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Work, Subjectivity, and Learning in the Diaspora: Immigrant Women of Colour in White Academe

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This chapter calls for a deeper understanding of workplace learning, one that expands from the local conceptualisation of learning in terms of literacy, skills building, and corporate training to a more global view informed by the movement of people in workplaces across national borders. With the increasing movement of people from developing countries to more modern societies, it is important to move beyond static notions of work and learning to discourses that acknowledge the subjectivities of foreign-born workers. Using narratives of immigrant women of colour in white academic spaces, this chapter highlights the shifting notions of identity and place as they inform realities of life and work across national borders. It makes the argument that workplace learning must be understood within the broader concepts of Diaspora and migration, place and the politics of location, and the negotiation and re-negotiation of identity.

13.1   Introduction

Notions of physical geography and its relationship to migration have become more fluid than they were in the past (Di Stefano 2002). This fluid reconceptualization affects how immigrants think about and experience a sense of place, identity, and belonging in the world of work. Glick Schiller, Basch, and Blanc-Szanton (1992) find that earlier conceptions of immigration and migration "evoke images of permanent rupture, of the uprooted, the abandonment of old patterns and the painful learning of a new language and culture" (1992:1). Instead, they promote the emergence of a new immigrant population composed of those whose networks, activities,

and patterns of life encompass both their host and home societies. Understandably, transnational migrants come to their new society with prior learning experiences, practices, and worldviews that shape their behaviours, practices, and learning in the workplace. As they navigate new cultures, they tend to hold on to some of their earlier concepts of learning and notions of work as shaped by prior socialization and other experiences. As Fenwick and Hutton (2000) suggest, workplace learning is now viewed as a complex phenomenon entwining identity, desire, cultural communities of practice, discourses of work and success, multiple knowledges and spheres of life activity, and cognitive processes. For the immigrant woman in academe, learning to learn and to work across borders must be understood within the broader concepts of Diaspora and migration, place and the politics of location, and the negotiation and re-negotiation of identity. Making visible the intersection of work, subjectivity, and learning among immigrant women of colour in higher education is the focus of this chapter.

This chapter draws from narratives of women from Asia, Africa, the Caribbean, and Latin America, who were experiencing the academy in various spaces in order to explore the interconnections and shifting notions of work, subjectivity, and learning in translational contexts. Hence, I will first explore the notions of migration, identity, and home and examine how these dimensions influence learning and work in the Diaspora. Then, drawing from the narratives of immigrant women working in the halls of US academe and those preparing for work in such institutions, I will present the women's views of the learning that takes place as they negotiate identity, place, and their roles as professionals in the White academy.

13.2 Identity, Migration, and the Politics of Place in Learning to Work Across Borders

There is a general agreement among scholars regarding the salience of ethnicity for immigrants in the United States (Butterfield 2004). Similarly, those who study ethnicity are in general agreement that racial and ethnic categories are only meaningful when viewed within social relations and the historical contexts in which they are embedded. According to Olnek, (2001), ethnic identities are not inheritances or preservations, but are ongoing active constructions that emerge out of interactions among groups within socio-political and symbolic contexts (p. 318). An emerging dimension of Olneck's assertion is the presence of individual agency in the creation of one's identities. Noting the plurality of identities, one can also

assume that identities are contextual and that one evokes the most fitting from multiple identities in the construction and negotiation of everyday life events. For ethnic minorities in majority White organizations, the challenges of negotiating multiple identities are more critical. That is particularly true for immigrants of colour who are in a constant search for a safe place to work and to learn within the halls of academe. As members of a displaced population, they also yearn for a sense of belonging. Having a sense of belonging in the workplace influences the interpretation one makes of her experiences in such spaces. Therefore, the immigrant woman's subjective notion of herself in academic spaces influences what she learns, how she learns it, and how she uses that knowledge to leverage her position in the workplace. Acquiring a place in the academic workplace community represents what Fenwick and Hutton (2000) view as belonging to "cultural communities of practice", an element they find necessary to our understanding of the factors that can influence learning in the workplace. Moreover, one's positionality as defined by race, ethnicity, gender, and national origin, determines the extent to which she is welcomed to such communities of practice. Noting that such communal spaces provide a rich venue for formal and informal learning opportunities, alienation from such communities may create a barrier to full participation in the learning process. McDowell (1999) uses the term community

> to refer to a fluid network of social relations that may be but are not necessarily tied to a territory. Thus a community is a relational rather than a categorical concept, defined both by material social relations and symbolic meanings. Communities are context dependent, contingent, and defined by power relations; their boundaries are created by mechanisms of inclusion and exclusion. . . . Whatever the criteria or characteristics of exclusion, certain groups of individuals are inevitably left outside. (p. 100)

Indeed, the narratives of people of colour speak to the dynamics of power inherent in predominantly White cultural communities of practice and their experiences of alienation in such communities (Alfred and Swaminathan 2004; James and Farmer 1993; hooks 1990). The subjectivities that emerge as a result of exclusion, real or imagined, influence the decisions individuals make about positioning themselves to work and to learn in such environments.

Papastergiadis (1998), however, reminds us that the context of thinking about where we belong can no longer be defined according to purely geographical notion of place and a historical sense of connection because our sense of who we are or where we belong has been influenced by a variety of global forces. Stack (1981) expanded this argument, noting

that transnational movements have created a situation whereby nation-states are becoming increasingly interdependent, and individuals no longer need to rely on the state for their main source of identity. What is being argued here is that as a result of globalization, one's place of origin should have little influence on her sense of self in the work environment, how one is perceived there by others, or how one learns and works in her cultural communities of practice.

While these arguments may have some merit, I argue that the reality of identification still rests heavily on one's location within the nation state. Thinking of ourselves as belonging to a nation, or as having a national identity is one the most common ways of positioning ourselves in relation to others. One's sense of nation and national identity are key tools for interpreting and behaving within the social environment. For those who originate from nations of power, holding on to the national identity is, in turn, an individual source of power; that is, power over others as evidenced by the nation state's ideology and practices of inclusion and exclusion. On the other hand, holding on to one's national identity could also be a form of resistance, a form of self and group preservation in the midst of oppressive regimes of power. This form of resistance, of holding on to the national identity, can often be observed among immigrant people of colour in the US who create national social spaces in the forms of enclaves and associations. These ethnic spaces represent sites of resistance, a means of holding on to the old traditions in the midst of modernity.

Herein lie the tensions and contradictions of holding on to the idealistic notion of the birth place as "homeplace" while partaking in and incorporating elements of various other social spaces within the host country. To minimize the tension that can result from such contestations, the answers to questions such as "Who am I?" "What am I?" and "Where and how I belong?" become fundamental in our understanding of workplace learning. Giddens (1991) argues that the question of "What am I?" can no longer be answered by identifying our place of origin and the time of living there. We can also argue that an individual's subjective notion of "Who am I?" and "What am I?" influences learning, social relationships, and subjectivity in the workplace. Based on that assumption, there is the need to expand the discourse on workplace learning to include the realities of the increasing numbers of foreign-born individuals who live and work away from the societies which they call "home". Therefore, by exploring how women of the Diaspora negotiate the culture of work, we can begin to broaden the concepts of workplace learning from the local to more global contexts. Narratives of immigrant women of colour in academe provide a small window from which to begin such explorations.

13.3 Tensions and Contradictions of Learning and Work in the Academy: Narratives of Immigrant Women of Colour

The position of an immigrant woman faculty of colour in the academy, though ambiguous, and often tenuous, is filled with challenge and hope. The complex identity of an immigrant woman of colour can be a source of frustration and confusion, and yet it offers opportunities for growth. She often is an object of sexism and racism because of her gender, colour, and her immigrant status. She suffers the chill and oftentimes brutal animosity from minority colleagues who believe that her position has taken away one slot from among the few available. Students who harbour their own biases from their upbringings often treat her with disrespect. They often challenge her knowledge and competence because of their unwillingness to understand her accent. However, those who survive, stand a chance to contribute to the depth and breadth of knowledge in the academy. Our contributions in research and service often transcend international borders, and our contributions to a rich and varied classroom discourse leave a mark that positively impacts both the university and the world. (Nomsa Geleta 2004:21).

Nomsa has opened a small window through which we can begin to understand the subjective realities of immigrant women of colour in academic spaces. Although there is emerging a strong presence of immigrants in the higher education workforce, their experiences remain buried. Therefore, for the remainder of this chapter, I will draw from the narratives of a small sample of these women who were experiencing the academy in various spaces to explore their subjective realities as informed by the intersections of changing identities, notions of work and learning, and a sense of belonging as a member of the culture.

13.3.1 Context of this Exploration

This project stems from the narratives of 14 women who were participating in US institutions of higher education in various capacities. The participants, who originated from Africa, Asia, the Caribbean, and Latin America, were initially invited to contribute to a book that explored immigrant women's experiences with US institutions of higher education and how they were faring in the academic culture. The book, *Immigrant women of the academy: Crossing borders, negotiating boundaries in higher education* by Alfred and Swaminathan (2004) highlights their

struggles, triumphs, and transformations in predominantly white institutions of higher education.

Using their narratives, I wanted to explore how the women learned to navigate the culture of work and how they viewed themselves in their communities of practice. As Olesen (n.d.) reminds us, participation in societal work shapes identities and communities and enables the feeling of belonging. Since one's subjective notions of work is influenced by her view of herself in the workplace, it was important to explore the process of identity formation and development within the context of their academic profession. For a group of women who were socialized to learn and to work within the cultures of their home country, I felt it useful to also explore the ways in which issues of race, gender, and nationality intersect to affect how they make meaning of their learning experiences in academe, what knowledges are acquired, and how such knowledge influences changing patterns of work and relationships. Finally, I wished to examine the women's concept of "home", how they negotiate the multiple constructions of "homeplace", and how they define home in terms of the academic workplace. Since most of them used the biographical approach in writing their experiences, I felt it appropriate to use the life history methodological framework to guide the analysis.

13.3.2 Life Histories and Women's Lives

The life history approach highlights the importance of recognizing how learning experiences, meanings, and identities are socially constructed and reproduced through particular structures and power relations (Domince 2000). The methodological perspective used in this project falls within the domain of narrative analysis (Rossiter 2002). The narrative perspective is a broad orientation grounded in the premise that narrative is a fundamental structure of human meaning and making (Sarup 1996). Therefore, identity formation and the interpretation of work and learning experiences can be understood in terms of narrative structure and process. Moreover, Sarup explains that when we tell our stories, not only do our stories unfold, but we also construct our stories and, hence, our identities. As a result, our identities and our subjectivities are revealed in the telling of our stories.

As I read through the women's narratives, I was reminded of Heilbrun's (1988) perspective on women's lives. Heilbrun explained that in telling the stories of women, one needs to allow women the space to talk about their everyday negotiations and hard choices that are very different from those experienced by men. According to Heilbrun, the disclosure of pain or anger along with expressing a desire for power and control over one's life has been forbidden to women, leading them to take refuge in the

language of chance or destiny to describe their success in the public domain. The very different stories that women tell in their autobiographies and in their diaries attest to this division between what is revealed to the public world and what is acknowledged in private (Swaminathan 2004). Therefore, it makes sense to use the autobiographical writings of immigrant women to understand their experiences of learning and work and their interpretation of these experiences.

13.3.3 Learning and Work within the Culture of the Academic Workplace

In analyzing the women's narratives, three primary themes were identified. The first focuses on the notion of self as shaped by both internal and external definitions. The second theme emphasizes the struggles the women face, the battles they fight, and it centralizes the various learning strategies and resources they use to craft a space to work and to learn in the academy. The third theme reveals a struggle to define "home" and their view of self at "home" in the academy. Overall, their stories reveal a commitment to social justice and the necessity to carve out a research agenda that educates and, ultimately, dismantles ideologies of white supremacy. This sense of activism supports Sparks' (2000) argument that it is through informal learning in the workplace that such social action is initiated.

Reconstructing self in the academic spaces: Who am I? What am I?

As Homi Bhabha (1990) asserts, the question of identity is "always poised uncertainly, tenebrously, between shadow and substance" (p. 192). According to Campbell and Lavelle (1993), to talk about our identity, we try to answer the questions, "Who am I?" and "What am I?" Stuart Hall (1993) argues that there are two kinds of identity: identity as being, which offers a sense of unity and commonality, and identity of becoming, a process of identification which shows the discontinuity in our identity formation. It is this experience of rupture, displacement, and discontinuity that constitute identity formation and reformation for people on foreign lands. As immigrants, they navigate their dual positions of "subject" and "other" and such positioning influence the concept of self within various cultural spaces. These shifting notions of self influence her behaviour and how she positions her self to meet the expectations of the workplace.

Not surprisingly, the women discussed identity in two ways: the first focused on the ways others defined them and the second had to do with the identities they constructed along the way to manage their bicultural life structures. Indeed, they reflected on their self-definition and how

they were externally defined by others as the result of their immigrant status. Many lamented that members of the host country had certain expectations of them as foreigners — expectations that were often framed from the stereotypical images of their race, ethnicity, and nationality. Zandille, for example, noted, "There is a certain image that people are looking for when you say you are from Africa. You must act African, whatever that means." Omi and Winant (1986) point out that how one is categorized is far from a merely academic or even personal matter. They posit that being named is a political issue that has an impact on access to opportunities as well as access to both public and private goods.

The women had learned and understood the politics of naming, and many resisted being named by others and chose names that they felt were safe. However, they soon discovered their idea of safety was an illusion, as they could not escape the external definitions imposed by others. Many, for the first time, were identified as a minority, and they were expected to take their places as such. Some initially resisted the identification, but later came to terms with the contradictions of internal and external definitions of self. Janice was a graduate assistant at the time of her writing, and her story shed some light on this on-going tension.

> As a Black Caribbean immigrant female doctoral student, I was categorized as a minority and had become an alien resident. . . . I had come from a society in which I did not know what it was to be considered a minority, and I resisted being placed into that category. I had never had to think about my ethnicity before, and now it seemed I had to define and redefine myself constantly as I struggled with the hyphens. It is within this sociohistorical cultural context that I began the educational journey that would put me in touch with diverse characters, texts, and a range of discourses that would contribute to my constructions and reconstructions of self.

Janice spoke of her annoyance at being identified as African American, for being submerged in an identity that was not her own. Yet, at the same time, she understood the possibilities for racial profiling as a result of her Black body. She noted, "I was filled with contradictions." Of course, Janice was in America, a country that Waters (1999) describes as a "contradictory place for the immigrants – a land of greater opportunities than their homelands, but simultaneously, a place of racial stigma and discrimination" (p. 79). Janice had to learn to manage the stigma and the discrimination she encountered in the new country, and one way of doing that was to embark on an educational journey where she could broaden her worldview and acquire knowledge about the cultures of difference and the politics of oppression.

Like Janice, Ming-yeh struggled with the constructions and recon-structions of self and sense of place upon entering US higher education. She, too, tried to resist the stigma of racism by positioning herself away from the "minority" label and adopting a national identity. She noted,

> As an international student from a racially homogeneous soci-ety, I had just begun to grapple with the meaning of race and ra-cism. When I first came to the US, I used to position myself as a Chinese student from Taiwan, or an international student, who did not self-identify with any one racial group. The label of be-ing a Chinese student from Taiwan, an international student, a foreigner, I believed, suited me better than "Asian-American" or a woman of colour, not only because I did not have American citizenship, but also because these non-American labels seemed to create a comfort zone to distance myself from the racial poli-tics and oppressions in the US.

The generic label of "international student" that Ming-yeh had adopted upon first participating in the US educational system was not only inade-quate but appeared to be hiding a host of complex webs of relationships and identifications. However, through her mentoring relationship with an African American professor, Ming-yeh's subjectivity began to shift. By witnessing the endless battles her mentor endured as a woman of colour, she, then, began to question her own self-definition, recognizing that she could not escape the stereotypical images that members of the academy has of her as an Asian immigrant woman. She wrote, "The longer I worked with Juanita, the more similarities I could draw from our backgrounds, cul-tures, and experiences. Eventually, I decided to identify myself as an Asian American and a woman of colour, adding a new layer to my changing identities and forming alliances with my respectable colleague and sisters like her." Like Ming-yeh, how some of the women named themselves changed as they understood their own positions in relation to local and global politics. Ming-yeh made the conscious decision to come from be-hind the mask of the model international Asian student and take on the identity of a woman of colour. As she later noted, I am Asian, an interna-tional student, and a woman of colour.

From the women's narratives, there was a revealing sentiment that identities were multiple, fluid, and contradictory, and that we often strate-gically evoke identities to help us negotiate particular spaces and contexts. For immigrant women of the academy, finding answers to the questions "Who am I?" What am I? and "How do I fit in with this community of practice?" become critical to successful performance within the culture of the workplace. It is upon such exploration that one can begin to understand what it takes to succeed in the academic culture and, therefore, plans stra-tegically to make that happen. In Ming-yeh's case, creating relationships

with a significant person in the community was an important learning strategy. Janice, on the other hand, chose to engage in an academic journey in order to satisfy her quest for knowledge and understanding that would help her come to terms with the contradictions of internal and external definitions of "self" as a participant in the academic culture.

Learning the culture of academe

People often speak of culture shock as they make entry into new spaces. This is particular true of immigrants who were socialized to learn and to work in the country of origin with values and ways of being that are often quite different from those of the receiving country. Geleta (2004) suggests that in the academy, an individual's lack of understanding regarding social norms—the rules that guide actions and help us to understand other peoples' behaviour—lead to feelings of powerlessness and meaninglessness. Such feelings, she argues, are the result of culture shock and can lead to a lack of self confidence in one's ability to meet performance expectations. Commenting on her own experiences with culture shock, Geleta revealed,

> My own first few years in the academy were filled with doubts about my own capability to measure up. I found that I was ill equipped to complete all the work expected. My cultural up-bringing did not prepare me for the multi-tasking that is part of the American culture. The value structure that I had of when things ought to happen and how they were made to happen be-came a conflict. For example, I realized that even though faculty members are allowed to take off for lunch breaks, most col-leagues use any or all of their free time for catching up on the myriad of tasks expected of a faculty member. . . . I saw that my colleagues were skilled in grabbing a bite of cheese crackers as they worked, then quickly washing it down with a soda on their way to the next class or meeting. In my culture, I was socialized to believing that eating is a necessary social activity, and I real-ized that the sanctity of setting aside such a time was a mis-match with the culture of the academy. I was hit with the reali-zation that carving the time to connect with other colleagues and to reflect on my teaching was a rare luxury. I learned to multi-task and to think on my feet, literally; otherwise, I would not meet my obligations of teaching, advising, service, and pursuing scholarship through research, securing grants, and presenting at professional organizations. (2004, p. 23)

Although she was in culture shock, Geleta learned that in order to manage expectations of the academy, she had to learn to embrace change as an essential survival strategy. She had to learn and understand the dif-ferences between the host culture and her home culture as they relate to

performance in the work place. According to Adler (1975), culture shock in mild doses can be important for self-development and personal growth. Therefore, through informal learning and by observing members of her academic community, Geleta learned lessons necessary to guide her success in the academic culture. She had to negotiate the knowledge acquired during her early socialization in the home country in order to meet expectation in the host country. Because of the transnational orientation of many of today's immigrants (Glick Schiller, Basch, and Blanc-Szanton 1992), she had to maintain a double consciousness of remaining grounded in the knowledge necessary to interact with members of her home country while learning the skills necessary to perform competently in her communities of practice. It was necessary for her to maintain a bicultural life structure.

Several of the women evoked DuBois' (1990) concept of double consciousness to describe their bicultural existence in and out of academe. They described the process of entering academe as a foreign born who was socialized in the culture of origin, their struggles to make sense of the cultural dynamics of the host culture, their alienation and marginalization within their communities of practice, and the disheartening realities of an academic culture that encourages the subordination of ethnic cultures and worldviews for the more Eurocentric, elitist ways of knowing. They learned that their culture was subordinate to that of the host country and, therefore, felt alienated and colonized all over in their new life space. According to Alicia,

> Academia is a context of alienation which has never been an open institution. It is an elitist system that scrutinizes participants, duplicating the divisions and categories of the larger society by reproducing, even enforcing, immigrant status and colonization. As newcomers, signs of our culture, class, and other distinguishing origins make us different than most professors and students and, consequently, we feel self-conscious as outsiders. Thus, we are pressured to assimilate to the culture of academe. . . . Our success within the academic environment means losing much of our native power and grace (Alicia Chavira-Prado 2004:235).

To Alicia, a professor of Mexican descent who first arrived in the US as an undocumented immigrant, success in the academy means giving up her ethnic self. The conditions under which she came and the challenges she endured as she journeyed to the halls of academe left her with a sense of being perpetually colonized. As she further noted, "As immigrants become ethnics in society, similarly in academia, we pass from being immigrants to being colonized" (p. 235). What we do not know with any certainty is how our subjectivity within the culture of work influences our performance and, hence, our success within that culture. At the time of the

writing of her story, Alicia had made the decision to separate herself from the academy as she felt that the negative experiences had become unbearable. Her subjective realities of the culture of the workplace were in contrast with her personal values and ideologies of belonging.

In search of a safe home to work and to learn

How the women named themselves and their place in the world changed as they better understood their own positions in relation to global and local politics. As a result of their experiences of being an "Other", they learned of new ways to build social and political agendas that would connect the traditional home with home in the Diaspora. Otrude Moyo, in summarizing the experiences of the immigrant faculty of colour in academe, speaks of her scholarship as a place of resistance, a place where she connects the old home with the new home. She notes,

> As a scholar who is Black, a woman, an immigrant from Africa, I, too, have contended with uneasy paradoxes in my life and work, which often marginalize me in the U.S academy. However, instead of being buried in this paradox, I have been conscious of it. Through my experiences, I have developed a "knapsack of strategies" which allows me to engage my politics. Such an engagement begins from an understanding of practices and consequences of global regimes of domination, which are ever present in my day-to-day relations (Moyo 2004:72).

Learning and understanding the politics allows Otrude to reconceptualize her position in the academy and to strategically plan ways to create a space for her to work and to continuously learn within the culture. She sees herself as an insider-outsider because she has learned to use her research to bridge issues from Africa with those of the US to create new forms of knowledge, thus broadening the discourse in higher education. This strategy keeps her grounded as a Black African immigrant woman in White-dominated spaces.

Similarly, Xae also draws from her bicultural experiences as a Puerto Rican to weave a professional life that encompasses the possibilities offered by her two cultures. As she said, "Through my teaching, I help students reflect on the experiences of the 'Other' through dialogue. Reflecting on these practices is crucial for providing reliable information to shatter stereotypes about those of us who continue to be perceived as the "Other".

Drawing from the margins to inform the centre appears to be the overall agenda of these women's activism. By so doing, they are validating home in the country of origin while creating new images of home among members of the host country. The notion of place, therefore, continues to

be a powerful force that preoccupies immigrant women of colour in their continued search for home and the struggle to retain real or imagined images of home. Home, therefore, becomes a multilayered, permeable phenomenon. It is paradoxical, in that, various dimensions of home intersect to inform immigrant women's subjectivity about learning and work in the Diaspora.

I end this section with Helen's reflection of "homeplace" and what it means for her as a British Afro-Caribbean immigrant. To Helen, home is not just as a physical space, but a place where one can be true to self without having to succumb to external definitions or stereotypical expectations. She said,

> Lately, I have been thinking about "place" and one's place in the world, in the academy, and in teaching. This is a phase in life that everyone reaches as a combination of life's experiences. I have reached a point in my life where I need to be myself. The term "place" is used synonymously with "home" as the physical place as well as a place you might call the geography of the soul, where I can be free, a place where I would always feel welcomed or taken in.

Similarly, Papastergiadis (1998) reminds us that the question of belonging in the new country requires a fundamental shift of our thinking in relation to place. Therefore, as Helen noted, in our search for "home" in and out of the workplace, it may be appropriate to move beyond the physical space to a more spiritual place—a place that she calls the geography of the soul. Bell hooks (1990) sees "homeplace" as a safe place—a place where the marginalized can retreat from an oppressive and dominating social reality. Indeed, the workplace can be oppressive and dominating and constructing "homeplace" in the workplace must be a part of the discourse on work, subjectivity, and learning.

13.4 Conclusion – Expanding the Discourse on Workplace Learning

Work place learning has traditionally been framed within the discourse of human resource development, focusing primarily on corporate training, workplace literacy, and skills building. The primary purpose of human resource development activities is to increase human capital for corporate gains. It is hardly a coincidence, then, that work and learning has been linked by modern capitalism. It has been argued that these activities take little regard for other social dimensions that greatly influence the work life of individuals. As a result, the chapter highlighted the need for a deeper

understanding of workplace learning, one that is informed by the realities of those working across national borders. With the transnational movement of people in search of better economic opportunities, today's workplace represents a tapestry of nations, cultures, and identities, all intersecting at various junctures to inform subjectivities, work, and learning. Therefore, it is important to move beyond static notions of workplace learning to discourses that acknowledge the subjectivities of a multicultural workforce. Using narratives of immigrant women of colour in white academic spaces, this chapter highlighted the shifting notions of identity and place as they informed the learning experiences of immigrants. It makes the argument that workplace learning must be understood within the broader concepts of Diaspora and migration, place and the politics of location, and the negotiation and re-negotiation of identity.

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