

CANADIANA  

Literaturen/Kulturen – Literatures/Cultures – Littératures/Cultures

Herausgegeben von Klaus-Dieter Ertler und Wolfgang Kloß

Klaus-Dieter Ertler / Patrick Imbert
(eds. / édés.)

Cultural Challenges
of Migration in Canada

Les défis culturels de la
migration au Canada

12



PETER LANG
EDITION

Introduction

Migration is a factor, which has played a central role in the construction of a Canadian identity. Concepts such as multiculturalism, interculturalism and transculturalism are inextricably linked with phenomena pertaining to migration, and the effects of these phenomena have made themselves felt in Canada's cultural dynamics. The question therefore arises as to which processes and channels of communication have been instrumental in transmitting these migratory dynamics, and in which form they have manifested themselves in Canadian everyday life and culture. What are the cultural challenges of migration in Canada in the context of "glocalization"? Which are the areas where a specific cultural dimension has arisen which, in its turn, has acquired a model character within the global sphere linked to the knowledge-based society? These are some of the questions addressed by the texts published in this volume with regard not only to social sciences but to meta-history, history, literature and the use of language¹.

In this volume, social sciences are focused on indigenous peoples and immigrants and their capacity to invent themselves in new social and economic contexts. Taking the 2006 Census data as the basis for analysis, **Gustave Goldmann** studies the educational, financial and family conditions of the First Nations and Métis people migrating to three major urban areas, Winnipeg, Edmonton and Vancouver in different age groups and compares them to the data for their non-aboriginal counterparts. **Nobuhiro Kishigami** focuses on the Inuit of Arctic Canada. He demonstrates that they suffered drastic social and cultural changes as a result of the fur trade, the spread of infectious disease, and, more recently, the 20th-century policies of the Canadian government. He shows that – during the 1980's – the Inuit began increasingly migrating south into urban centers like Ottawa, Edmonton, Montreal, and that by 2010, about 20% of the Inuit

¹ Dans la construction de l'identité canadienne, la migration a joué un rôle fondamental. Des concepts comme le multiculturalisme, l'interculturalisme ou le transculturalisme sont étroitement liés aux phénomènes migratoires qui ont laissé des traces bien visibles dans les processus culturels au Canada. Il convient alors de s'interroger d'une part, sur la nature de ces processus et sur les moyens de communication qui transmettent ou médiatisent les dynamiques migratoires et, d'autre part, sur les formes qu'ils peuvent prendre au sein de la culture quotidienne au Canada. Quels sont les défis culturels de la migration au Canada dans le contexte du « glocal » ? Peut-on observer dans certains domaines la genèse d'une culture issue du développement des phénomènes migratoires, et qui prendrait la place qui lui revient dans un monde global lié à la société des savoirs ? Les textes publiés ici fourniront des réponses à ces questions en se référant non seulement aux sciences sociales mais aussi à la métahistoire, à la littérature et aux questions liées à l'utilisation de la langue.

population of 50,000 lived in southern Canada. Nobuhiro Kishigami considers the reasons and patterns of migration focusing on the contemporary socio-economic situation of the Montreal Inuit and describing social and cultural changes among them over the past 30 years. **Arti Nanavati's** presentation is based on Equality Security Community Survey (Canada), and establishes the correlates of social capital with cultural attributes and economic wellbeing indicators of ethno-cultural diverse Canada so as to have socio-economic cohesive policy prescription. She profiles various forms of social capital and establishes their relationship with cultural markers such as community and cultural/ethnic group affiliation and economic wellbeing indicators (income level, occupational status, etc.). Applying appropriate statistical tools to decipher the impact of demographic, human capital, ethnicity, immigration status, social capital on economic wellbeing, she draws implications for effective public policy formation.

La contribution d'**Ana Dalia Huesca Dehesa**, quant à elle, a pour objectif d'explorer la manière dont l'immigrant perçoit, apprend, réinterprète et donne un sens aux orientations culturelles canadiennes et de la culture d'affaires québécoise. Elle en présente les facteurs-clés comme la méthodologie de recherche qualitative telle que la phénoménologie et l'histoire de vie thématique. Il s'agit donc pour elle de découvrir si le fait de transmettre les orientations culturelles canadiennes et la culture d'affaires québécoise aide les immigrants avec une formation professionnelle à avoir plus de mobilité au sein des organisations dans différents types de postes en technologies de l'information et de la communication. The purpose of **Ofelia Beatriz Scher's** contribution is to analyze and compare the Chilean migration, its composition, national circumstances that favored their departure to Argentina and Canada and the internal conditions in Argentina and Canada that influenced their new life. She discusses the specific refugee policy of both cultures.

All these studies lead us to consider the growing tendency to the privatisation of state functions in the management of intercultural relations. This is what **Francisco Colom González** studies by focusing on identity-based legal pluralism. His article concentrates on several cases of interaction between state law and religious contractual practices in order to evaluate the normative problems of inter-legality. It concludes that the effects of legal pluralism are neither emancipating nor alienating per se, but depend on their embedment in a wider context of legal and political practice. The recognition of multicultural jurisdictions can only be granted as a well justified exception under the control of an open and dynamic public sphere; while on the other hand, the reasonability of cultural immunities, i.e. their rational legitimation in an open space of political discus-

sion, greatly depends on the possibility of understanding social goods and principles of justice beyond their original frame of cultural reference.

Following these case studies and the presentation of their theoretical framework, several articles focus on the historical conditions influencing migrants in their endeavours to contextualize themselves efficiently in the new society. First, **Dirk Hoerder** argues that Canada's formation as a nation by two peoples (the British and the French) allowed immigrants to develop their own identities as Canadians without having to adopt an essentialist top-down concept of Canadian identity. While the dual-elites argued between themselves over who was more Canadian, Canada was being created by 'ethnics'. Hoerder tells the tales of four individuals who immigrated during different eras and how they established their identities as Canadians. **Iino Masako** emphasizes the importance of the Buddhist church for Japanese Canadians from the early 1900's to the period of World War II, as it symbolized their tie with Japan. The Buddhist church served as a vehicle to give them confidence and self-esteem, which was necessary for them to confirm their identity as Canadian. The whole picture indicates that Japanese Canadians in Canada, while experiencing cultural challenges, greatly benefited from "multiculturalism" in the society long before it became a national policy of Canada. **Andrea Strutz** focuses on life stories and careers of Austrian Jewish refugees in Canada after 1945. The contribution emphasizes the impact of the cultural capital from Central Europe for career paths of such refugees and discusses socio-cultural factors that promoted occupational success for Jewish refugees in Canada. Furthermore, Andrea Strutz discusses reflections of refugees on identity shaping factors in their subsequent lives in a pluralist Canadian society.

Yvonne Völkl analyse les écrits des enfants juifs rescapés de la Shoah. Elle explore l'impact du trauma qui impose de nier à la fois l'expérience horrible et de l'affirmer à voix haute. Le travail de mémoire doit avoir lieu et passe par des formes qui expriment l'impossibilité de raconter cette horrible expérience. Elle se manifeste par l'intertextualité, la répétition, des voix narratives fragmentées et souvent par un récit à la première personne, notamment dans les textes des écrivaines migrantes québécoises originaires de l'Europe de l'est. S'explorent alors des structures récurrentes liées au travail mémoriel conduisant à reconstruire l'identité atteinte par le traumatisme.

Caitlin Gordon-Walker questions the claim that Canada is a multicultural nation or a nation of immigrants through an analysis of the dominant European discourse that is manifest in the Royal Ontario Museum's attempt to represent Canadian culture as encompassing and representing the cultures of the world.

Based on the case of Canada as part of a continent founded on migration and distinctive pluriethnicity, **Afef Benessaïeh**, starting from the perspectives established by Boas, seeks to define the different approaches to the contemporary management of ethnocultural diversity, while more particularly suggesting to consider transculturalism as a form of ‘deep multiculturalism’ providing normative indications to an otherwise mostly legalist framework.

These multi and transcultural perspectives then open on literature, film and language, three medias which are linked to multiple encounters and the capacity to imaginatively and creatively manage these encounters in daily dynamics. Using the example of stories by Austin Clarke, Rohinton Mistry, Madeleine Thien and others which deal with recent immigration to Canada, **Martin Löschnigg** proposes to investigate literary renderings of (im)migrant space. He shows how these renderings relate to metaphoric models and how the metaphoric sub-texts engendered by literary renderings of space can be linked to the discourse on the social and political make-up of Canada. **Laura Rizzà** shows that Canada’s Multiculturalism Policy (1971) helped cement the state’s image of beneficence in the international arena. Simultaneously, however, the erasure of historical black Canadian experience too, was fortified. In “Dismantling Canadian Multiculturalism in African-Canadian Fiction” – in particular looking into *Any Known Blood* (2007) by Lawrence Hill –, she analyzes tensions between Canadian multiculturalist discourse and black Canadian history and memory. She shows that black writing out of Canada resists multiculturalism’s hegemonic narrative that makes the prolonged presence of black Canadians in the nation invisible. For **Martin Kuester** and **Julia Michael** migration is an inherent fact in the history of all ethnic groups making up Canadian multiculturalism. In their contribution, they look at the ways migration and its narrative have become the central metaphor in the collective memory of Canadian Mennonites, a religious group that migrated from Europe to Canada. Migration thus exists on the level of collective history, but there is also metaphorical migration away from and back into the Mennonite community. We discover different types of the narrative of migration and the role they play in the formation of identity/identities within Mennonite and Canadian writing. **Ana Maria Fraile-Marcos** emphasizes that granting refugee status to asylum seekers has always been perceived and publicized as an act of generosity and hospitality by the host country. These notions are however questioned or presented in a more nuanced manner in Michael Helm’s *Cities of Refuge*. Derridean views on forgiveness and hospitality are applied in this article which analyses the xenophobic prejudices dissimulated beyond this unquestioned generosity.

Par la lecture du *Silence obscène des miroirs* de Daniel Castillo Durante, **Klaus-Dieter Ertler** définit les caractéristiques d'une écriture qui inclut non seulement la littérature produite par des professeurs à la fois écrivains et théoriciens, mais aussi la littérature du nomadisme. Dans le roman de Castillo Durante, il retrouve un grand nombre d'influences intertextuelles québécoises et latino-américaines qui font du livre un creuset des thèmes liés à l'exil et à la perte du Nord comme du Sud. Dans sa recherche concernant l'écriture déterritorialisée, **Michał Krzykowski** remet en question la valorisation stéréotypée de la migration postmoderne pour penser la migration au-delà de la notion d'écriture migrante/déterritorialisée. En effet, l'écrivain migrant est défini par un supplément ethnique qui le rend différent des auteurs nés au Québec. Il propose alors d'aller au-delà du dualisme intérieur/extérieur par le biais d'un nomadisme qui échappe aux grands récits contrôlés par l'État afin de retrouver la force révolutionnaire du déplacement. **Piotr Sadkowski** compare les mythes migrants au Québec et en France en ce qui concerne le retour de l'exil qui réécrit l'*Odyssée* et permet d'explorer la quête identitaire dans un certain nombre de romans contemporains. Diverses attitudes se manifestent dans cette comparaison qui montre clairement les dynamiques intertextuelles des écritures dans le contexte de l'ouverture des frontières et de multiplicités menacées qui s'explorent au fil des narrations. **Zilá Bernd** se consacre aux mobilités migratoires transculturelles qui se nourrissent du nomadisme intellectuel et de l'esthétique du vertige tout en permettant la récupération de traces mémorielles importantes. Se manifeste alors le désir d'un enracinement dynamique par la mouvance. Cette capacité à déplacer les certitudes et à aller au-delà des contradictions s'explore dans un retour qui est plus un retour à l'enfance qu'au pays chez Laferrière, dans une utilisation des résidus mythologiques, source nouvelle d'interpénétration des cultures chez Péan ou dans la reconquête de l'identité féminine face aux silences imposés par l'esclavage ou par les dictatures chez Marie-Célie Agnant. **Maria Fernanda Arentsen** étudie les comportements d'exclusion et de non-reconnaissance des personnes en situation de handicap à partir d'exemples tirés du roman *Homme invisible à la fenêtre* de la montréalaise Monique Proulx. Elle fait le lien avec les relations humaines qu'entretient la culture dominante du non-handicap dans laquelle évoluent différentes cultures ainsi que la culture du handicap. Toutes sont prises dans les demandes de la société de production dans laquelle les gens souffrant de handicaps peuvent difficilement participer. Maria Fernanda Arentsen compare ces cultures et le désir des immigrants de ne pas être visibles à la situation des gens souffrant de handicap et qu'on cherche à rendre invisibles. Ces deux moyens se fondent sur la même attitude celle du rejet de la différence.

Martin Howard aims to consider some contemporary and historical demographic trends underlying language usage among Canada's immigrant population. In particular, through a geographical prism, he considers issues concerning the adoption of either/both of Canada's official languages by allophone immigrants, and the social, educational, legislative and political factors which may condition such patterns of language adoption and use. **Chelva Kanaganayakam** re-examines the application of multiculturalism in Canada and the relation between minority cultures. Despite the four-decade long establishment of multiculturalism in Canada, the author of the article believes that the minority cultures have not yet found a way to communicate with each other without the mediation of the English language. She proposes thus the systemic education of a third language irrelevant to the language roots of the second generation immigrants. **Emperatriz Arreaza Camero** observes filmmakers from different Latin American countries, who had arrived to Canada as exiles, immigrants and/or children of immigrants, and also had realized interesting audiovisual works, which relate histories of uprooting, nostalgic and integration in the contemporary Canadian society, helping to the conformation of a tapestry of multiculturalism and diversity. She studies the Canadian cinema produced by filmmakers of Latino origin in Montreal, who – through their audiovisual work – have achieved the reinterpretation of their vital experiences as immigrants, and also their perspectives before the process of integration of the Latino communities within the Canadian culture and society.

Aritha van Herk investigates the distinctive quality of Canadian restlessness as a means of reading the nation. Stories of migration are bedrock to the Canadian character, but the master narrative of the journey to Canada is now replicated by the internal migration that occurs within this complex and heterogeneous country. Therefore migration will continue to represent an important challenge for Canada and its cultures. **George Elliott Clarke** discusses the Africville Relocation Program, the City of Halifax's forced removal (in the 1960s) of African-Canadian citizens from waterfront property that they called home for 150 years. He analyzes the question in the novels *Riverlisp* (1974) by African-American writer Frederick Ward, *Reparations* (2007) by Nova Scotian journalism professor Stephen Kimber, and *Big Town: A Novel of Africville* (2011) by Stephens Gerard Malone, a Nova Scotian writer.

SOCIAL SCIENCES

SCIENCES SOCIALES

