on December 15, 2012, as a result of the *Balanced Refugee Reform Act* and the *Protecting Canada's Immigration System Act*. These changes have been widely criticized on the grounds that they create a two-tier system for refugee protection that discriminates against some refugee claimants based on the country of origin, requires mandatory detention of designated foreign nationals, provides limited recourse for negative decisions, and provides limited access to social safety nets such as health care services.

refugee policy

humanitarian policy, based on the United Nations definition of a refugee, that assesses eligibility for entry to a country based on refugee status

THE SYRIAN REFUGEE CRISIS

In 2011 in Syria, increasing hostilities and civil war between several factions forced many Syrians to flee to neighbouring countries. By 2013, over 2 million refugees had fled the country, in need of peaceful resettlement elsewhere. In January 2015, the Canadian government pledged to resettle 10,000 Syrian refugees over three years; after the fall 2015 federal election, the newly elected government revised this plan to accept 25,000 refugees by the end of 2015. The target date was later extended to February 2016 to allow more time to process refugee applications. A total of 29,713 Syrian refugees were resettled between November 4, 2015 and August 1, 2016 (Government of Canada, 2017). Between 2016 and 2021, another 60,795 Syrian refugees settled in Canada, continuing the government's commitment to aiding in the refugee crisis (Statistics Canada, 2022a).

Not all reactions to the newcomers have been positive. On January 8, 2016, a Muslim centre in Vancouver organized a welcome event for a group of Syrian refugees. After the event, around 30 attendees, including a number of children, were waiting for a bus when they were pepper-sprayed by a man bicycling past. The Vancouver police announced that they would treat the incident as a hate-motivated crime (see Chapter 2).

Source: Azpiri (2016).



EXERCISE 3

With the Vancouver pepper-spraying incident in mind, examine the following quotation. Do you feel that, acceptance of and respect for diverse cultures has to be legislated? Do you believe that, with increasing immigration, Canadians might not so readily give this respect and acceptance? Give reasons for your answer.

Compassion, acceptance, and trust; diversity and inclusion—these are the things that have made Canada strong and free. Not just in principle, but in practice.

Those of us who benefit from the many blessings of Canada's diversity need to be strong and confident custodians of its character. (Trudeau, 2015)

INDIGENOUS PEOPLES IN CANADA

As mentioned at the beginning of this chapter, there was a significant Indigenous presence in Canada when the first Europeans arrived. Indigenous cultures were greatly affected by contact with Europeans, and Indigenous nations were at a disadvantage. They faced social changes, new technologies, and imported diseases, as well as the Europeans' quest for new lands.

The French and the British were the main European influences in North America from the 1500s to the early 1900s. They competed for dominance by establishing settlements. Both sides courted Indigenous peoples in their quest for trade and

in their battles with each other over control of the continent. European settlement gradually pushed Indigenous peoples off the land, and they became dependent upon Europeans for their livelihood. Hunting skills disappeared, languages were lost, and traditions were abolished. Indigenous peoples came to be seen as wards of the government, unable to take care of themselves. Missionaries moved in to “save” the lost Indigenous souls, one result of which was the infamous residential school system in which many Indigenous children were physically, culturally, and sexually abused.

In the second half of the 20th century, oppressed peoples around the world challenged the remnants of colonialism and demanded equality. Some of these peoples proclaimed their independence and forged new nations. Others, such as the First Nations, Inuit, and Métis in Canada, demanded the right to sovereignty and self-determination within the framework of Canada (Roberts, 2006).

Attempts to address the needs of Indigenous peoples in Canada began in 1973. This was when Indigenous land rights, based on a group’s traditional use and occupancy of a certain area of land, were first recognized. In 1982, the *Charter of Rights and Freedoms* recognized and affirmed the treaty rights of Indigenous (“Aboriginal” in the Charter) peoples to protect their cultures, traditions, and languages. In 1996, the Royal Commission on Aboriginal Peoples presented a comprehensive five-volume report to Parliament identifying the legal, political, social, economic, and cultural issues that needed to be addressed to ensure the future survival of First Nations, Inuit, and Métis peoples in Canada. Two years later, the government responded with a plan to work in partnership with Indigenous peoples in Canada to improve their health, housing, and public safety; to strengthen their economic development; and to help them implement self-government.

Indigenous peoples account for a significant portion of the population in Canada. The 2021 census revealed that 2.2 million individuals in Canada reported Indigenous ancestry, representing 6.1 percent of the population (Statistics Canada, 2022c). Those claiming First Nations identity numbered at about 1.4 million, making them the largest Indigenous ancestry group. Another 560,000 individuals reported Métis identity, and 82,000 individuals identified as Inuit.

Indigenous cultures will be lost if modern governments do not help protect them by enabling Indigenous peoples to continue their traditional ways of life on their ancestral lands. In North America, New Zealand, Australia, and many other places around the world, hundreds of Indigenous languages and cultural practices are either extinct or endangered. If the rights of Indigenous peoples to freely hunt, fish, and pass on their language and traditions are not restored or maintained, their cultures will disappear (University of Maryland, 2000). Part 2 of this text will explore Indigenous issues in depth.

IMMIGRATION TRENDS

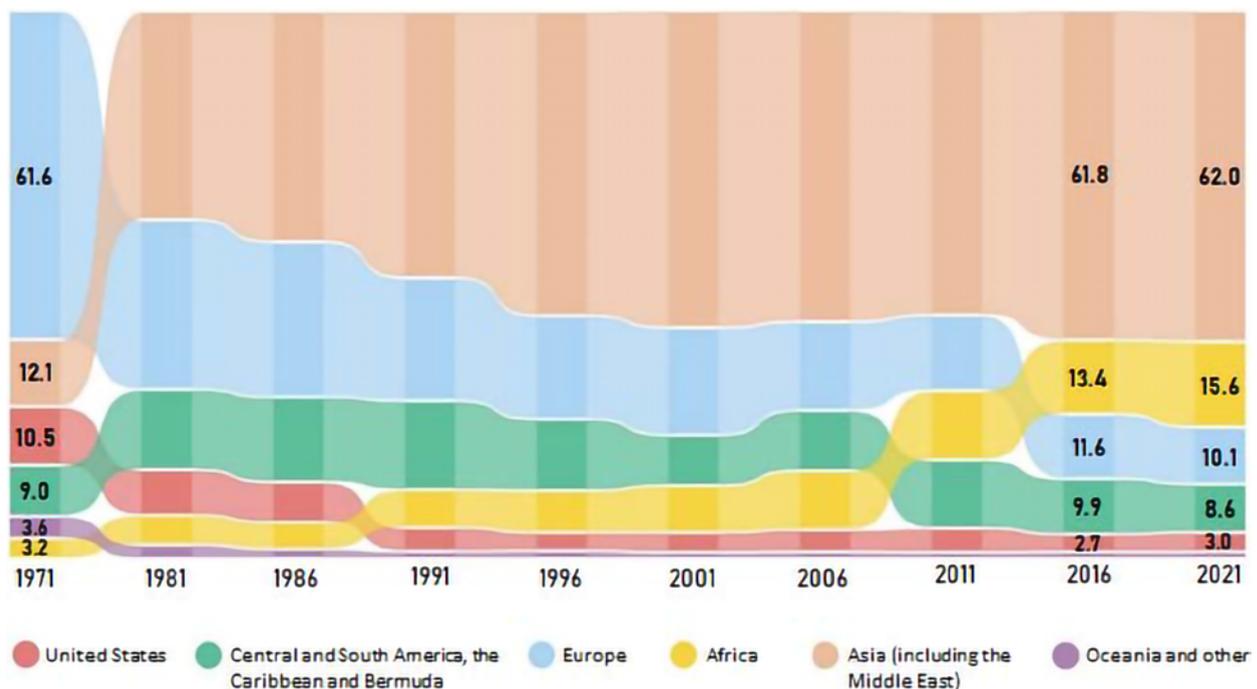
This section examines immigration into Canada around the beginning of the 21st century.

ETHNIC ORIGINS

Ethnic origin, as defined in the census, refers to the ethnic or cultural group to which an individual’s ancestors belonged. The 1901 census recorded about 25 different ethnic groups in Canada. At that time, people of either Indigenous, British, or French origins made up the majority of the ethnic groups reported.

The list of ethnic origins in Canada’s 2016 census included much greater variety, with more than 250 different ethnic origins reported (Statistics Canada, 2022c). With the method of census questioning broadening the available responses of participants in the 2021 census, more than 450 ethnic or cultural origins were reported. Among these were the groups associated with Indigenous peoples in Canada and those associated with the European groups—the English, French, Scottish, and Irish—that first settled in Canada. There were also groups associated with immigrants who came to Canada over the last century: Germans, Italians, Chinese, Ukrainians, Dutch, Polish, and Asian, among others. Figure 1.4 shows the distribution of recent immigrants by region of birth over the last 30 years in Canada. Figure 1.5 shows the top ten countries of birth for recent immigrants arriving in the last census period.

FIGURE 1.4 Distribution of Recent Immigrants by Region of Birth, 1971–2021



Note: “Recent immigrant” refers to a person who obtained landed immigrant or permanent resident status up to five years before a given census year. In the case of the 2021 Census of Population, this period is January 1, 2016 to May 11, 2021.

Source: Statistics Canada (2022a, Infographic 4).

FIGURE 1.5 Top Ten Places of Birth Reported by Recent Immigrants, 2016 and 2021

		2021	2016	Rank in 2016			2021	2016	Rank in 2016
1	India 	18.6%	12.1%	2	6	United States 	3.0%	2.7%	6
2	Philippines 	11.4%	15.6%	1	7	Pakistan 	2.7%	3.4%	5
3	China 	8.9%	10.6%	3	8	France 	2.0%	2.0%	9
4	Syria 	4.8%	2.5%	7	9	Iran 	1.9%	3.5%	4
5	Nigeria 	3.0%	1.4%	13	10	United Kingdom 	1.7%	2.0%	8

Note: "Recent immigrant" refers to a person who obtained landed immigrant or permanent resident status up to five years before a given census year. In the case of the 2021 Census of Population, this period is January 1, 2016 to May 11, 2021.

Source: Statistics Canada (2022a, Infographic 5).

RACIALIZED GROUPS

Racialized groups are legally recognized in Canada; they are one of four groups designated under the federal *Employment Equity Act*. Section 3 of the Act defines "visible minorities" as "persons, other than Aboriginal persons, who are non-Caucasian in race or non-white in colour." The other three such groups are women, Indigenous peoples, and people with disabilities.

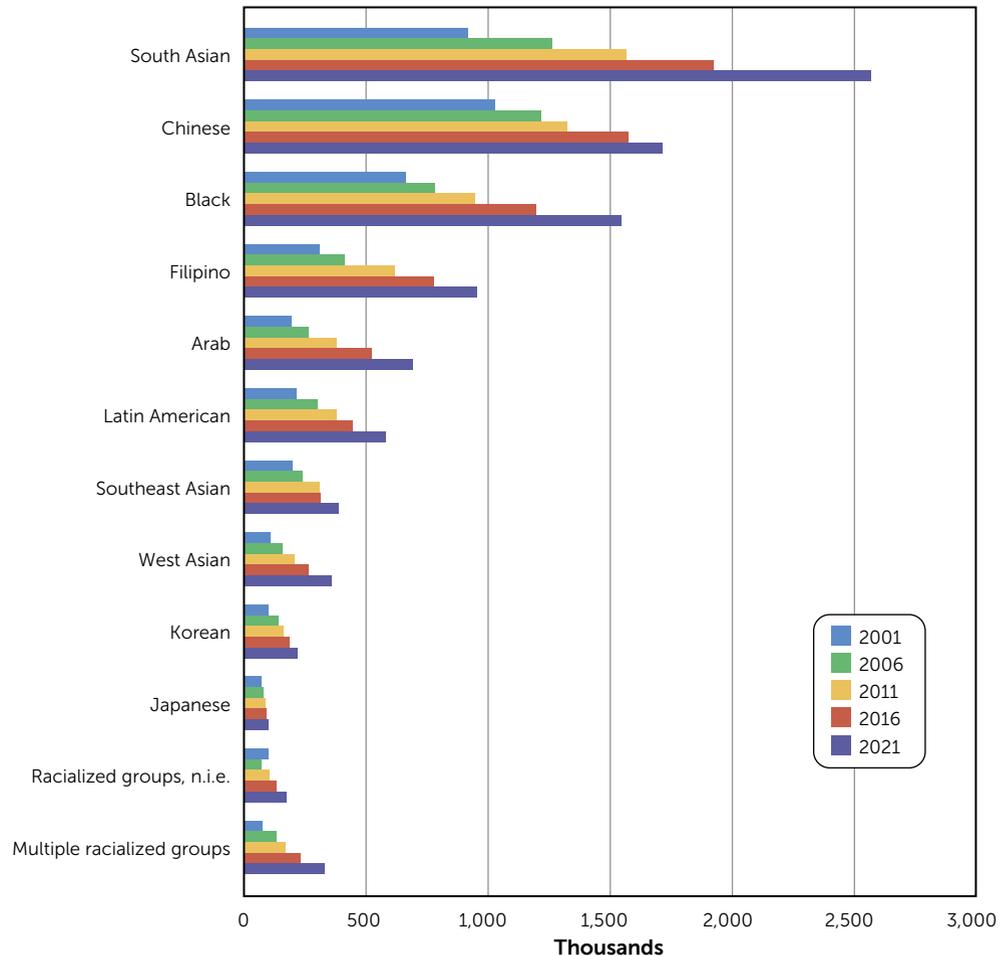
Although defined in the federal *Employment Equity Act*, the visible minority standard is currently under review. Statistics Canada is trying to establish a suitable terminology and classification that meets its needs for tracking data. It is consulting with experts and with racialized groups on suitable terminology that is sensitive to the identities of this population. In the 2021 census, the term "racialized groups" replaces the term "visible minority," carrying the same definition for the purposes of tracking data (Statistics Canada, 2022c).

The racialized group population in Canada has grown steadily over the past 35 years. In 1981, the estimated 1.1 million people in this group represented 4.7 percent of Canada's total population. From 2006 to 2011, the racialized group population increased by 23.5 percent, almost four times as fast as the increase for the Canadian population, which was only 5.9 percent.

The 2021 census indicated that three racialized groups made up 16.1 percent of Canada's total population: South Asians (7.1 percent), with 2.6 million South Asians living in Canada; Chinese people (4.7 percent); and Black people (4.3 percent)

(Statistics Canada, 2022c; see Figure 1.6). In 2016 these three groups were only 13.6 percent of the population. Filipino, Arab, Latin Americans, Southeast Asians, West Asians, Koreans, and Japanese are the other main groups. According to recent projections, the racialized group populations will continue to increase; by 2041 the South Asian group could reach 5 million, the Chinese and Black groups could each exceed 3 million, and the Filipino population could be over 2 million. Immigration is still the main driver in this population increase; racialized groups accounted for 69.3 percent of the immigrant population in 2021. For several of these groups, population growth also comes from Canadian-born children.

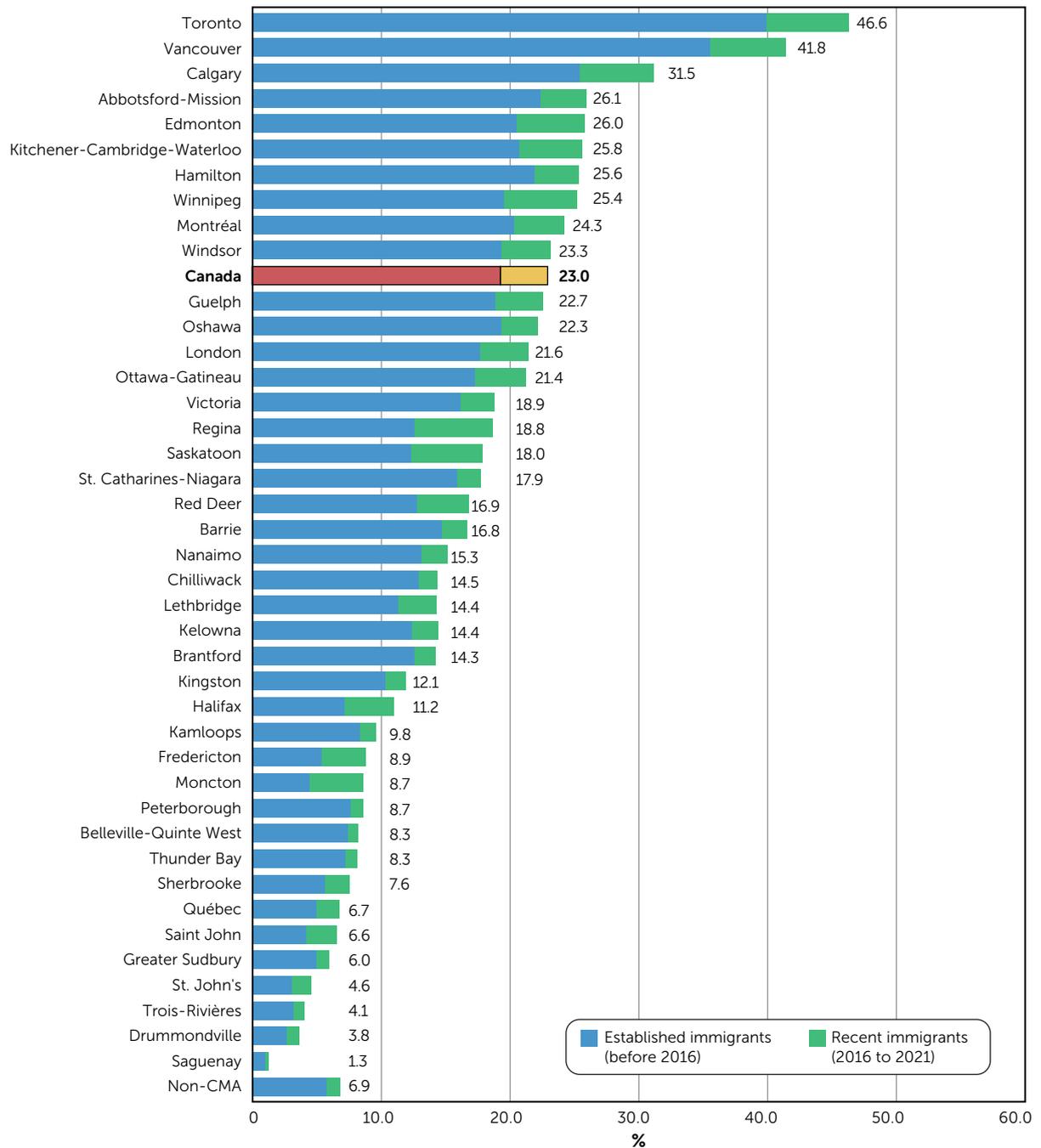
FIGURE 1.6 Growth in Population of Racialized Groups in Canada, 2001–2021



Note: n.i.e. = not indicated elsewhere.

Source: Statistics Canada (2022c, Chart 3).

FIGURE 1.7 Ten of Canada’s 41 Large Urban Centres Have a Higher Proportion of Immigrants Than All of Canada



Note: The term “large urban centre” refers to a census metropolitan area (CMA), which is an area with over 100,000 residents.

Note: “Recent immigrant” refers to a person who obtained landed immigrant or permanent resident status up to five years before a given census year. In the case of the 2021 Census of Population, this period is January 1, 2016 to May 11, 2021.

Source: Statistics Canada (2022a, Infographic 6).

METROPOLITAN AREAS AND RACIALIZED GROUPS

According to the 2021 census, 95.3 percent of racialized groups resided in Canada's 41 census metropolitan areas, while 73.9 percent of the country's total population lived in these areas (Statistics Canada, 2022c; see Figure 1.7). Toronto and Vancouver continue to attract the largest numbers of racialized group members.

Racialized groups in Canada are highly educated. The 2021 census shows the diversity of educational characteristics between and within racialized groups. Educational attainment also differs between first, second, and third generations of racialized groups. The national average for Canadians who have a bachelor's degree or higher is currently 32.9 percent; however, over 50 percent of Korean, Chinese, South Asian, and West Asian people have a bachelor's degree or higher. More than 40 percent of Japanese and Arab people have a bachelor's degree or higher. In addition, more than 40 percent of Filipino people have a bachelor's degree or higher but were underrepresented in occupations requiring a bachelor's degree, indicating that they are frequently in positions they are overqualified for. The education levels of Black populations varied widely based on place of origin. Of Black children of African immigrants, 46.3 percent had a bachelor's degree or higher, well above the national average. However, only 15.8 percent of Black children of Canadian-born parents had a bachelor's degree or higher (Statistics Canada, 2023).



EXERCISE 4

Statistics Canada is also ready to retire the term “visible minority.” Consider that 50 years ago “visible minorities” made up only 2 percent of Canadians, and the term was created in the 1980s to assist in removing barriers to employment through the *Employment Equity Act*. Work together with your classmates to create a more modern term that respects people's identities and can still capture data on this group. If you come up with a great idea, perhaps you could share it with Statistics Canada as it goes through its public consultation process in search of a new term.

IMMIGRATION AND DIVERSITY

There has been a fundamental transformation in Canadian immigration since 1961. The “old” Canada is still present—a country that resists multiculturalism; is predominantly rural, conservative, and white; and opposes social change. But this dated version of the country is no longer the main one, and it is under pressure from diverse ethnicities. This pressure will have a profound effect on, among other things, the ways people communicate and the ways public services are delivered. As we become aware of cultural barriers to communication and the need to communicate on a global scale, we will see the need to incorporate the languages of diverse cultures into the public sphere. This will lead, for example, to a requirement that public service and business workers be bilingual or even trilingual.

Before 1961, the Canadian government deliberately sought to retain the British nature of Canadian society. Canadian culture was bound by a fairly uniform code of moral attitudes and manners. Profound differences of opinion or culture were not readily tolerated. The general cultural emphasis was on work, the accumulation of wealth, the written word, codified laws and regulations, and punctuality.

Since 1961, immigration has produced a society in which social customs and manners are more diverse, dynamic, and fluid. These changes pose a challenge to Canadian civil authorities. How will someone with limited educational opportunities from a place with cultural values that are very different from Canada's be integrated into Canadian culture? How can we expect that person to understand something as complicated as Canada's *Criminal Code*? Most people whose families have been in Canada for more than three generations take for granted their understanding of what is socially acceptable, legal or illegal, or simply right or wrong; they have been raised within this cultural context. Such people also tend to assume that the predominant customs and laws in this country are somehow natural or superior to others. These assumptions are now being challenged, and the question of national identity—what is a Canadian?—remains open.

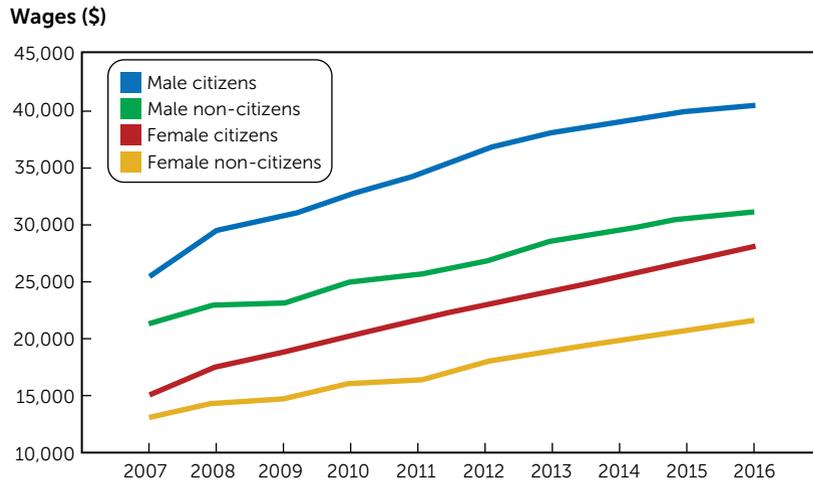
IMMIGRANTS AND RACIALIZED GROUPS IN THE LABOUR MARKET

Although the income immigrants receive during their first year in Canada is very low in general, once settled, most see wage increases with time. A rising number of new immigrants are obtaining pre-admission experience in Canada through work permits, study permits, or refugee claims. For immigrants admitted to Canada in 2015, one third had pre-admission experience, compared with only one fifth a decade earlier. For the 2016 tax year, immigrants without pre-admission experience had a median income of \$19,800, compared with \$34,000 for those with pre-admission work experience.

Statistics Canada (2018) tracked the immigrant cohort's wages for the year 2006, finding a significant increase for those who obtained citizenship and acquired one of the official languages in the decade post-settlement (see Figure 1.8).

Despite employment equity, the economic situation of many immigrants and racialized groups suggests that racism and discrimination are still prevalent factors in our society when it comes to employment opportunities. Studies show that job seekers with "foreign-sounding" names are 20 to 40 percent less likely to get a call back from an employer, depending on the company size (Ng & Gagnon, 2000). Furthermore, despite higher levels of educational achievement among new immigrant populations who are racialized, income levels are lower than non-immigrant non-racialized persons and jobs attained are not commensurate with their education and skill levels. Foreign credential devaluation, language skills, and perceived fit with the Canadian workplace continue to be barriers for immigrant labour market integration (Ng & Gagnon, 2000, p. viii). The unemployment rate for new immigrants five years after arriving in Canada is low compared to non-immigrant populations; however, the types of employment and income associated with it keeps racialized immigrants in low-income status.

FIGURE 1.8 Median Wages of the 2006 Cohort of Immigrant Tax Filers, by Citizenship Status in 2016 and Sex, Tax Years 2007–2016



Source: Statistics Canada (2018, Chart 1).

EXERCISE 5

Two problems facing immigrants—poverty and lack of acceptable credentials—have been mentioned. List some of the other problems faced by immigrants and racialized groups, and give examples of each as well as possible solutions.

STATUS OF WOMEN IN CANADA

Women account for just over 50 percent of Canada’s population. In November 2018, 61.4 percent of Canadian women were reported to have participated in the labour force, compared with 70 percent of men (Vecchio, 2018). However, in 2017, the number of women employed in management positions across Canada was only 593,400, versus 1,123,900 men in similar positions (Vecchio, 2018). Furthermore, in the highest levels of corporate leadership roles, only one in five are held by women (Vecchio, 2018). This speaks to the continued wage gap between the sexes: on average, women earn only 70 percent of what their male counterparts earn. Also affecting income is the fact that twice as many women are working part-time jobs when compared with men. Sadly, women disproportionately work in precarious, low-wage jobs. Another significant barrier to income equality is that women do a larger proportion of unpaid work than men in terms of managing households and caring for both children and aging parents (Vecchio, 2018).

The House of Commons June 2018 report on the status of women (Vecchio, 2018) cites that in 2016, women held only 12 percent of the board seats of the Toronto Stock Exchange's publicly listed non-venture companies, and only 27 percent of women were on boards of directors of Crown corporations, agencies, and commissions. Furthermore, 73 percent of Canadian technology firms did not have women on their boards of directors. These are some of the most influential and lucrative positions in business, and women are barely represented. Furthermore, the wage gap persists even between men and women with the same levels of education. Women represent 56.1 percent of people enrolled in post-secondary programs, but they continue to earn less (Vecchio, 2018) (see Figure 1.9).

Occupational segregation is one piece of the wage-gap puzzle. It is recognized that certain fields of work have an overrepresentation of either women or men, with women being overrepresented in those fields of work with lower pay, as well as in part-time and contract work. An example given in the House of Commons June 2018 report (Vecchio, 2018) is the comparison of the early childhood educator occupation versus the truck driver occupation. About 97 percent of truck drivers are men and they earn an average of \$45,000 per year; about 97 percent of early childhood educators are women and they earn an average of \$25,000 per year. In this specific comparison, early childhood educators are required to be more highly educated (Vecchio, 2018).

Another noticeable trend in the wage gap is that women's incomes flatten during prime working years, and their professional advancement often slows during times when their career is interrupted by childrearing or eldercare. A *step back*, implying that women choose to step back, or a *push back*, meaning women are held back non-voluntarily from promotions to higher levels, affects pension contributions and leads to much lower levels of pension income for women post-retirement.

Finally, bias may account for women's lower earnings. Statistics show that "women working in university-level science, technology and mathematics occupations (STEM) earned on average [\$]61,000 annually compared to [\$]71,000 earned by men" (Vecchio, 2018, p. 33). A study cited by Catalyst Canada showed that women in their first post-master's degree jobs in business administration were more likely to start at a lower position and wage than their male counterparts, with an average difference of \$8,000 in income (van Biesen, 2017, as cited in Vecchio, 2018, pp. 36–37).

The wage gap increases when measuring the income gap for female population by single-parent female-led families, racialized groups, new immigrants, refugees, and Indigenous women: these groups all show a higher wage gap. For example, the rate of poverty for single mothers is three times that of the general female population. New immigrant women are overrepresented in the family class of immigrants and are often economically dependent on their male partners. A lack of extended family may limit their ability to attend language classes because of childcare needs, and language acquisition is known to be key to integration and employment for new immigrants. Because of financial dependence on male partners, immigrant women are at risk of poverty should their marriage break down. They are also vulnerable to domestic abuse because of shifts in family dynamics after resettlement.

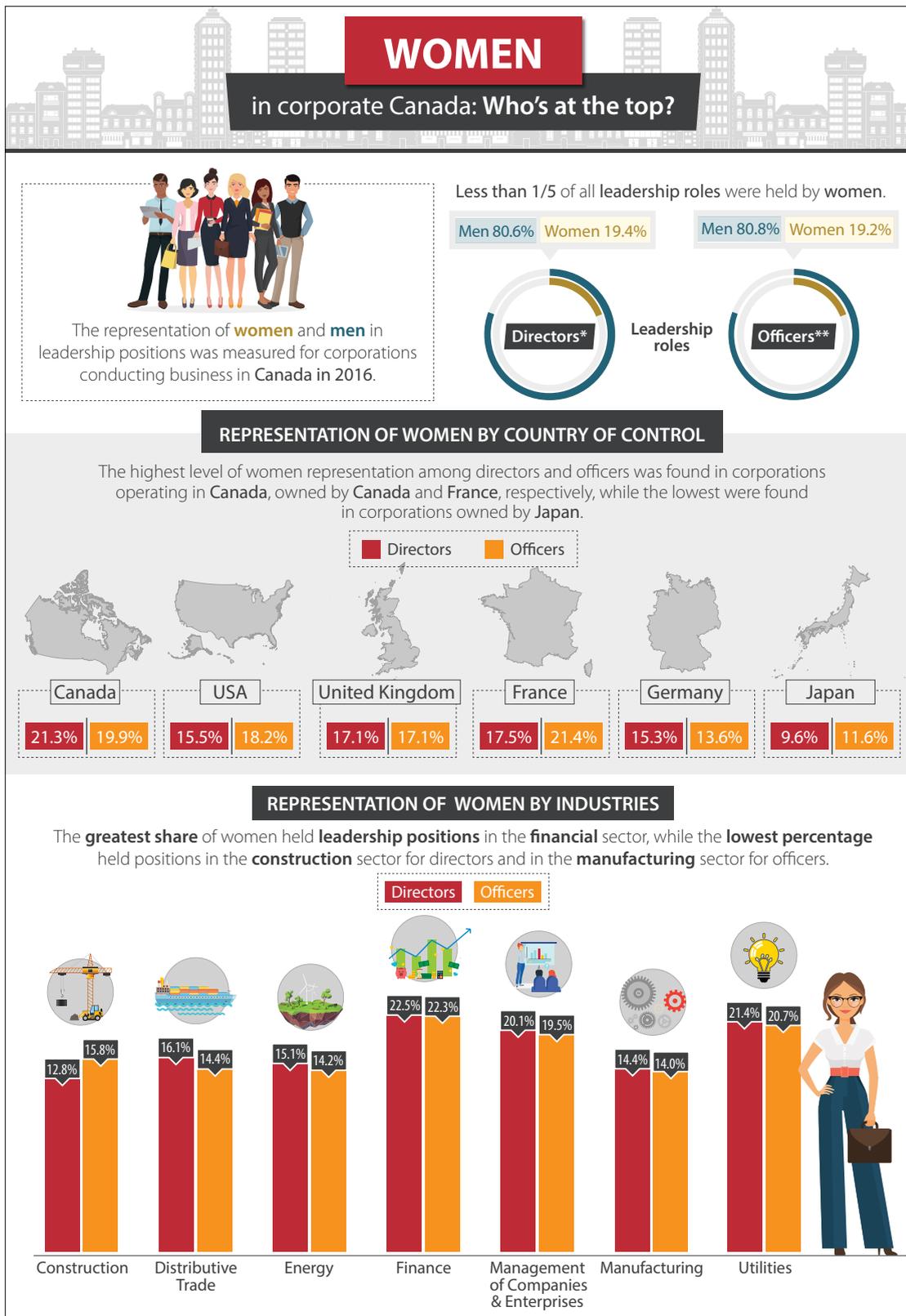
FIGURE 1.9
Representation of Women in Leadership Positions

Note: The statistics presented cover the corporations that are publicly traded and privately held, as well as provincial/territorial and federal government business enterprises.

Note: Directors are responsible for supervising the activities of the corporation and for making decisions regarding those activities.

Note: Officers are responsible for the day-to-day operation of the corporation.

Source: Statistics Canada (2019).



GENDER AND SEXUAL HARASSMENT IN THE MILITARY

After media reports estimated that there were 1,780 sexual assaults per year in the Canadian Armed Forces (CAF), the military asked former Supreme Court of Canada Justice Marie Deschamps to lead an External Review Authority (ERA) to investigate. Her inquiry targeted CAF policies, procedures, and programs that dealt with sexual misconduct and sexual harassment. In her final report, released in March 2015, she found that there was an “underlying sexualized culture” in the CAF that was “hostile to women and LGBTQ members” (Deschamps, 2015, p. i). She wrote:

The ERA’s consultations revealed a sexualized environment in the CAF, particularly among recruits and non-commissioned members, characterized by the frequent use of swear words and highly degrading expressions that reference women’s bodies, sexual jokes, innuendos, discriminatory comments with respect to the abilities of women, and unwelcome sexual touching. ...

Although the most common complaints to the ERA related to this hostile, sexualized environment, the ERA also heard reports of *quid pro quo* sexual harassment. Some participants further reported instances of sexual assault, including instances of dubious relationships between lower rank women and higher rank men, and date rape. At the most serious extreme, these reports of sexual violence highlighted the use of sex to enforce power relationships and to punish and ostracize a member of a unit.

The ERA found that members appear to become inured to this sexualized culture as they move up the ranks. For example, non-commissioned officers (NCOs), both men and women, appear to be generally

desensitized to the sexualized culture. Officers tend to excuse incidents of inappropriate conduct on the basis that the CAF is merely a reflection of civilian society. There is also a strong perception that senior NCOs are responsible for imposing a culture where no one speaks up and which functions to deter victims from reporting sexual misconduct.

As a result of these attitudes, there is a broadly held perception in the lower ranks that those in the chain of command either condone inappropriate sexual conduct, or are willing to turn a blind-eye to such incidents. (Deschamps, 2015, p. ii)

Madame Deschamps identified a number of other deficiencies in policy and procedure that discouraged the reporting of sexual harassment and assault and entrenched the culture of hostility. In her report, she made ten recommendations. The first two targeted the sexualized culture, including the recommendation that the CAF acknowledge the serious problem of inappropriate sexual conduct. Recommendation No. 2 stated:

Establish a strategy to effect cultural change to eliminate the sexualized environment and to better integrate women, including by conducting a gender-based analysis of CAF policies. (Deschamps, 2015, p. 27)

Between February and October 2021, 13 senior Canadian Military officers, including those of current and retired status, were accused of sexual misconduct, 2 of whom have been criminally charged. The investigation into these accusations is ongoing by the military police (Burke & Brewster, 2021).

Sources: Deschamps (2015), Pugliese (2015), Burke and Brewster (2021).

SEXUAL DIVERSITY

Immigration plays a significant role in determining the composition of Canada’s population. However, diversity in Canada extends beyond ethnicity, immigration, racialized group, religion, and languages; it also includes gender, gender identities, and sexual diversity.

A number of terms are used in understanding gender diversity in Canada, which has evolved and changed and continues to do so. The Ontario Association of Chiefs of Police (OACP) produced an excellent resource guide for police services that want to adjust and create policy and procedures to develop more inclusivity for all. The

guideline included updated terms around gender that were created in consultation with gender diverse people. It is important to understand these terms and be cognizant of the use of pronouns such as “she/her,” “he/him,” and “they/them.”

OACP RESOURCE GUIDE: UNDERSTANDING LANGUAGE AROUND GENDER DIVERSITY

SEXUAL ORIENTATION

Homosexual

The term “homosexual” was popularized through medical usage, although it is largely now seen as inappropriate. The term is sometimes still used as a general term in legal documents and medical texts. Some individuals may continue to identify as homosexual, but some 2SLGBTQ+ people perceive the term to be offensive and may perceive it to be exclusionary. It is best practice to avoid using this term.

Lesbian

Lesbian people are female and female-identifying persons who are emotionally, romantically, and/or sexually attracted to other female individuals. Some female-identified persons may use the term gay to describe themselves, while others may prefer the term lesbian.

Gay

The term “gay” most often refers to male-identified persons, although it is sometimes used by other members of the community, or as a catch-all for 2SLGBTQ+, such as “gay community” or “gay pride.” It is intended to describe male and male-identifying persons who are emotionally, romantically, and/or sexually attracted to other male individuals. It is not appropriate to use it as a catch-all and should be avoided. The correct terminology is 2SLGBTQ+ community or 2SLGBTQ+ pride.

Bisexual

The term “bisexual” refers to individuals of either sex who are emotionally, romantically, and/or sexually attracted to both male-identified and female-identified persons. At times, this can be conflated with pansexual, as defined below.

Pansexual

The term “pansexual” is used to describe individuals who are attracted to other people of any sex, gender, or sexual orientation.

Aromantic

This term refers to a person that has little or no romantic attraction to others and/or has a lack of interest in romantic relationships/behaviour.

Asexual

Asexuality is generally defined as a lack of sexual attraction to others or the lack of interest in sex.

GENDER

Sex Versus Gender

Sex is a medical designation assigned at birth, often determined by the physical appearance of the human body, which we characterize as male, female, or intersex. In a human context, the distinction between gender and sex reflects the usage of these terms: Sex refers to the biological aspects of maleness or femaleness, whereas gender refers to the psychological, behavioural, social, and cultural aspects of gender (i.e., masculinity, androgyny, or femininity) and how a person identifies and presents. [The Genderbread Person (see Figure 1.10) is a great visual to help people understand the intersection between gender and sex.]

Gender Identity

A person’s gender identity is the internal perception of a person’s gender, and how they label themselves, based on how much they identify or don’t identify with what they understand their options for gender to be. Gender is often confused with biological sex, or sex assigned at birth.

Gender Expression

Gender expression is the way a person presents their gender, through clothing, grooming, demeanour, social behaviour, and other factors, generally measured on scales of masculinity and femininity. Sometimes referred to as gender presentation.

Gender Non-binary

The term “gender non-binary”, or “non-binary”, is meant to describe a person who does not identify with the binary genders of woman and man. The term is meant to describe a person who identifies as a gender outside of those two options.

Bigender

A person who identifies both as a traditional male or female and is comfortable being both genders.

Transgender/Trans

“Transgender” or “trans” has become an umbrella term that is intended to include differences in gender and gender identity wherein one’s assigned biological sex doesn’t match their felt identity. This includes persons who do not feel they fit into the male–female binary sex structure. Individuals in this category may feel as if they are in the wrong body, but this perception may or may not correlate with a desire for surgical or hormonal reassignment

Transvestite

A medical term that was historically used to label cross-dressing as a mental illness. The term is outdated and considered offensive.

Cisgender

This term is used when a person’s gender identity is in line with or matches the sex they were assigned at birth.

Intersex

The term “intersex” refers to people who have a combination of chromosomes, gonads, hormones, internal sex organs, and genitals that differs from the two expected patterns of male or female. This word replaces the inappropriate term “hermaphrodite”.

SEXUAL ORIENTATION AND GENDER

The following terms can be used to describe either a person’s sexual orientation or their gender.

Questioning

A term sometimes used by those in the process of exploring personal issues of sexual orientation and gender, as well as by those choosing not to identify with any other label.

Queer

Historically a pejorative, “queer” is used by some members of the 2SLGBTQ+ community because of its inclusiveness. Queer can be used to refer to either a sexual orientation and/or gender. This is a reclaimed term that was and is still used as a hate term and not all feel comfortable with it.

Two-spirit

A term used by some Indigenous people to describe those with diverse genders and sexual orientations. Dual-gendered or two-spirit people are also sometimes considered seers, warriors, or mediators within the communities.

GENERAL TERMS**Cisgender**

The term “cisgender,” sometimes shortened to “cis”, is used to describe a person who identifies with the sex they were assigned at birth.

Ally

The term “ally” is used to describe people who are actively committed to diversity and inclusion for people of all sexual orientations, gender identities, and gender expressions.

Homophobia

The term “homophobia” describes negative feelings and/or beliefs that a person may have or express toward gay and lesbian people. It is also sometimes used as an umbrella term related to negative feelings and/or beliefs toward all 2SLGBTQ+ people, although that is not preferable.

Biphobia

“Biphobia” is a term that describes negative feelings and/or beliefs that a person may have or express toward bisexual people.

(Continued on next page.)

Transphobia

“Transphobia” is a term used to describe negative feelings and/or beliefs that a person may have or express toward trans and gender non-binary people. It is an umbrella term to describe such behaviour toward people of all different genders.

Heterosexism

Heterosexism is a behaviour that grants preferential treatment to straight people and reinforces the idea that heterosexuality is somehow better. As an example, the debate around marriage equality is heterosexist in its nature. It assumes that the act of marriage should be reserved for straight cis people.

Cissexism

Similar to heterosexism, cissexism is preferential treatment toward cisgender people, reinforcing the idea that being cisgender is somehow “normal.”

Norming

The term “norming” refers to the process of constructing norms, or what is deemed to be “normal.” In the case of 2SLGBTQ+ people, this has to do with sexuality and/or gender that is deemed normal (meaning heterosexual and cisgender), suggesting that being 2SLGBTQ+ is abnormal.

Privilege

“Privilege” refers to “a right or immunity granted as a peculiar benefit, advantage, or favour.” Privilege comes in many forms and is not within the control of the individual that has the privilege. When looking at privilege related to sexuality and gender, the terms “cisgender privilege” and “straight privilege” come into play, understanding that there is an advantage experienced by people who are cisgender and/or straight that is not experienced by people who are 2SLGBTQ+.

Source: Ontario Association of Chiefs of Police Equity, Diversity and Inclusion Committee. (2022). *Building relationships: A guide to policing and 2SLGBTQ+ communities*, pp. 8–11. <https://www.oacp.ca/en/news/new-oacp-2slgbtq-guide.aspx>

UPDATING CENSUS METHODS

For the first time, the 2021 census added options for the gender question in keeping with societal change. The 2021 census shows that 4 percent of Canadians now identify as part of the 2SLGBTQ+ community, indicating that the community has doubled in the last decade (Statistics Canada, 2021; see Figure 1.10).

The new options to the gender question will allow all persons living in Canada, including transgender and non-binary people, to self-identify on the census and allow Statistics Canada to produce statistical information on diverse families and groups. This is important work, and the information produced will be accessible through the new Gender, Diversity and Inclusion Statistics (GDIS) Hub on the Statistics Canada website: https://www.statcan.gc.ca/en/topics-start/gender_diversity_and_inclusion.

Until the 21st century, sexual diversity in Canada was less visible than it is now. The struggle for recognition and rights for the 2SLGBTQ+ communities had been difficult. Before the early 1970s, sexuality was tightly regulated by conservative institutions of the day (McCaskell, 2016). In the early 1970s, there were gay rights marches in the country. These were small and almost invisible, and they did not have a significant impact on Canadian society. However, in 1981, after the Toronto Police raided several gay bathhouses, the 2SLGBTQ+ communities demonstrated in huge numbers never seen before. Thousands flocked to Toronto to march against police brutality and homophobia and for the recognition of equal rights.

SEXUAL INEQUALITY

Canada is recognized as a world leader in sexual minority rights. In 2005, Canada became the fourth country in the world to legally allow same-sex marriage. But, even with legal equality rights, social inequality still exists for the 2SLGBTQ+ community in Canada. There are stigmas and taboos related to sexual orientation among various ethnocultural groups, and construction of sexual identity differs across cultures. Fear, hatred, and intolerance of people who are not heterosexual and cisgender leads some people to intense feelings and prejudice, which often result in discrimination, harassment, and hate crimes. There has been an increase in the number of hate crimes motivated by intolerance of sexual diversity: in 2013, there were 186 police-reported hate-crime incidents connected to the victims' sexual orientation (Allen, 2015). Police-reported hate crimes based on sexual orientation rose 16 percent between 2016 and 2017 (Armstrong, 2019). Police-reported hate crime numbers peaked in 2019 but declined in 2020 by 2 percent (Allen, 2015). The following are some other facts on police-reported hate crimes motivated by sexual orientation:

- Hate crimes motivated by sexual orientation are more likely to be violent compared with hate crimes targeting other groups.
- Males under the age of 25 are more likely to be both the victims and the perpetrators of violent hate crimes motivated by sexual orientation.
- Most of these violent hate crimes are perpetrated by someone unknown to the victim.

FIGURE 1.10 The Genderbread Person

The Genderbread Person

by its pronounced METROsexual.com

Gender is one of those things everyone thinks they understand, but most people don't. Gender isn't binary. It's not either/or. In many cases it's both/and. A bit of this, a dash of that. This tasty little guide is meant to be an appetizer for gender understanding. It's okay if you're hungry for more after reading it. In fact, that's the idea.

Identity
is how you, in your head, experience and define your gender, based on how much you align (or don't align) with what you understand the options for gender to be.

Attraction
is how you find yourself feeling drawn (or not drawn) to some other people, in sexual, romantic, and/or other ways (often categorized within gender).

Expression
is how you present gender (through your actions, clothing, and demeanor, to name a few), and how those presentations are viewed based on social expectations.

Sex
is the physical traits you're born with or develop that we think of as "sex characteristics," as well as the sex you are assigned at birth.

We can think about all these things as existing on continuums, where a lot of people might see themselves as existing somewhere between 0 and 100 on each

⊖ means a lack of what's on the right side

Gender Identity

⊖ → Woman-ness
⊖ → Man-ness

personality traits, jobs, hobbies, likes, dislikes, roles, expectations
common GENDER IDENTITY things

Gender Expression

⊖ → Femininity
⊖ → Masculinity

style, grooming, clothing, mannerisms, affect, appearance, hair, make-up
common GENDER EXPRESSION things

Anatomical Sex

⊖ → Female-ness
⊖ → Male-ness

body hair, chest, hips, shoulders, hormones, penis, vulva, chromosomes, voice pitch
common ANATOMICAL SEX things

Sex Assigned At Birth
 Female Intersex Male
 Typically based solely on external genitalia present at birth (ignoring internal anatomy, biology, and change throughout life). Sex Assigned At Birth (SAAB) is key for distinguishing between the terms "cisgender" (when SAAB aligns with gender identity) and "transgender" (when it doesn't).

Identity ≠ Expression ≠ Sex
Gender ≠ Sexual Orientation

Sexually Attracted to... and/or (a/o)

⊖ → Women a/o Feminine a/o Female People
 ⊖ → Men a/o Masculine a/o Male People

Romantically Attracted to...

⊖ → Women a/o Feminine a/o Female People
 ⊖ → Men a/o Masculine a/o Male People

Genderbread Person Version 4 created and uncopyrighted 2017 by Sam Killermann For a bigger bite, read more at www.genderbread.org

CHAPTER SUMMARY

Canada is a diverse, multicultural country that encourages all groups to retain their cultures and cultural practices. The process of embracing diversity has been lengthy; beginning in colonial times, it has now reached the stage where Canada accepts more immigrants year over year. South Asians continue to be the most numerous immigrants. South Asians, Chinese, and Black people are the largest racialized groups in the Canadian population. The trend of increasing immigration has many implications for the development of a Canadian identity.

Even though the sex structure of Canada's population encompasses a slim majority of females over males, gender inequality exists in power relations and pay equity

in the workforce. Although women in non-traditional occupations such as policing are increasing in number, they are still facing challenges in regard to gender in their workplaces.

Canada has legally recognized sexual equality; however, strong feelings of hatred toward 2SLGBTQ+ members are evident in our society. Much work is happening to increase inclusiveness for the 2SLGBTQ+ population, including education and inclusive pronouns in workplaces, but there remains a long way to go to reach real inclusivity. Both diversity and society's response to diversity form a collective Canadian experience and identity.

KEY TERMS

acculturation, 8

assimilation, 9

assimilation ideology, 6

assimilationist, 8

civic ideology, 6

discrimination, 7

diversity, 4

ethnicity, 4

ethnist ideology, 6

exclusionary, 8

host community, 8

integration, 9

integrationist, 8

marginalization, 9

multiculturalism, 4

multiculturalism ideology, 5

refugee policy, 17

segregationist, 8

separation, 9

settlement patterns, 8

values, 5

REVIEW QUESTIONS

TRUE OR FALSE?

- ___ 1. The term "multiculturalism" can suggest an ideal of cultural diversity.
- ___ 2. The term "ethnicity" refers to the ideologies of host cultures.
- ___ 3. Ethnist ideology is a "melting pot" ideology that accepts all immigrants indiscriminately.
- ___ 4. There is tension between Canada's assumption that all citizens should be treated equally under the law and its principles of multiculturalism.
- ___ 5. Multiculturalism became a formal policy in Canada under Prime Minister Pierre Trudeau in 1971.
- ___ 6. A host community is made up of groups of people who have the power and influence to

change attitudes toward the less established communities in the society.

- ___ 7. "Assimilation" refers to an immigrant's rejection of their culture in favour of absorption into the main culture.
- ___ 8. Indigenous peoples were not recognized under the 1982 *Canadian Charter of Rights and Freedoms*.
- ___ 9. A person's gender identity refers to the culturally constructed roles, attitudes, and feelings that are associated with the biological sex that was assigned at birth.
- ___ 10. More racialized people live in Toronto than in any other city in Canada.

MULTIPLE CHOICE

- "Diversity" refers to
 - country of origin
 - the variety of human qualities among different people and groups
 - a national ideology of a country or state
 - the prevailing attitude of the host country
- Ethnist ideology is an ideology in which the state
 - defines which groups are permitted to assimilate
 - promotes a "melting pot" approach to assimilation
 - promotes a homogeneous approach to assimilation
 - creates funding for new Canadians
- The *Canadian Multiculturalism Act* of 1988 was inaugurated to
 - deny to new Canadians the rights that are held by other Canadians
 - define the number of immigrants who could arrive in Canada
 - address the needs of new Canadians and disadvantaged groups
 - declare the dominant culture of Canada to be British
- A host community consists of people who
 - determine the basic character and attitudes of the society
 - have a friendly attitude to all immigrants
 - come from English and French cultures
 - have a variety of marriage institutions
- Marginalization occurs when
 - the cultural patterns of an ethnic group change
 - the host community rejects the immigrants' heritage culture
 - an immigrant rejects the host culture as well as their heritage culture
 - a racialized immigrant group moves close to the host country's border
- Canada has been home to refugees since
 - 1967
 - the Second World War
 - the latest census
 - before Confederation
- From the 1500s to the early 1900s, the main European influences in North America were
 - the Vikings and Norsemen
 - priests and missionaries
 - Spain and Portugal
 - the English and French
- The term "visible minorities" was changed in legislation as well as for use by Statistics Canada to
 - minority groups
 - discriminated people
 - racialized groups
 - racialized people
- Which of the following countries has the highest level of female representation among directors and officers in companies?
 - Canada
 - France
 - United States of America
 - United Kingdom
- Most new Canadians come from
 - South Asia
 - the Philippines
 - China
 - Pakistan

FILL IN THE BLANKS

- Canada is the first nation to make a policy of _____ part of its national Constitution.
- The assimilation ideology is a homogenization or _____ ideology.
- When Canada was a colony of the British Empire, Canadians had limited _____ and were governed by a political elite.
- Discrimination is the process by which a person is _____ of equal access to privileges and opportunities available to others.
- Acculturation is the process of change in the _____ patterns of an ethnic group as a result of contact with other ethnic groups.

6. The four designated groups under the *Employment Equity Act* are women, people with disabilities, _____, and visible minorities.
7. The term “transgender” refers to a person whose _____, _____, or _____ differs from that typically associated with the biological sex that was assigned at birth.
8. Immigrants to Canada are increasingly coming from _____.
9. Before 1961, the Canadian government deliberately sought to retain the _____ nature of Canadian society.
10. New immigrant women are overrepresented in _____ class of immigrants, often leaving them economically dependent on their partners.

REFERENCES

- Allen, M. (2015). *Police reported hate crime in Canada, 2013*. Statistics Canada Catalogue no. 85-002-X. <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14191-eng.htm>
- Armstrong, A. (2019). Police-reported hate crime in Canada, 2017. *Juristat*, 39(1). Statistics Canada Catalogue no. 85-002-X. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2019001/article/00008-eng.htm>
- Azpiri, J. (2016, January 9). *Police release updated suspect description after Syrian refugees pepper sprayed in Vancouver*. Global News. <https://globalnews.ca/news/2443730/syrian-refugees-pepper-sprayed-in-vancouver/>
- Balanced Refugee Reform Act*, SC 2010, c 8.
- Baxter, P. (2003). A portrait of Canadian diversity: The 2001 census and its implications for multiculturalism. In *Issues in diversity and First Nations policing* [Unpublished manuscript]. Georgian College.
- Berry, J.W. (2006). Acculturation: A conceptual overview. In M.H. Bornstein & L.R. Cote (Eds.), *Acculturation and parent-child relationships: Measurement and development* (pp. 13–30). Lawrence Erlbaum Associates.
- Berry, J.W., & Sam, D. (1997). Acculturation and adaptation. In J.W. Berry, M.H. Segal, & C. Kagitcibasi (Eds.), *Handbook of cross-cultural psychology: Social behavior and applications* (Vol. 3, pp. 291–326). Allyn and Bacon.
- Bourhis, R.Y., Moise, L.C., Perreault, S., & Senecal, S. (1997). Towards an interactive acculturation model: A social psychological perspective. *International Journal of Psychology*, 32, 369–386.
- Burke, A., & Brewster, M. (2021). *A military in crisis: Here are the senior leaders embroiled in sexual misconduct cases*. CBC News. <https://www.cbc.ca/news/politics/sexual-misconduct-military-senior-leaders-dnd-caf-1.6218683>
- Canadian Bill of Rights*, SC 1960, c 44.
- Canadian Charter of Rights and Freedoms*, Part I of the *Constitution Act, 1982*, being Schedule B to the *Canada Act 1982* (UK), 1982, c 11.
- Canadian Human Rights Act*, RSC 1985, c H-6.
- Canadian Multiculturalism Act*, RSC 1985, c 24 (4th Supp).
- Canadian Press. (2023, April 12). *More than 300 Afghans arrive in Canada as Ottawa inches closer to 40,000 resettlement goal*. CBC News. <https://www.cbc.ca/news/politics/afghan-resettlement-over-30000-1.6808123>
- Chrétien, J. (1982). *Canadian Charter of Rights and Freedoms: A guide for Canadians*. Minister of Supply and Services.
- Citizenship and Immigration Canada. (2011). *Balanced refugee reform*. <https://web.archive.org/web/20111202202643/http://www.cic.gc.ca/english/refugees/reform.asp>
- Deschamps, M. (2015, March 27). *External review into sexual misconduct and sexual harassment in the Canadian Armed Forces*. <https://www.canada.ca/en/departement-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015.html>
- Employment Equity Act*, SC 1995, c 44.
- Government of Canada. (2017). *#WelcomeRefugees: Key figures*. <http://www.cic.gc.ca/english/refugees/welcome/milestones.asp>
- Immigration and Refugee Protection Act*, SC 2001, c 27.
- Immigration, Refugees and Citizenship Canada. (2019). *Immigrate through Express Entry*. <https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/express-entry.html>
- Johns Hopkins University and Medicine, Diversity Leadership Council. (n.d.). *Diversity wheel*. http://web.jhu.edu/dlc/resources/diversity_wheel/index.html
- Kallen, E. (2003). *Ethnicity and human rights in Canada: A human rights perspective on race, ethnicity, racism and systemic inequality*. Oxford University Press.

- Kazarian, S., Crichlow, W., & Bradford, S. (2007). *Diversity issues in law enforcement* (3rd ed.). Emond Montgomery.
- Li, P. (1998). *The Chinese in Canada* (2nd ed.). Oxford University Press.
- McCaskell, T. (2016). *Queer progress: From homophobia to homonationalism*. Between the Lines.
- Ng, E.S., & Gagnon, S. (2000). *Employment gaps and under-employment for racialized groups and immigrants in Canada: Current findings and future directions*. Future Skills Centre. <https://fsc-ccf.ca/research/employment-gaps-and-underemployment-for-racialized-groups-and-immigrants-in-canada/>
- Office of the United Nations High Commissioner for Human Rights. (1948). *Universal declaration of human rights*. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- POA Education Foundation. (n.d.). *Aditya Jha*. <https://www.poafoundation.org/people/aditya-jha/>
- Protecting Canada's Immigration System Act*, SC 2012, c 17.
- Pugliese, D. (2015, May 1). Q&A: Why Marie Deschamps was asked to examine sexual assault and harassment in Canada's military. *The National Post*. <https://nationalpost.com/news/canada/q-and-a-why-marie-deschamps-was-asked-to-examine-sexual-assault-and-harassment-in-canadas-military>
- Roberts, J. (2006). *First Nations, Inuit, and Métis peoples: Exploring their past, present, and future*. Emond Montgomery.
- Statistics Canada. (2018, December 10). Income and mobility of immigrants, 2016. *The Daily*. <https://www150.statcan.gc.ca/n1/daily-quotidien/181210/dq181210a-eng.htm>
- Statistics Canada. (2019, May 7). *Women in corporate Canada: Who's at the top?* <https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2019028-eng.htm>
- Statistics Canada. (2021). *LGBTQ+ communities in Canada: A demographic snapshot*. <https://www150.statcan.gc.ca/n1/en/pub/11-627-m/11-627-m2021062-eng.pdf>
- Statistics Canada. (2022a, October 26). Immigrants make up the largest share of the population in over 150 years and continue to shape who we are as Canadians. *The Daily*. <https://www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026a-eng.htm>
- Statistics Canada. (2022b). *Longitudinal Immigration Database (IMDB) interactive application: Economic outcomes*. <https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2019003-eng.htm>
- Statistics Canada. (2022c, October 26). The Canadian census: A rich portrait of the country's religious and ethno-cultural diversity. *The Daily*. <https://www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026b-eng.htm>
- Statistics Canada. (2022d, October 26). *Overview of Canadian citizenship in 2021*. <https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2022070-eng.htm>
- Statistics Canada. (2023, January 18). *A portrait of educational attainment and occupational outcomes among racialized populations in 2021*. <https://www12.statcan.gc.ca/census-recensement/2021/as-sa/98-200-X/2021011/98-200-X2021011-eng.cfm>
- Suhasini, G., Roy, B., Jingco, K., & Meurrens, S. (2018). *Tinashe Mafukidze*. Canadian Immigrant. <https://canadianimmigrant.ca/canadas-top-25-immigrants/canadas-top-25-immigrants-2018/tinashe-mafukidze>
- Trudeau, J. (2015, November 26). *Diversity is Canada's strength* [Address at Canada House]. <http://pm.gc.ca/eng/news/2015/11/26/diversity-canadas-strength>
- UNHCR. (1983). *Convention and protocol relating to the status of refugees*. <https://www.unhcr.org/protection/basic/3b66c2aa10/convention-protocol-relating-status-refugees.html>
- UNHCR. (2022a). *Global trends at-a-glance*. <https://www.unrefugees.org/refugee-facts/statistics/>
- UNHCR. (2022b). *Ukraine emergency*. <https://www.unrefugees.org/emergencies/ukraine/>
- UNHCR. (2022c). *Fight fear with facts*. <https://www.unrefugees.org/infographics/>
- UNHCR. (2022d). *Global trends: Forced displacement in 2021*. <https://www.unhcr.org/media/40152>
- UNICEF. (2016, October 18). *Record numbers of unaccompanied children arrive in Italy—2016* [Press release]. <https://www.unicef.org/turkiye/en/node/2276>
- United Nations. (1966). *International covenant on economic, social and cultural rights*. <https://www.ohchr.org/Documents/ProfessionalInterest/cescr.pdf>
- University of Maryland. (2000). Diversity database. <https://web.archive.org/web/20011130001224/http://www.inform.umd.edu/EdRes/Topic/Diversity/>
- van Biesen, T. (2017, June). *Evidence*. Meeting of the Standing Committee on the Status of Women (FEWO) 42-1, No 066. <https://www.ourcommons.ca/DocumentViewer/en/42-1/FEWO/meeting-66/evidence>.
- Vecchio, K. (2018). *Women's economic security: Securing the future of Canada's economy—Report of the Standing Committee on the Status of Women*. <https://publications.gc.ca/site/eng/9.857790/publication.html>
- Weiwei, A. (Director). (2017). *Human flow* [Documentary]. AC Films/Participant Media.