

Multiculturalism in the Practice of Landscape Architecture

by

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Abstract

The thesis investigates the extent to which multiculturalism is addressed in the practice of landscape architecture in Canada, and proposes recommendations to increase the incorporation of multiculturalism into the profession. In the first chapter, the theoretical underpinnings of multiculturalism are discussed and the term is defined for the purposes of the remainder of the investigation. This is followed by an examination of multiculturalism in the Canadian context, and how it has evolved over time.

The thesis then addresses the question; ‘Why should landscape architects care about multiculturalism?’. Once the importance of multicultural issues to the profession of landscape architecture is demonstrated, the thesis turns to discovering how these issues are currently dealt with in the profession. This investigation takes the form of a survey on multiculturalism which was distributed to the Canadian Society of Landscape Architecture (CSLA) and its component associations, as well as seven other types of professional associations in an effort to solicit their strategies for responding to cultural diversity. The results are then compared and analysed before recommendations are made on how the profession of landscape architecture can better include multiculturalism into Canadian practice.

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Dedication

For Jini, for all of the love, support and inspiration that you give to me.

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Introduction

Are Canadian landscape architects missing an opportunity to design spaces that would be appreciated and appropriate to the multicultural society that we live in? Is the profession doing enough to ensure that practitioners who immigrate to Canada are able to contribute to the practice of landscape architecture here? Although Canada celebrates its diversity and acceptance of all cultures, many immigrants have trouble expressing themselves and feeling comfortable in their adopted surroundings. They find themselves in an unfamiliar landscape, so-to-speak, and may not be able to relate to it as they did in their homeland. This feeling of disconnection can also apply to designed landscapes here in Canada. This investigation aims to discover how multicultural issues are addressed by the bodies governing the profession (the CSLA and its component organizations) and compares their policies to those of other professional organizations.

The intended outcome of this thesis is to raise awareness amongst design practitioners of multicultural issues and to explore the current state of the profession in regards to this topic. The primary output will be a set of recommendations for incorporating multiculturalism into the practice of landscape architecture, both in terms of recognizing international candidates who wish to be landscape architects here and for the design of public space in diverse communities. In order to achieve this outcome, the concept of multiculturalism will first be defined and the theory underpinning it discussed.

The definition of multiculturalism, is followed by an examination of how it operates in Canada, which became the first nation in the world to declare itself 'multicultural' with the adoption of an official policy on multiculturalism in 1971. This was followed by The Canadian Multiculturalism Act in 1988. Canada created these policies and legislation on multiculturalism as a result of changes to the immigration

system that continued into the first decade of the twenty-first century. These changes have resulted in an increasing diversity of the immigration pool. Multiculturalism has allowed many of these new visible minority immigrants to preserve important elements of their own culture and traditions while successfully integrating into Canadian society.

Recent research has shown that immigrants who are visible minorities have suffered poor economic performance when compared with their white counterparts. This continues across successive generations, even in the face of equal educational attainment, and indicates a continuing need for strong multicultural policies to combat these inequalities. In addition to policies directed at immigrants, there is also multicultural legislation and initiatives focusing on the aboriginal and French-speaking populations of Canada.

Chapter three of the thesis explores why it is important for landscape architects to concern themselves with multiculturalism and why it behooves them to consider taking a multicultural approach to their practice. Two primary reasons are given as to why that multiculturalism is important to the practice of landscape architecture in Canada. The first is recognizing that as a service profession, landscape architects are providing design and planning services for an increasingly ethnically and culturally diverse set of clients and public. The second reason, and the primary focus of this thesis, is the continuing arrival of highly educated and skilled workers (the majority of whom are visible minorities) who immigrate to Canada and then find themselves underemployed or unable to find work in their chosen profession.

In an effort to discover how landscape architects and other professions address multicultural issues, a survey was sent out to forty-two professional associations covering eight different professions, in order to solicit responses to the following five questions.

1. Does your professional association keep demographic records of its members, including those who are visible minorities?
2. Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
3. If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?
4. Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.
5. Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).

The survey responses were then compared and analyzed, and the findings indicate that in dealing with multiculturalism and diversity issues, the landscape architects seem to be “behind the curve”, especially trailing the other construction industry professions such as architects and engineers when it comes to integrating foreign-trained professionals into Canadian practice. Landscape architects are also behind professions such as nurses and teachers when it comes to establishing position statements and advocating for multiculturalism, inclusiveness, and culturally competent service standards.

The final chapter of the thesis sets out recommendations that the various stakeholders in the profession of landscape architecture can implement in order to better incorporate multiculturalism into the practice of landscape architecture. The goal of these recommendations is to facilitate the integration of foreign-trained professionals into Canadian practice and to incorporate multicultural policies and methods in their relations with clients and the public.

Chapter 1: What is Multiculturalism?

Before we can move on to the discussion proper, I should provide a definition. So what is multiculturalism?

Multiculturalism is a noun that is defined as:

1. the state or condition of being multicultural.
2. the preservation of different cultures or cultural identities within a unified society, as a state or nation. (Dictionary.com, 2010)

It is also sometimes referred to as cultural pluralism, defined as:

1. a condition in which minority groups participate fully in the dominant society, yet maintain their cultural differences.
2. a doctrine that society benefits from such a condition. (Dictionary.com, 2010)

Culture can be considered to be the traditions, ideas, arts, technology and religions of a population over a given time. As any student of history can readily observe, cultures regularly grow, evolve, adapt and shed some of their constituent elements as a result of their contact with other cultures or environmental factors. At times, they can even be said to die out. For a culture to continue living, it must include mechanisms for learning traditions and patterns of behaviour as well as instilling the appropriate manners, standards and morality in members of the group. As stated by Alvin James;

“Cultural programming specifies rules for acquiring and transferring information. It standardizes perceptions. It also defines attitudes for intragroup relationships and for dealing with nonmembers. ... Culture standardizes relationships so that people need not be constantly mindful of the implications of their behavior. They can make reasonably confident assumptions about the reactions of those with whom they interact.” (James, 2000, 16)

A society with a homogeneous culture could presumably navigate through time using cultural programming to indoctrinate successive generations with the appropriate

traditions and norms. The result would likely be a stable society where cultural change is related to environmental factors and members would be able to reach a consensus on most issues with agreed upon methods of conflict resolution. So much for the laboratory scenario. With the exception of societies isolated by vast stretches of ocean or located in a remote wilderness, the model described above is not likely.

Throughout recorded history societies and their cultures have been bumping up against each other exchanging artifacts and ideas. This proximity to other groups elicits a re-evaluation of society's culture and may reaffirm existing tradition or prompt change in the culture of the society in question. At times, the exchange of artifacts and ideas is entered into willingly. Otherwise, one group will force the giving and/or receiving of artifacts and ideas on the other group. There are many examples of this type of cultural conflict, such as colonialism, religious based persecution, and the forced re-education of a population in order to eliminate the preservation of a former way of life.

Not all changes a culture is subject to come from external sources, nor are cultures likely to be monolithic. Subcultures within a larger society can also have the power to transform and sometimes usurp the host culture they inhabit. One need look no further than National Socialism, Communism, or Christianity for dramatic examples of this truth.

Given the shifting and malleable nature of culture, how should we describe the one that we are a part of, here and now? For much of Canada's recorded history, the dominant cultures have been those of the European colonial powers England and France. They eclipsed and tried to absorb or marginalize the Aboriginal peoples they found inhabiting the land. Eventually, the two colonies fought amongst themselves and Quebec was reduced to a junior partner in the nation building that followed. (Bannerji, 1996, 105)

Although the new nation of Canada spoke two official languages, the dominant

culture and the subsequent cultural programming of society was founded on white western European traditions. According to Alvin James “...successful cultural programming has been equated with Eurocentric Cultural relativism; that is, a belief that the dominant groups’ culture, largely based in European traditions , is the norm and perhaps superior to others” (James, 2000, 30)

The Eurocentric culture “...is associated with a belief in absolutes or at least universal political principles (that is, Enlightenment values) and a single, Archimedean point of view that places society in its proper perspective.” (Beauregard, 2000, 57) Stein and Harper state that “...the dominant culture and its vocabulary [are] hierarchical, reductionist, scientific, universalizing, anthropomorphic and patriarchal. (Stein and Harper, 2000, 68)

It is only relatively recently that this paradigm has been challenged by alternate views and theories. Many groups have rejected the overarching societal meta-narrative and have questioned the dominant cultural programming. These challenges have been made by cultural groups from the many homelands of recent immigrants and other identity movements within the dominant culture. (Beauregard, 2000, 56) The identity movements argue that distinctions should be made between people based on race and ethnicity, gender, sexual orientation and physical or mental disabilities. According to basic multicultural theory, these identity movements define groups that are recognized to possess a distinct standing in society. They are different, and require a special consideration in the political sphere. (Beauregard, 2000, 56)

James defines multiculturalism as “... a rapidly escalating movement to bring about recognition of, sensitivity to, and appreciation for the diverse cultures that comprise ... society. Where applicable, it seeks redress for the centuries-long practices of exclusion. Empowerment through legislation, inclusion in all strata of society, and the rewriting of ... history to correct distortions and omissions with

respect to ethnic and immigrant populations are seen as necessary steps where such has been an intentional impediment to progress.” (Beauregard, 2000, 31)

Multiculturalism is the theory behind the politics of identity and rejects older assimilationist theories of how a society should operate. It favours the privileging of diversity. The goal of identity politics is threefold; to achieve recognition and respect, and that the demands made by a marginalised group must be adjudicated from their moral and social positions rather than a universalist perspective. (Beauregard, 2000, 56) Recognition is the most important of these and by necessity must come first. It acknowledges that the group has a distinct history, traditions, knowledge, needs and desires. If a true recognition is granted, the group in question simultaneously achieves the second goal of identity politics, namely respect. It is worth quoting Beauregard at length as he comments on what a true recognition entails.

“Recognition also includes acknowledgement of the important and irrefutable insights such groups have of themselves and thus of the distinct point of view they bring to public deliberations. This special competence, ... stems from the rejection of universal values and the resultant privileging of multiple perspectives and local knowledges. Only the group knows itself, and only it can comment legitimately on its needs and desires. ... In the absence of this granting of special competence recognition loses its political meaning.” (Beauregard, 2000, 57)

In a democratic society, a member’s power is related to their ability to make their voice heard. Marginalised groups are often silenced or oppressed by having others speak for them. This does not allow them to negotiate their own destiny, breeding resentment and mistrust of the dominant group. If, however, a groups’ demands are resolved only on their own terms and from their own perspective, we rapidly encounter difficulties. How can inter-group conflicts be settled if each group claims “special competence” and admits no common ground with the other?

For Beauregard, this is an inherent contradiction in multiculturalism and he states:

“It began as a resistance to unequal treatment and marginality, yet a strict version casts aside the procedures that might insure equity and equality across groups.” (Beauregard, 2000, 58) How then, can this paradox be negotiated?

Postmodern theory would criticize the dominant culture (modernism) as universalist, hierarchical, patriarchal and reliant on science to provide an answer to everything. It advocates multiculturalism and promotes diversity as a replacement for the dominant culture. Postmodernists reject the notions “...that there is (i) some universal account that predetermines the way things are to be, and (ii) some ahistorical standard that prescribes what should be.” (Stein & Harper, 2000, 69) Rather than accepting these modernist tenets, new ideas are proposed in their place. These concepts focus on admitting the existence of power relations, of the importance of diversity and allowing the marginalised to be heard.

In order to facilitate this, “...public institutions should provide the individual with self-legitimation through identification with a particular minority culture. ...recognizing that different cultures, traditions and genders have different viewpoints on these matters is not enough; [postmodernists] want us to accept the *legitimacy* of them all.” (Stein & Harper, 2000, 70)

The rejection of modernist theory and the legitimacy of the dominant culture’s views runs counter to postmodernism’s requirement to treat all views as equal. Doing this would be no more than replacing one universal theory with another that is equally arbitrary. If all cultures are legitimate, one can not be rejected out of hand because it happens to be dominant.

Making an effort to overcome this obstacle, Stein and Harper suggest introducing two sets of concepts. The first is ‘Perspectives’, which come in ‘External’ and ‘Internal’

varieties. “An internal perspective is the standpoint of the participants in a culture, an activity, or a language game. It relies on concepts internal to the activity...” (Stein & Harper, 2000, 71) This view is linked to the ethics, morals, traditions and procedures of the group. A culture that prioritizes the internal perspective is likely to accept the status quo and to have a conservative outlook. “An external perspective is the standpoint of an external observer who is not involved in the culture, activity or language game. External approaches usually involve the application of a general explanatory theory (and its concepts) of anthropological function or economic structure.” (Stein & Harper, 2000, 71) This perspective is related to the non-traditional, critical, investigative and rational. A culture that prioritizes the external perspective is likely to question the status quo and be unstable and subject to change.

The second set of concepts introduced by Stein and Harper is ‘Reflective Equilibria’, of which there are two varieties; ‘Wide’ and ‘Narrow’. According to the Stanford Encyclopedia of Philosophy;

“The method of reflective equilibrium consists in working back and forth among our considered judgments (some say our “intuitions”) about particular instances or cases, the principles or rules that we believe govern them, and the theoretical considerations that we believe bear on accepting these considered judgments, principles, or rules, revising any of these elements wherever necessary in order to achieve an acceptable coherence among them. The method succeeds and we achieve reflective equilibrium when we arrive at an acceptable coherence among these beliefs.” (Daniels, 2008)

Reflective equilibrium has been posited as a method to provide a consistent framework for justification in several diverse fields including logic, ethics, philosophy of science and political philosophy. It is the latter we are concerned with here, in which reflective equilibrium operates as follows:

“... a moral principle or moral judgment about a particular case would be justified

if it cohered with the rest of our beliefs about right action on due reflection and after appropriate revisions throughout our system of beliefs. By extension of this account, a person who holds a principle or judgment in reflective equilibrium with other relevant beliefs can be said to be justified in believing that principle or judgment.” (Daniels, 2008)

This is to say that a society seeking reflective equilibrium in its political discourse must evaluate the cultural norms and beliefs of incoming cultures against the existing network of norms and beliefs. The practices of the culture in question may be accepted, modified or rejected. In a truly just society, these new practices should also be able to prompt change in the existing equilibrium and a system-wide evaluation.

As previously mentioned, there are two types of reflective equilibrium. Narrow reflective equilibria relate to the concept of internal perspective discussed earlier in that the beliefs and practices of a culture are evaluated against the normative ideology of that culture. (Stein & Harper, 2000, 72) What this describes is a culture that does not permit criticism of its beliefs and practices based on theory or ideology external to the culture. A simplified example of this would be a theocracy that based its laws and political system on a single religious text. Change could legitimately come about in this society by proposing a different interpretation of the text, prompting modification of societal beliefs and practices. However, an alternate religious text that outlawed certain previously moral behaviors in the culture could never be accepted as its origins lay outside of the society in question.

On the other hand, wide reflective equilibria corresponds to the concept of external perspective in that general theory and explanatory principles are called upon to shine a critical light on a culture’s beliefs and practices. This describes a culture that possesses the following:

“(i) a set of firmly-held considered [beliefs]; (ii) a set of normative substantive and/or procedural principles; and (iii) a set of background theories that show that the set of normative principles are more acceptable than alternative normative principles. These background theories may incorporate both other normative notions... and empirical theories and observations.” (Stein & Harper, 2000, 72,)

An example of a culture/political system in wide reflective equilibrium would be a liberal democracy which allowed freedom of religion, and possessed a constitution which could be amended. In such a system, proposed policies or laws are first checked against the existing ideological framework for compatibility before they are passed.

In an effort to achieve a wide reflective equilibrium, participants must engage in a process where they reflect on their own beliefs, principles and explanatory theories. They must critique and justify these beliefs and principles in light of their theories. Following this, they must find common ground with other participants in the society “(ie: look for whatever is shared: moral principles, values, empirical facts, or specific judgements) and work from there to widen this circle of consensus. (Stein & Harper, 2000, 72) This initial consensus on certain basic values such as equality, justice, impartiality, acceptance of difference and individual rights is crucial in the formation of a society that is both liberal and diverse. As indicated by Stein and Harper;

“A commitment to these values does not assume people are disembodied rationalists, nor does it require any denial of traditional culture as a source of their beliefs. Instead, justification depends on legitimate procedures. By legitimate, we mean open, uncoerced, fair and fallible. These fair procedures provide for legitimation while avoiding the foundationalist pitfall of modernism.” (2000, 73)

How then does multiculturalism relate to the concepts of internal or external perspective and narrow or wide reflective equilibrium? In a multicultural society (one made up of diverse cultural groups) non-dominant cultures are subjected to opposing forces. On one side is the narrow reflective equilibria acting to preserve the groups

culture and traditions for better or for worse. On the other is the demand by the dominant culture that groups on the periphery engage in a process of wide reflective equilibrium by recognizing and accepting certain liberal values. Each of the cultural groups that makes up a multicultural society must accept the validity of the notions of equality, justice, impartiality, individual rights, democratic processes and tolerance for different belief systems. This is typically why multicultural societies rely on process and discussion in the public/political sphere while questions of belief and ideology are most often left to the private sphere.

“It is not that these beliefs are unacknowledged or denigrated or seen as unimportant. Rather, we have to learn to live with our differences over them. A procedural focus aims to accommodate significant substantive private differences. The aim of the political realm is not to discover truth, but to devise institutions and practices that have political legitimacy.”
(Stein & Harper, 2000, 74)

In order to participate in the political process, non-dominant cultural groups may have to compromise some of their traditions and practices to adopt the necessary liberal values. This does not require them to give up their identity, however, nor does it negate their privileged knowledge of themselves or ability to best speak to their needs. Without compromise, the group will find itself in the contradictory position of rejecting the values that allow a pluralist society to make space to accommodate them.

Is it possible, as an external observer, to push for too much critical reflection, thereby devaluing cultural behaviors and weakening the moral and ethical ties that bind the community together? Changes to tradition will only hasten this dissolution and are not likely to be viewed positively by the community.

“Too much innovation -- especially in those customs and ceremonies which provide the core experience of membership -- is inherently threatening to the culture. Tradition, on the other hand, is of the essence ... through membership, I

see the world as it was seen by those who went before me, and as it will be seen by those who are yet to be.” (Scruton 1990, 119-120)

There is a tension then between preserving the traditions that are at the centre of a group’s identity and the changes required for the group to fully participate in a pluralistic society. In the case that behaviors or practices could be considered to be oppressive, how can this tension be reconciled? Stein and Harper propose what they call a neo-pragmatic reconciliation, which they define as a consensus-seeking, non-coercive dialogue where the external critic and the internal participant endeavor to understand one another. (2000, 78) The external critic would develop a better inner understanding of the culture in question and provide them with a wider and more critical understanding of their own behaviors and practices.

“A pragmatic perspective looks for a situational balance. The trick is to restrict the extent of reflection in order to preserve as much as possible of those parts of a tradition critical to personal identities. This is particularly true for marginalized groups, who may require such identity to rectify past injustices and to gain self-respect. This delicate balance acknowledges differences, while retaining a basis for cooperative action in a pluralistic society. It recognizes both the need to preserve identity and the requirements of of a decent pluralistic society.” (Stein & Harper, 2000, 79)

It is through the framework of a neo-pragmatic process that multicultural policies can best be included in any society. There must be an initial agreement on individual rights and tolerance of the beliefs of others before consensus can be widened and remedial policies implemented. We must move from an inflexible theory of multiculturalism (where every tradition of every culture is sacrosanct) that collapses under the weight of its own contradictions to an alternate definition.

This is provided by respected political science professor Will Kymlicka who defines multiculturalism as a cover-all term which describes “...policies designed to

provide some level of public recognition, support or accommodation to non-dominant ethno-cultural groups, whether those groups are ‘new’ minorities (e.g. immigrants and refugees) or ‘old’ minorities (e.g. historically settled national minorities and indigenous peoples).” (Kymlicka, 2007, 16) These policies “...go beyond the protection of the basic civil and political rights guaranteed to all individuals in a liberal-democratic state, to also extend some level of public recognition and support for ethnocultural minorities to maintain and express their distinct identities and practices.” (Kymlicka, 2007, 16)

Multiculturalism adopted in Western democracies is liberal in nature. Its roots are found in human rights legislation (at national and international levels) and promote tolerance and diversity, not segregation or ‘Balkanization’ as some critics contend. The liberal constitutional framework of Western democracies prevents basic human rights from being trampled in the name of multicultural rights. In this way, vulnerable members of minority groups are protected by the constitution (or Charter of Rights and Freedoms) from traditional practices such as female genital mutilation, honor killings and others. As an example, the preamble of Canada’s Multiculturalism Act (1988) states:

“...because the government of Canada is committed to civil liberties, particularly the ‘freedom of individuals ‘to make the life that the individual is able and wishes to have’, and because it is committed to equality, particularly racial equality and gender equality, and because of its international human rights obligations, particularly the international convention against racial discrimination, therefore it is adopting a policy of multiculturalism.” (Kymlicka, 2007, 106)

A multicultural nation is one that belongs equally to all citizens where every individual can take part in political life regardless of ethnocultural identity. A multicultural nation should also admit to historic discrimination against minorities and move to make amends to the injured parties. Governments typically address multiculturalism with legislation and policy. In Canada, multicultural policies are

targeted at three different types of minorities.

The first group is Indigenous Peoples, such as the First Nations and Inuit. The multicultural policies directed at them can include the following:

- (1) recognition of land rights/title;
- (2) recognition of self government rights;
- (3) upholding historic treaties and/or signing new treaties;
- (4) recognition of cultural rights (language, hunting/fishing);
- (5) guarantees of representation/consultation in the central government;

(Kymlicka, 2007, 67)

The second type of minority group are the substate 'national' groups such as the Quebecois in Canada or the Basques in Spain. They have their own set of multicultural policies directed at them, a sample of which is:

- (1) federal or quasi-federal territorial autonomy;
- (2) official language status, either in the region or nationally;
- (3) guarantees of representation in the central government or on constitutional courts;
- (4) public funding of minority language universities/schools/media;

(Kymlicka, 2007, 71)

The final type of minority that has multicultural policies targeted at it is Immigrant or refugee groups. A sample of these policies is:

- (1) constitutional, legislative, or parliamentary affirmation of multiculturalism at the central and/or regional and municipal levels;
- (2) the adoption of multiculturalism in school curricula;
- (3) the inclusion of ethnic representation/sensitivity in the mandate of public

media or media licensing;

(4) the funding of ethnic group organizations to support cultural activities;

(Kymlicka, 2007, 73)

Now that I have provided a brief overview of multiculturalism and some of the philosophical theory underpinning it, I would like to go in to more detail on how it operates in Canada and how it facilitates the integration of new Canadians into the social fabric. Following from this, questions arise regarding how the profession of Landscape Architecture currently addresses multiculturalism and why it might benefit the profession to take a multicultural approach to practice.

Chapter 2: Multiculturalism in the Canadian Context

North America, and Canada in particular, has traditionally been a major destination for immigration. This has been true not only during the 20th and 21st centuries (during which the vast majority of immigration has taken place) but also to a lesser extent, in the four centuries preceding them.

When European explorers arrived on the shores of North America in the 15th and 16th centuries (and earlier in the case of Viking explorers from Greenland) they made contact with an aboriginal population that had been settled for thousands of years. These aboriginal populations, or First Nations as they refer to themselves, arrived from Asia across a land bridge that reached Alaska during the ice age approximately 30,000 to 40,000 years ago. (Fehrenbach, 1995, 4) The artifacts left behind by these people indicate a relatively homogeneous culture and biology which spread out over both North and South America before seemingly vanishing from the pre-historic record. (Fehrenbach, 1995, 6)

Later, around 9000 years ago, other groups of people crossed the land bridge in the Bering Strait or perhaps migrated through the Aleutian Island chain. However, these groups possessed different types of artifacts and physical features, suggesting a long period of migration or the immigration of distinct groups. (Fehrenbach, 1995, 6-7) These bands of indigenous peoples spread out throughout the Americas, establishing societies that varied tremendously both in scale and culturally.

By the 16th century, Europeans began to consider colonising what was to become Canada, and in the 17th century, permanent settlements had been constructed. (Hunt *et al*, 1995, 531) The introduction of European diseases took a serious toll on the aboriginal populations as did the European settlers' subsequent aggression in pursuit of land and

commercial gain. (Hunt *et al*, 1995, 532) Gradually, Canadian territory increasingly came to fall under the control of both French and English colonies who continued to compete with each other for Canada's natural resources.

The struggle between England and France in Canada culminated in the battle on the Plains of Abraham, in which the English forces and their allies proved victorious. The subsequent treaty of Paris (1763) placed all of the French colonies in Canada under the control of the British crown. (Bernier and Chartrand, 2000, 265) The French colonists were however permitted to maintain a presence in Montreal and Quebec (Lower Canada) and continue to speak French and practise Catholicism. According to the Canadian Military Heritage 1872-2000 Reference Book Vol. 2 (1755-1871):

“The Quebec Act was passed by the British Parliament in 1774. The Act established the continuance of French civil law and freedom of religion; it also made it possible for Catholic Canadians to enter public office, but within the colony only.” (Bernier and Chartrand, 2000, 283-284)

As the European presence and subsequent demands for agricultural lands grew in Canada, the aboriginal groups were increasingly marginalised either through force or negotiated treaties. “In spite of the highly constitutional character of treaties in Canada, these deals were often viewed cynically by those non-Indians responsible for both making and implementing these agreements as relatively cheap and expedient ways to ease natives off most of the lands of Canada so that these resources could be opened for exploitation by other groups and interests.” (Hall, 2010) The unjust treatment of aboriginal peoples continued throughout the period of colonial settlement and accelerated following the second Treaty of Paris (1783) which closed out the American revolution.

The Canadian Encyclopedia sums up aboriginal people's relegation from political power:

“The geopolitical outcome of the American War of Independence clarified the Eurocentric orientation of the world order in those days. When it came to the highest level of international treaty making, Indian nations were not even invited to the Paris negotiations though it was their lands that were traded back and forth as if they were subhumans with no inherent right to a say in charting their own political destinies. This racist relegation of treaty making with aboriginal peoples to a lower order of law making that can be violated by nonaboriginals with impunity, tends to continue until this day.” (Hall, 2010)

This became the foundation for Canada’s future multicultural nation, consisting of the twin poles of the British and French “founding nations” and the Aboriginal peoples who came before them. Although the balance of power between this trio was (and is) uneven with the dominance of the British, concessions had been made to accommodate other cultural groups. This pattern of concessions for other cultural groups would reappear several times through Canada’s history.

Following Confederation in 1867, Canada began charting its own course in immigration policies and encouraged rapid population growth. Immigrants arrived almost exclusively from the British Isles although many new arrivals to Canada soon emigrated to the United States. During this period, the population was predominantly British (60%) and French (30%). (Dewing, 2009, 2) Much of the subsequent immigration was related to construction of the railways and the agricultural settlement of the west.

Immigration to Canada entered a boom period when the Liberals came to power under Laurier in 1896. Clifford Sifton, the Minister in charge of immigration at the time, opened up immigration to large numbers of central and eastern European peasants who were meant to settle in rural areas. (Whitaker, 1991, 7) This large scale opening up of immigration from alternate source countries soon resulted in a backlash from Canadians of British and French descent. As Reg Whitaker explains:

“Much of the anti-foreign agitation developed in the West against the farmer

immigrants from central and eastern Europe. ... The antipathy to the ‘foreigners’ grew, and found ugly form during World War One when direct state coercion was exercised against Germans, Ukrainians, and other ethnic groups believed to be potentially subversive or disloyal.” (Whitaker, 1991, 8)

The most vitriolic anti-immigration sentiment however was reserved for Asians. Although they represented twenty-five percent of the British Columbian workforce at the beginning of the 20th century, Asians were firmly placed at the bottom of the immigrant hierarchy. (Whitaker, 1991, 10) Anti-Asian sentiment reached a high point during a recession in 1907 when anti-Oriental riots swept through Vancouver. The government also passed the Chinese Immigration Act in 1923, which effectively cut off most immigration from China, and imposed a head tax on those people who were allowed into the country. The Chinese were the only ethnic group singled out by the Canadian government in this way. (Whitaker, 1991, 12)

The Canadian government’s racist immigration policy continued throughout both World Wars and resulted in a dark chapter of the nation’s history, where Jewish refugees from Nazi Germany were turned away. “Citing the economic situation in depression-racked Canada, but reflecting widespread anti-semitism, senior bureaucrats and politicians closed their ears to the desperate appeals.” (Whitaker, 1991, 13) The government also seized the property of Japanese Canadians and forced those living on the west coast to live in internment camps in the Canadian hinterland. (Whitaker, 1991, 13-14) After World War II, Prime Minister Mackenzie King explained, in a speech to the House of Commons, that; “It is not a ‘fundamental human right’ of any alien to enter Canada. It is a privilege. It is a matter of domestic policy.” He went on to say that:

“...’the people of Canada do not wish, as a result of mass immigration, to make a fundamental alteration in the character of our population’ and ‘large-scale immigration from the Orient’ would not be permitted to ‘change the fundamental

composition of the Canadian population’.” (Whitaker, 1991, 14)

The Immigration Act was modified in 1956 and effectively limited legal immigration to four categories of immigrants that were arranged in order of preference by the federal government. The highest level was reserved for unsponsored immigrants from the white Commonwealth, United States or France. Next came the unsponsored immigrants from a short list of preferred western European nations. Sponsored relatives from Europe, the United States and some Middle Eastern nations made up the third band. The final category was for sponsored immigrants from Asian nations and restricted them to close relatives only. (Whitaker, 1991, 17-18)

In 1967, the immigration system was once again revised, and now accorded points for each applicant based on meeting “...certain objective criteria concerning education, skills and resources.” (Whitaker, 1991, 19) Because the system was based on measurable objective criteria, it finally began to shift Canada’s immigration policy to one that did not discriminate based on race or ethnicity. The reformation of the system continued with “...the Immigration Act of 1976 in which racial criteria for immigration were formally eliminated and three broad classes of immigration were established: independent (point-selected), family reunification and refugees.” (Omidvar and Richmond, 2003, 21) These changes to the law would dramatically contribute to increasing the diversity of the Canadian population over the next four decades.

Immigration has always been tremendously important to the development of Canada, and continues to be so. The elimination of racist immigration laws has resulted in the face of newcomers arriving to Canada changing over the years, from Western European to Southern and Eastern European and more recently Asian and African. In 1981, the percentage of Canadians of British and French descent stood at 40% and 27%

respectively and the visible minority population was 4.7%. The ‘founding nations’ portions of the population continue to shrink in proportion to the total, as evidenced by a 2003 Statistics Canada survey which “...showed that 21% of the population aged 15 years and older was of British only ancestry, while 10% reported only French origins, 8% were Canadian only and 7% were a mix of these.” (Dewing, 2009, 2)

Further examination of the data reveals additional evidence of increased diversity and the censuses of 2001 and 2006 list over two hundred different ethnic origins. The most common after British, French and Canadian were German, Italian, Chinese, Ukrainian and North American Indian. The data also shows that as of the census of 2006, 19.8% of Canada’s population was born in a foreign country, the highest level in 75 years, and that the visible minority population had increased to 16.2% of the total population. (Dewing, 2009, 2) Not only have the ethnic origins of Canadians become increasingly diverse, but so have the primary languages of the population. Census data from 2006 shows that 57.8% spoke English, 22.1% spoke French and 20.1% were considered allophones not speaking English, French or Aboriginal languages. (Dewing, 2009, 2)

If we examine some of the major urban centres, the numbers are even more startling. For example in the year 2001, 44% of Toronto’s population was foreign-born. In Vancouver it was 38%, Calgary had 21%, Montreal, Ottawa and Edmonton sat at 18% and Winnipeg followed with a foreign-born percentage of 16.5%. (Justus, 2004, 46)

From 1999 to 2008, immigrants have been arriving in great numbers and from many countries before settling as Permanent Residents. The average annual number of Permanent Residents settling in Canada during this period was 235,215. Over that same period, the source areas for newcomers averaged out as follows:

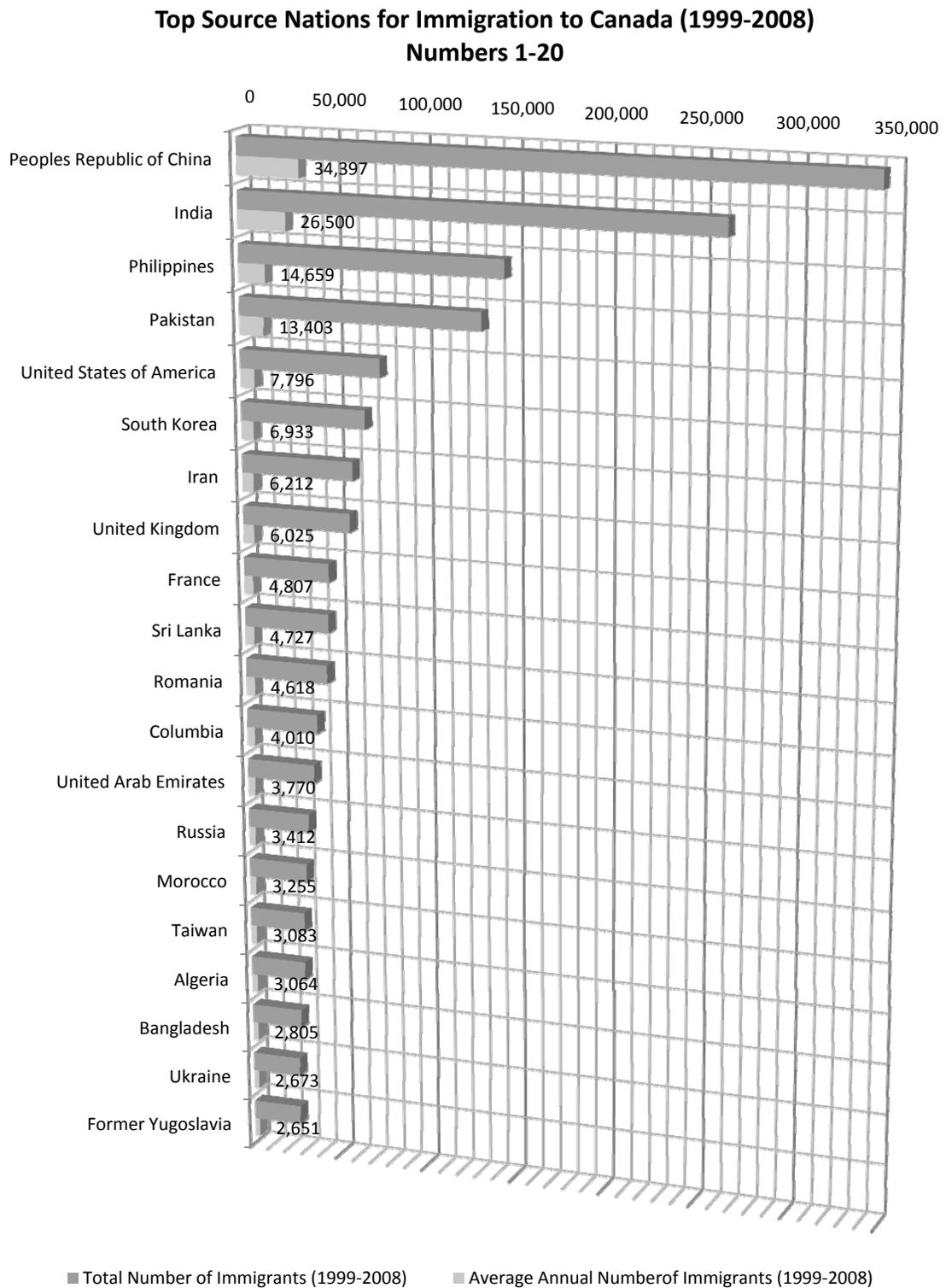
Asia and Pacific	50.8%
Africa and Middle East	19.4%
Europe and U.K.	17.8%
South and Central America	8.9%
U.S.A.	3.1%

It is evident from this breakdown that approximately 80% of immigrants arriving to Canada each year arrive from outside the three traditional populations (English, French and Aboriginal).

The source of all of the demographic data I used to compile the following charts is the 2008 Immigration Overview: Permanent and Temporary Residents, published by Citizenship and Immigration Canada. Figures 1 and 2 show the top forty source nations of immigration to Canada by total number of Permanent Residents and average annual number of Permanent Residents during the period 1999 to 2008. Of note is that the vast majority of the Permanent Residents that have settled in Canada over this ten year period would be considered visible minorities. This is a reversal of historic immigration trends which until recently recruited almost exclusively white, European immigrants. Based on the definition provided by Federal Employment Equity Act visible minorities "...refers to persons other than Aboriginal peoples, who are non-Caucasian in race or not white in colour." and the visible minorities category includes "...Chinese, South Asian, Black, Arab/West Asian, South East Asian, Filipino, Latin American, Japanese, Korean and Pacific Islanders." (Galabuzi and Teelucksingh, 2005, 5)

Figures 3 and 4 show the average number of Permanent Residents settling in urban centres across Canada and the average percentage of the total number of Permanent Residents settling in urban centres across Canada respectively. This data covers the period from 1999 to 2008. The vast majority of Permanent Residents settle in Toronto, which took in more than 43% of the immigration to Canada each year over this period.

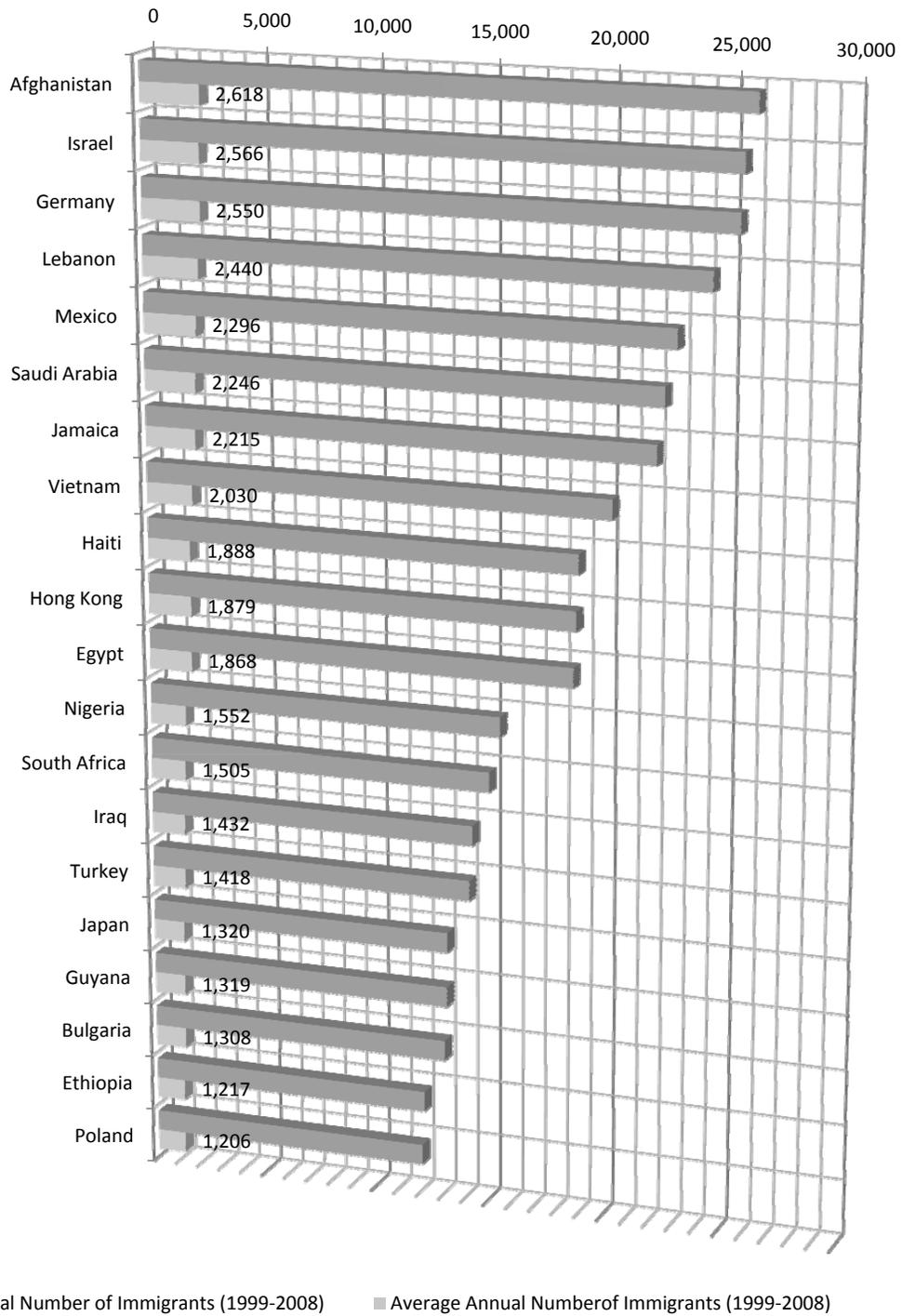
Figure 1



Figures 1-2 by author based on data from: 2008 Immigration Overview: Permanent and Temporary Residents. Note the scale difference between Figure 1 and Figure 2.

Figure 2

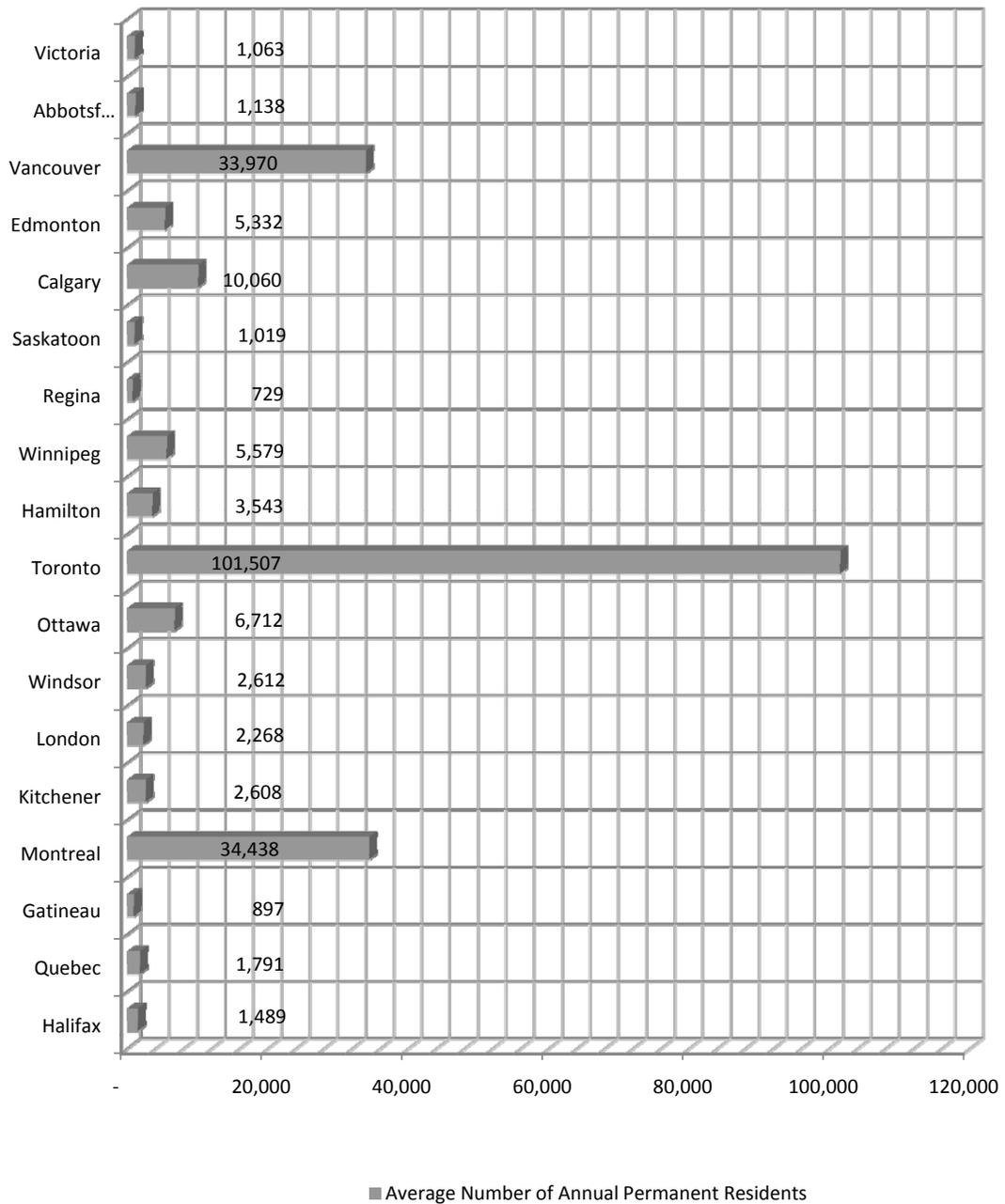
**Top Source Nations for Immigration to Canada (1999-2008)
Numbers 21-40**



This was done to show the differences between source nations at the lower end of the scale.

Figure 3

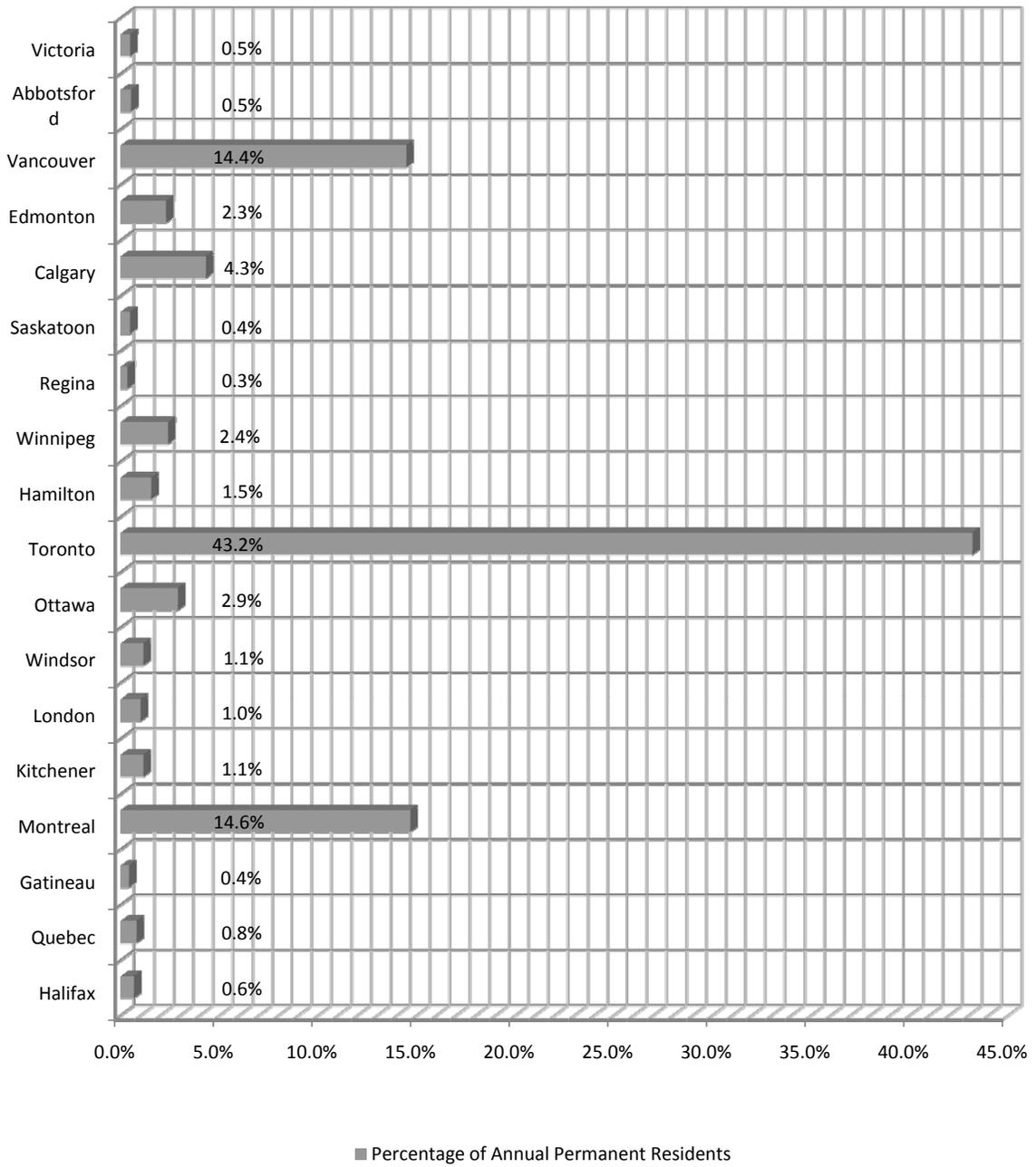
Permanent Residents by Urban Centre (1999-2008) Total Average Numbers



Figures 3-4 by author based on data from: 2008 Immigration Overview: Permanent and Temporary Residents.

Figure 4

Permanent Residents by Urban Centre (1999-2008) Average Annual Percentage



Next came Montreal and Vancouver with each absorbing over 14% of the immigration each year. Secondary urban centres also attract immigrants, with Calgary becoming home to 4.3% of the Permanent Residents and Ottawa, Winnipeg and Edmonton following with 2.9%, 2.4% and 2.3% respectively. Over 15% of the Permanent Residents coming to Canada each year from 1999 to 2008 settled in other smaller urban centres or rural areas.

Figures 5 to 12 show the breakdown of Permanent Residents by source region settling into each Canadian province during the period from 1999 to 2008. The maritime

Figure 5

Average Number of Annual Permanent Residents in Nova Scotia by Source Area

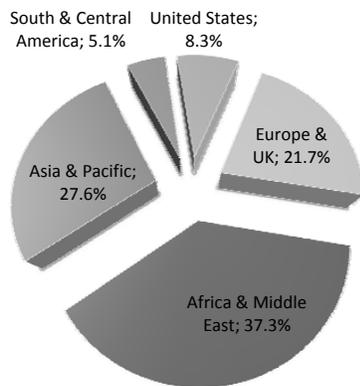


Figure 6

Average Number of Annual Permanent Residents in Other Atlantic Provinces by Source Area

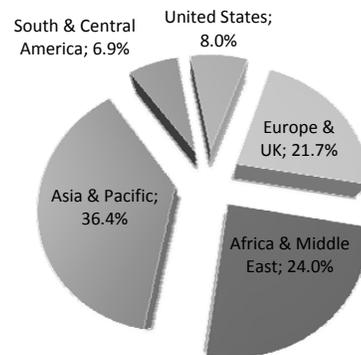


Figure 7

Average Number of Annual Permanent Residents in Quebec by Source Area

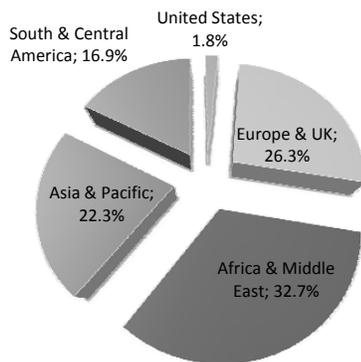


Figure 8

Average Number of Annual Permanent Residents in Ontario by Source Area

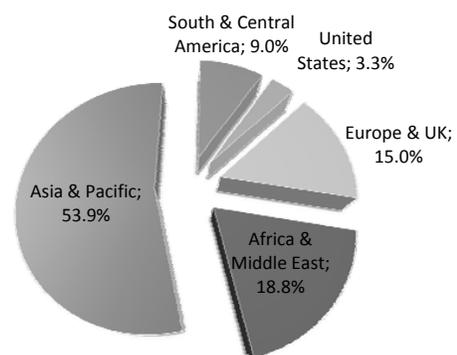


Figure 9

Average Number of Annual Permanent Residents in Manitoba by Source Area

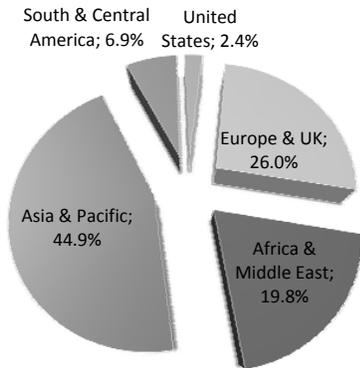


Figure 10

Average Number of Annual Permanent Residents in Saskatchewan by Source Area

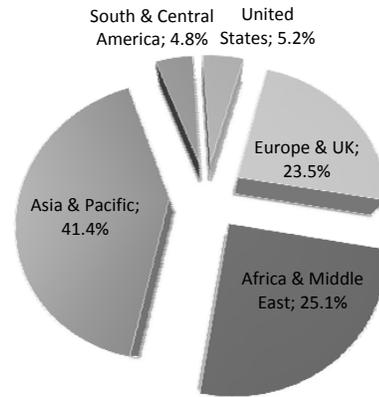


Figure 11

Average Number of Annual Permanent Residents in Alberta by Source Area

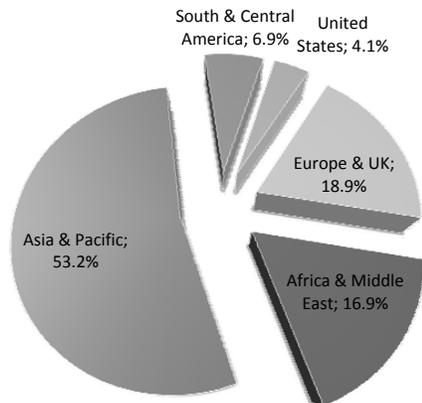
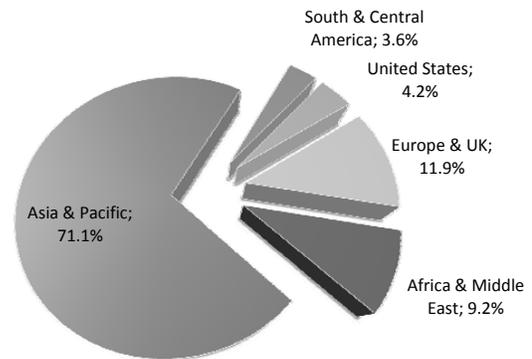


Figure 12

Average Number of Annual Permanent Residents in British Columbia by Source Area



Figures 5 - 12 by author, based on data from 2008 *Immigration Overview: Permanent and Temporary Residents*. These are the average number of Permanent Residents settling in each province by source area.

provinces have been combined with the exception of Nova Scotia due to small numbers of immigrants arriving in each province. The three territories have been excluded from the analysis for the same reason. Of note is that the vast majority of Permanent Residents making their homes in each province during this period would be considered visible minorities, which once again reverses historical immigration trends in Canada.

The maritime provinces and Quebec have a relatively low proportion of Permanent Residents from the Asia Pacific region and a correspondingly larger percentage of immigrants from Africa and the Middle East. Quebec also has the largest percentage of Permanent Residents from South and Central America at 16.9%. Quebec and Manitoba also share the largest percentage of Permanent Residents from Europe and the UK at 26.3% and 26% respectively. In most cases, the largest percentage of Permanent Residents originates from the Asia Pacific region. British Columbia is the most extreme example of this, with almost 3 out of 4 Permanent Residents arriving from this region. The data from this period demonstrates the ongoing diversification of the Canadian population's ethnic background that really began in 1967 and seems likely to continue into the future.

This demographic shift away from the two 'founding' nations (Britain and France) and the Aboriginal people to a more ethnically diverse population resulted in new political pressures manifesting themselves in the young Canadian nation. Simultaneously, the minority French-Canadian population pushed for recognition and made demands for sovereignty.

In an atmosphere of resurgent French-Canadian nationalism following the Quiet Revolution in Quebec, a Royal Commission on Bilingualism and Biculturalism was struck in 1963. This prompted protests from the "...non-British, non-French, and non-aboriginal Canadians [who] objected to the model of a 'bilingual and bicultural' Canada." (Abu-Laban and Stasiulis, 1992, 366). This objection resulted in a separate portion of the Report of the Royal Commission on Bilingualism and Biculturalism which was the 'The Cultural Contribution of the Other Ethnic Groups' (Canada, 1970).

The Trudeau Liberals responded to the report in 1971 with an official policy

on multiculturalism which was to help unify the nation by allowing for individuals to express themselves freely. Prime Minister Trudeau expressed this in the following statement.

“For although there are two official languages, there is no official culture ... A policy of multiculturalism within a bilingual framework commends itself to the government as the most suitable means of assuring the cultural freedom of Canadians. Such a policy should help to break down discriminatory attitudes and cultural jealousies. National unity if it is to mean anything in the deeply personal sense must be founded on confidence in one’s own individual identity; out of this can grow respect for that of others. “(Canada, House of Commons, 1971)

The primary goals of the multicultural policy were to:

- Aid cultural groups to maintain and nurture their identities.
- Aid cultural groups to achieve full and equal participation in the mainstream Canadian institutions while maintaining their traditions if they so choose.
- Allow for cultural exchanges between all Canadian groups.
- Aid immigrants to develop their ability in one of the two official languages.

With the increase in numbers of visible minority immigrants arriving in Canada during the 1970s and 1980s, the emphasis of the multicultural policy shifted to focus on race relations and combating racial discrimination. This new direction was cemented by the passage of the *Canadian Charter of Rights and Freedoms* in 1982. Section 27, of the Charter reads: “This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.” According to Michael Dewing, “This clause is critical in placing multiculturalism within the wider framework of Canadian society. It empowers the courts to take Canada’s multicultural reality into account at the highest levels of decision-making.” (Dewing, 2009, 5). The Charter also goes on to say in Section 15(1):

“Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.”

Subsection 15(2) allows for the provision of non-discriminatory benefits while providing targeted assistance for sections of the populace that are underprivileged.

In 1988, Canada became the first nation in the world to enact multiculturalism legislation with the passage of the *Canadian Multiculturalism Act*. This Act was designed to promote the various cultural traditions found in Canada and to increase appreciation and understanding between cultural groups. Additional goals include combating racial discrimination and fostering culturally sensitive change in the various Departments of the federal government. By 1991, the Department of Multiculturalism and Citizenship had been created and the following programs were established:

“- Race Relations and Cross-Cultural Understanding ‘to promote among Canadians and in Canadian institutions appreciation, acceptance and implementation of the principles of racial equality and multiculturalism’;

- Heritage Cultures and Languages ‘to assist Canadians to preserve, enhance and share their cultures, languages and ethnocultural group identities’;

- Community Support and Participation ‘to support the full and equitable participation in Canadian life of individuals and communities from Canada’s racial and ethnocultural minorities.’” (Dewing, 2009, 7).

According to Dewing, these new programs “...emphasized cross-cultural understanding and the attainment of social and economic integration through institutional change, affirmative action to equalize opportunity, and the removal of discriminating barriers.” (Dewing, 2009, 7).

Following the breakup of the Department of Multiculturalism and Citizenship in 1993 and the multiculturalism program’s subsequent takeover by the Department of

Canadian Heritage, a revitalised multiculturalism program was declared in 1997. The emphasis of the new program was on three targets:

“...social justice (building a fair and equitable society); civic participation (ensuring that Canadians of all origins participate in the shaping of our communities and country); and identity (fostering a society that recognizes, respects and reflects a diversity of cultures so that people of all backgrounds feel a sense of belonging to Canada).” (Dewing, 2009, 8).

This continued until 2008, when the multiculturalism program was placed under the Department of Citizenship and Immigration. The official priorities once again shifted and were now focussed on:

“- Support for the economic, social, and cultural integration of new Canadians and Cultural communities;

- facilitation of programs that promote mentorship, volunteerism, leadership, and civic education among at-risk youth of different cultural backgrounds;

- promotion of intercultural understanding and Canadian values (democracy, freedom, human rights, and the rule of law) through community initiatives, with the objective of addressing issues of cultural social exclusion (parallel communities) and radicalization.” (Dewing, 2009, 9).

In 2010, the view of the Canadian government, as set out on their official website, is that:

“Canadian multiculturalism is fundamental to our belief that all citizens are equal. Multiculturalism allows citizens to keep their identities, take pride in their ancestry and have a sense of belonging. Acceptance gives new Canadians a feeling of security and self-confidence making them more likely to accept diverse cultures in turn. The Canadian experience shows that multiculturalism encourages racial and ethnic harmony and cross-cultural understanding and discourage ghettoization, hatred, discrimination and violence.” (Citizenship And Immigration Canada, 2009)

The government of Canada believes that multiculturalism encourages residents

to participate in social, cultural, economic and political affairs. According to federal government publications, new residents are able to become Canadians without feeling strong pressure to assimilate because of the multicultural policies and basic rights granted to citizens.

“All citizens are equal before the law, and have equality of opportunity regardless of origin. Canadian law and policies recognize the diversity of our society and guarantees freedom of conscience, thought, belief, opinion, expression, association and peaceful assembly. These rights are guaranteed through Canadian Citizenship, our Canadian Constitution and our Charter of Rights and Freedoms.” (Citizenship and Immigration Canada, 2009)

Most Canadians approve of and support a multicultural society; this was evidenced in a series of Focus Canada polls conducted by Environics which show that “...74% of Canadians think that multiculturalism is a cornerstone of Canadian culture; 82% agree that multiculturalism is a source of pride for Canadians; and 83% agree that people from different racial and cultural groups are enriching the cultural life of Canada (Focus Canada, 2006). This is not to say that multicultural policies and programs have been uncontested, and since their inception they have come under criticism from a variety of groups including ethnic minorities. Specific expressions of disapproval are numerous but can be grouped under a few larger themes.

Special mention should be made of the case of Quebec, which has long looked askance at multiculturalism, when not voicing outright opposition. Yasmeen Abu-Laban and Daiva Stasiulis write that the Quebecois feel that:

“By severing culture from language, multiculturalism policy rejected the ‘two nations’ thesis about Canada’s development, and reduced the status of French Canadians and/or Quebecois from that of a ‘founding people’ to the same rank as the ‘other ethnic groups’.” (1992, 367).

The Quebecois feel that they are a French speaking nation in the sea of English

North America and take whatever steps they can to strengthen their position as a distinct society. These include the passage of language laws and preferential placement for immigrants from French speaking source nations. Quebec is unique in Canada in that it can be viewed from both sides of the multicultural paradigm. On the one hand, in Quebec, the French Canadian population is the majority and would in a typical multicultural society provide concessions to minority ethnic groups immigrating to the province. Instead, multiculturalism is rejected in favour of interculturalism, which places stronger emphasis on the integration of ethnic minorities into the cultural mainstream. Immigrants are required to send their children to French speaking schools and businesses must have their signage in French.

Viewed from another perspective, the French Canadian population is one of many ethnic minorities in Canada, albeit the largest and with one of the longest histories in the nation. Just as the tenets of multiculturalism dictate, they have been granted substantial rights and powers including self government (at the provincial level) and control over immigration and education within Quebec. They also possess a proportionally larger share of federal offices, funding and political representation than would be suggested by looking only at a population distribution of Canada.

Although "...a consistent theme in the writings of Quebec academics on multiculturalism has been that it denies the cultural integrity of Quebec society, and by relativizing culture, masks the 'national question' that has otherwise dominated federal politics" (Abu-Laban & Stasiulis, 1992, 368) the evidence over the past forty years suggests that this is not the case. In a multicultural nation, Quebec fares far better than Aboriginal peoples or other ethnic minorities when it comes to the preservation of their culture or receiving their fair share of the nation's political and economic resources.

Turning back to criticisms of multiculturalism, we find that outside of Quebec, they fall into several categories. One is that multiculturalism really leads to assimilation while others suggest that it is a “...tool for coopting the real interests of Canada’s minority ethnic groups”. (Abu-Laban & Stasiulis, 1992, 368). Some state that the government’s official policy of multiculturalism raises the expectations of prospective immigrants, who are often dissatisfied upon arriving in Canada and finding the reality of settling here quite different from the official picture. Multiculturalism is also accused of promoting divisiveness and conflict between cultural groups while weakening Canadian unity and traditions.

Amongst those who believe that multiculturalism is really assimilation in disguise are Lance Roberts and Rodney Clifton who argue that it promotes a symbolic ethnicity “...through the sponsorship of ethnic conferences, festivals and presses...” (Abu-Laban & Stasiulis, 1992, 368) rather than building institutions to create social infrastructure for diverse ethnic groups. Howard Brotz argues that an ambiguous and weak multicultural policy does nothing to alter what he sees as a tendency towards societal homogeneity in terms of basic values and way of life. He states that “...Canadians of all ethnic groups, as in the United States, stand for exactly the same thing, which is a bourgeois way of life.” (Brotz, 1980, 42).

To counter these arguments one must begin by recognising that ethnicity is not only tied to ancestry and has never been fixed or immutable. Multiculturalism allows minorities to choose how they will negotiate between maintaining their ancestral ethnic practices and integration into Canadian society. This is all done under the overarching liberal democratic framework of the Charter of Rights and Freedoms. As a result of Canada defining itself as a multicultural nation, the dominant population can envision a

national identity which is inclusive of both minorities and immigrants. The inclusivity that multiculturalism provides these minorities and immigrants allows them to feel a real sense of belonging in Canada.

“Many studies have shown that immigrants do best, both in terms of psychological well-being and sociocultural outcomes, when they are able to combine their ethnic identity with a new national identity. ... Scholars often call this an ‘integration orientation’ as opposed to either an ‘assimilation orientation’ (in which immigrants and minorities abandon their ethnic identity in order to adopt a new national identity) or a ‘separation orientation’ (in which immigrants and minorities renounce the new national identity in order to maintain their ethnic identity).” (Kymlicka, 2010, 3).

One of these studies was the International Comparative Study of Ethnocultural Youth which compared thirteen nations and found that youth in the nations that had multicultural policies tended to follow the integration orientation and experienced more positive outcomes. (Kymlicka, 2010, 3). The evidence suggests that Canadian multicultural policies allow immigrants and minorities to integrate rather than assimilate, by maintaining the cultural traditions they choose to while providing assistance in negotiating the inevitable ethnic changes (through socialization and mixed marriage) that occur in any population over time.

Those who believe that multiculturalism undermines the true priorities of minorities and immigrants include commentators like Kogila Moodley, who argues:

“The ideological aspect of multiculturalism is best illustrated by its focus on the non-controversial, expressive aspects of culture. As long as cultural persistence is confined to food, clothes, dance, and music, then cultural diversity provides colour to an otherwise mundane monotonous technological society. It even enhances tourism, if one considers how much Indians and ‘ethnic’ restaurants add to the magnificence of the Canadian landscape. As such it proves to be no threat, but on the contrary trivialises, neutralizes and absorbs social and economic inequalities.” (Moodley, 1983, 326).

Similarly, Karl Peter believes that multiculturalism prevents minorities and immigrants from achieving socioeconomic equality with the dominant cultural group. He states:

“The myth of multiculturalism is based on high-sounding liberal ideas, not on the empirical reality of Canadian society. It recognizes ethnic groups as sources of individual identity and as cultural groups preserving quaint remnants of folklore and customs. It advocates societal mobility of the ethnic individual while retarding the advancement of ethnic groups by which such advancement is ultimately facilitated.” (Peter, 1981, 65).

These criticisms paint multicultural policy as primarily relating to food and festivals that has little day-to-day benefit for, or effect on, ethnic minorities. The economic difficulties that ethnic minorities (especially Aboriginals and visible minorities) face in Canada are well documented and will be discussed in the next chapter. This however does not mean that multiculturalism does not bring real change into the lives of ethnic minorities. When compared to those in other nations, Canadian ethnic minorities seem to have reaped tangible benefits such as:

- “...naturalised immigrants are more likely to actually participate in the political process as voters, party members or even candidates for political office.”
- “...there are more foreign-born citizens elected to Parliament in Canada than in any other country, both in absolute numbers and in terms of parity with their percentage of the population.”
- “The children of immigrants have better educational outcomes in Canada than in any other Western democracy. Indeed, uniquely among Western countries, second generation immigrants in Canada actually outperform children of non-immigrant parents.”
- “...immigrants often choose to live in neighbourhoods where co-ethnics already reside. But these areas of residential concentration do not exhibit the economic impoverishment, impaired mobility or social isolation that characterize ghettos in the U.S. or Europe.” (Kymlicka, 2010, 2).

All of these positive outcomes owe something to multiculturalism which aids ethnic minorities to integrate into Canadian society without being forced to give up their cultural traditions.

Multiculturalism is also accused of bringing about an excess of diversity, and thus promoting relativism and fracturing Canadian unity. It seems a strange argument given that the founding of the nation intertwined three distinct groups (British, French and Aboriginal) and it continued to receive large numbers of immigrants from various source nations over the years. The hyper diversity argument is advanced by several authors including Neil Bissoondath and Jack Granatstein. Bissoondath argues that:

“...the government’s encouragement of ethnic differences leads immigrants to adopt a ‘psychology of separation’ from the mainstream culture. Multiculturalism is blamed for isolating ethno-racial groups in distinct enclaves by fostering an inward-focused mentality that drives a wedge between Canadians of different ethnic backgrounds.” (Bissoondath quoted in Dewing, 2009, 11).

This would result in the Balkanization of ethnic groups and foster an ongoing conflict between these groups for political and economic resources.

Granatstein sees multiculturalism as killing-off any sense of a Canadian culture. He says “...that multiculturalism policies have helped spread the ideas among immigrants and even native-born Canadians that Canada, particularly English-speaking Canada, has no culture and identity of its own.” (Granatstein quoted in Dewing, 2009, 11-12).

In a similar vein, multiculturalism is said to exacerbate the following:

- “increased stereotyping, and hence prejudice and discrimination between ethnic groups.”;
- “political radicalism, particularly among Muslim youth.”;
- “the perpetuation of illiberal practices among immigrant groups, often involving restricting the rights and liberties of girls and women.” (Kymlicka, 2010, 5).

To counter the accusations that multiculturalism allows the formation of ethnic enclaves, we can examine the Statistics Canada data which indicates that “...visible minority immigrants today are actually less residentially concentrated than, say, the Italians were” and that “...Canada’s ethnic neighbourhoods have virtually nothing in common with the banlieues of Paris.” (Kymlicka, 2010, 6).

Multiculturalism can not be said to be destroying Canadian culture as it is an integral part of our liberal democratic pluralist society. According to Rhoda Howard-Hassmann, it “...’normalizes’ a wide range of customs and makes the enjoyment of such customs part of what it means to be a Canadian.” (Howard-Hassmann, 1999, 533). Official multicultural policy in Canada is concerned with the rights of individuals rather than group rights. “It protects individuals’ rights to enact or preserve ancestral cultures, as they see fit, without any obligation whatsoever to the groups to which they may be perceived to belong.” (Howard-Hassmann, 1999, 533).

Will Kymlicka explains how Canada’s multiculturalism operates:

“Paradoxically, liberal protection of cultural ‘uniqueness’ promotes a universal sense of citizenship. Immigrants’ strong affiliation with their new country seem to be based in large part on its willingness not just to tolerate but to welcome cultural difference.” (Kymlicka & Norman, 1995, 307).

By focusing on the individual within the cultural group rather than the group itself, and allowing for freedom of choice, multiculturalism helps to create an environment where inter-group understanding and unity can flourish.

Most recently, multiculturalism has been blamed for perpetuating radicalism and illiberal practices especially amongst Muslim ethnic minorities. Much of this seems based on the experience of several European nations, including the Netherlands and France. Political radicalism occurs in virtually all nations even if they do not

have multicultural policies. In fact France, which has never officially subscribed to multiculturalism, has some of the greatest difficulties amongst European Nations in “dealing with” their minorities in Europe. Recent large-scale riots by ethnic minorities and the expulsion of groups of the Roma from France are clear evidence of this. In Canada, there have been cases of radicalism and illiberal practices such as forced marriage, female genital mutilation and ‘honour killing’ but there is not evidence that these events take place more frequently here than in nations without multicultural policies. It would be a mistake to look at a small number of radical cases and take it as proof that multiculturalism leads to widespread cultural schisms.

In fact, the available evidence seems to indicate the opposite. Will Kymlicka states that:

“...Muslims in Canada are less likely than Muslims in other countries to believe that they are treated with hostility, and are more likely to feel pride in the country. Moreover, the multiculturalism policy is at least partly responsible for these results since it creates both individual identity links with the country and institutional links with Muslim organisations.” (Kymlicka, 2010, 7)

Furthermore, a recent study by Soroka, Johnston and Banting from 2007:

“...shows that immigrants in Canada regardless of their religious affiliation, converge towards the Canadian norm on what the authors call ‘Charter values’, including the rights of gays and women. ... There is simply no evidence that immigrants and their children in Canada are not internalising liberal democratic values.” (Soroka, Johnston and Banting quoted in Kymlicka, 2010, 7).

In a nation with a history of multiple founding cultures and large scale immigration from an ever-increasing variety of sources, some way had to be found to negotiate the political, cultural and economic demands of the diverse population. Canada evolved to choose a liberal multiculturalism based on individual rights and freedoms as the way forward. Multiculturalism provides recognition of, and respect for,

different cultures and seeks to redress past injustices and racism by promoting equality and affirmative action policies. Although multiculturalism does not eliminate conflict between ethnic groups and it faces its share of criticism, it does appear to be working here in Canada to allow ethnic minorities to integrate into a diverse society.

Finally, I would like to conclude this chapter with a quote from Yasmeen Abu-Laban and Daiva Stasiulis.

“A policy of multiculturalism allows for some ideological space to pursue demands for affirmative action, and for more representative and responsive institutions within areas such as education, health care, and policing. Further, it also allows for a more inclusionary definition or discourse about membership in the Canadian political community that grows in importance as Canada becomes more ethnically and racially diverse as a result of immigration through the 21st century.”
(Abu-Laban and Stasiulis, 1992, 381).

Chapter 3: Multiculturalism + Landscape Architecture

= Why Should We Care?

Given that Canada is a multicultural nation, both in demographic fact and in political policy, it seems germane to ask what this might mean for the profession of landscape architecture. In order to answer this question, we must first define landscape architecture and provide a brief overview of what it is that landscape architects do.

Landscape architecture is defined as “the art of changing the natural scenery of a place so as to produce the most attractive or desirable effect.” (Webster’s New World Dictionary, 1966) This definition is fine as far as it goes, but it does not really address the cultural, ecological or sustainable aspects of the profession. The International Federation of Landscape Architects (IFLA) has more to say on what it means to practise landscape architecture. The goals they outline for the profession include the following:

- “- To improve the quality of life for communities and all the inhabitants.
- To recognize and nurture cultural diversity and biodiversity.
- To add social and cultural value to sites and outdoor public space.
- To promote an approach to landscape planning and design interventions which enhances social sustainability, cultural and aesthetic needs, and the physical requirements of people.
- To employ an ecological approach to land use planning, design and landscape regeneration to assure sustainable development of the built environment through the appropriate integration with land, water and atmospheric systems.
- To recognize the role of public realm landscape as a place for social and cultural expression and interchange accessible to all individuals and communities.
- To promote equity through work with disadvantaged communities and the development of solutions that are affordable and accessible to the broad

population.” (IFLA, 2009, 2)

The IFLA goes on to describe how landscape architects must be able “...to give practical expression to the needs of individuals, communities and the private sector regarding spatial planning, design organization and construction of landscapes as well as conservation and enhancement of the built heritage, the protection of the national resources and rational land use planning for the utilization of available resources for the benefit of humankind.” (IFLA, 2009, 1).

The vision statement of the American Society of Landscape Architects (ASLA):

“...is a world where the built and natural environments coexist in harmony and sustainable balance; where all peoples can express their diverse heritage and their individual desire to grow and thrive; and where we, as a profession, can substantially contribute to the process of achieving these ends.” (ASLA, 2010)

The Canadian Society of Landscape Architects (CSLA) sets out the ideals of the profession on its website as follows:

- “- Promoting sustainable development by conserving and managing environmental resources for future generations.
- Accommodating the needs of humans and creating livable places for people.
- Enhancing and improving aesthetic quality in the landscape.” (CSLA, 2010)

An examination of these definitions and professional association policy statements reveals that the core of their views of landscape architecture lies within the intersection of people and the landscape. Everything that we do relates to designing environments for humans to traverse, inhabit or preserve. Assuming that this is the case, the landscapes that we create should be recognized as cultural artifacts which vary as much as the culture of the host societies that spawned them. This cultural diversity should be held in as high esteem as the ecological variety. If landscape architects are to

value cultural diversity and allow it to find expression in the landscape, it follows that the profession should pay close attention to the goals described by IFLA in their Charter for Landscape Architectural Education cited above. These goals have much in common with the tenets of multiculturalism, namely the recognition of, and support for diversity and an emphasis on equality.

Although it may seem obvious, it is worth emphasising that landscape architecture is a service profession in that we provide design and planning oriented services for both private and public clients as well as being an integral part of the construction industry. Given that a significant proportion of spaces designed by landscape architects are meant to be enjoyed by the public, one would expect landscape designs to reflect or respond to the culture of the society the practitioners operate in. Diane Harris, in the *Landscape Journal*, describes the current state of the profession:

“Plainly stated, architecture and landscape architecture (and the histories of both fields) are overwhelmingly white disciplines/professions in which the techniques of study and practice - and the questions they leave unasked- frequently render the operations of racism, privilege, and exclusion opaque, or reinforce their invisibility. The whiteness of our disciplines extends to the demographic of our professions and professional degree programs.” (Harris, 2007, 4).

In the context of Canada, this scenario was not likely to be contested as long as the majority of the population was white, and aboriginal or visible minority groups remained relatively small. Given the major demographic shifts that have taken place starting in the 1970s, it is crucial that landscape architects re-examine the links between race and spatial design.

Harris goes on to explain that:

“...issues about race and space can be particularly hard to see because they are completely naturalized within the spaces we daily inhabit. White privilege literally hides in plain sight (invisible especially to those who enjoy the

privileges), a situation that is exacerbated by the fact that landscapes are particularly well-suited to masking such constructions because they appear to be completely natural, God-given and neutral.” (Harris, 2007, 4)

The landscapes we design cannot be neutral, they are a product of our culture and in turn help to shape that culture, creating a feedback loop. In a multicultural society, it is one of the responsibilities of the profession to ensure that the culture of Canadian society is reflected fairly and that landscape architects do not privilege any one group more than the others. In fact, landscape architects should seek to provide redress for past injustices by putting additional effort into facilitating the involvement of historically disadvantaged minorities in the creation of public space.

Some of the historic injustices related to landscape architecture and planning that were suffered by minorities are explained by George Lipsitz.

“From the theft of Native American and Mexican lands in the nineteenth century; to the confiscation of black and Latino property for urban renewal projects in the twentieth century; from the Trail of Tears to the Japanese internment; from the creation of ghettos, barrios, reservations, and Chinatowns; to the disproportionate placement of toxic hazards in minority neighborhoods, the racial projects of American society have always been spatial projects as well.”
(Lipsitz, 2007, 16-17)

Although he is speaking about the U.S., many of his examples are equally applicable to the Canadian context. As multiculturalism dictates, these historic injustices must be addressed in order to bring about more social equality and to ensure universal access to the public spaces that we design. Lipsitz goes on to describe the task ahead for those involved in the design of public space and planning.

“Landscape architects ... must begin consciously to write and draw the under-represented and disenfranchised into their schemes and plans rather than ignoring or excluding such groups. They must also work actively to diversify the fields of practice in order to challenge white dominance in design and decision-making.”
(Lipsitz, 2007, 20)

This is not to suggest designing patronizing, theme-park like landscapes, but landscape architects would be on a firm footing to push for community-based design processes rather than parachute in complete culturally alien solutions. It is not necessary to have the same cultural background as the client to design landscapes that they will appreciate, but a multicultural approach to community-based design would be appropriate for the profession. The cultural acceptance fostered by multiculturalism can only improve both trust and communication between practitioners and clients, ensuring more appropriate landscape design and increasing the relevance of the profession to society.

Some might question to what extent visible minorities and aboriginals really suffer from social inequality in contemporary Canada. Is this all just being blown out of proportion? An examination of the evidence on employment opportunities for immigrants and visible minorities in Canada is quite revealing. It is imperative to remember that visible minorities and aboriginals make up a large proportion of the Canadian population.

As of the census of 2001, visible minorities (not including aboriginals) made up 13.4% of the population as compared to 4% in 1971 and 9.4% in 1991. (Teelucksingh and Galabuzi, 2005, 7). According to data from the 2006 census, the visible minority proportion of the population stood at 16.2%. If current growth rates hold steady, visible minorities will make up 20% of the population by 2016. (Teelucksingh and Galabuzi, 2005, 7). The visible minority population is not evenly distributed across the country though, with most concentrated in large urban areas and in the provinces of Ontario and British Columbia. Data from the 2006 census shows that visible minorities make up a large segment of the population in many Canadian cities, some of which are summarized below. (Statistics Canada, 2009)

Table 1

Percentage of the Population of Major Urban Centres that is a Visible Minority

Toronto:	42.9%	Vancouver:	41.7%
Calgary:	22.2%	Edmonton:	17.1%
Montreal:	16.5%	Ottawa:	16.0%
Winnipeg:	15.0%	Kitchener:	13.7%
Hamilton:	12.3%	London:	11.1%
Halifax:	7.5%	Regina:	6.6%
Saskatoon:	6.4%	Quebec:	2.3%

Visible minorities face economic disadvantages in Canada which are described in a report entitled *Working Precariously: The impact of race and immigrants status on employment opportunities and outcomes in Canada*, by Cheryl Teelucksingh and Grace-Edward Galabuzi. They state:

“The labour market is segmented along racial lines, with racialized group members over represented in many low paying occupations, with high levels of precariousness while they are underrepresented in the better paying, more secure jobs.” (Teelucksingh and Galabuzi, 2005, 4).

Ratna Omidvar and Ted Richmond describe the problems facing visible minorities and immigrants in Canada in their working paper, *Immigrant Settlement and Social Inclusion in Canada*. They explain that visible minorities are much more likely to live in poverty than non-racialized Canadians. In Toronto, for example, visible minorities;

“...are burdened with family poverty rates at twice the levels of families of European and Canadian origin, and that for some groups such as Latin Americans, Africans Blacks, and Caribbeans, and Arabs and West Asians the rate is more than 40 per cent, or roughly three times higher.” (Omidvar and Richmond, 2003, 3)

There is some indication that visible minority immigrants tend to cluster

in the larger cities, such as Toronto, Montreal, Vancouver, Winnipeg, Quebec City, Saskatoon, and Regina, in neighbourhoods with poverty rates over 40%. (Omidvar and Richmond, 2003, 9). The fate of visible minorities and immigrants seems to be growing increasingly disparate from the federal government's promises espoused in their immigration and multiculturalism policies.

The assistance required by immigrants to integrate successfully and equitably into Canadian society are described by Ratna Omidvar and Ted Richmond.

“...newcomers require assistance with access to various Canadian systems and institutions including municipal services, with their principal needs usually centred around timely and equitable access to the labour market. Other important needs in the intermediate stage include access to housing, health services, legal assistance and advanced or employment - specific language instruction. In the long term or final stage of settlement, immigrants and refugees strive to become equal participants in Canada's economic, cultural, social and political life.” (Omidvar and Richmond, 2003, 8).

When the resources are not in place to assist immigrants over the intermediate and the long term they are often employed in low paying occupations that they are overqualified for. The result of visible minorities generally occupying low paying positions is that they will have difficulty obtaining good housing, along with the lack of access to good schools and public space amenities that this brings. The problem is exacerbated in the case of immigrants, especially those that are visible minorities. According to Teelucksingh and Galabuzi; “Racialized group members and new immigrants continue to sustain a double digit income gap and a higher rate of unemployment.” (Teelucksingh and Galabuzi, 2005, 3).

In a perfectly equal market economy, every person would be judged on their productivity and would be compensated based on that productivity, with equal prospects for promotion. This is not the case in the Canadian, or for that matter, any other

economy. There is persistent discrimination that exists associated with both gender and racial differences. Systemic racial discrimination in the Canadian labour market consists of the following types of actions:

- “- Differential treatment in recruitment, hiring and promotion;
- Extensive reliance on non-transparent forms of recruitment such as word of mouth which reproduce and reinforce existing networks;
- Differential valuation or effective devaluation of internationally obtained credentials;
- Use of immigrant status as a proxy for lower quality of human capital.”
(Teelucksingh and Galabuzi, 2005, 7)

Visible minority populations also lag behind the non-racialized Canadian population when it comes to economic performance and unemployment rates. In 1996, the average after tax income for a visible minority person was \$16,053, compared to a non-racialized person who made \$20,129. This is a difference of 20.2%. By 2000, the gap had closed somewhat, but remained substantial. Visible minorities made an average income of \$20,627 per person after tax while non-racialized people had an average after tax income of \$23,522 for a difference of 12.3%. (Teelucksingh and Galabuzi, 2005, 10)

Unemployment and labour participation rates paint the same picture of inequality. In 1991, the labour participation rate for Canada was 78.2% with the visible minority rate sitting at 70.5%. By 2001, the Canadian rate was 80.3% and the visible minority rate had fallen to 66.0%. Similarly, the 2001 census shows that the unemployment rate for Canadians was 6.7% while visible minority Canadians had an unemployment rate of 12.6%. (Teelucksingh & Galabuzi, 2005, 14) The 2006 census data indicates that visible minorities had not made much progress in the labour market with a participation rate of 67.3% and an unemployment rate of 8.6% which continued to lag behind the non-

racialized population. (Statistics Canada, 2009)

The types of job that visible minority Canadians engage in are also unbalanced when compared to the national average. In a perfectly equal system, visible minorities would be represented across the entire labour market at the level of 16.2%, which represents their proportion of the Canadian population as of the census of 2006. What we find is that visible minorities are over-represented in generally lower paying occupations such as “...sewing machine operators (46%), electronics assembly (42%), textile processing (40%), and machine operators (33%).” (Teelucksingh and Galabuzi, 2005, p.16). Visible minorities are under represented in higher paying careers such as “...senior managers (8.2%), middle managers (11.8%), professionals (13.8%), semiprofessionals and technicians (12%), ... and skilled crafts and trades workers (8.1%)”. (Teelucksingh and Galabuzi, 2005, 16)

This disparity exists despite visible minorities attaining high levels of education compared to the rest of the Canadian population. According to the 2001 census data, visible minorities represented more than their share of the population (16.2%) amongst Canadians holding Bachelor’s degrees (19.5%), Master’s degrees (20.1%) and Doctorates (22.5%). Teelucksingh and Galabuzi state that; “Among more recent immigrants (1996-2000), 62% had post secondary education compared to 23% in the Canadian-born population.” (Teelucksingh and Galabuzi, 2005, 18-19).

The large population of well educated visible minorities that reside in Canada is a result of the nation’s recent immigration policies which prioritize high levels of education in prospective immigrants and a shift in focus to admitting more economic category immigrants. This is borne out when looking at the categories of immigrants arriving from 1983 – 2007. Over this period, the average percentage of economic category

immigrants has continued to increase from 38.2% in the eighties, to 48.6% through the nineties and 57.9% from 2000 to 2007. Economic category immigrants are defined as “...people selected for their ability to contribute to Canada’s economy, including skilled workers, business immigrants, provincial and territorial nominees and live-in caregivers.” (Citizenship and Immigration Canada, 2009, 1). This category includes a wide variety of professionals who are qualified to practice in their home countries and desire to continue

Figure 13

Average Number of Annual Permanent Residents in Nova Scotia by Immigrant Class

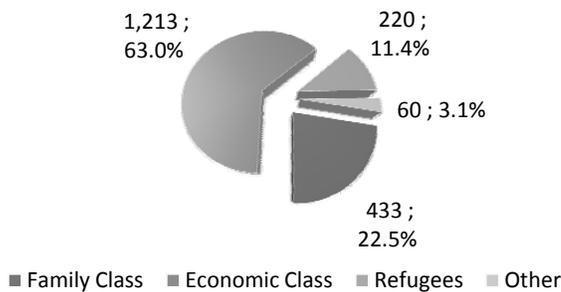


Figure 14

Average Number of Annual Permanent Residents in New Brunswick by Immigrant Class

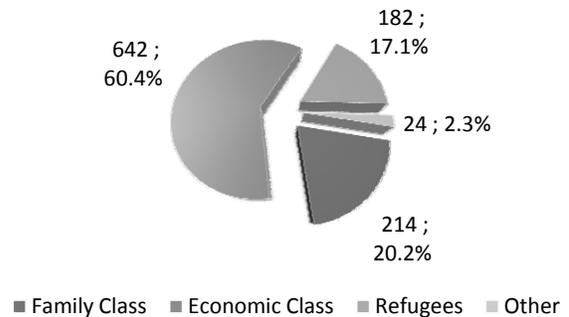


Figure 15

Average Number of Annual Permanent Residents in Other Atlantic Provinces by Immigrant Class

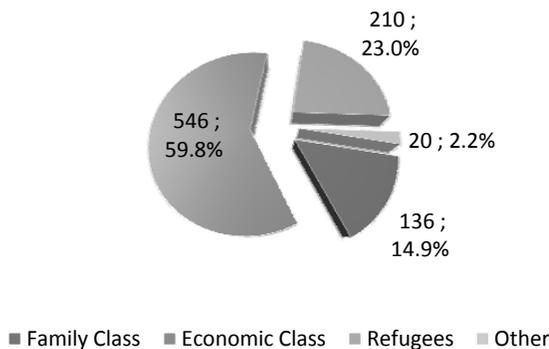


Figure 16

Average Number of Annual Permanent Residents in Quebec by Immigrant Class

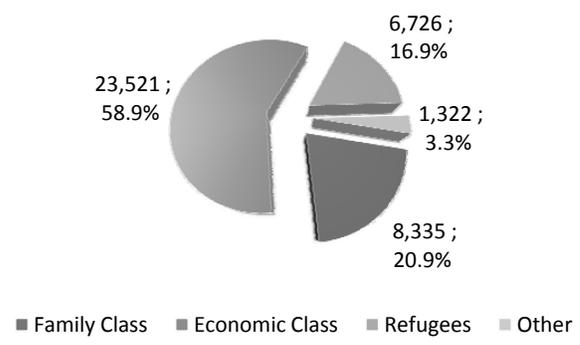
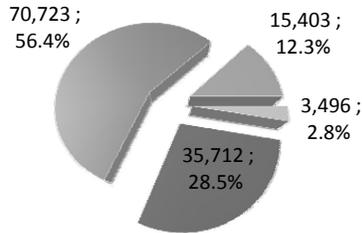


Figure 17

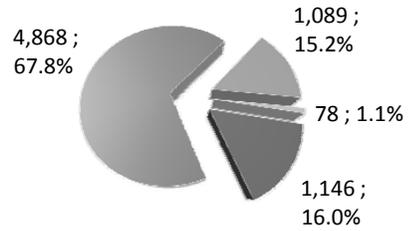
Average Number of Annual Permanent Residents in Ontario by Immigrant Class



■ Family Class ■ Economic Class ■ Refugees ■ Other

Figure 18

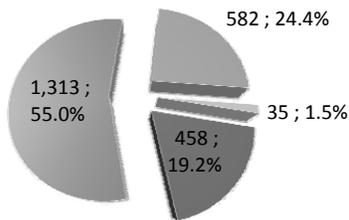
Average Number of Annual Permanent Residents in Manitoba by Immigrant Class



■ Family Class ■ Economic Class ■ Refugees ■ Other

Figure 19

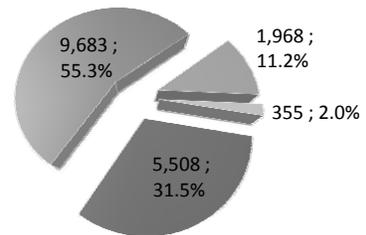
Average Number of Annual Permanent Residents in Saskatchewan by Immigrant Class



■ Family Class ■ Economic Class ■ Refugees ■ Other

Figure 20

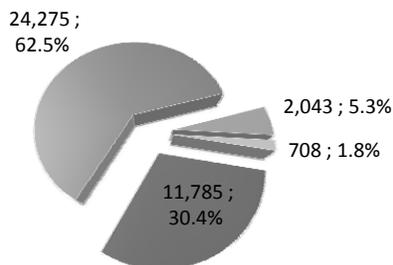
Average Number of Annual Permanent Residents in Alberta by Immigrant Class



■ Family Class ■ Economic Class ■ Refugees ■ Other

Figure 21

Average Number of Annual Permanent Residents in British Columbia by Immigrant Class



■ Family Class ■ Economic Class ■ Refugees ■ Other

Figures 13 - 21 by author, based on data from 2008 *Immigration Overview: Permanent and Temporary Residents*. These are the average number of Permanent Residents settling in each province.

in their chosen professions in Canada.

The charts above show a breakdown of how many permanent residents arrived annually in each province (and what immigration category they belong to) over a ten year period from 1999 to 2008. All of the data was collected from the Citizenship and Immigration Canada report: *2008 Immigration Overview: Permanent and temporary residents*.

There is no province in Canada that admits less than 55% of its total number of immigrants from the economic category, with highs of 67.8%, 63% and 62.5% in Manitoba, Nova Scotia, and British Columbia respectively.

Although many economic immigrants arrive in Canada with professional education and/or qualifications they often find it difficult to obtain employment in Canada that reflects their social capital. This is especially true for visible minority immigrants. According to the report *Working Precariously: The impact of race and immigrants status on employment opportunities and outcomes in Canada*;

“...the failure to translate this internationally obtained training into Canadian equivalency is due to barriers in the licensing and accreditation processes, employers’ risk adverse attitudes towards internationally obtained skills and experience and demands for Canadian experience that are unrelated to the core competencies of the job.” (Teelucksingh & Galabuzi, 2005, 20).

This failure to obtain labour market equality is complex and involves many actors, including a federal government which shows a preference for highly educated and skilled immigrants who assume that they can continue their chosen careers upon arriving in Canada. When this does not turn out to be the case, many immigrants experience a rude shock and are left to work in positions that they are overqualified for. Some of the blame for this situation can be laid at the feet of the provincial governments, which legislate many of the licensing bodies that regulate the professions and trades.

Educational institutions and employers are also partially responsible for the unequal situation facing internationally educated professionals (IEPs). In order to bring about some equality in the labour market, each of the groups with a vested interest must cooperate to create policies which will allow IEPs to achieve successful integration into their field.

The issues facing IEPs are varied and include, among others;

- Insufficient information regarding licensing requirements and process, both prior to and following the immigrant's arrival.
- A lack of standardized and consistent methods for assessing foreign credentials, education and work experience.
- The absence of skill based licensing procedures and profession specific language education and testing.
- A lack of sufficient upgrading, bridging and adaptive training programs, or professional internship positions.
- Opaque licensing procedures with minimal discussion of results and often no chance of appeal.
- No consensus on how to address these problems between all interested parties. (Teelucksingh & Galabuzi, 2005, 21-22).

In addition to these issues, many employers and regulatory bodies tend to devalue the education and skills of IEPs. "... access to professional employment for the internationally trained is often not based on objective assessment of their competency, but on outmoded attitudes ... about the general competencies of immigrants and their countries of origin." (Teelucksingh & Galabuzi, 2005, 24). This is despite the fact that in Canada, we make great use of consumer products that are produced by these very same professionals and skilled workers in 'less advanced' nations. If their skills and

expertise are good enough to gain approval from the Canadian Standards Association (CSA), they should surely be good enough to practise their profession in Canada. In other words, if a Chinese engineer can be trusted to design a coffee pot that won't burn houses down in Canada, how is it that she cannot be trusted to be just as competent when practising in Canada? Similarly, this can be extended to landscape architecture; if a Korean landscape architect begins practising in Canada, it is not likely that he will tell contractors to install plant material roots up or detail a pathway that collapses the moment a pedestrian sets foot on it.

Regulators and especially employers reply that it is not so much the core competencies of IEPs that are lacking, but their 'soft skills' including capability to communicate, technical language capability and the ability to 'fit in'. (Teelucksingh & Galabuzi, 2005, 26). These are rather nebulous categories which are not really subject to any form of objective measurement or testing, with the exception of technical language capacity. If lack of communication capability is the true obstacle to IEPs gaining employment and/or licensing in Canada, we would expect to find some evidence of this dearth of language ability. In fact, the opposite is true. As the following graph describes, the majority of immigrants arriving in Canada speak one (or more) of the two official languages.

In almost every category of immigrants, we find that the majority of people speak English, French or both. The one exception is found in economic class dependents, ie: the family members of economic class immigrants, where 50.6% communicate in neither English or French. IEPs fall under the category of economic class applicants, 62.4% of whom possess English language ability and 4.8% of whom have French language ability. Additionally, 17.5% of economic class immigrants can communicate in both English and

Figure 22

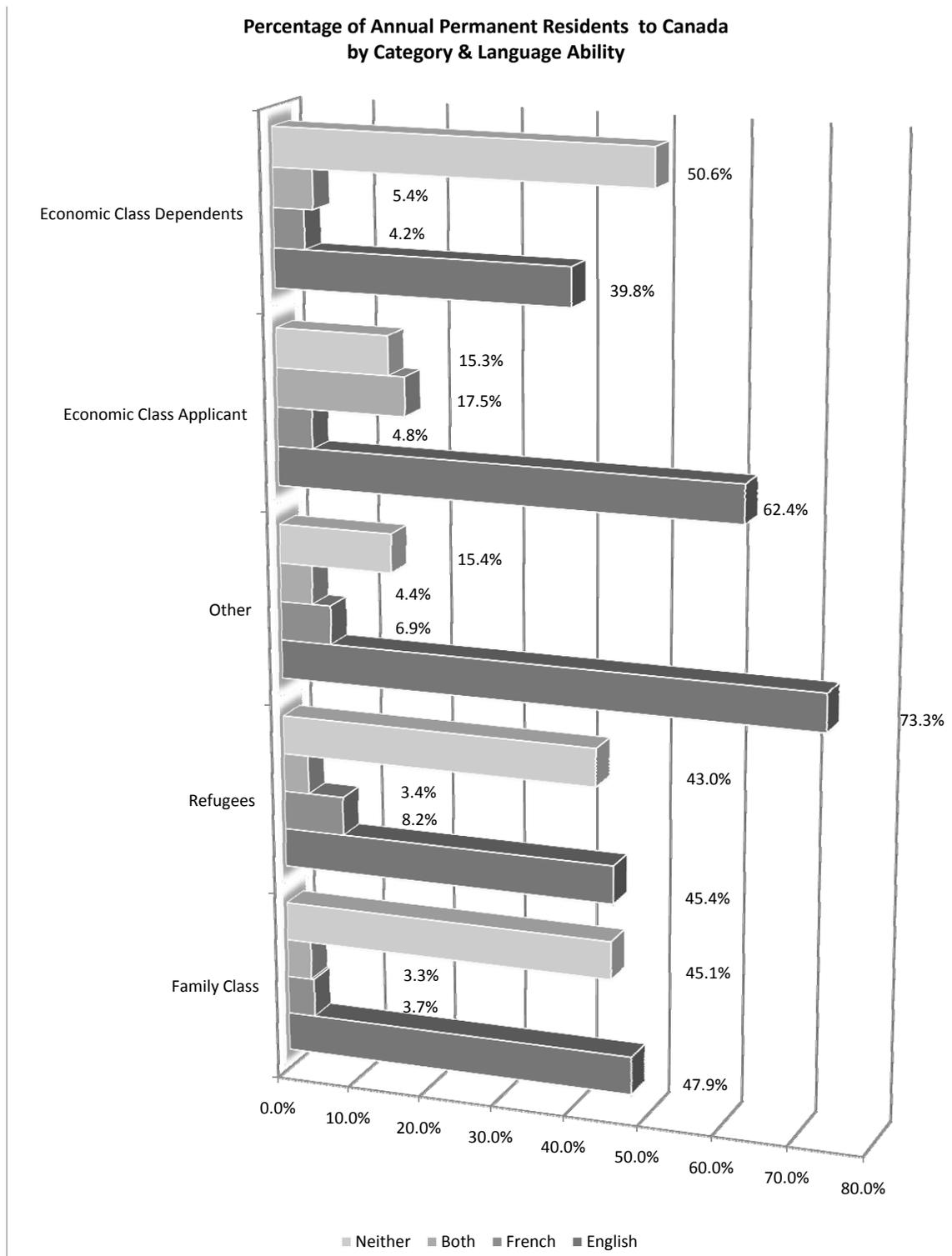


Figure 22 by author based on data from: 2008 Immigration Overview: Permanent and Temporary Residents.

French, with only 15.3% lacking language ability in either of Canada's official languages.

As reported by Cheryl Teelucksingh and Grace-Edward Galabuzi;

“A recent Government of Ontario study of internationally trained professionals arriving after 1994 found that almost three quarters of the internationally trained professionals who had their academic qualifications assessed after immigrating obtained equivalent academic qualifications to those granted by Ontario universities. Moreover, most immigrants tested well on official language facility.” (Teelucksingh and Galabuzi, 2005, 26).

If, as the evidence indicates, that IRPs arriving in Canada can communicate in one of the nation's two official languages, we are left with only the problem of profession specific language capacity. This is the type of issue that can be addressed by cooperation between governments and professional associations, with input and assistance from other stakeholders, to provide specific career-oriented language training and bridging programs.

In responding to these problems and in an effort to assist the integration of IEPs into the Canadian workforce, federal and provincial governments have created assessment organizations to evaluate the credentials of foreign trained professionals. There is however a disconnect in that professional licensing bodies often do not accept the results of these assessments, often relying on their own process, which is not uniform from province to province. (Teelucksingh & Galabuzi, 2005, 28).

If the nation and Canadian companies wish to benefit from the highly skilled and educated pool of potential employees immigrating to the nation, it behooves them to support newcomers to overcome the difficulties preventing successful integration. Programs to assist immigrating professionals should be viewed in the same light as government grants of free land to earlier generations of Canadian immigrants, and not an unfair advantage over those born here.

Figure 23

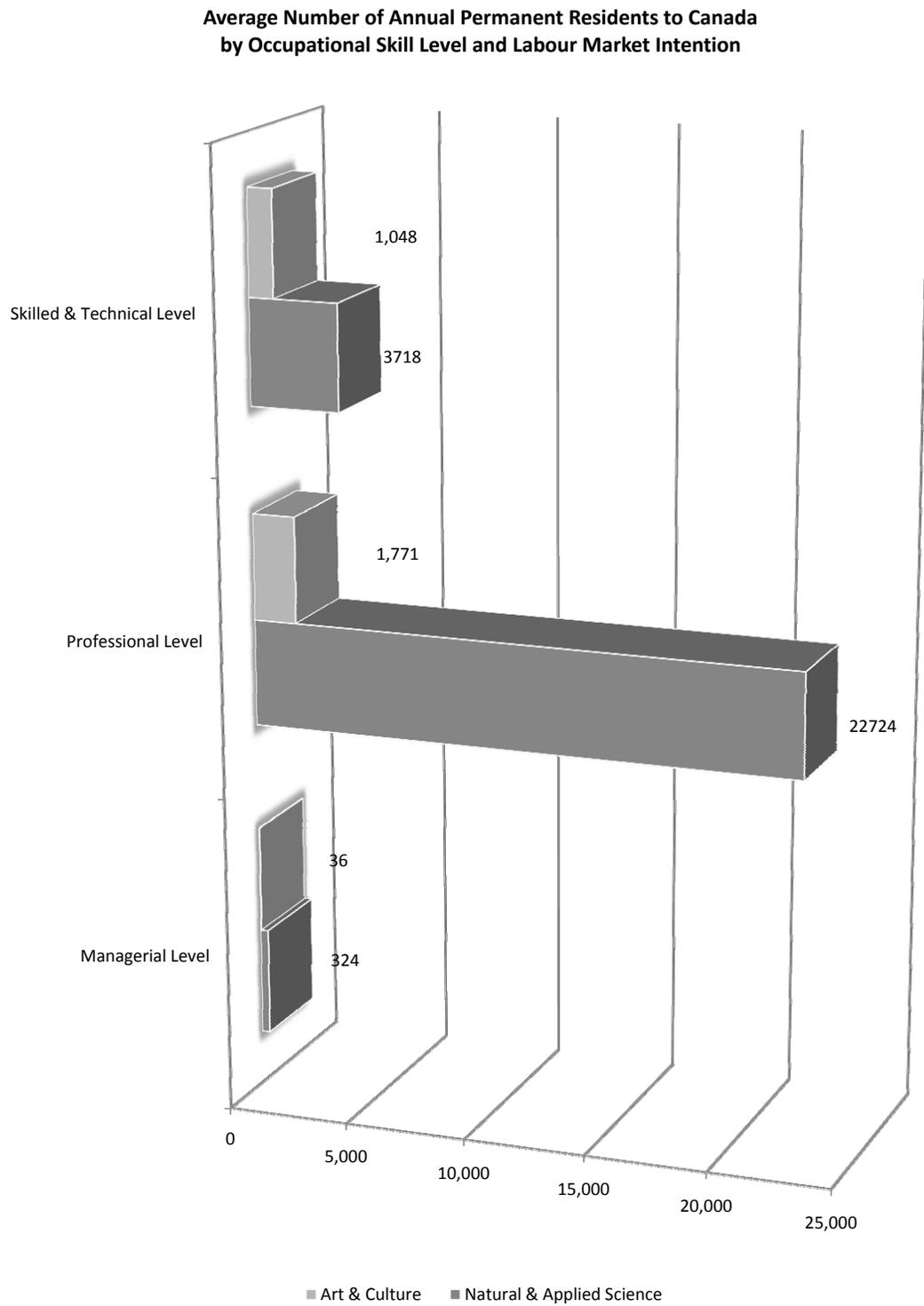


Figure 23 by author based on data from: 2008 Immigration Overview: Permanent and Temporary Residents.

What are the implications of IEPs arriving in Canada on the profession of landscape architecture? To figure it out, we must first get an idea of how many potential practitioners are arriving each year. Unfortunately, there is no specific immigration data that tracks individual occupations so extrapolation from more general categories is necessary. The preceding chart describes the average number of economic category immigrants arriving to Canada over the period of 1999 to 2008. I have selected the labour market categories that best fit a description that would match the profession of landscape architecture, namely Art & Culture and Applied & Natural Science.

Immigrants from the professional and managerial levels are those that would match most consistently with practitioners of landscape architecture here in Canada. By adding up the numbers of immigrants from these categories up we arrive at a total of 24,855 professionals and managers in the fields of natural & applied science and art & culture arriving annually. Obviously not all, or even a majority of these immigrants are landscape architects, but it is plausible that a percentage of them must be. If even 0.5% of these managers and professionals are involved with landscape architecture, that would mean an average increase of 124 potential practitioners per year. This increase would be the same order of magnitude as the annual number of students graduating across Canada from landscape architecture programs.

To sum up then, visible minority immigrants are arriving to Canada in ever increasing numbers, swelling the proportion of racialized Canadians. This group is economically disadvantaged, and brings a plethora of of cultural traditions from a wide variety of source nations. This makes them a perfect target for multicultural policies in order to welcome them to Canada and to ensure the correction of historic and ongoing inequality.

The development of multicultural policies seems then to be justified not only at government levels but amongst other regulatory bodies as well. Corporations increasingly seem to be considering a diverse workforce as an advantage in a cosmopolitan society and globalized economy. Canadian companies desire talented and highly educated individuals from all over the world.

If, as the evidence suggests, a steady number of professionals is arriving annually from diverse sources, it seems germane for professional associations to adopt multicultural policies in order to allow these immigrants to practise in their new home. The multicultural policies of professional associations would serve the same purpose as the government's multicultural policies.

The profession of landscape architecture has even more reason to address multiculturalism, not only because trained professionals are arriving looking to practise, but also it is a service industry and we are serving an increasingly diverse clientele and public. As our nation becomes more culturally diverse, the profession should be able to design spaces that are sensitive to the desires and expectations of various cultural groups. According to Leonie Sandercock, the development of a multicultural society "...requires the active construction of new ways of living together, new forms of spatial and social belonging." She goes on to state that we must recognize and address "...the cultural biases built into planning systems, and the built environment itself. For example: how we perceive heritage, how we consider the uses and design of public space, what we consider to be appropriate housing,... what we believe is appropriate behavior in public spaces, in backyards or in front yards, and what by-laws are created to regulate these behaviors." (Sandercock, 2004, 154).

How then, can (or does) the Canadian Society of Landscape Architects (CSLA)

relate to multicultural issues in its own policies? This question will be the central focus of the next chapter.

Chapter 4: Survey Says...

In an effort to uncover how the profession of landscape architecture deals with ethnic diversity and addresses multiculturalism, I proposed to send a survey out to all of the CSLA's component organizations as well as a selection of professional associations including Architects, Doctors, Engineers, Lawyers, Nurses, Planners and Teachers from British Columbia, Manitoba and Ontario. These associations have been mailed a questionnaire consisting of five questions, the answers to which will determine how the professions address multiculturalism. Participants have been asked to complete a consent form and the questionnaire before sending it back to the researcher.

The results have been tabulated and will be used for a comparative analysis and will assist in the preparation of recommendations for those landscape architecture associations that do not engage in the promotion of multiculturalism. The questionnaire contained the following:

1. Does your professional association keep demographic records of its members, including those who are visible minorities?
2. Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
3. If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?
4. Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.
5. Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).

The survey was reviewed by the University of Manitoba Ethics Board and once approved I sent it out with accompanying cover letters and consent forms (samples attached in the appendix) and began to compile and analyze the replies. My goal was to keep my questions fairly open ended so that respondents would feel free to include as much detail as they saw fit in answering them. I was really hoping to provoke a discussion and elicit a wide variety of responses.

The first question is very important because if any professional association hopes to gauge the success of their multicultural and diversity policies, they need to be able to measure changes in the demographics of the profession over time. Keeping demographic records would be one indication that an institution takes its diversity policies seriously and intends to measure progress. There is ample precedent for visible minorities and aboriginals to self-declare when applying for government jobs at every level so as to assist in reaching proportional targets, and it should be possible to implement a similar self-declaration when applying for membership in a professional association.

Question Two is the central question of the survey, and is meant to uncover if the association has policies that relate to either a multicultural public and/or a multicultural membership. The association is then prompted for details. The third question looks to discover if multicultural policies had perhaps been proposed at one time but were not implemented, and why they were not followed through on. This may be of assistance in identifying some of the difficulties in drafting and approving diversity or multicultural policies.

The fourth question is an effort to reveal how connected Canadian professional associations are to the associations of their fellow professionals in other nations. In an increasingly globalized world labour market and economy, it would seem logical for

reciprocity agreements to be the norm or at least be increasingly common. Examining the typical nations that agreements are struck with may also provide us with new insight into how Canadian associations address multiculturalism and diversity.

The final question on the survey investigates how Canadian professional associations are dealing with the large and increasing number of immigrants with foreign professional education and/or work experience that arrive annually. The question has been left open, but I had expected to hear about outreach programs for international students in our post secondary education system or bridging programs for internationally educated professionals.

In order to get a variety of responses from a diversity of fields, surveys were sent out to several professional associations. Because my central focus is landscape architecture, I sent surveys to each component organization of the CSLA as well as the American Association of Landscape Architects and the Australian Institute of Landscape Architects. The U.S. and Australia were chosen as they are nations that are also popular destinations for immigrants and have increasingly diverse populations. Australia also has official government policies on the subject of multiculturalism, much like Canada. The remaining surveys were sent to professional associations at the federal level and in Ontario, British Columbia and Manitoba. The first two were chosen as the provinces with the two largest percentages of immigrant settlement at 54.2% and 16.8% respectively, over the period of 1999-2008. (Citizenship and Immigration Canada, 2009, 35) Manitoba was chosen as a medium level destination for immigrant settlement, and more whimsically because it is my home province. The full list of associations sent the survey is as follows:

Canadian Society of Landscape Architects

Association des Architectes Paysagistes du Quebec
Alberta Association of Landscape Architects
Atlantic Provinces Association of Landscape Architects
British Columbia Society of Landscape Architects
Manitoba Association of Landscape Architects
Newfoundland and Labrador Association of Landscape Architects
Nunavut Association of Landscape Architects
Northwest Territories Association of Landscape Architects
Ontario Association of Landscape Architects
Saskatchewan Association of Landscape Architects
American Society of Landscape Architects
Australian Institute of Landscape Architects
Royal Architectural Institute of Canada
Architectural Institute of British Columbia
Manitoba Association of Architects
Ontario Association of Architects
Association of Professional Engineers and Geoscientists of British Columbia
Association of Professional Engineers and Geoscientists of the Province of
Manitoba
Engineers Canada
Professional Engineers Ontario
British Columbia Teachers' Federation
Canadian Teacher's Federation
Elementary Teachers' Federation of Ontario

Ontario Secondary School Teachers Federation
Ontario Teachers' Federation
The Manitoba Teachers' Society
Canadian Institute of Planners
Manitoba Professional Planners Institute
Ontario Professional Planners Institute
Planning Institute of British Columbia
Canadian Nurses Association
College of Registered Nurses of Manitoba
Registered Nurses Association of Ontario
College of Registered Nurses of British Columbia
The Royal College of Physicians and Surgeons of Canada
College of Physicians and Surgeons of British Columbia
The College of Physicians & Surgeons of Manitoba
The Law Society of Upper Canada
The Canadian Bar Association
The Law Society of British Columbia
The Law Society of Manitoba

The level of response was somewhat underwhelming with only twenty replies out of a possible forty two. When the surveys were first sent out, only fourteen replies were received and surveys were resent to the associations that did not respond, eliciting a further six replies. Time constraints prevented a third round of surveys. One of the reasons for the low response rate may be that respondents felt that the open ended nature of some of the survey questions was too time consuming. Another possibility is that the

associations questioned did not feel the issue important enough to merit a reply or did not have any policies related to multiculturalism or diversity.

As one might assume, the largest number of replies were from the field of landscape architecture, with five out of a total of thirteen associations responding. This is a relatively low proportion of the total (less than 40%) and unfortunately, there was no reply from either Ontario or British Columbia, the largest visible minority and immigrant concentrations in Canada, nor was there a reply from the American Society of Landscape Architects or the Australian Institute of Landscape Architects.

The next highest number of replies was found amongst engineers, planners and lawyers with three out of four possible responses each. The participation rate for these associations was very good at 75%. Next come the architects and nurses, with two out of four possible replies. Their participation rate of 50% is still better than that of landscape architects. The lowest number of replies was found amongst doctors and teachers with only one reply each out of a possible four. There were no professions that did not reply at all to the survey. This is beneficial, as it allows us to investigate how issues of multiculturalism and diversity are addressed along the spectrum of professional associations. I have organised the data into a table format with the survey questions as the columns and the professional associations as the rows. The intersection of the two is the association's response to the particular question. I have tried as much as possible to retain the exact wording of their reply, but in some cases the length of the response has made this impractical. In those cases I have summarized the salient points and expanded on the answer in the text accompanying the data tables. Where there was no reply, I have entered not applicable (N/A.) as a response. In the case of the Association des Architectes Paysagistes du Quebec, I have translated their survey answers into English.

Table 2 Survey Results for Landscape Architects, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Landscape Architects		
Manitoba Association of Landscape Architects	No demographic records of membership are kept.	No.
Nunavut Association of Landscape Architects	No, only membership standing and contact address is collected.	Members follow a code of ethics, which requires that they have knowledge of and respect for the Nunavut Land Claims Agreement. The NLCA defines the values, principles and requirements for conduct in Nunavut to benefit the Inuit.
Atlantic Provinces Association of Landscape Architects	No demographic records of membership are kept.	Does not have specific initiatives or policies relating to multiculturalism. They welcome diversity and would accept members from other nations.
Saskatchewan Association of Landscape Architects	No. They feel that it would be a violation of the Privacy Act.	No. They have an annual scholarship to support students from Saskatchewan.
Association des Architectes Paysagistes du Quebec	No. They do not collect information that might allow for ethnic or racial differentiation among their members.	No. Their policies focus rather on members possessing diverse skills and experience.

The first set of data (Table 2 and 3) depicts the responses of the Landscape Architecture associations that replied to the survey. In the case of the first question, none of the associations collect demographic records on their membership, and in the case of the SALA it is believed that such record keeping might violate privacy legislation. Although they did not reply to the survey, my research has revealed that the BCSLA conducted a member's survey in 2007 entitled *BCSLA Workplace Survey 2007* which recorded amongst other things, age, gender, and university where degrees were

Table 3 Survey Results for Landscape Architects, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
No.	Has a policy on Active International Members which allows for practitioners living outside of Canada to become members of MALA and carry out landscape architectural work assuming they meet certain criteria. 1	No programs to facilitate immigrant integration into the profession.
Proposed having a membership policy that would allow for Inuit with land based knowledge to have their experience recognized in lieu of a university degree. This was not done because it would not have been consistent with the CSLA requirements.	Offers full reciprocity with other associations in Canada. There is no formal process, but foreign practitioners may be eligible if they can satisfactorily substantiate their existing status.	No.
No policies or initiatives have been proposed. No issues or challenges related to multiculturalism have been brought to the attention of the APALA.	Currently recognize members of the ASLA. Candidates from other nations are judged on a case by case basis. None have applied in recent history except for U.S. practitioners.	No.
No policies or initiatives have been proposed.	Currently recognize members of the CSLA and ASLA. Reviewing membership requirements regarding international applicants.	No programs to facilitate immigrant integration into the profession.
No. These policies are derived from a social vision and Canadian policy that the AAPQ does not subscribe to.	Currently recognize members of a professional association that is recognized by the International Federation of Landscape Architects (IFLA).	They direct immigrants towards additional training to facilitate their access to employment. Also provide assistance to find a first job in the field.

1 : Refer to *MALA Policy Active International Members*.

received. No data was collected regarding visible minority status however. This lack of demographic data on members indicates that even if the associations wanted to, they would not be able to accurately measure whether multicultural policies aimed at increasing the diversity of the profession were making progress. The BCSLA survey is a good first step but it would be more complete if it had a question that allowed members to voluntarily self-identify as a visible minority or an aboriginal. Question 2 provides us

with a range of responses. MALA, APALA and AAPQ all do not have policies relating to multiculturalism or diversity. SALA has mentioned a scholarship for students from Saskatchewan, which might conceivably go to a visible minority recipient. As this is not an initiative relating strictly to diversity or multiculturalism I have not recorded it as such. The most interesting result comes from NuALA, which requires members to be familiar with and have respect for the Nunavut Land Claims Agreement. The agreement defines the values, principles and rules of conduct for practitioners in Nunavut so that they can operate for the benefit of the Inuit people. This progressive policy is likely the result of Nunavut's population being primarily made up of Inuit peoples and the land claims agreements that they have in place with the federal government. (Government of Canada and Tunngavik Federation of Nunavut, 1993)

Answers to the third question reveal that most of the landscape architect associations have not proposed policies relating to multiculturalism and the AAPQ even goes so far as to say that those policies are not applicable as they are derived from a social vision and Canadian policy that the association does not subscribe to. NuALA is the only association that proposed a policy that would allow for Inuit people with extensive land based knowledge to be considered to have met the educational requirements for membership. This initiative was not implemented due to potential conflicts with the Canadian Society of Landscape Architects (CSLA) requirements.

The fourth question is answered in the affirmative by all five of the associations. APALA and SALA mention explicitly that they recognize members of the American Society of Landscape Architects (ASLA). NuALA states that foreign practitioners will be evaluated on a case by case basis as does MALA. MALA has a formal policy that allows for education and membership in foreign associations to be evaluated under

the direction of the CSLA by services such as International Qualification Assessment Services, International Credentials Evaluation and Language Proficiency, or World Education Services. The AAPQ states that it recognizes members of professional associations that are recognized by the International Federation of Landscape Architects. They did not provide details on how this might take place or if any criteria had to be met to obtain recognition. The central issue here seems to be that there is no one standard for the nation, which might present different barriers to the profession depending on which provincial association the foreign-trained practitioner is applying for.

In terms of the final question, only the AAPQ admitted to providing assistance to immigrants in terms of finding employment or additional training. They do not add any details describing what form that assistance might take.

The next group of professional associations discussed are the architects (Tables 4-5). The two respondents were the Royal Architectural Institute of Canada (RAIC) and the Architectural Institute of British Columbia (AIBC). Neither association keeps demographic records of their membership. In terms of multicultural or diversity policies, the RAIC has a regular program directed at women in the profession and is currently working on a joint program with federal and provincial stakeholders to facilitate the integration of foreign-trained practitioners. The AIBC has binding policies that deal with issues of equity, discrimination and employment standards but not multiculturalism specifically.

Both associations have never proposed multicultural policies and not had them implemented. The RAIC will extend full membership to architects with a foreign license if they meet the following criteria:

- A letter of Support from an RAIC member

Table 4 Survey Results for Architects, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Architects		
Royal Architectural Institute of Canada	No.	Yes. The RAIC has conducted a regular program for Women in Architecture. Currently in Phase three of a joint program with federal government and provincial licensing authorities called Integration of Foreign-trained Architects into the profession in Canada.
Architectural Institute of British Columbia	No.	Yes. The AIBC has binding regulation for all its members which addresses harassment, discrimination, employment standards and the labour code. 2

2 Refer to *AIBC Bulletin 43: Equity in Architectural Practice* and *AIBC Practice Note 11: Employment Standards Rights, Obligations and Recommended Practices*.

- Proof of Residency in Canada
- A resume confirming education and experience
- Confirmation of employment within the design and construction sector
- A copy of an architecture diploma or degree from a foreign institute

These criteria presuppose that the prospective member has obtained employment in Canada and has connections with members of the RAIC. This can be problematic if the job they are applying for requires Canadian experience or membership in the RAIC, which is often the case. The AIBC has recognition agreements with most of the states in the U.S., where they can obtain membership after meeting unspecified registration and regulational requirements.

In terms of the final question, the RAIC is currently working with provincial authorities to develop a streamlined process for getting immigrants with foreign

Table 5 Survey Results for Architects, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
N/A.	Yes, the RAIC will extend Full Membership to architects licensed abroad providing they meet certain requirements.	Yes, working with provincial licensing authorities to develop a streamlined process for assessment and licensure and a distance education program to upgrade skills when required. 3
N/A.	Currently has recognition agreements with individual states (except New York). Allows Architects from the US to practice in BC subject to regulatory and registration requirements.	Claims to be a national leader in facilitation of the registration of foreign and foreign-trained Architects. 4

3 The RAIC refers to a website for additional details <http://www.aibc.ca/fta/index.php>.

4 The AIBC refers to an online resource for foreign trained Architects <http://www.architectstocanada.raic.org>.

credentials working and also on a distance education program to help these same immigrants to upgrade their skills if necessary. AIBC claims to be a national leader in getting foreign-trained architects registered to practise in Canada.

Following this are the engineers (Tables 6-7), which consist of Engineers Canada (EC) and the associations from Manitoba (APEGM) and British Columbia (APEGBC). The APEGBC collects details of age, nation where credentials were earned, and languages spoken. This information would enable them to estimate the number of visible minorities practising in the province but would not be accurate as it would miss second generation visible minority practitioners or those ethnic minority engineers arriving from the U.S., U.K. or Australia. APEGM collects records of the nations and universities where members received their degrees. EC does not collect demographic data on members, only the total number of licensed Engineers, and the numbers of students

Table 6 Survey Results for Engineers, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Engineers		
Association of Professional Engineers and Geoscientists of British Columbia	Collects date of birth, country of institution where academic credentials were awarded and languages spoken.	The APEGBC sets the admission standards for the profession and applies them equally to all candidates. All registration applicants are to be treated equitably and policies are to promote inclusivity and diversity in the profession.
Association of Professional Engineers and Geoscientists of Manitoba	Records are kept of the universities and countries where applicants received their education.	No. There have been courses and seminars attended that related to multiculturalism.
Engineers Canada	Collects the number of licensed Engineers but does not distinguish by race or ethnicity. Students enrolling in and graduating from engineering programs are tracked. The data is compiled by gender and Canadian/International students.	Has developed two initiatives and associated task forces that address diversity in the profession. These are the Women in Engineering Advisory Group and the Indigenous People Outreach Task Force.

enrolling in, and graduating from engineering programs.

When describing their multicultural policies, APEGBC declare that their policies for entry to the profession are equitable and inclusive, and as such they do not recognize the need for specific multicultural policies. APEGM explained that they do not have multicultural initiatives but the staff have taken courses and attended seminars related to multiculturalism. These kinds of activities would help to raise awareness of the issues facing foreign-trained practitioners and providing services for a diverse population. The EC have two official diversity programs, namely the Women in Engineering Advisory Group and the Indigenous People Outreach Task Force both of which seek to encourage increased diversity within the profession.

Table 7 Survey Results for Engineers, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
N/A.	Yes. Follows all recognition agreements negotiated by Engineers Canada. Also has reciprocal recognition of credentials with US states under specific conditions.	Yes. There are several initiative and programs that the APEGBC operates or is a part of. Also conducts regular reviews of its registration process to achieve best practice.
No. The association evaluates applicants on an individual basis, and everyone gets due consideration of their situation.	Follows the reciprocity agreements signed by Engineers Canada.	The International Educated Engineering Qualifications (IEEQ) program is offered through the University of Manitoba. There is also a co-op program to help candidates join the Canadian workforce.
N/A.	Yes. The most important is the Washington Accord, which recognizes accredited academic programs from Australia, Ireland, New Zealand, UK, US, South Africa, Hong Kong, Taiwan, France, Japan, Singapore, Korea, and Malaysia. 5	Yes. Offers a service called the Engineering International-Education Assessment Program (EIEAP) which allows immigrants to know how their foreign education compares to the programs in Canada. Also has the From Consideration to Integration project.

5 For full details on the Washington accord Engineers Canada directs us to the website <http://www.washingtonaccord.org>.

None of the engineering associations has ever proposed multicultural policies that were not implemented. Both provincial associations follow the reciprocity agreements signed by EC, of which there are several. The most important is the Washington Accord, signed in 1989 which recognized equivalent engineering education qualifications amongst the following nations; Canada, Australia, Ireland, New Zealand, United Kingdom and the US. Other nations were added to this agreement in later years; South Africa (1993), Hong Kong (1995), France (1999), Japan (2005), Singapore (2006), South Korea (2007), Taiwan (2007) and Malaysia (2009).

Table 8 Survey Results for Planners, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Planners		
Manitoba Professional Planning Institute	MPPI does not keep demographic records or listing of visible minorities.	No policies exist.
Planning Institute of British Columbia	Began a biennial survey in 2007 which collects the following information: age, gender, highest level of and region of education, region of birth, current geographic location, employment sector, years of experience, employment compensation and benefits.	No policy exists. An informal effort is made to have committees and task forces composed of individuals that have diverse planning backgrounds.
Ontario Professional Planners Institute	Collects demographic records of its members age, sex, employment sector, immigration status and membership class.	Has policy to encourage diversity in the membership. Also has policy and outreach programs to attract students from multicultural backgrounds to pursue university education in planning.

All of the Associations offer some type of program or initiative that is designed to help foreign-qualified immigrants enter the profession in Canada. The APEGBC is following the EC initiatives and has an online resource that helps to guide foreign trained professionals wishing to practise in Canada. The online resource answers frequently asked questions that prospective practitioners might have, as well as providing a step-by-step guide to licensure in Canada and directing the applicant to available resources. The Association also has outreach programs to groups of foreign trained engineers such as SITEBC. It also supports employment bridging programs such as the SkillsConnect Program and IMM Power, which take advantage of government monies to provide wage subsidies for employers who hire internationally trained professionals. APEGBC also claims to conduct a regular review of its licensing policies and continues to study

Table 9 Survey Results for Planners, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
None have been proposed.	Follows the Canadian Institute of Planners reciprocity agreements. The countries involved are Canada, Australia, UK and the US. The CIP is in negotiations with New Zealand for a reciprocity agreement.	There are no programs.
No. A formal policy was not felt to be necessary, as the profession is felt to attract individuals from diverse backgrounds.	Follows the Canadian Institute of Planners reciprocity agreements. The countries involved are Canada, Australia, UK and the US. The CIP is in negotiations with New Zealand for a reciprocity agreement.	There is no formal policy. The PIBC offers advice on an individual basis to immigrants who contact the office on how get their credentials evaluated, which courses to take, and information on networking events.
N/A.	Follows the Canadian Institute of Planners reciprocity agreements. There is a prior learning assessment review (PLAR) process for considering the credentials and experience of internationally trained planning professionals.	Is an active member of the professional access and integration enhancement (PAIE) program, which was started in 2007.

the best practises of other regulatory bodies around the world, and fairness legislation across Canada in an effort to maintain equitable, inclusive and transparent policies. The APEGM focuses on a joint program offered with the University of Manitoba, called International Educated Engineering Qualifications (IEEQ) which offers courses to upgrade educational qualifications, a course on business practices in Canada/Manitoba and a co-op program. They also hold a bi-annual presentation where they invite applicants to get information regarding the licensure process. The Association will also work with applicants individually to address issues such as language difficulties by directing them to the available immigrant outreach resources.

Engineers Canada provides an Engineering International Education Assessment Program (EIEAP) service, which evaluates how a foreign-trained engineer's degree

compares with the Canadian equivalent, so they can be aware of what is required to practise before immigrating. EC also has a program titled From Consideration to Integration which studied the issues facing internationally trained engineers and worked with interested parties to produce and implement a set of recommendations and policies to assist foreign engineers in integrating into the profession in Canada.

The next group of Association's surveys examined are planners, with three provincial licensing bodies answering (Figures 8-9). They were the Manitoba Professional Planning Institute (MPPI), the Planning Institute of British Columbia (PIBC), and the Ontario Professional Planners Institute (OPPI).

The MPPI does not keep demographic records of its members. OPPI collects information including membership class, age, sex, employment sector and immigration status. These records would not really assist the Association to monitor the state of diversity in the profession. PIBC collects the most extensive set of information in a biennial survey which gathers data on age, gender, level and region where education was received, region of birth, current location, field of employment, years of experience and employment compensation and benefits. These records would help the Association to evaluate how equitable and diverse the profession is, but without gathering data on visible minority status, the PIBC will be unable to measure accurately the success of any multicultural or diversity policies.

Both the MPPI and PIBC declare that they do not have policies related to multiculturalism or diversity. The OPPI has a standing policy to increase diversity in the membership and conducts outreach programs to encourage students from multicultural backgrounds to pursue an education in professional planning. No details were provided on these policies or programs. None of the planning associations has ever proposed

multicultural policies that were not implemented.

All of the provincial associations follow the reciprocity agreements signed by the Canadian Institute of Planners (CIP) which exist with the US, the UK and Australia. The CIP are currently negotiating with New Zealand. Additionally OPPI has a prior learning assessment to review the credentials and education of practitioners from other nations.

Neither MPPI nor PIBC has a program to assist immigrants enter the profession. The PIBC will work with immigrant practitioners on a case-by-case basis to obtain their planning credentials here in Canada. They also have a mentorship program which can be of assistance to young immigrant practitioners starting their careers here. The OPPI is a member of the professional access and integration enhancement program (PAIE). The PAIE program has a duration of a year and involves three months of in-class education for the foreign-trained professional before working for nine months in a voluntary position for a host organization related to their field. The host organization provides them with a nominal honorarium during this time. This seems to be an excellent opportunity for immigrant practitioners to gain Canadian work experience and for organizations to make use of the educated and skilled people arriving here.

The following data table (Figures 10-11) includes the College of Physicians and Surgeons of Manitoba (CPSM), and from the nursing profession, the Canadian Nurses Association (CNA) and the Registered Nurses Association of Ontario (RNAO).

The CPSM collects some personal information from its members including; nation and university where the graduate obtained their medical degree, and languages spoken. The CNA declared that information is collected on where the registered nurses in Canada received their education and the RNAO does not collect demographic information.

Table 10 Survey Results for Doctors and Nurses, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Doctors		
College of Physicians and Surgeons of Manitoba	Not formally, there is a public profile of members which lists their country and school of graduation, post graduate training and languages spoken.	No, The Faculty of Medicine has a multicultural approach to admissions however. The college will accept any physician from any country who has appropriate training and is successful in a competency assessment.
Nurses		
Canadian Nurses Association	Canadian Institute of Health Information gathers information on the registered nurses in Canada including where nurses are educated but not information on visible minority status.	Has position statements to provide culturally competent care. These statements are not standards or regulations. There is a CNA code of ethics, which defines diversity and non-discriminatory care.
Registered Nurses Association of Ontario	No. They are an advocacy organization and not a regulatory body.	Have produced Healthy Work Environment Best Practice Guidelines including “Embracing Cultural Diversity in Health Care: Developing Cultural Competence. The RNAO also has an organizational policy statement on diversity and inclusivity.

The CPSM does not have any specific multicultural policies but will allow practitioners from other nations membership assuming that they meet training and competency requirements. Details on these requirements were not given. The CNA has a code of ethics that defines diversity and requires the nurses to account for unique values, customs, and spiritual beliefs and not to discriminate based on race, ethnicity, culture, political or moral beliefs, gender or sexual orientation. They also have position statements on diversity, culturally competent care, and international trade and labour mobility. The RNAO has policy statements on diversity and inclusivity which promotes a workplace free from racism, discrimination and harassment. These policies are meant to eliminate systemic barriers and promote inclusive relations. They strive for fairness and

Table 11 Survey Results for Doctors and Nurses, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
N/A.	Yes, All international medical graduates are treated equally and may apply for assessment and potential practice.	Manitoba Health, the Faculty of Medicine, and this College have a joint orientation for those candidates about to enter an assessment process.
N/A.	No. The provincial regulatory bodies will review applications from nurses educated outside of Canada to verify that they meet the requirements for that province. Quebec is trying to finalize an agreement for recognition of licensed nurses from France.	No. Some provinces have bridging programs to facilitate the integration of nurses from outside Canada into the Canadian system. The CAN has a readiness test specifically for foreign nurses to prepare them for the CRNE exam.
N/A.	The association is not a regulatory body and the CNO is likely to have reciprocity agreements.	Has several programs to facilitate the integration of immigrants into the profession. Also refers foreign trained nurses to various bridging programs and the CARE Centre which assists internationally trained nurses.

equity in all employment opportunities and provision of services. They also endeavor to have the membership reflect the cultural diversity of the communities that they work with and in. Additionally, the RNAO has published a best practice guideline entitled *Embracing Cultural Diversity in Health Care: Developing Cultural Competence*, which provides direction on how to increase cultural competence and sensitivity when dealing with a multicultural public.

None of the associations has ever proposed multicultural policies and not had them implemented. The CPSM states that all internationally trained medical graduates are treated equally, and that they may all apply for licensing in Manitoba. They do not however describe in detail what is required in terms of retraining to begin practising.

Table 12 Survey Results for Lawyers and Teachers, Questions 1-2

Professional Association	Q1: Does your professional association keep demographic records of its members, including those who are visible minorities?	Q2: Does your professional association have any initiatives or policies related to multiculturalism, or diversity? If so please describe them.
Lawyers		
Canadian Bar Association	No. Will begin keeping self-identification records in the next membership cycle..	Yes, equity and diversity are integral parts of their mission and strategic plan. Has a standing committee on Equity, which deals with diversity work relating to multiculturalism, gender and other equity issues.
The Law Society of Manitoba	No.	Yes. Men and Women fully participate in the legal profession regardless of age, disability, race, religion, marital or family status or sexual orientation.
The Law Society of Upper Canada	Keeps demographic records of the gender and age of members. Will start collecting voluntary self-identification of visible minority, or aboriginal status in the next annual survey.	Yes, equity and diversity are integral parts of their mission and strategic plan. Has a standing committee on Equity, which deals with diversity work relating to multiculturalism, gender and other equity issues. Has commissioned studies to explore the issues. 6
Teachers		
Canadian Teachers Federation	Records are kept by each provincial / territorial association. Generally, members self-declare ethnic background, language background and no attempt is made to categorize this information.	All teacher organizations in Canada have policies regarding diversity. The CTF has had Diversity at the focus of their AGM (2006), has a standing committee on diversity and advocate on the issue.

6 The study produced is entitled *Racialization and Gender of Lawyers in Ontario: A Report for the Law Society of Upper Canada*. April, 2010.

The CNA declares that reciprocity agreements are the domain of provincial nursing associations so they are not involved. The RNAO is an advocacy association and does not regulate the profession, and as such has no reciprocity agreements.

The CPSM works jointly with the University of Manitoba and Manitoba Health to hold an orientation for immigrant medical graduates entering the credential assessment process. The CNA has a readiness test to assist foreign nurses prepare for the Canadian

Table 13 Survey Results for Lawyers and Teachers, Questions 3-5

Q3: If not, have any such initiatives or policies been proposed but not implemented? Why were they not implemented?	Q4: Does your professional association have any reciprocal recognition of credentials with professions from other nations? If so, please describe the policy.	Q5: Does your professional association have any programs to facilitate the integration of immigrants into the profession? If so, please describe the program(s).
N/A.	N/A. They are not a regulator.	N/A. They are not a regulator.
N/A.	Yes. Internationally trained lawyers apply through the Federation of Law Societies of Canada's National Committee on Accreditation.	No.
N/A.	Yes. Internationally trained lawyers apply through the Federation of Law Societies of Canada's National Committee on Accreditation.	Not directly. The U of T offers an internationally trained lawyers program which provides both academic and career related courses that address the unique needs of international lawyers.
N/A.	No agreements. Is a member of the Commonwealth Protocol which specifies that the 53 nations of the Commonwealth agree not to raid one another's teachers.	No.

Registered Nurse Examination (CRNE) and mentions that several provinces have bridging programs to aid the integration of foreign nurses into the profession in Canada.

The RNAO released a political platform in January of 2010 which sets out the following goals;

- “- Ensure that government and publicly funded health organizations do not engage in international recruitment of nurses and other health professionals, and do not see this as part of their health human resources strategy.
- Ensure that nurses and other health professionals who voluntarily and without pressure choose to make Ontario their home face no systemic barriers to practise their profession.

- Establish permanent funding for existing upgrading and bridging programs for nurses who make Ontario their new home.” (RNAO Survey Response, 2010)

The RNAO also provides guidance to internationally educated nurses and directs them to the on-line portal Care4Nurses at <http://www.care4nurses.org>. The CARE centre provides various service for members including, but not limited to; exam review courses and study sessions, provide opportunities to gain health care experience, job search assistance, connect members with other foreign-educated nurses, skills assessment and upgrading, and building the English language abilities related to nursing through classes, workshops and individual tutoring.

The final data table (Figures 12-13) shows the responses from lawyers and teachers and includes the Canadian Bar Association (CBA), the Law Society of Manitoba (LSM), the Law Society of Upper Canada (LSUC) and the Canadian Teachers Federation (CTF). The CBA does not collect demographic records but will begin gathering self-identification data in the near future. The LSM does not collect demographic data at all and the LSUC keeps records of gender and members’ ages. In its next annual survey, the LSUC will also begin gathering self-identification information on visible minority or aboriginal status. The CTF reveals that the provincial teachers associations gather records on their membership. Teachers are encouraged to self-declare their ethnic and language background.

In terms of policies related to multiculturalism and diversity, all of the associations answered in the affirmative. The CBA has a standing committee on equity that is concerned with diversity issues such as multiculturalism, gender and equality. They claim that equity and diversity are essential components of their mission and strategic plan. The LSM states that men and women may fully participate in the legal

profession regardless of race, age, disability, spiritual beliefs or sexual orientation. The LSUC has much the same policies regarding diversity as the CBA. Additionally, they have commissioned studies to explore these issues. The CTF had diversity as its central focus in 2006 and has a standing committee on diversity in addition to publishing and advocating on the issue.

None of these professional associations has ever proposed multicultural policies and not had them implemented. The CBA does not have any reciprocity agreements as it is not a regulatory body. Both the LSM and LSUC explain that internationally-trained lawyers can apply to practise here through the Law Societies of Canada's National Committee on Accreditation. They do not provide details on what, if any, additional training or examinations might be required. The CTF does not have any reciprocity agreements but is a member of the Commonwealth Protocol, in which the fifty-three members of the Commonwealth have agreed not to attempt to recruit each other's teachers. All of these professional associations do not have programs or initiatives to facilitate the entry of immigrants into their professions. The LSUC does however explain that the University of Toronto offers a program for internationally-trained lawyers which provides additional academic training and career-related courses to address their needs.

When examining all of the survey responses as a group, trends begin to emerge, and some professions seem to have made more progress than others in addressing the flood of internationally-educated professionals arriving in Canada. Most of the associations do not collect demographic data on their members, or do not collect the kind of data that would allow them to examine whether the diversity of their membership reflects that of the host society. Associations that get members to self-declare visible minority or aboriginal status are the only ones who could measure progress in addressing

the deficiency, if there is one.

In terms of multicultural or diversity policies, many of the associations have none, or have anti-discrimination wording in their official statements, by-laws and codes of ethics. The nursing profession more than the others is committed to achieving an understanding of a multicultural public and being sensitive to diversity while providing culturally competent care. According to the RNAO publication *Embracing Cultural Diversity in Health Care: Developing Cultural Competence*;

“Cultural competence is a continuous process of effectively developing the ability to work within the cultural context of community, family and individuals from a diverse cultural and ethnic background.” (RNAO, 2007, 28)

They go on to explain;

“It is unrealistic to expect any one individual to have consummate knowledge of all cultures and it is unreasonable to expect that all members of any group will behave the same way in any situation. However, it is possible to obtain a broad understanding of how cultures can affect beliefs and behaviours ...” (RNAO, 2007, 28)

Teachers and lawyers seem to have much the same focus, namely dealing with a multicultural population. As an example, the Alberta Teachers Association (ATA) has position papers on diversity, equity and human rights (ATA, 2003) which includes multiculturalism. The association states;

“... the Government of Alberta should develop and prescribe, for local approval, multicultural education programs that promote intercultural respect, understanding and appreciation. For their part, school boards should ensure that schools are sensitive, in all elements of school culture, to the racial, religious and cultural makeup of their communities. Finally, faculties of education should include multicultural and antiracism education as components of the teacher education program.” (ATA, 2003)

The other associations that have multicultural policies do not seem to focus on a

diverse public, but rather on the diversity of practitioners wishing to enter the profession. This is especially true for architects, and engineers. In general, architects and engineers seem to have made more progress in developing multicultural and diversity policies than landscape architects. For example, only one of the five landscape architecture associations surveyed, NuALA, replied that they have a multicultural policy regarding respect for the Inuit culture which is integrated into their code of ethics.

The five landscape architecture associations do not have any such resources for foreign-trained landscape architects wishing to practise in Canada. Given that the associations which responded to the survey receive relatively small numbers of immigrants, this is perhaps not surprising. On the MALA website, in the Frequently Asked Questions section, (MALA, 2010) non-residents of Canada who wish to practise in Manitoba are referred to *Work Destinations - A Guide to Work and Relocation in Canada* (Service Canada, 2010). This website provides some general information but does not instruct potential practitioners on what is actually required to obtain professional registration in Manitoba. None of the other four associations even mention foreign-trained landscape architects on their websites and the NuALA does not have a website.

Looking at the landscape architecture professional associations for the two provinces that receive the largest amount of immigrants, some additional policies and resources are uncovered.

The Ontario Association of Landscape Architects (OALA) uses World Education Services to evaluate international degrees, and if they are found to be equivalent to a Canadian degree in landscape architecture then the application for Associate membership may proceed. If an applicant has several years of documented work experience, they may be able to shorten their professional development program (PDP) before gaining full

membership (OALA, 2010, 44). Practitioners with twelve or more years of landscape architecture experience and an education in a landscape architecture program that is recognized by OALA are considered to be ‘senior practitioners’ and may apply for full membership when they fulfill the following criteria:

- “- Submit a completed application with the required documentation and fees as outlined on the application form;
- Have the endorsement of two OALA full members;
- Complete the independent study course on Ontario legislation and professional practise;
- Pass OALA’s senior practitioner examination or a minimum of three sections of the LARE.” (OALA, 2010, 43)

Applicants from the US may apply for full membership if they have a Council of Landscape Architectural Registration Board (CLARB) record. Although the OALA does have a mechanism in place for integrating internationally-trained landscape architects into the profession, there is no easy access to this information or clear instructions that would allow a foreign practitioner to follow a step-by-step process to licensure. There is also no information on what documents foreign practitioners would require to demonstrate their education and work experience.

The BC Society of Landscape Architects (BCSLA) has a more refined system detailed on their website that involves a step-by-step process to licensure that is available in six different languages (BCSLA, 2010). The process begins with an evaluation of the candidate’s credentials and English language proficiency. The BCSLA uses the International Credential Evaluation Service (ICES) to evaluate the education of foreign practitioners for equivalence to Canadian landscape architecture degrees. The

BCSLA also uses the Language Proficiency Index (LPI), which is an academic reading and writing test to evaluate the English language capabilities of foreign applicants for membership. Assuming that both of these hurdles have been passed, and the foreign-trained applicant provides the following then the applicant may apply for full membership.

- “- a petition for admission;
- certificate of character references;
- certificate of standing from each body regulating the profession of landscape architecture in each jurisdiction in which the applicant has been a member;
- declaration from a Principal who satisfies the standards required by the Credentials Committee, describing the experience of the applicant;
- payment in full of all fees ... ”. (BCSLA, 2008)

The final step before achieving membership consists of successfully passing an oral exam on the legal and ethical requirements of landscape architects. The BCSLA has also published guide to gaining licensure entitled *Step-by-Step Licensure Guide for Internationally Trained Professionals* which describes the entire process and provides some advice about what is required of applicants and how they may speed up they process of gaining membership in the BCSLA. The BCSLA program seems to be more detailed, and aimed at a more diverse selection of immigrants than the OALA's. Once again, the information is not presented directly on the BCSLA homepage and requires navigation through multiple links before finding it.

In contrast to the landscape architecture associations that responded to the survey, both the architectural associations surveyed have clear processes for foreign-trained

architects to achieve registration to practise. These processes are explained clearly and concisely through webportals on the respective association websites. The AIBC has on its homepage a link entitled *Are you a foreign trained architect who wants to register in BC?* (AIBC, 2010) which guides the applicant through a five-step qualifying process to achieve registration. As an additional aid to foreign qualified practitioners, the AIBC website is available in French and Mandarin.

The RAIC also has a one stop webportal that is available in seven different languages (RAIC, 2010). This portal also provides advice regarding the required documents and work portfolio that foreign architectural practitioners must bring to Canada in order to have their education and experience abroad recognised. Both of these associations have put the issue of foreign-trained professionals in a place of prominence and have crafted well organized procedures for applicants to follow. Only the BCSLA achieves a comparable standard of procedures for registering international practitioners amongst the landscape architecture associations in Canada.

In an overall analysis of how the various professional associations cope with multiculturalism and diversity issues, the landscape architects seem to be “behind the curve”, especially trailing the other construction industry professions such as architects and engineers when it comes to integrating foreign-trained professionals into Canadian practise. Landscape architects are also behind professional associations such as nurses and teachers when it comes to establishing position statements and advocating for multiculturalism, inclusiveness, and culturally competent service standards. These are only going to be more pressing issues as Canada’s population continues to become increasingly diverse. In the next chapter, some recommendations will be proposed in order to address these shortcomings.

Chapter 5: Where Do We Go From Here?

My research up to this point has led me to believe that there are several approaches that the CSLA, its component associations and individual members should take when incorporating multiculturalism into the practice of landscape architecture.

The first is the creation or expansion of programs that allow for the recognition of foreign education and credentials. Policies of other professional associations such as the Royal Architectural Institute of Canada (RAIC), Architectural Institute of British Columbia (AIBC), Engineers Canada (EC) and the Association of Professional Engineers and Geoscientists of Manitoba (APEGM) can serve as examples for the landscape architecture associations. The process of achieving registration as a landscape architect varies from association to association but generally has several requirements that must be met.

These are education, experience and in some cases examinations. The education requirement consists of a degree from a landscape architecture program that is accredited by the CSLA's Landscape Architecture Accreditation Council (LAAC) or a recognized equivalent. The LAAC recognizes landscape architecture programs accredited by the US based Landscape Architecture Accreditation Board. Landscape architecture degrees obtained in other nations are evaluated by various credential evaluating services for equivalency on behalf of some of the provincial associations. The experience requirement for membership in the provincial associations is an internship, approximately two years in duration, under the supervision of a full member of the association. This experience must cover the duties and skills required to practise in the profession of landscape architecture. Some provincial associations (Ontario, British Columbia and Manitoba) also require that applicants successfully complete some or all of the five

sections of the Landscape Architect Registration Examination (LARE).

The registration system as it exists now is not equal across Canada and can impose barriers to registration for foreign-trained landscape architects immigrating to Canada, depending on where they choose to settle. As discussed in Chapter 3, (p.49 - 56), barriers to registration can lead to highly skilled professionals being underemployed or not employed in the field in which they have their training. This is especially true for the visible minority economic category immigrants that make up the largest segment of new arrivals to Canada every year. In the interest of equality, social justice, and in order to maintain sufficient numbers of qualified landscape architects to provide services for the Canadian public, some way must be found to integrate foreign-trained professionals into Canadian practice.

Another approach that landscape architects should consider is incorporating multicultural policies and methods in their relations with clients and the public. A diverse cultural background or an increase in cultural understanding amongst practitioners can only benefit the profession in terms of providing a wide variety of outdoor spaces for a diverse population. It would most likely help to effectively communicate and relate to a cosmopolitan array of clients. Multiculturalism and cultural understanding can be incorporated in a variety of ways including cross-cultural learning, co-operating with local communities in participatory processes, and re-examining how open spaces are assumed to be used by the public.

In an effort to contribute to the incorporation of multiculturalism into the practice of landscape architecture, I am proposing a set of specific recommendations for the profession of landscape architecture, some of which may be applicable to other professions that are interested in applying multiculturalism to their practice. In terms of

organization, I have divided the recommendations into four categories, each of which corresponds to one of the principal stakeholders that make up the profession of landscape architecture. Any real progress in achieving a more multicultural profession will require the cooperation of all of these stakeholders. These stakeholders are as follows:

- landscape architecture professional associations and accreditation council;
- landscape architecture employers;
- landscape architecture education programs;
- landscape architecture practitioners.

In order to be effective, these stakeholders will all have to collaborate to a greater or lesser extent with all three levels of government (federal, provincial, and municipal) and the various NGOs and immigration services organizations that assist new arrivals to Canada.

Recommendations for landscape architecture professional associations and accreditation council.

1. Standardise the registration process across all provincial and territorial associations. The requirements should be the same across the nation to ensure that there are not differential barriers to registration for foreign practitioners wishing to practise landscape architects in Canada.

The CSLA has already made some progress toward this goal in their “Proposed Reciprocity Agreement” a draft of which was discussed at the 2010 Annual General Meeting of the Manitoba Association of Landscape Architects. This agreement was

prompted by federal government requirements regarding "... the obligations set out in Chapter Seven of the Agreement on Internal Trade (AIT) which deals with the subject of Labour Mobility as follows:

- OALA and BCSLA, as non-governmental regulated bodies that exercise authority delegated by law, shall **ensure compliance** with Chapter Seven of the Agreement on Internal Trade to facilitate the free movement of Full Members within these two jurisdictions in accordance with the requirements of the AIT;
- OALA and BCLA, as non-governmental regulated bodies that exercise authority delegated by law, and AALA, SALA, MALA, AAPQ, APALA, NLALA, NWTALA and NuALA, as non-governmental bodies other than those that exercise authority delegated by law, shall **seek compliance** with Chapter Seven in accordance with the terms and conditions set out in this Reciprocity Agreement to facilitate the free movement of Full Members among these jurisdictions;" (CSLA, 2010, 2)

The proposed reciprocity agreement defines the conditions under which full members of one provincial association can become full members of another. Under the proposed agreement, members wishing to move to another province or territory must pass an oral examination on knowledge of the practice of landscape architecture and an additional examination on knowledge of local regulations, laws and practice (CSLA, 2010, 3-4). Passing the five sections of the LARE would replace the requirement for the oral examination.

Making passing of the complete LARE a requirement for registration in all jurisdictions would help to improve practitioner mobility not only in Canada, but also to jurisdictions in the US. Although implementing this might be thought of as 'raising the bar' in terms of requirements that must be met by foreign-trained landscape architects, the LARE requirement is already in place in Ontario and British Columbia, the top two destinations for immigrants arriving in Canada. Additionally, this would

ensure that foreign-trained practitioners immigrating to Canada would not face different requirements for registration depending on where they choose to settle. Programs and training materials focused on preparing for the LARE could then be standardised and implemented by provincial landscape associations across Canada. An examination of local regulations, laws and practice would continue to be required, but this should not be considered an onerous barrier to achieving licensure. If the registration process became standardised across the country, it would be of great assistance in implementing some of the following recommendations, and would allow for the pooling of resources to address the issue of integrating foreign-trained landscape architects.

2. Create a single nationwide system for the evaluation of foreign academic credentials and official language (English or French) facility that should fall under the auspices of the CSLA Landscape Architecture Accreditation Council (LAAC). Significant professional work experience should be considered to be eligible to meet educational deficiencies if it can be shown to be pertinent.

This will ensure a fair and equitable evaluation process rather than, as is currently the case, relying on an assortment of credential evaluation services that may render different verdicts on the same candidate. As the LAAC is already the authority for the accredited landscape architecture programs in Canadian post-secondary institutions, they would seem to be best placed to evaluate whether foreign degrees can be considered to be their equivalent. Because the component associations of the CSLA already recognize degrees from education programs accredited by the LAAC, there can be no objection to foreign education credentials being evaluated by the same body. This would conserve

the resources that the individual associations currently must devote to verifying foreign education credentials. The language testing could be conducted using established testing systems such as the Language Proficiency Index (LPI) administered by Paragon Testing Enterprises at the University of British Columbia (Paragon, 2010).

A procedure for evaluating work experience as a proxy for educational deficiencies will have to be developed, and will likely be the most problematic portion of this recommendation to implement. A good starting point would be an evaluation of how the CSLA's component associations currently evaluate the work experience of foreign-trained landscape architects. As details of these evaluations are not publicly available nor were they included in any of the survey responses, I am not able to include them in this document. I would propose that the applicants' work experience could be broken down into sets of skills practised and amount of time spent practising them. This could then be compared to the similar types of skills developed and time spent by students as they undertake the completion their coursework. This experience-for-education switch of course should not apply to the requirements for local knowledge.

3. Following the implementation of recommendation two, the LAAC should keep and publish records, on a website, of the foreign academic programs (and relevant years) that it has deemed equivalent to the educational requirements for registration in the component associations of the CSLA.

This recommendation is based on one in the report *Integration and Licensure of Internationally Trained Architectural Graduates*, (O'Grady, 2007, 71-72). It would increase the speed at which the education credentials of later applicants would be

evaluated. Additionally, it could save individual applicants the significant financial burden of translating course descriptions and/or calendars and having them notarized. The translation of official transcripts and degrees would still be a requirement, but there should be no need to duplicate the materials required to judge the equivalence of a foreign program for a given time period if it already exists. By making this material available to the public on a website, foreign landscape architects could be made aware of the documents required and they could apply for degree evaluations before arriving in Canada, thereby reducing any delays they might face in entering the workforce.

4. The CSLA should create a webpage accessed via a prominent link on its homepage, that will serve as a clearing house for information and contacts relating to the registration process for foreign-trained landscape architects. All of the provincial and territorial associations should also feature prominent links to this webpage.

Good examples of this already exist on the websites of the Royal Architectural Institute of Canada's *Architects to Canada*, and the Architectural Institute of British Columbia's *Are you a foreign trained architect who wants to register in BC?* In terms of landscape architecture, the BCSLA website comes the closest to offering the information that a foreign-trained landscape architect would need to successfully negotiate the path to registration in British Columbia. Most of this information is not particularly easy to find as it is in small print in the other links section under the licensure heading and is not well organized as there is little apparent hierarchy to the information and links. The other CSLA component associations do not have anything of a similar scale or scope on their respective websites.

The recommended website should provide a complete guide to achieving licensure in Canada, similar to the *Step-by-Step Licensure Guide for Internationally Trained Professionals* available on the BCSLA website (BCSLA, 2008). If Recommendation One is implemented there would only be a need for one guide, but if not then guides should be prepared for each of the component associations in order to account for differences in the registration process. Additionally, the website should provide a clear list of all of the documents required for the membership application process including degrees, transcripts, certificates of membership in local landscape architecture associations, letters of recommendation, etc. The site must provide links to language testing facilities (in order to meet any minimum language level requirements for registration), additional language training programs, immigration service agencies, general government immigration information resources, job placement or bridging programs, associations for foreign professionals and any additional upgrading programs that might be required to achieve licensure.

5. The CSLA should provide information on the licensing requirements for the practice of landscape architecture in Canada to Citizenship and Immigration Canada, (CIC) for distribution to those foreigners who identify themselves as desiring to work in the field of landscape architecture during the immigration process.

This is another recommendation that is based on one in the report *Integration and Licensure of Internationally Trained Architectural Graduates*, (O'Grady, 2007, 71). Getting this information to professionals about to immigrate as quickly as possible will help reduce the time required for foreign landscape architects to get licensed in Canada.

This will help to alleviate the ill feelings that some foreign professionals experience when they arrive in Canada and find themselves under-employed or unable to be certified in a timely manner. There is a problem where foreign professionals who practise;

“...before coming to Canada perceive the regulatory requirements for registration as de facto barriers that prevent them from working in the occupation for which they were trained and, on the basis of which training and experience, their application for immigration was accepted. These individuals feel cheated and misled by the immigration system and by Canada.” (O’Grady, 2007, 9).

The information given should also include the address of the proposed CSLA webpage featuring the guide to landscape architecture registration as described in Recommendation Four.

6. The component associations of the CSLA should formally include multicultural, cross-cultural, and diversity learning and study in their continuing education policies, not only as a voluntary personal development item, but as a topic that is vital to the good practice of the profession of landscape architecture. Multicultural studies should be included in continuing education programs operated by the component organizations of the CSLA as credit earning opportunities.

Given that a significant proportion of the practice of landscape architecture involves the design and planning of open spaces for an increasingly culturally diverse public, it seems germane for professionals to develop the skills that will assist them to understand and communicate with a variety of constantly changing cultural groups.

Ali Madanipour offers some insight on how multiculturalism should operate in urban design, a vital component of landscape architecture:

“...we cannot think of an urban design for a culturally homogeneous majority that needs to be adjusted to incorporate the needs of cultural minorities. We have to talk about a sensitive urban design that tries to understand who it is working for and what needs it is addressing.” (Madanipour, 2007, 145)

He also compares multiculturalism to democracy and goes on to state:

“...socially conscious design can only take place through a democratic process, which, through extra support, helps the vulnerable groups engage in the process of the city building. Rather than a sweeping vision of the future, the result has so far been many small steps to address particular needs of particular groups. Rather than a static understanding of cultural diversity and promotion of social - spatial enclaves, the possibility of change and exchange needs to be appreciated.” (Madanipour, 2007, 146)

Emphasizing continuing education on the topics of multiculturalism, diversity and cross-cultural communication can only help landscape architects to engage in a dialogue with the communities that they practise in, and to produce the type of sensitive urban design that Madanipour describes.

Professional associations could, among other initiatives, invite speakers to present seminars on multicultural or diversity topics, conduct community outreach sessions and propose that multicultural or diversity topics be addressed at CSLA congresses.

7. The component associations of the CSLA should keep demographic records of their membership, including a section for the self-declaration of visible minority or aboriginal status, in an effort to ensure equity and inclusiveness in the profession of landscape architecture.

Keeping records on the membership of professional associations is essential for measuring the effectiveness of any policies or initiatives that aim to increase diversity

amongst practitioners. The kinds of records that should be collected anonymously include gender, age, type of employment (sole practitioners, private firms, education, government), salary and benefits, years of experience, level and location of education, and an area for practitioners to self-identify as a visible minority or aboriginal person. There is sufficient precedent amongst all levels of government for job applicants to self-declare as minorities that it should not be considered a violation of privacy legislation. As a precedent, several professional associations including The Law Society of Upper Canada and the Canadian Teachers Federation either currently or will soon allow members to self-declare as visible minorities or aboriginal peoples. Accurate records could also help the associations to identify shifts in the profession and make plans to address them.

Recommendations for landscape architecture employers.

1. Landscape architecture employers should promote diversity in their mission statements, policies and codes of conduct. They must also have explicit non-discriminatory hiring practices and strive to have a professional workforce that matches the diversity of the population.

Employers can find qualified foreign-trained landscape architects by partnering with immigration and settlement organizations who will direct recent arrivals to potential job openings. As stated in the report *Achieving Diversity: Strategies that Work*:

In most large communities, there are settlement and community organizations that can channel professionally qualified candidates to an employer for consideration. Many of these organizations operate integration programs that specifically

identify and work with highly motivated immigrant professionals. The Engineering and Technology Labour Market Study developed a list of approximately 400 such organizations.” (Prism, 2008, 78)

The same network of organizations could be used to assist immigrants with education and/or experience in landscape architecture.

A best practice example of a professional employer that has progressive diversity policies is Wardrop Engineering Inc., a multidisciplinary engineering firm, headquartered in Canada with branches around the world. Some of the diversity policies and practices include:

- created an Employment Equity Committee
- workshops for HR staff on racism-free workplace strategies
- provides sponsorship for Engineers Without Borders
- visible minorities make up twenty-four percent of the employees and are represented in management levels as well
- acts as a visa sponsor for internationally educated engineering and technical graduates to come to Canada
- provides assistance to foreign-qualified professionals to gain licensure in Canada
- provides settlement, cultural and environmental information for immigrants
- installed prayer rooms for any staff that may want to make use of them

(Prism, 2008, 78-80)

These initiatives tackle diversity issues from a number of different directions and work together to provide a successful workplace that is multicultural and inclusive. It shows in the number of visible minorities working for Wardrop, and in their attainment

of building contracts around the world. Landscape architectural employers would do well to emulate the types of policies and initiatives that Wardrop has, and should strive to develop their own multicultural practices.

2. Employers should provide opportunities for foreign-trained professionals to get Canadian work experience, either through co-op positions or temporary bridging employment. Senior landscape architects should mentor foreign-trained professionals especially in the aspects of the profession that require local knowledge.

By providing work experience positions for internationally educated professionals employers give them valuable Canadian work experience, and in turn benefit from a highly skilled and motivated workforce. There are a variety of ways that landscape architecture employers could create these work experience positions. These might include job shadowing, volunteer positions for community-based initiatives, internships, co-op positions and regular professional employment.

In order to successfully fill these types of positions with the most appropriate candidates, and gain the most benefit from offering these positions, employers should partner with post-secondary institutions that offer programs to assist internationally educated professionals enter the Canadian workforce. Examples of these types of programs include Internationally Educated Engineers Qualification Program (IEEQ) offered by the University of Manitoba and APEGM or the Corporate Readiness Training Program (CRTP) which is administered by Bow Valley College in Alberta.

Mentorship of foreign-trained landscape architects by senior Canadian practitioners is invaluable in making them feel welcome in the workplace, and instructing

them in local knowledge and that they will require to practice successfully. This is not dissimilar to the mentoring role that senior landscape architects are required to play vis-a-vis intern landscape architects, although the focus would be different. Senior practitioners should be mindful that those they are mentoring may have a wide variety of prior experience and alternative ways of approaching the everyday activities and problems that arise at work. These differences in tackling the everyday duties and conflicts of practice exist between all landscape architects but may be especially pronounced when professionals from different cultural backgrounds are working together. Once they have established themselves, and have become senior practitioners themselves, foreign-trained landscape architects would serve as an excellent source of mentors for the next generation of professionals.

Recommendations for landscape architecture education programs.

1. Landscape architecture education programs should develop courses that address the particular needs of foreign-educated professionals, and directly assist them to gain licensure in Canada. These would be technical language courses in English or French, and courses that cover the local codes, laws and conventions of practice. Additionally, educational programs should partner with landscape architecture employers to create co-operative work term positions.

Post-secondary programs in landscape architecture begin the education and training of the professionals of the future, and it is logical that they should also provide the additional education and training that foreign graduates and professionals may require

to be licensed and practise in Canada as a landscape architects.

For these programs to be successful, they must fulfill two essential desires. The first is meeting the desire of foreign graduates to quickly and efficiently achieve professional certification in their chosen jurisdiction of Canada. This is important for foreign landscape architects (especially highly experienced ones) not to be unemployed or under-employed in their field, and not to feel let down by the immigration system. A rapid path to registration assures foreign practitioners that they are not having barriers to working placed in their path, and that their previous experience is valued.

The second desire belongs to landscape architecture employers, who wish to see what they consider to be the typical shortcomings of foreign-educated practitioners addressed. The two concerns that employers point to more than others are; official language ability and knowledge of local codes, laws and conventions of practice. According to the report *Integration and Licensure of Internationally Trained Architectural Graduates*:

“Employers with experience in employing [internationally educated architectural graduates] IAGs, however, generally rank challenges relating to language skill significantly higher than do IAGs themselves. ... one-third of architectural employers with experience in employing IAGs consider written communication skills and professional communication (with clients, contractors, government officials) a challenge in employing IAGs. Half this proportion find challenges with everyday oral communication.” (O’Grady, 2007, 50)

The report goes on to state:

“Since design capability is generally not a challenge, we can infer that it is post-design aspects of practice that are at issue - contract administration, construction management, etc. More widespread were challenges relating to knowledge of the legal context of professional practice and knowledge of Canadian technical standards and building codes.” (O’Grady, 2007, 56)

Landscape architecture educational institutions have the ability to address these desires by developing concise intensive programs that assist foreign-trained landscape architecture graduates to quickly gain licensure and entrance into the Canadian workplace. Programs must provide a curriculum that focuses on professional level technical language courses and additional courses that bring foreign-trained landscape architects “up to speed” on local codes laws and techniques. It is essential that the program have input from the respective component associations of the CSLA, so as to ensure that the educational component of licensure is appropriately addressed.

It is essential that educational upgrade programs should include work-placement positions so that foreign-trained landscape architects gain valuable Canadian experience, something that the Canada census data discussed in Chapter 3 suggests is difficult to achieve, especially for immigrants and visible minorities. An excellent example of an educational training program for professionals that includes a work term and the input of the local regulatory body is the Internationally Educated Engineers Qualification Program (IEEQ). This program, offered by the University of Manitoba, with the co-operation of the Association of Professional Engineers and Geoscientists of the Province of Manitoba is very successful and is being duplicated across the country. (O’Grady, 2008, 51)

“IEEQ is a combination of university engineering courses, co-op work experience, cultural orientation, language and communication support, along with professional networking. Participants spend eight months in classes at the University of Manitoba and four months at a paid work placement. The core courses are engineering economics and another called Practising Professional Engineering in Manitoba and, with recent changes, up to eight technical courses. The number of courses required depends on an academic assessment by the... (APEGM).” (O’Grady, 2008, 45)

Landscape architecture departments should carefully examine programs such as the IEEQ, and make attempts to partner with local employers and professional

associations. Additionally, the courses might be appropriate electives for international students enrolled in the landscape architecture degree program.

2. Education programs should develop curriculum material that addresses multiculturalism, diversity issues, and cross-cultural understanding and communication and incorporate it into existing courses. Studio work should provide students with opportunities to work with minority communities or collaborate with landscape architecture students from other nations.

Given that the demographic landscape of Canada has, and has continued to shift towards an increasingly diverse population and that our governments promote multiculturalism, it seems relevant to address the ramifications of these issues in landscape architecture educational programs. According to Margarita Hill:

“In an age in which advocacy and participatory planning suggest more involvement of people in the design and planning of their community spaces, students and professionals face the challenge of developing a range of cross-cultural communication skills in order to understand the needs of people from diverse social and cultural backgrounds.” (Hill, 2005. 119)

She goes on to explain the benefits of learning cross-cultural skills before describing how they should be used in the creation of inclusive landscapes and neighbourhoods:

“Cross-cultural education can work on many fronts as it strives to eliminate stereotypes, prejudice and racism by creating an awareness of dissimilar viewpoints and thus a rejection of absolute ethnocentrism.” (Hill, 2005, 119)

“Designers and planners need to develop the knowledge base and techniques that allow them to understand differences in the use of public space to sensitively design spaces that represent a range of perceptions and user preferences.” (Hill, 2005, 119)

Landscape architecture students can gain valuable experience and develop cross cultural communication ability, as well as the more typical skills by participating in design studios that incorporate participatory processes or service-learning. Students often find these types of studios challenging. Margarita Hill explains why;

“Students who are socialized within a mainstream culture rarely have the opportunity to question their identity or challenge their misconceptions or stereotypes because the school culture typically reinforces what they learn in their home community. These students often have difficulty working with diverse communities and often lack the skills and motivation to benefit from cross-cultural participation.” (Hill, 2005, 120)

Although there may be difficulties with service-learning and participatory processes in design studios, the benefits can be significant. These types of studios open students up to diverse cultures and ways of understanding. Laura Lawson describes participatory processes, service-learning and the effects they may have.

“Given the lack of diversity within landscape architecture students and faculty in general, incentives to address cultural competence find expression in service-learning design studios. In the context of working in low income communities, students often work with residents who come from different ethnic, racial, and economic backgrounds.” (Lawson, 2005, 159)

“Participatory processes often result in very different design proposals because of the unique contributions of residents who have intimate knowledge of local conditions and desires. While the expert may have analytical and design skills to assist a community, the residents have expertise about how the community works that make a design or plan more place-and -people appropriate.” (Lawson, 2005, 159)

3. Education programs should develop resources and provide a mentorship program for visible minority, aboriginal or international students as they work to complete their degree in landscape architecture.

Mentorship programs or resource centres can help students who may feel left out of the regular curriculum, and can help to address any additional challenges that visible minority or aboriginal students may face. An example of this type of program is the Engineering Access Program (ENGAP) at the University of Manitoba. This program provides academic, personal, and financial support for Aboriginal peoples entering the Faculty of Engineering and throughout their pursuit of a degree (O'Grady, 2008, 32).

“Academic support is provided in both preparatory and university courses. ... In all ENGAP courses, class size is limited and contact hours between the students and the Instructor are roughly double that of a regular semester course. There are also tutorial and remedial supports, study skills training, and a continual evaluation of the student's progress.” (O'Grady, 2008, 33)

Additional support is provided in the form of a counsellor who aids the students in their social adjustments to enrolling in the program. In some cases, bursaries can also be accessed by students in the program (O'Grady, 2008, 34).

Faculty members of landscape architecture departments can serve as mentors, providing guidance and assistance for visible minority or aboriginal students, and so too can senior students who have been in the program for a year or two. Peer mentorship is also a feature of ENGAP and it has proven to be beneficial for some students. (O'Grady, 2008, 34)

4. Education programs should encourage further research into how multiculturalism relates to the design of landscape architecture and additional research on the topic of the diversity and demographics of the profession.

This additional research could be facilitated by creating research assignments in

design theory or design history courses that would investigate the design characteristics and history of various cultures around the world. Assignment in design theory courses could also focus on the history and methods of participatory design processes, or community consultation in the design of public space. Furthermore, scholarly work related to multiculturalism could be incorporated into design studios by having collaborative projects with students from other design studios around the world. Jeffrey Hou, Isami Kinoshita and Sawako Ono describe an example of this type of multicultural learning project between students at the University of Washington in Seattle and Chiba University in Japan.

“...the main objective of the Global Classrooms Studio was to engage students in cross-cultural design collaboration and to examine the issues and challenges facing their interactions. Specifically, the proposed studio would engage students in developing models of design collaboration and communication skills across cultural, physical, and technological barriers. Furthermore, it would foster long-term, sustained collaborative relationships between the participating partners. ... To ensure a balance of cultural contexts and perspectives, two local neighborhoods, one in each location, were chosen as the project sites.” (Hou, Kinoshita and Ono, 2005, 127)

Students should also be encouraged to pursue research into multiculturalism in landscape architecture and diversity in the profession as thesis topics.

Recommendations for landscape architect practitioners.

1. Reflect on your own values, beliefs and practices. Work to be aware of, and resolve, unfair or discriminatory behaviour and practices. Be inclusive in all facets of your landscape architectural practice.

Landscape architects should be cognisant that decisions made during their everyday practice are focused through a lens created by their cultural values, beliefs and personal history. This may sound obvious, but it is essential to realise that many practitioners put themselves in the place of the public when imagining how the spaces they design are appreciated and inhabited. This can pose problems, as described by Clare Rishbeth;

“The representation of multi-culture in any form is open to multiple interpretations, and landscapes are experienced in complex ways that reflect cultural and personal values and histories. Users give spaces and activities their own diverse meanings which may differ from the understandings of the designers and managers.” (Rishbeth, 2004, 313)

Currently, the decision-making in the shaping of urban space and the landscape in Canada is in the hands of a predominantly white group of professionals. In order to overcome this inequality, George Lipsitz suggests that:

“...the primary goal of landscape architects ... should be to disassemble the fatal links that connect race, place and power. This requires a two part strategy that entails, first, a frontal attack on the mechanisms that prevent people of color from equal opportunities to accumulate assets that appreciate in value and can be passed down across generations, and second, the embrace of a spatial imaginary based on privileging use value over exchange value, sociality over selfishness, and inclusion over exclusion.” (Lipsitz, 2007, 14)

Landscape architects can be more inclusive by taking part in, and advocating for participatory design processes with members of the community they are working in, and by developing cross-cultural communication skills. The goal of effective participatory design processes is described by Nissa Finney and Clare Rishbeth;

“Current participatory practice aims towards ‘community capacity building’ as a key outcome of a participatory planning process. This emphasises opportunities

for people to learn through experience, and for this to contribute to a collective effort so that the community as a whole gains confidence in their skills and their ability to contribute to public decisions.” (Finney and Rishbeth, 2006, 30)

2. Be cognisant of different methods of communication, and the impact of cultural differences on communication. Pursuant to this, landscape architects should seek to take part in continuing education with a focus on multiculturalism, diversity and cross-cultural communication.

Beyond differences in language, ethnic or cultural groups can also vary in style and methods of communication and in their decision making processes. Some groups may prefer meeting and speaking individually, and others favour larger groups where the entire community can be heard. Some cultural groups may defer to their elders, and others may not contradict an “expert” such as a landscape architect in public as it would be a matter of shaming the practitioner. An example of dealing with cultural differences in communication and approach to design process was a collaborative design studio between Japanese and American landscape architecture students from Chiba University (CU) and the University of Washington (UW) respectively.

“Other than linguistic and broader cultural differences, the process of collaboration between UW and CU students also revealed significant differences in terms of design training and approach. In general, the UW students tend to be less inhibited and more spontaneous in design responses while CU students tend to be more thorough in analysis and conceptualization and demonstrate greater attention to details.” (Hou, Kinoshita and Ono, 2005, 135)

Problems of communication and differences in design approaches can also occur between landscape architects and client groups. This was the case in a cross-cultural

service-learning studio in East St. Louis, where students from the University of Illinois enrolled in a design studio and played the part of landscape architects. They worked with economically challenged ethnic minority community groups and residents to develop revitalisation plans for the South End neighbourhood. Laura Lawson describes:

“The challenge was to get students and residents talking at a level that would inspire a shared vision that could guide design and planning.”
(Lawson, 2005, 162)

The cultural divide between designers and residents contributed to a lack of effective communication between the groups.

“Dialogue had focused on information gathering, but had not gone far enough to engage residents and students in envisioning a feasible and appealing future for the neighborhood. Students had conducted fieldwork and participated in established participatory methods, but had maintained a passive stance that denied them latitude to design. In turn, residents had not seen any alternatives that gave expression and helped clarify what they wanted for the future.”
(Lawson, 2005, 164-165)

Community and open space design, which solicits the contribution of community members who are of a different cultural background than the landscape architect, can only benefit from the development of cross-cultural communication skills. The creation of courses or seminars relating to multiculturalism and cross-cultural communication would be useful for practitioners looking for continuing education opportunities.

3. Develop an understanding of the spectrum of cultural norms, traditions and values of clients and utilize cultural competence to improve communication and resolve conflicts.

Landscape architects should be cognisant that different cultural groups will have their own ideas of how outdoor space should be appreciated, and of the activities that are enjoyable and appropriate for these spaces. Practitioners should make an effort to develop their cultural competency by educating themselves on a variety of these traditions and activities that cultural groups partake in while inhabiting public space.

Shenglin Chang suggests that:

“Designers should develop a multilingual design vocabulary that allows different cultural heritages to weave together a transformative approach to spatial development. For example, if we design a park in Montgomery County, MD, where ten percent of residents originate from Chinese heritage, designers should understand both American park activities (for example, jogging, running, and dog walking), and Chinese park activities (for example Chi Kong, Tai Chi, folk dancing and Karaoke).” (Chang, 2005, 141)

Additional research has shown that there are “...different patterns of use between white, black, Hispanic and Chinese park users in terms of group size and activities undertaken.” (Rishbeth, 2004, 312). Clare Rishbeth also describes:

“...differences amongst ethnic groups with regard to park quality values. White users were more likely to value the aesthetic qualities, whereas Hispanics and black users placed higher emphasis on the social opportunities, Hispanics often visiting in large extended family and community groups. Chinese users were comparatively few in number, and in interviews implied that US urban parks fell short of the aspirations of the Chinese concept of the beautiful gardenesque landscape. Studies in the UK suggest that Asian groups do like to use urban parks, especially if the focus is family gatherings and food.” (Rishbeth, 2004, 312)

Although different user groups may have diverse preferences, it does not necessarily follow that the physical form or aesthetics of designed open space must reflect these preferences. In fact, it can often be difficult or impossible for the physical elements of urban spaces to keep up with cultural transformation given the significant

cost of construction. Ali Madanipour describes this:

“The cultural composition of the city also changes, as populations change through historical and social transformation. The speed of this change depends on the speed of growth and change in the urban population. In mature cities, while space may remain the same, cultural characteristics and composition change.”
(Madanipour, 2007, 141)

Madanipour provides an example:

“In Britain, people may now continue to live in Georgian and Victorian houses, but they do not live according to the norms of Georgian or Victorian societies, as British culture has changed from one century to the next. The land uses and inhabitants of an area may change from one decade to another.”
(Madanipour, 2007, 141)

Similar types of process are at work in Winnipeg. An example is Corydon Avenue, long known as the “little Italy” of the city. Currently, many of the Italian-Canadian owned restaurants and businesses are transitioning to Korean-Canadian owned sushi restaurants and businesses. Although the cultural background of the business owners in the area has changed, the physical environment has not kept pace. The neighbourhood street signs, street lighting and paving patterns have not changed, and continue to emphasize a vision of “little Italy”.

If the physical environment is slower to change than the culture of the population inhabiting it, then the desires of groups can be accommodated by programming and designing spaces for flexibility. In order to best be able to do this, landscape architects must be aware of the array of cultural preferences for open space. More research into the preferences of minority and cultural groups must be done to provide landscape architects with the information they need to respond to a diverse clientele.

Conclusion

The goal of this thesis was to increase awareness of multicultural issues in landscape architecture and to uncover how the CSLA and its component associations address them. In order to examine how multiculturalism relates to the practice of landscape architecture, it is important to discuss and define what exactly multiculturalism is. This was done in Chapter 1, where the theory underpinning multiculturalism and cultural pluralism was presented. For the purposes of this discussion, multiculturalism was defined by Will Kymlicka as:

“...policies designed to provide some level of public recognition, support or accommodation to non-dominant ethno-cultural groups, whether those groups are ‘new’ minorities (e.g. immigrants and refugees) or ‘old’ minorities (e.g. historically settled national minorities and indigenous peoples).”
(Kymlicka, 2007, 16)

These policies are designed to:

“...go beyond the protection of the basic civil and political rights guaranteed to all individuals in a liberal-democratic state, to also extend some level of public recognition and support for ethnocultural minorities to maintain and express their distinct identities and practices.” (Kymlicka, 2007, p.16)

Following on from the definition of multiculturalism, was an examination of how it operates in Canada, which became the first nation in the world to declare itself ‘multicultural’ with the adoption of an official policy on multiculturalism in 1971. This was followed by The Canadian Multiculturalism Act in 1988. Canada created these policies and legislation on multiculturalism as a result of changes to the immigration system that continued into the first decade of the twenty-first century. These changes have been a widening diversity of the immigration pool. This is to say that the majority

of immigrants used to arrive from relatively few white European nations and currently, most immigrants arrive from a larger number of non-white Asian and African nations. Multiculturalism has allowed many of these new immigrants to preserve important elements of their own culture and traditions while successfully integrating into Canadian society.

Recent research has shown that immigrants who are visible minorities have suffered poor economic performance when compared with their white counterparts. This continues across successive generations, even in the face of equal educational attainment, and indicates a continuing need for strong multicultural policies and/or practices to combat these inequalities. In addition to policies directed at immigrants, there are also multicultural legislation and initiatives focusing on the aboriginal and French-speaking populations of Canada.

The next portion of the thesis asked, and attempted to answer the question; ‘Why should landscape architects care about multiculturalism?’. The goals set out by the International Federation of Landscape Architects (IFLA) for the profession include:

- “- To improve the quality of life for communities and all the inhabitants.
- To recognize and nurture cultural diversity and biodiversity.
- To add social and cultural value to sites and outdoor public space.
- To promote an approach to landscape planning and design interventions which enhances social sustainability, cultural and aesthetic needs, and the physical requirements of people.
- To employ an ecological approach to land use planning, design and landscape regeneration to assure sustainable development of the built environment through the appropriate integration with land, water and atmospheric systems.

- To recognize the role of public realm landscape as a place for social and cultural expression and interchange accessible to all individuals and communities.
- To promote equity through work with disadvantaged communities and the development of solutions that are affordable and accessible to the broad population.” (IFLA, 2009, 2)

These goals have much in common with the tenets of multiculturalism, namely the recognition of diversity and an emphasis on inclusiveness and equality. There are two essential reasons why multiculturalism is important to the practice of landscape architecture in Canada. The first is recognising that as a service profession, landscape architects are providing design and planning services for an increasingly ethnically and culturally diverse set of clients and public. The second reason, and the primary focus of this thesis, is the continuing arrival of highly educated and skilled workers (the majority of whom are visible minorities) that immigrate to Canada and then find themselves underemployed or unable to find work in their chosen profession. How does the CSLA and its component organizations deal with these foreign-educated landscape architects that move to Canada and wish to practise? If this is a problem for many immigrants, how do the landscape architecture professional associations compare to other professional associations?

In an effort to answer these questions, a survey was sent out to forty-two professional associations including the CSLA, all of its component organizations, the ASLA, AILA and the professional associations for architects, planners, engineers, doctors, lawyers, teachers, and nurses in Ontario, British Columbia, Manitoba and the national bodies. The survey solicited information on any policies or initiatives relating to multiculturalism or diversity that the associations might have, as well as any reciprocity

agreements or programs to facilitate the entry of immigrants into the profession.

Response to the survey was a mixed success, with twenty replies out of a possible forty-two. Only five out of a possible thirteen landscape architecture associations replied to the survey, which might indicate that those organizations failing to participate did not feel the issue important enough to merit a reply, or did not have any policies related to multiculturalism and diversity.

The associations that replied did however provide some valuable information which allowed some trends to be identified and conclusions to be drawn. Most of the associations do not collect the kind of data that would allow them to examine if the diversity of their membership reflects the diversity of Canadian society. Only the few associations that ask members to self-declare their visible minority status are able to measure progress in achieving multicultural goals. The nursing, teaching and legal professional associations had more of a focus on dealing with a multicultural population by including anti-discrimination wording and promotion of diversity and human rights in their official statements, by-laws, codes of ethics and position papers.

Some other professions tend to focus more on the diversity of practitioners that want to enter the profession in Canada. Amongst these, engineers and architects have made much more progress in developing multicultural and diversity policies than landscape architects. Of the five landscape architecture associations that replied to the survey, only NuALA has a multicultural policy regarding respect for Inuit culture. MALA refers non-residents of Canada that wish to practise landscape architecture in Manitoba to a government of Canada website that offers only general information and no specifics on how registration in the profession can be achieved. In order to get more information on how landscape architecture associations address multicultural issues,

the websites of the OALA and the BCSLA were studied for policies and/or initiatives. Although they did not answer the survey, these two provinces are the largest destinations for immigrants arriving to Canada. They both had additional information regarding the registration of foreign-trained landscape architects to practise in Ontario and British Columbia. The most refined entry system belonged to the BCSLA. This is a step-by-step guide to licensure for experienced practitioners and is available in six different languages. This process includes an evaluation of the applicant's education and credentials, their English language capability, references, and passing an oral exam.

In an overall analysis of how the various professional associations cope with multiculturalism and diversity issues, the landscape architects seem to be “behind the curve”, especially trailing the other construction industry professions such as architects and engineers when it comes to integrating foreign-trained professionals into Canadian practice. Landscape architects are also behind professions such as nurses and teachers when it comes to establishing position statements and advocating multiculturalism, inclusiveness, and culturally competent service standards.

Chapter five of the thesis sets out recommendations that the various stakeholders in the profession of landscape architecture can implement in order to better incorporate multiculturalism into the practice of landscape architecture. The goal of these recommendations is to facilitate the integration of foreign-trained professionals into Canadian practice and to incorporate multicultural policies and methods in their relations with clients and the public. The recommendations were divided amongst the four stakeholder groups for the profession of landscape architecture. These groups were:

- landscape architecture professional associations and accreditation council;
- landscape architecture employers;

- landscape architecture education programs;
- landscape architecture practitioners.

Recommendations for landscape architecture professional associations and accreditation council.

1. Standardise the registration process across all provincial and territorial associations. The requirements should be the same across the nation to ensure that there are no differential barriers to registration for foreign practitioners wishing to practise landscape architects in Canada.

2. Create a single nationwide system for the evaluation of foreign academic credentials and official language (English or French) facility that should fall under the auspices of the CSLA Landscape Architecture Accreditation Council (LAAC). Significant professional work experience should be considered to be eligible to meet educational deficiencies if it can be shown to be pertinent.

3. Following the implementation of Recommendation Two, the LAAC should keep and publish records, on a website, of the foreign academic programs (and relevant years) that it has deemed equivalent to the educational requirements for registration in the component associations of the CSLA.

4. The CSLA should create a webpage accessed via a prominent link on its homepage, that will serve as a clearing house for information and contacts relating to the registration process for foreign-trained landscape architects. All of the provincial and territorial associations should also feature prominent links to this webpage.

5. The CSLA should provide information on the licensing requirements for the

practice of landscape architecture in Canada to Citizenship and Immigration Canada, (CIC) for distribution to those foreigners who identify themselves as desiring to work in the field of landscape architecture during the immigration process.

6. The component associations of the CSLA should formally include multicultural, cross-cultural, and diversity learning and study in their continuing education policies, not only as a voluntary personal development item, but as a topic that is vital to the good practice of the profession of landscape architecture.

Recommendations for landscape architecture employers.

1. Landscape architecture employers should promote diversity in their mission statements, policies and codes of conduct. They must also have explicit non-discriminatory hiring practices and strive to have a professional workforce that matches the diversity of the population.

2. Employers should provide opportunities for foreign-trained professionals to get Canadian work experience, either through co-op positions or temporary bridging employment. Senior landscape architects should mentor foreign-trained professionals especially in the aspects of the profession that require local knowledge.

Recommendations for landscape architecture education programs.

1. Landscape architecture education programs should develop courses that address the particular needs of foreign-educated professionals, and directly assist them to gain licensure in Canada. These would be technical language courses in English

or French, and courses that cover the local codes, laws and conventions of practice. Additionally, educational programs should partner with landscape architecture employers to create co-operative work term positions.

2. Education programs should develop curriculum material that addresses multiculturalism, diversity issues, and cross-cultural understanding and communication and incorporate it into existing courses. Studio work should provide students with opportunities to work with minority communities or collaborate with landscape architecture students from other nations.

3. Education programs should develop resources and provide a mentorship program for visible minority, aboriginal or international students as they work to complete their degree in landscape architecture.

Recommendations for landscape architect practitioners.

1. Reflect on your own values, beliefs and practices. Work to be aware of, and resolve, unfair or discriminatory behaviour and practices. Be inclusive in all facets of your landscape architectural practice.

2. Be cognisant of different methods of communication, and the impact of cultural differences on communication. Pursuant to this, landscape architects should seek to take part in continuing education with a focus on multiculturalism, diversity and cross-cultural communication.

3. Develop an understanding of the spectrum of cultural norms, traditions and values of clients and utilize cultural competence to improve communication and resolve conflicts.

In order for some or all of these recommendations to be effectively implemented, all of the stakeholders in the profession will have to work together with all levels of government and immigration service associations. It is important that landscape architects begin to incorporate multiculturalism into their practice for reasons of equality, inclusiveness, social justice and to better serve an increasingly multicultural public. I would like to conclude with a short quote from Clare Rishbeth;

“The public needs to hear the message that landscape designers and managers are interested in people from different cultures and are keen to promote positive expressions of cultural diversity.” (Rishbeth, 2004, 330)

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Appendix



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Multiculturalism in the Practice of Landscape Architecture.

Researcher: Jason Hutchison

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The purpose of this research is to determine whether the principals of multiculturalism adopted at both federal and provincial levels are reflected in the professions. I have compiled a list of professional associations including Architects, Doctors, Engineers, Landscape Architects, Lawyers, Nurses, Planners and Teachers. These associations have been mailed a questionnaire consisting of five questions, the answers to which will determine how the professions address multiculturalism.

The results will be used for a comparative analysis and for the preparation of guidelines for those professional associations that do not engage in the promotion of multiculturalism. The study does not require that individuals be identified or request confidential information and as such poses no appreciable risk of harm.

The results will be published as a part of my Master's Thesis in Landscape Architecture. If you would like to be made aware of the findings of the study, please contact the researcher and a copy of the results will be sent to you.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

[Jason Hutchison, Phone#: (204) 453-5541 or email:
thisisjasonhutchison@yahoo.ca]

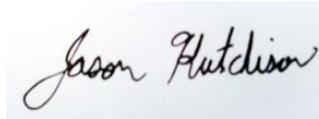
[Alan Tate (Thesis Advisor), Phone#: (204) 474-7173 or email:
TATEA@cc.umanitoba.ca]

This research has been approved by the **Joint-Faculty Research Ethics Board**. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

Participant's Signature

Date

Researcher's Signature

A handwritten signature in black ink that reads "Jason Hutchison". The signature is written in a cursive style and is placed on a light blue rectangular background.

Date January 31, 2010



UNIVERSITY
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09 September 2009

TO: Jason Hutchison
Principal Investigator

FROM: Wayne Taylor, Chair 
Joint-Faculty Research Ethics Board (JFREB)

Re: Protocol #J2009:109
"The Practice of Landscape Architecture in a Multicultural Society"

Your above-noted protocol was reviewed by members of the Joint-Faculty Research Ethics Board. A few concerns were noted and are listed below:

1. Please describe the disposal and security procedures for data.
2. Please include the name and contact information of your thesis advisor on the consent form.

Approval is pending your response to the above items. Your written response, **including a cover letter which addresses each of the above items, and includes any revised forms (with revisions highlighted, if possible)** should be sent to Margaret (Maggie) Bowman, Human Ethics Coordinator, Room 208 – 194 Dafoe Road (CTC Building), or by e-mail to Margaret_bowman@umanitoba.ca. **(Please note that there is no need to re-submit the entire submission, just those pertinent sections.)** If you have any questions you may contact me directly at 453-8376.

Bringing Research to Life

APPROVAL CERTIFICATE

29 October 2009

TO: **Jason Hutchison** (Advisor A. Tate)
Principal Investigator

FROM: **Wayne Taylor, Chair**
Joint-Faculty Research Ethics Board (JFREB)

Re: **Protocol #J2009:109**
"The Practice of Landscape Architecture in a Multicultural Society"

Please be advised that your above-referenced protocol has received human ethics approval by the **Joint-Faculty Research Ethics Board**, which is organized and operates according to the Tri-Council Policy Statement. This approval is valid for one year only.

Any significant changes of the protocol and/or informed consent form should be reported to the Human Ethics Secretariat in advance of implementation of such changes.

Please note:

- if you have funds pending human ethics approval, the auditor requires that you submit a copy of this Approval Certificate to Eveline Saurette in the Office of Research Services, (e-mail eveline_saurette@umanitoba.ca, or fax 261-0325), including the Sponsor name, before your account can be opened.
- if you have received multi-year funding for this research, responsibility lies with you to apply for and obtain Renewal Approval at the expiry of the initial one-year approval; otherwise the account will be locked.

The Research Ethics Board requests a final report for your study (available at: http://umanitoba.ca/research/ors/ethics/ors_ethics_human_REB_forms_guidelines.html) in order to be in compliance with Tri-Council Guidelines.