

"INSIGHTS INTO CULTURAL DIFFERENCES"

A compilation of study material from
a Seminar on cultural differences for
the instruction of people working with
ethnic groups in the Edmonton area,
held at the University of Alberta
June 13th to 15th, 1963

With lectures by:
Benjamin Schlesinger, Ph.D., Assistant Professor
University of Toronto School of Social Work

Sponsored by:
The Edmonton Welfare Council, in co-operation with the
Canadian Citizenship Branch

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ORIGIN AND PURPOSE OF THE SEMINAR

In June, 1962, a recommendation from the Youth Services Division of the Edmonton Welfare Council pointed up the need for an orientation program for social agencies working with New Canadians. It was felt that means should be sought to make the staffs of social agencies more knowledgeable about the cultural backgrounds of their clients and that interpretation in this area should be included in social agency orientation services.

The idea was heartily approved by the Board of the Welfare Council and referred back for immediate action. The Youth Services Division approached the Canadian Citizenship Branch for endorsement and sponsorship. Here again the recommendation was received with enthusiasm and the assurance of wholehearted support.

Through the Canadian Citizenship Branch the committee in charge obtained the services of a competent seminar leader, Dr. Ben Schlesinger, of the University of Toronto School of Social Work.

In January, 1963, the committee was enlarged and the work of preparation got under way. Since the program was without known precedent, the committee had to develop their own guide lines and specific objectives. The stated aims of the seminar were:

1. To explore the relationships that exist among the various ethnic and cultural groups in the community.
2. To develop an appreciation of the difficulties some individuals have in relating to the dominant groups.
3. To increase the understanding and effectiveness of people dealing with these problems in their everyday work.

To assure a central core of thought in the planning and in the seminar itself, the committee chose a descriptive title:

"INSIGHTS INTO CULTURAL DIFFERENCES"

--Rev. Walter P. Fitzgerald
Chairman
Conference Planning Committee

A C K N O W L E D G E M E N T S

The initiation, realization and success of the "INSIGHTS INTO CULTURAL DIFFERENCES" Seminar stems from the co-operation and patient efforts of several agencies and many individuals.

Among the former, the contributions of the National Film Board of Canada were especially valuable. The Film Board provided three 16 mm black and white films for showing at the Seminar -- 'ARRIVAL', 'CITIZEN VAREK' and 'THE THRESHOLD'. The film information bulletins supplied to registrants were useful additions to the Seminar kits of reading and resource material.

Staff members of the Edmonton Welfare Council carried much of the load, along with personnel from the Canadian Citizenship Branch of the Department of Citizenship and Immigration, who gave sustained co-operation throughout the year-long preparation, planning and promotion of the project.

Finally and specifically, the work of the following individuals on the Conference Planning Committee was vital to the total success of the Seminar: Reverend Walter P. Fitzgerald, chairman; John Smith, Donald Peirce, J. N. Willis, R. Deildal, Glen Eyford, Miss E. Cuthbertson, Miss I. Chenard, W. M. Nicholls (Edmonton Welfare Council) and R. Wray (Citizenship Branch).

The accommodation provided by the University of Alberta at the Arts Building, gave the Seminar a sound and dignified intellectual setting.

The stimulating and inspired leadership of Dr. Benjamin Schlesinger, of the University of Toronto School of Social Work, provided the final guarantee of the Seminar's outstanding success.

-- Editor

OUTLINE OF PROGRAM

This seminar was designed to be of interest to individuals working in the fields of law enforcement, industrial and labour personnel, religion, mental health, health and welfare services, recreation, education and organizations concerned about the preservation of cultural skills and values.

Material was presented through lectures, discussion groups, films, case studies and panels. There was ample opportunity for participation and discussion by all present and the examination of the specific concerns of individuals attending.

The seminar was publicized by means of a small, single-fold mailing piece which was sent to a selected group of individuals in pertinent fields. Advance applications for the seminar were submitted along with payment of fee. The seminar was restricted to a maximum of 40 persons, necessitating some selection of participants to ensure a wide representation of interests. Registration fee was \$15.00 per person. This was all-inclusive: conference materials, reports and closing dinner.

---DAILY SCHEDULE

A.M. 9:00 -- 10:30
Break
10:45 -- 12:00 noon

P.M. 2:00 -- 3:30
Break
3:45 -- 4:30

---THURSDAY -- June 13

A.M. Presentation: Dr. B. Schlesinger
Discussion groups

P.M. Film: "ARRIVAL"
Discussion groups

---FRIDAY -- June 14

A.M. Presentation: Dr. B. Schlesinger
Discussion groups

P.M. Case History No. 1
Film: "CITIZEN VAREK"

---SATURDAY -- June 15

A.M. Case History No. 2
Film: "THE THRESHOLD"

P.M. Panel:
"EDMONTON: ETHNIC AND CULTURAL
FACTORS IN OUR COMMUNITY"
Discussion

---SATURDAY -- June 15

6:30 Dinner
"SEMINAR: RETROSPECT AND PROSPECT"
A.J. Cormier, Senior Liaison Officer,
Citizenship Branch

"INSIGHTS INTO CULTURAL DIFFERENCES"

Paper delivered on June 13th, 1963,
in Edmonton, at a Seminar at the
University of Alberta

by

Benjamin Schlesinger, Ph.D.
Assistant Professor
School of Social Work
University of Toronto

Part 1

"Culture and Our Community"

INTRODUCTORY REMARKS

It was only 60 years ago that the City of Edmonton received its charter. Since then it has grown by leaps and bounds to a population of 281,027 (345,880 metropolitan area), with fine educational facilities. While all of Canada increased its population during the last 10 years at the rate of 30%, Edmonton has grown 91 per cent. Only about 45 per cent of your population can be considered in the "ethnic" sense from the British Isles. The rest constitute an ingathering from Europe and Asia. I searched the 1963 Visitor's Guide for any mention of this fact, or at least a note about the wonderful diversity of ethnic groups in your community, but to no avail. The local Chamber of Commerce does not seem to feel that this is a drawing card to your hospitable city of Edmonton.

Agencies in Edmonton:

Your directory lists 243 Health and Welfare Agencies.

Four seem to be geared especially to ethnic groups.

- 1) Edmonton Citizenship Council
- 2) Canadian Council of Christians and Jews
- 3) German - Canadian Relief Society
- 4) Catholic Immigration Office

Social agencies in the 1960's are finding that an increasing number of cases, which come to the attention of family and child-welfare agencies, come from family units of "New Canadians" who have arrived in this country during the last 15 years. They have brought with them the socio-cultural background of their respective homeland and are bewildered by the "new country", and the social services offered to them here.

There are seven main points to consider in relating the importance of culture to social work.

1. Culture helps us understand ourselves and our behaviour as well as that of the people whom we endeavour to help.
2. Culture enables us to predict behaviour.
3. Culture alerts us to the importance of symbols and the symbolic nature of many of our activities.
4. Understanding the culture of others provides some detachment from the values of one's own culture.
5. Every individual is born into a world already defined by existing cultural patterns.
6. One cannot modify one aspect of culture without affecting the whole culture.
7. Cultural stresses play a significant role in social pathology (i.e. improper diets, avoidance of seeking help, persistence in destructive behaviour).

The Canadian Scene

Canada's two millionth post-war immigrant arrived late in 1960. In 1961, every ninth Canadian is a post-war "newcomer". About thirty per cent of the "New Canadians" have come from the British Isles, ten per cent each from Germany and Italy, and seven per cent from Holland. The other immigrants have come from 27 countries around the globe. In Edmonton this growth is also evident.

TABLE I
ETHNIC DISTRIBUTION IN GREATER EDMONTON*

	<u>1951</u>	<u>1961</u>	<u>No. of people - 1961</u>
British Isles	56.2%	45.8%	129,977
Ukraine	10.9%	11.3%	32,526
Germany	7.4%	12.3%	34,385
France or French Canada	6.0%	6.6%	17,246
Scandinavia	5.3%	5.3%	14,526
Poland	3.4%	3.8%	11,197
The Netherlands	2.2%	4.1%	9,953
Italy	.4%	1.4%	4,425
Austria	-	-	4,537
Other Europe	2.9%	5.2%	-
Russia	1.1%	.8%	2,276
Asia	.7%	.9%	2,747
Jewish	.9%	.6%	1,767
Negro	-	-	491
Other	2.6%	1.9%	3,563

* Source: Dominion Bureau of Statistics - 1951 and 1961 Census

In a conference on Immigration in 1959, the Social Planning Council of Toronto outlined the basic needs of the "New Canadian".

"...as an immigrant his need is for love, friendship, security, social status and identity. The loss of any of these could lead to serious frustration and difficulty. Social status, identity and a sense of usefulness were very often lost or imperilled in the process of immigration..." (p.2)

TABLE 2

CANADA 1941 - 1961

(In round '000)

	<u>1941</u>	%	<u>1961</u>	%
<u>Total Population</u>	11,507		18,238	
<u>Ethnic Origin</u>				
British	5,716	49.6	7,997	43.8
French	3,483	30.2	5,540	30.3
German	465)		1,050)	
Italian	113)		450)	
Jewish	170)		173)	
Netherlander	213)		430)	
Polish	167)		324)	
Russian	84)	20.2	119)	25.9
Scandinavian	245)		387)	
Ukrainian	306)		473)	
Other European	282)		711)	
Asian	74)		122)	
Indian and Eskimo	126)		220)	
Other	59)		243)	
<u>Religion</u>				
Protestant	6,162	53.5	8,684	47.6
Roman & Greek Catholic	4,992	43.3	8,532	46.7
Jewish	169	1.4	254	1.3
Other	184		767	

Population for Canada by specified religious denominations, Census, 1961:

Anglican	2,409,068	Pentecostal	143,877
Baptist	593,553	Presbyterian	818,558
Greek Orthodox	239,766	Roman Catholic	8,342,826
Jewish	254,368	Uk. (Gr.) Catholic	189,653
Lutheran	662,744	United Church	3,664,008
Mennonite	152,452	Others	767,374

* Newfoundland became part of Canada in 1949. It was not included in the 1941 Census. Its population was then a little over 3000,000; it was 458,000 in 1961.



The "New Canadian" will have to make a myriad of cultural adjustments, among which is diet, politics, social and economic values, and a new language. The deeper the immigrant is immersed in his own culture, the slower and more difficult his rejection of it, and his acceptance of the new culture is more protracted.

The average "newcomer" arrives in Canada with many false hopes, little knowledge of the folkways and mores of the Canadian society, and little or no knowledge of English. On arrival in the large metropolis, he is drawn immediately to the residential "ghettos" of his countrymen, where he can duplicate his "old cultural way of life" as nearly as possible. The "Little Italy" or "Ukrainian neighbourhood" allows him to speak his own language, eat his customary foods, and socialize among "his own". The established ethnic groups and churches accept him as he is, and take him under their shelter. This ethnocentric feeling is shattered, however, once contact with the rest of the community has to be made. The following major difficulties face most "New Canadians":

1. Language

Most parents insist on the native tongue being spoken at home, and sometimes family quarrels between parents and children result around this fact. The older person has a difficult time learning a new language. The language barrier becomes quite evident when employment is sought.

2. Employment

The New Canadian is at a decided disadvantage because of his language difficulties, the strangeness of the country, and the threat that if he becomes a public charge he will be deported. Unscrupulous contractors take advantage of unskilled labor, and make him work long hours for little pay.



3. Social Services

There are usually two extremes in this area. Many immigrants come from countries which have few social services; others have been used to better services.

John P. Kidd, in a recent report, describes the plight of the latter group:

"Many of the immigrants are surprised and often disappointed to find how backward Canada is as far as social services are concerned. Many of them come from countries that provide much greater protection to the individual in the way of health and welfare services. Thus this lack of protection against illness, loss of employment, and other such personal tragedies, requires them to make some fairly major economic adjustments through having to provide, in one form or another, for their own protection." (p. 35)

On the other side of the scale, many immigrants are not aware of the community's right to protect children, to regulate family disorganization, and to interfere in difficult family relations. Most public and private social services have come in contact with the "New Canadian" and his problems, and it is at this point that the socio-cultural elements have to be considered, if we are to help him through case work.

Culture

Culture is a "composite of specific ways of thinking, feeling and acting which differentiates one group from another". It is the manner which the group devises to meet those problems of adjustment that all human beings have in common. All men, for example, establish basic societies to regulate the family, authority in the large community or state, and religion. One's attitudes and behaviour in all these areas are learned from one's forebears, stored up in the memories of men or in books, and transmitted to succeeding generations. Like an accurate and readable map, culture shows one his "way around in the life of a society". Although an analyst may not be intimately acquainted with the majority of the people belonging to a cultural group, if he has information about their culture, he may be said to possess "some a priori information about their system of values".

Values

Culture has been envisioned as the means devised by a group to meet its needs. Some needs, such as the regulation of the family, the establishment of law and order, and relations toward superhuman powers are more basic than other derived needs, such as economic organization, education and recreation. In all these instances, however, values are involved. Values concern not only the needs themselves, or the ends of action, but also the selection of adequate means to achieve these ends. Among all cultural groups attitudes prevail toward the systems or institutions developed to regulate and standardize behaviour in matters upon which group welfare and survival depend. Once tested and accepted, these important needs and the means of meeting them become values and tend to be regarded as the natural and even the right way of doing things. Values are so meaningful to those who hold them that they come to be accepted without question.

Cultural Conditioning of Professional Persons

Professional persons are as culturally conditioned as are their clients. The caseworker, counselor, teacher, doctor, or nurse must "first be able to understand himself, his own emotional drives and impulses, before he can truly accept the ...feelings (of) ...others". It is only by understanding his own motivation and by accepting himself that he is able to understand and accept others.

The professional person's attitudes, like those of his client, reflect his own life experiences and values. Among other things, his family, social class status, and religious and economic background are factors influencing this attitude toward himself, his job and his client. His personality has been formed in a cultural environment that has left its impact. The worker who has lived a long time in a region that has large numbers of impoverished ethnic groups may conclude that these ethnic clients do not need the same amount of assistance as non-ethnics in identical situations, since "they have low standards of living anyhow". An awareness of the impact of one's own cultural conditioning should be conducive to more effective and meaningful practice.

The professional person's culturally instilled attitudes will tend to influence his conception of acceptable solutions to a client's problems. This is especially the case where the problem involves a cultural conflict. Canadian values are prone to be viewed as superior, and pressure may be used to influence the client to accept the "Canadian way" rather than to leave him free to make the most comfortable cultural adaptation. Introspection may reveal that, although the

professional worker intends to allow the principle of self-determination to operate, unconsciously he may have indicated his personal cultural preferences, thereby exerting pressures on the client to conform to Canadian culture.

Language is, moreover, the primary instrument of expression for many professional persons. Professional workers and volunteers depend largely upon oral communication in interviewing, and recreational workers use it as the chief technique to produce action. Teachers, counselors and others in the helping professions use it to incite behaviour by exhortation, provocation, or command. The client, too, depends primarily upon language to reveal his experiences and his attitudes. He makes known his needs through verbalization, and this verbalization may be the first step in organizing a chaos of experience. His ability to impart the nature of his problems will depend, to a large extent, upon the facility with which he can express himself. In the permissive attitude of the social agency or counselor's office the client is encouraged to release his feelings of anxiety and hostility. Whether or not he has a satisfying release of tension, however, will be determined largely by his ability to express himself and also by the extent of cultural restraints.

Integration and Assimilation

In Canada we hear a lot about the terms "integration" and "assimilation" as applied to ethnic groups. We ask, what is assimilation and what is integration? Mr. Boucher, of the Canadian Citizenship Branch, discussed this point at a recent meeting. We all have the feeling that, if we talk of assimilation, we mean that the Canadian people would be assimilating the ethnic groups--that is, their 'personality' would disappear. To assimilate the newcomer would mean that we stay as we are, and expect them, force them and incite them to become as we are. When we talk on integration, the first thing to be said is that we are probably more permissive. To what extent we are is still to be determined, but when we prefer the word "integration" to the word "assimilation", we are prepared to show some respect for the individuality of these people and of their groups. Therefore it is quite possible that the big difference may not be so much in the end-result. With regard to a good many aspects of cultural life, an assimilated newcomer may not differ too much, except with regard to certain traits, from an integrated newcomer. What is the difference then? The difference is very much in us, and this is the important thing, that in the one process, Canadians are not prepared to change; in the other process Canadians are prepared to change. If Canadians are prepared to change it means that, by the same token, newcomers will have the chance to remain themselves to some extent.

Integration, therefore, would be the result of cultural interaction through which the receiving group would adjust to the presence of new cultural groups within its fold. These latter groups would themselves change quite substantially, but would retain to some extent their original personalities.

Thus assimilation is the "melting-pot" process, i.e. a process of amalgamation where the minority has to lose and to deny its ethnic traits, in order to exclusively adopt those of the majority. It not only means a change in its overt behaviour, giving up its language and its culture, but also to adhere to the systems of values of the majority group. Collectively a minority group assimilating to a majority group consents and yields to a mechanism of self-destruction.

Integration, instead of being an amalgamation process, is an association process in respect to ethnic identities involved. Each group accepting integration keeps its specific cultural traits, its own systems of values, its language if need be, its customs and mode of living. The association is made on a complementary basis and not on a subordination basis from one group to another. At no time during the integration process have the groups to deny their identity while progressing towards integration. On the contrary, integration must promote the opening and the growth of each integrated culture. They tend to unity in diversity and not, as in the case of assimilation, to unity in levelling and uniformity, factors associated with these concepts.

In the case of assimilation, the most unexpected consequences have been observed, especially in the case of our neighbor, the United States. We observed in the second generation of immigrant families a desire and haste towards becoming Americanized, to adopt the language, the customs and the values of the American way of life by denying their forefathers and their old-fashioned ways of living, and we were very surprised to notice, in the third generation, a desire to regain an ethnic identity in the midst of the standardized American crowd. In the third generation, one becomes proud to be of German, Italian or French descent, to be able to distinguish oneself by one's way of living, to again find in one's forefathers a system of values, an outlook and approach to life which singularizes us.

In the case of integration, some consider it a clever way to ensure assimilation; others pretend that integration is a melting-pot or a slow blending. Some others criticize integration saying that the best way to destroy an ethnic group is to accept its differences. The door is open for discussion on this topic.

There is little doubt that the ability to integrate and the rate of integration are not the same for all ethnic groups in our metropolitan areas in Canada. Immigrants from many northern European countries are able to adapt quite easily. Most have attained a good level of

education and are more at home here since, in the main, they have come from urbanized, industrialized sections of Europe. Because of their educational ability and the grounding in English many received during their school years, they find the language not too difficult to master.

The Mediterranean peoples have quite distinct problems, coming as they do with considerably less education and fewer skills. Their rural backgrounds tend to make them unsophisticated and less able to cope with the complexities of life in a large industrial centre. This change of culture is exemplified by one of your excellent committees on Indians and Metis in the Edmonton District, who gave a good example of the differential in integration rates, when they published their report in March of 1962.

The Indian and Metis has been reared with a basically different cultural heritage than ours. His way of life (to describe the archetype), places different emphasis on time, savings, sharing, work habits, and in general his orientation to nature. His essence of life was found in being and not in becoming. His language would naturally facilitate these emphases and thus the Indian child would grow up in his society not only learning his native language but along with it the language emphasis of his culture (the way his life is viewed and evaluated). These growing up and maturing processes occur long before he can appraise what is taking place, so that they are internalized and incorporated into his way of living as 'the natural way of living'. This, of course, is how we became the way we are and how we have obtained our values and our system of logic.

The Indians and Metis who come to Edmonton, in addition to being an unique and different cultural group, are essentially rural. Therefore they have all of the adjustment problems that confront rurally-oriented peoples as they face urban living.

And most important of all, the Indians and Metis on the whole, are members in our society of the lower socio-economic class, in fact, the lower-lower. All of the tremendous problems of adjusting successfully to a western urban society are compounded by the problems of the lower-lower class. These are characterized by poor education, poor housing, little or no occupational skill, little aspiration to achieve, poor health, apathy and depression.

Other terms used to describe culture change in Canada are:

Cultural pluralism: a condition where different ethnic groups retain values and customs of their own, separate from the larger group. In itself this is a value, and should be encouraged by disseminating ethnic elements, from spaghetti to ideas, throughout Canadian society.

Cultural democracy: here the newcomer is expected to participate in community affairs, charity drives, and civic obligations, that is, to enlarge his new society by his participation and to take his own share of responsibility in the larger society.

An ethnically plural society is one in which two or more ethnic groups coexist and in which the cultures of the ethnic groups differ significantly from one another in some respects. The people of Canada live in such a society.

Canadians ask: "Why are New Canadians so stubborn about their own customs? Why do they shut themselves up in their ethnic shells?" They do this because there are very great differences in outlook between the European and the Canadian.

And now what of the people themselves? What is their background? Almost all Canadians are immigrants or descendants of immigrants who have come to Canada at one time or another during the past few centuries. All have brought with them the traditions of their various countries and cultures. They have settled in Canada, have become a part of it, but, at the same time, they have contributed to the cultural diversity which is characteristic of the country. The vast majority of the people living in Canada were, of course, born in this country.

Factors in Ethnic Adjustment

A number of factors have been operative in the progress of ethnic groups toward integration in the Canadian society, sometimes accelerating it and sometimes retarding it.

In the initial phases of getting resettled, for instance, there are factors that have a major bearing on how soon newcomers become a functioning part of the receiving community. Do they find adequate jobs, commensurate with their training and interests, or will they have to accept downgrading and be retrained? Is housing satisfactory for normal and prideful family life? How long will it take them to learn the new language? And will the members of the family learn it at different rates of speed, with all that may imply for family dislocation? What orientation have the newcomers had regarding their new homeland? And what are their expectations or illusions about it?

Another factor is the length of time that the nationality group of which the newcomer is a member has been resident in the country. Ethnic groups whose group residence is of shorter duration, who are less thoroughly integrated themselves and are of smaller size and lesser status, are not as useful a resource for speedy integration.

Where the newcomers settle is also a factor. In the period of the earlier waves of immigration many of the foreign-born tended to settle down in nationality areas--ghettos, little Italys, little Hungarys, Chinatowns. Today that is much less the case. It is true that such circumscribed areas could retard adjustment to the larger community if they served as isolation wards. But they served and are serving as effective staging areas for later participation in the wider life.

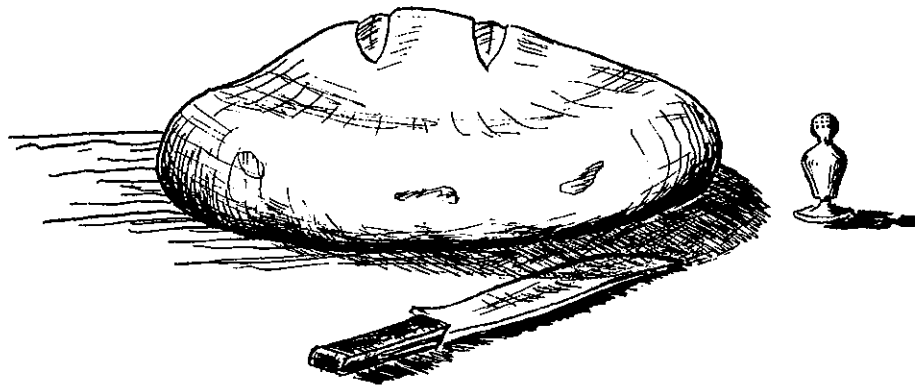
What the newcomers found here in the way of institutions built by their predecessors was important too. The nationality church, clubs, social and fraternal organizations, and newspapers, all served as links, dual links, retaining the newcomer's ties with the old country, but also joining him with the new one as they interpreted its ways and provided an introduction to their Canadian institutional counterpart. The churches and social organizations persist today, even for the so-called "old" newcomer, albeit in somewhat changed form, and with English used more than the former tongue. The foreign-language press in Canada has been declining in numbers--but that is because there are fewer new arrivals today. So long as there are new arrivals however, there will continue to be a foreign-language press and it--and the foreign language radio--will continue to play a vital part in the life of our various ethnic groups.

The extent to which New Canadians mingle with Canadian-born friends, join their organizations, and share in general community activity is also important. Naturally newcomers would profit by these associations and their general integration would be promoted thereby. But also such association is sometimes not possible until considerable integration has already been accomplished and the ethnic group in question has been fairly well accepted as a cultural co-partner. Unfortunately, this has not always been the case.

Special Problems of Ethnic Groups

One of the greatest problems confronting our ethnic groups has been the attitude of some so-called native Canadians toward them, an attitude compounded of unawareness, indifference and outright hostility. While not characteristic of all the native-born, it is too often found in certain segments of society, the "highest" and the "lowest".

The needs of the newcomer are too numerous and complex to be listed even in outline form. Many of them are common needs, rather independent of the constellation of the individual personality. Among them is the drastic need to change culture, to enter successfully into a cultural community substantially different from the one or several cultures in which the individual has lived before entering the New World. Many of his other needs--such as making a living, finding a suitable vocation, putting down roots, building up personal and family stability, overcoming malnutrition of body and spirit, injurious and hostile experiences that may have left deep marks--are connected, positively or negatively, with his ability to become part of the Canadian community.



At this point a substantial measure of carefully planned help seems required--help which must be extended very promptly and during the earliest contacts. The newcomer's need to understand the Canadian community is great and urgent; indeed it is practically overwhelming. If it is not met, it may resolve itself into a protective shell of aggression, bitterness, new hostility, rejection of Canada and Canadians. It may lead to hurt withdrawal into silent and negative suffering, cutting deep into the effectiveness and balance of the sufferer and his family unit.

Social Work

Effective social service work can offer substantial help in this area by pointing out and interpreting traditional tenets of the "Canadian Way of Life". Even if the New Canadian is well prepared before his departure from home and even if the welcome he receives comes up to his expectations and requirements, it is vitally important for him to be able to earn his living and provide for his family. When he does not have to rely on the kindness of others any longer, his confidence increases; he no longer feels like a ward of the State, but rather, the equal of his fellows. Psychologically, this is of great importance. As long as the newcomer lives in anxiety and uncertainty, he feels himself cut off from others. Isolated in his insecurity, he is prone to criticize everything in his adopted country that is different from his native land.

Canadian Attitudes

When Canadians are asked if they were doing enough to help New Canadians adjust, we hear of many organizations that are making efforts to assist in every way possible. However, two important points are raised on this subject:

1. Unfortunately, it is very obvious to the ethnic peoples that some Canadians resent them. Perhaps it is fear that "these foreigners" will take over the country--will fill the available jobs, leaving Canadians unemployed--will marry their children or will infiltrate societies, unions and politics with their European thinking. Whatever the reasons, this feeling of non-acceptance makes it extremely difficult for many immigrants to integrate fully. As a result they cling together within their own communities where they feel secure and accepted.
2. Many Canadians, who do want to help newcomers, tend to do a great deal for them and not enough with them. Ethnic leaders are seldom included in the activities of their new country. They are invited to come and listen. They are expected to contribute financially. But only rarely are they given the opportunity to participate--to sit on boards and committees--to work alongside Canadians in planning and discussion. A greater feeling of acceptance, better mutual understanding could be achieved if ethnic leaders were included in community activities and if ethnic groups and Canadian groups were encouraged to work and plan together.

Summary

The way a person perceives or defines a situation is crucial to his subsequent behaviour. People differ in the way they perceive the world. They differ, first of all, because they are unique personalities. They also differ because they are members of particular groups and share the attitudes, values and other cultural features of the group. Understanding of the culture of sub-groups within our country can contribute much to an understanding of perception and behaviour. Some of the important areas affected by culture are the roles within the family and work situation, beliefs and attitudes about physicians, nurses and social workers. By knowing the features of the individual, the social worker can arrive at a better understanding of the behaviour of patients and their families, and can aid the other members of the helping team in dealing effectively with people in need of health and welfare services.

Agencies and Services

What can they do?

- 1) Health Services - ask about attitudes towards illness
 - meaning of hospitalization
 - services of a doctor
 - ability to communicate pain
 - use of home remedies

- 2) Attitude to Authority - how does this differ in ethnic groups
i.e. German, Italian, British, Ukrainian, Chinese?

- 3) Service Clubs - no slap on back needed
 - no Brotherhood Day, or Ethnic Week
 - invite, accept, reciprocal relationships

- 4) Recreation - present some folk-programming
 - dances, music, art--good contributions
 - Jubilee Auditorium list--non-ethnic

- 5) School - adjustment, language
 - what are you doing to children?
 - parent-child conflicts
 - value clash

- 6) Employment - language, need to work
 - age at work
 - attitude towards work
 - "stereotype" job

- 7) Research - your university can do this
 - prejudice, attitude, stereotype, illness, generational conflict
 - Canadian attitudes
 - psychology, medicine, religion, sociology, social work

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by

Benjamin Schlesinger, Ph.D.
Assistant Professor
School of Social Work
University of Toronto

Part 11

"Culture and the Social Worker"

INTRODUCTORY REMARKS

Those of us who are in the helping professions, and who believe in the worth of the individual in our mass society, have to make an effort to begin to see the client, not only as a person in need, but one who brings to each life situation his or her own cultural background, which plays an important part in their lives.

By an understanding of these varied backgrounds, we will be able to help our "ethnic" population to help themselves, and at the same time, we will learn a lot from their rich and old cultural traditions, which have survived many centuries of change.

Social Work and Cultural Insights

Since World War II the relationship between social work and the social sciences, which had lain dormant since the 1920's, became reactivated. Among the reasons have been the growing availability of social workers with advanced training in the social sciences, who could bridge both fields; the interests of foundations, such as Russell Sage, in promoting social science for the professions; the availability of funds for demonstrations and collaborative research; developments in social science theory and research providing ideas and knowledge of increasing relevance to social work practice; and the growing interest of social science in the practice and data of social work.

Our problem is to select out of the vast body of knowledge in the various social sciences that content which is most relevant to practice. Unless the material makes a difference sooner or later to ways in which people can be better helped by social workers, the content is not appropriate to social work. It is important also that we keep in mind that social science deals in generalizations--in terms of trends and tendencies. It does not attempt to explain any given individual. The data of social science are mainly concerned with variations in behaviour among groups in different locations in society. These data do not explain why Mr. X behaves the way he does, but they should help us to understand Mr. X better in the light of his particular social environment.

It should be clear that there is no "case" without socio-cultural content. There is always a social environment. There are social class factors, cultural factors, occupational factors, role factors, etc., in every case. I am not saying that these are always the crucial considerations, but they should be increasingly examined in a systematic manner and not taken for granted.

This emphasis on socio-cultural forces in social work is evident right here in Edmonton. In a recent report on youth activities the group studying this facet of welfare in Edmonton became concerned, on reviewing the cases before them, that a conflict of cultural expectations is often a significant factor in family disorganization and the subsequent production of emotional problems within the children of the marriage.

They recommended that: (a) Agencies and Ethnic Groups already contributing towards preparing the new Canadians for their adjustment to our Society be commended for the efforts and achievements so far made in this area and that they be encouraged to continue to interpret as fully as possible the respective roles of family members as viewed in Canadian culture.

(b) Social Agencies coming into contact with newly arrived Canadians better equip their staff to become more knowledgeable about the cultural backgrounds of their various clients and that interpretation in this area be included in social agency orientation services.

Here are a few points which social workers have to remember:

- (1) It is useful for our "New Canadian" clients to cling to old beliefs and customs. Frequently, these are the only things which they have left in their transition from the "old culture" to the "new world".
- (2) Any change brings on fear and suspicion. The social worker has to be very careful in interpreting the services of the agency, and the new patterns of living prevalent in the Canadian setting. It helps to relate the existing new services to socio-cultural elements in the client's way of life.
- (3) Language is foremost in communication with our clients. We cannot expect all our social workers to speak many languages, but we can and should require some of our workers to obtain basic knowledge in some of the major languages spoken by many newcomers (German, French, or Italian). Language helps to bridge the gap between the old and the new.
- (4) Social workers should become acquainted through lectures, discussions and readings, of the socio-cultural patterns of major ethnic groups in their own city. Schools of Social Work can introduce a course in this area. Recently, a fine book of readings by Stein and Cloward has included valuable material covering this important topic.

Language

For the non-British, non-French newcomer or ethnic group the adjustment process is usually complicated by the language handicap. Nevertheless, there is probably a fair-sized group from western and northern Europe who are more or less proficient in the language on arrival.

The difficulty of learning the language is often underestimated, especially by those of us who have never had to learn one. It is one thing to speak it; it is quite another to learn to write it as, for instance, a highly skilled or a professional person would need to do.

A recent study of refugee professionals, most of whom knew some English on arrival, showed that it took them about three years to speak the language well. But it took them five or six years to think in English, to express themselves easily and spontaneously and, most important of all for this group, to express ideas in writing and feel completely at ease in social gatherings. The study concluded that, to attain this kind of proficiency, there is needed a previous knowledge of the language, a high level of intelligence, general linguistic ability, intense study and a strong motivation through occupational pressures.

These professionals obviously have more intellectual tools and habits of study to bring to the new language than most other New Canadians. They also have a far greater need for articulation. But this is a relative matter. It allows one to infer that for most adult immigrants who are unfamiliar with the language on arrival, it will usually remain a difficult tool and something of a mystery.

For the adult New Canadian, usually, learning the language is in the first place a matter of utility--a tool like any other and to be put away when not needed. He may or may not go quickly beyond the usages of social ritual, buying, selling, street directions, employment ads, safety signs, etc. He does need to learn the language of the shop, the farm, tools, machines, the language of measurements and so forth. Certainly he needs this if he aspires to more than the most inferior jobs. This is probably, and for a long time, the greatest incentive.

Language beyond immediate utility is necessary if there is to be more than superficial participation in the new life. Without it, there can be none of the intimate sharing and contact which is necessary if the person wants to belong inwardly to the new society.

Learning the new language, therefore, is not just a matter of substituting new words for old ones. For the native-born as for the New Canadian, the language is a symbol of nationality, of social status around which are wrapped many intimate memories and innermost emotions, as well as historical, cultural and religious values.

For the adult newcomer, his native language has just this significance. For most, it is unlikely that the new language will ever have it. The few who can penetrate it to this extent will in effect have been civilized twice.

Learning the language is most difficult for wives and mothers. Such women are not as often in employment as the men. They miss the pressure, therefore, of occupational advancement needs and of the work environment. Evening classes, too, are attended much more

easily by the men. Home and children are compelling reasons to reduce the woman's areas of contact with the native-born. In some Canadian towns, groups have organized a kindergarten or nursery school to permit mothers to spend a few hours a week at language classes.

But language does pose a major problem when the newcomer does not need the language for social or economic reasons. As an example: the foreign-born mother who sees no particular reason to learn English since her interests and activities lie solely in the home. Her children master the new language rapidly at school. Ultimately, communication within the family diminishes. The difference in generations creates problems to begin with (as in Canadian homes). These are increased when the children toss aside both their own culture and their native tongue. Lack of communication with their parents can become serious and severe family problems develop.

The New Canadian desperately needs counselling and advice before he has had an opportunity to learn English. He must find someone who not only will understand him but will be able to help him. Here language can be a vitally important barrier which, if not overcome immediately, can affect his future and that of his family. The fact is, there are not enough bi-lingual social workers to assist the large numbers of New Canadians who urgently need help during these early months.

Lack of education appears as one of the greatest problems for some of our immigrants. Many were brought to Canada to relieve the shortages of labour in the northlands and prairies. Later they gravitated to the cities. Where the demands of industry are such that unskilled labour is required in relatively small numbers, they are experiencing serious unemployment. In order to compete in the labour market they need to acquire a much higher level of education. Many are ineligible for government-sponsored retraining and rehabilitation because they have only the equivalent of grade five schooling or less.

There are conflicting viewpoints about what to do with this group. Some say that they must take the remaining elementary grades (which they can do at night school, etc.) in order to learn a trade. Others feel it is unnecessary to have the full equivalent of each specific grade--that there should be an opportunity to pick up the necessary educational attainments only. What real value, they ask, is grade 7 history or grade 8 literature if acquiring it means the difference between a man becoming adept in a trade, able to support his family, or walking the streets in search of employment.

Interpersonal Contact

Canadian culture allows a comparatively high degree of expression, even of personal and intimate matters. Many newspaper columnists are accorded recognition because of their newsmaking expeditions into the private lives of certain Canadians, and one of the first things some readers turn to is the gossip column or the section of a magazine devoted to glimpses into the personal affairs of celebrities.

Other cultural groups, however, often forbid the revelation of intimate affairs, especially outside the domestic circle. Far from being publicized, these matters are withheld even from persons in the helping professions. The family-conscious Greek, for instance, is loath to speak about delinquent children, extramarital excursions, or any other family difficulty. To do so would be not only a reflection on family honor but also an indication of weakness.

In one respect--the use of gestures as a means of communication--the dominant Canadian shows reserve, in comparison with the Italian, and to a lesser extent, the Negro. Most Mediterranean groups have gestures, usually accompanied by grimaces, shrugs, or other physical actions, for a wide range of thoughts and feelings. Some of them are so expressive that words are unnecessary, while others are so subtle that only a fellow countryman can understand them. The "abrazo", or embrace on meeting an acquaintance, is much more expressive than handshaking.



Illness

Illness also seems to relate to socio-cultural factors: A recent study by Dr. Spaulding in Toronto found that over-active thyroid conditions appear to be more common among immigrants to Toronto than among native-born Canadians and may be due to the stress of becoming established in a new country. Less mental illness was found among the newcomers than the natives.

1) Recent immigrants might seek medical care less readily and so only be examined at a more serious stage of illness.

2) Or geographic areas in the world might exist where thyrotoxicosis is more common, either for genetic reasons or because of dietary conditions, such as iodine deficiency or excess.

3) Another suggestion was that persons likely to develop the condition are prone to be restless, active and venturesome and therefore more likely to migrate.

Then again, the adjustments, physiological and psychological, involved in migrating to a strange country might overstimulate the thyroid gland in some immigrants and produce thyrotoxicosis. Evidence favoring this theory was that incidence was only slightly increased in patients from the British Isles, where language and culture are similar to Canada's; was higher among continental Europeans; and highest among immigrants from elsewhere.

"In fact, immigration might be a harmful physiological stress to some and, at the same time, an over-all benefit psychologically, enabling many persons to escape from unpleasant, restrictive situations to more hopeful prospects the attainment of which taxes the powers of adaption," he writes.

On an international level, we have to realize the cultural factor also, as indicated by a recent report of a WHO expert who stated, "Thus we see that a society's traditional food habits, child-rearing practices, and habits of personal hygiene along with other cultural factors shape the disease patterns of a community. The structure of the community, the functioning of the family and its attitudes toward innovation, the beliefs and attitudes of the people in regard to childbearing, disease causation and food must all be taken into account in determining the work, the personnel and the emphases of child health services. There must also be an awareness that the changes induced by the agents of modern scientific medicine are themselves not always beneficial, so that potential deleterious effects can be anticipated, and, if possible, prevented in advance rather than regretted later.

Cultural inexperience is expensive and wasteful. One million pounds of milk powder or a corps of experts may make no impression whatsoever on a problem if the local culture pattern is ignored.

Closer to home, are some short case illustrations to highlight the need for cultural insights--

(a) Child Rearing:

A complaint had been made against a young German mother, who had left her seven-year-old daughter at home during evenings, while she went out with her husband. Neighbors had also reported that Mrs. A. was disciplining her daughter too much. The social worker began the interview with the complaint, and Mrs. A. indignantly replied: "...My girl was alright in Germany. She was well liked by everybody and very popular. Once we came to Canada a year ago, the Canadian approach to 'Child Rearing' spoiled and pampered her; she is now undisciplined. In Germany, children were not pampered, and did not receive so much attention--they were taught to be polite, quiet and had respect for elders--their parents were in charge of them and no one interfered. Parents have the last say over their own children. I cannot understand why an agency should interfere..."

It is quite evident that we cannot blame all the troubles on the cultural elements, but we find that it is in the child rearing patterns that difficulties frequently appear. Public agencies are asked to investigate deviations, and social workers are faced with interpreting the new community standards to the "New Canadian".

In a recent family court case, the judge turned to the Hungarian parents and in a stern and judicial voice said: "...Here in Canada things are different... We do not let children alone at night, and we do not beat them...you better learn this for their own good..." No one had mentioned to him that this Hungarian family had been in Toronto only for four weeks. "When in Rome, act like the Romans", but this does not apply to socio-cultural behavior, which has to be understood and accepted, before changes can be made.

The parent-child conflict becomes even more pronounced with teen-age children of our "New Canadians". The clash of cultures results in frequent consultation of social agencies on the part of the parents. They ask the social worker to help them to "subdue" and "help" them with their rebellious children, who have suddenly become just like Canadian children.

(b) Marriage Counselling:

A Danish couple, aged 26 and 24 respectively, had come to Canada two years ago. Back home, Mr. B. was the head of the household, and they lived a patrocetric family life. They arrived with their two children on our shores, and within a year, severe marital conflict arose. Mr. B. told the social worker the following story: "...in Toronto, my wife found out that she can get a job and earn money. She told me that she does not have to depend on me. I told her I was head of the household, and what I say goes. She

threatened to get a job, and one day found one. Now it's so strained between us. This could never happen in Denmark, only here in Canada. You treat women different. I wish we did not come here..."

The wife felt that her husband was too authoritarian, and that many of her Danish friends were working.

We find here not only some basic marital difficulties, but also a conflict of values and a different picture of family roles. On one hand we see the European traditional family roles, on the other the American family roles of the "equalitarian" type of family constellation. The social worker has to understand this conflict in order to help such families.

(c) Unmarried Mother:

A 22-year old unmarried Jamaican girl, who had come to Canada as a domestic, found herself pregnant. She went to a social agency to obtain help in this matter. The social worker worked very hard towards the relinquishment of the child, since Miss C. did not have anyone here, and seemed not to be able to care for the child. Miss C. kept on insisting that she would keep the child. Contact was lost, and the social worker later learned that Miss C. had taken the child to her parents in Jamaica, and returned to Canada.

What the social worker had not realized was the fact that in Jamaica there is very little guilt attached to having a child out of wedlock. The child takes on the name of the putative father, and stays with the mother or her parents. One does not give up a child for adoption. The resistance offered by Miss C. in the Canadian setting was interpreted by the worker in "Freudian terms", and the socio-cultural elements of the situation were not considered. It is not surprising that Miss C. felt misunderstood, and dropped her contact with the agency. In work with unmarried mothers, it has been noted that there is great variation in the attitude of the ethnic groups toward having a child out of wedlock. It ranges from an almost "exile" of the unmarried mother in the Italian group to the "matter of fact" acceptance in the West Indian group. These feelings, folkways and strong beliefs have to be considered, if we are to help the unmarried mother of "New Canadians".

These three illustrations just touch the surface of the influence which socio-cultural elements play in casework with clients.

Our Social Agencies and the "Ethnic" Client

Foreign-born social workers on staff, as well as an atmosphere of friendliness and informality within the agency offices, would help to ease the fear of red tape and regimentation which is prevalent among many newcomers and often prevents them from seeking assistance. Some Europeans or Asians have had so much of this in their own countries it is not surprising that they assume our government and private agencies will place this unwanted burden on them once again.

We also find that the newcomer who is proud and sensitive is often most reluctant to disclose his troubles to outsiders. He is more apt to try to resolve these problems within the family group or keep them to himself until they have become so serious he can cope no longer.

Here, once again, the agencies should make every effort to let the ethnic groups know that it is no disgrace to have problems, that many, many Canadians need and seek assistance and that one of the basic reasons for the existence of social service organizations is to help those in trouble.

We wonder why such a small proportion of our family counselling services are utilized by families of foreign birth. We know these people have problems similar to Canadian families; problems that are even more urgent and complex since they are trying to adjust in a country where the language and cultural attitudes are so different from their own.

One begins to wonder if the ethnic groups realize the kind of help agencies such as yours can give; whether many of the city's health and welfare organizations are adequately staffed with social workers who understand the diverse languages and cultures of our new Canadians.

What can be done? There should be many more contacts between immigrants and Canadians to break the glass curtain. Existing organizations are doing a fine job, but the surface of the glass has barely been scratched. These contacts should involve real exchanges and participation within the local groups and organizations at work in the community--not merely official ceremonies of the "shake hands and depart after a cup of coffee" type.

It takes time for one person to know another sufficiently well to develop an effective working relationship. The Canadian is sometimes aware of this and so, when he is assembling a committee to do a job in the community, he takes the easy way out and calls on

fellow-Canadians, who think as he does. Committee work is, after all, so much easier if everybody has the same opinion. It may be easier but it is not likely to be as effective. So New Canadians make their own committee.

However, it is not good enough to invite people to any kind of participation. We have too many committees which perform only rituals, we have too many boards and associations which haven't a real job to do. When we invite people let us make sure that their participation can be significant.

If we can see honest-to-goodness jobs that need doing by means of a board, a committee, a political party or by a professional association, let us respectfully invite some people in. We are likely to find it rather challenging, in more ways than one.

Perhaps the most significant and the broadest possibilities for immigrant participation are not in committees, boards, etc., or in other words, in the more formal circumstances. Particularly for the early stages of the New Canadian here, we should think more in terms of the vast possibilities which lie in informal discussions over the back fence, on the job, at union meetings, home and school and the many other kinds of ordinary, everyday affairs in which the newcomer can find meaningful association.

The following essay by a 20-year old university woman illustrates some of the attitudes of native-born Canadians to the newcomer. This was written in August 1962.

"WHAT CAN I DO TO AID IMMIGRANTS?"

"The immigrant arrives in a foreign land. He is poor and needs work--if he had wealth, he wouldn't be an immigrant. Unable to speak a new language, he engages in unskilled labour--hard, physical work on the roads. Being illiterate, the immigrant is driven to segregation, associating in "gangs" with people he can talk to. These gangs give rise to social evils. The immigrant is ignorant of the language, as I said; of Canadian hopes and law, and of the franchise. His children may remain illiterate; this is not conducive to good citizenship or the peace of the country.

In attacking this problem of helping these people adjust, I ask, "Why should I?" If no immigrants had entered, the country would be better off. The low class, poverty-stricken immigrants have diminished the numbers of our natives, dissipated their energies by conflicting ideas, prevented the development of abilities leading to

cultivation. Left in their own countries, this inferior stock would decrease; the superior of the land would promote institutions to their advantage and they would advance by imitation. On the whole, the immigrants of today undermine a country; they act as parasites.

However I am aware that foreign people are pouring into Canada; they need our help. Europeans move here to earn a living, trade or make profits. In many ways their habits oppose the cultural systems of the people they meet; and they must be assimilated into the new way of life. This does not merely involve a matter of "goodwill to all"--this involves political and economic issues, not only with attitudes towards racial harmony but with the vast costs of urbanization, coping with illiteracy, malnutrition, poverty, education and culture, and health problems."



THE PSYCHOLOGICAL USE OF THE SCAPEGOAT

It is normal and right to dislike what is harmful or dangerous. But sometimes we make a mistake. We fear or suspect some thing, person or group that is not really harmful. When we have experiences which ought to prove that our dislike was not justified, we should change our attitude, provided it was rational in the first place. If we remain unaffected by fact or reality, that is because our hostility is not rational.

What makes some people hate irrationally? So far, the best answer is provided by the understanding which modern psychology can give us of human emotions. In essence, it is this: If we hate

irrationally, it is because of some weakness in ourselves. We may not recognize this; indeed, we will probably do our best to keep ourselves from knowing it. We may be afraid, whether we admit it to ourselves or not, to reveal hatred of powerful, respected people: parents, a boss, the police. So we find substitutes who are weaker or less respected, whom it is safer to hate. Especially is this true when we have bottled up a great deal of resentment and hostility inside ourselves; then we are especially tempted to discharge it in the least dangerous way, on the least dangerous target. Suppressed hostility is one cause of irrational hate.

Another cause is dissatisfaction with ourselves--dissatisfaction about failures and disappointments in business or in love or in anything else that is important to us. These personal setbacks may be due to the fact that we ourselves are not as good or as capable as we would like to think we are. But many people just cannot face their own shortcomings. Instead, they are likely to blame others, if it can be done without too much danger.

World conditions also make many people unhappy--the threat of war, economic depression or faulty national policies. But the forces behind world trends and events are hard to pin down. People who need the emotional satisfaction of finding someone to blame are quick to attack one group or another, even though that group is not responsible for their troubles.

Finally, we have impulses, deeply rooted in human instincts, whose unrestrained expression is strongly disapproved by society--impulses related to sex, aggressiveness, selfishness and the like. It is not wrong to have these impulses; we cannot help having them, because they are in our nature. The problem is not whether we have them, but whether we are able to control them to avoid hurting ourselves or our neighbors. Some people, however, cannot admit to themselves that they have such impulses or desires. Instead, they say, others have them, strangers have them.

From studies at Harvard University, the following picture of the authoritarian person emerged. He is a strict conformist, adhering rigidly to the accepted conventions and submitting willingly to authority. He demands that others conform too. He neither improvises nor experiments, but tends to do things according to unchanging custom. For him there is only one way of doing and thinking, and all others are taboo.

The authoritarian person draws a sharp distinction between two groups of people--his "own kind" and others--and considers it imperative to protect his group from contamination by outsiders, whom he regards as degenerate and ever-threatening. He is capable of

declaring himself a "100-per-cent Canadian" while making the most undemocratic proposals. He sees himself as pure and without any taint of immorality. At the same time he is very agitated about the immorality of others which he believes to be more widespread than is commonly thought. He cannot assume responsibility for his own failures; anything unpleasant that happens to him must be someone else's fault.

What made the authoritarian what he is? His personality--like every other--is formed primarily by family relations in early childhood, though it may be strongly influenced at a later stage by teachers or other close associates, or by deep experiences such as the intense and emotionally charged impact of wartime service.

The authoritarian person's childhood--as he recalls it, for there is no easy way of getting other information about it--tended to have little of love or affection. The father was usually the dominant parent, and he was a strict disciplinarian. In a significant number of cases, the family was broken by divorce. The parents were intensely concerned about status, about being accepted as members of the "right" group. They may have provided him with the physical needs, but they demanded absolute submission. Rather than turn against them, the authoritarian person at some point unconsciously made the decision to accept them, for they were powerful--and he then turned his resentment against the "other", the outsider--such as the Italian, the Chinese, the Pole.

Ignorance of other Groups of People as a Cause of Prejudice

Prejudice is nearly always accompanied by incorrect or ill-informed opinions regarding the people against whom it is felt. Many of the false beliefs take the form called 'stereotypes'. These are exaggerations of certain physical traits or cultural characteristics which are found among members of the ethnic minority group and are then attributed to all members of the group. When stereotypes exist, an individual is judged, not on the basis of his own characteristics, but on the basis of exaggerated and distorted beliefs regarding what are thought to be the characteristics of his ethnic group. All members of the group are falsely assumed to be alike, exceptions being ignored or their existence denied.

Stereotypes take strange forms. They are usually unfavourable to the subordinated group, but not always. Stereotypes about Negroes in the United States, for example, depict them as brutal, stupid, and immoral, but also as happy, generous and faithful. This pattern makes sense in terms of the effort to use Negroes as servants

and unskilled workers, because the 'good' traits seem to justify their treatment as childlike subordinates and to indicate their satisfaction with this treatment.

Stereotypes can change very rapidly: in Western countries before 1940, the Japanese were thought of as sly but weak, rigid and unimaginative. After the outbreak of war with Japan in 1941 the stereotype of the Japanese still included slyness, but shifted to include toughness and resourcefulness as well. After the victory over Japan in 1945, and the beginning of a successful occupation, the stereotype dropped slyness and substituted gullibility.

A variety of attitudes held by Canadians towards ethnic groups seem to cover some of the following points:

1. Hostility--or hate if you prefer. It can be based on prejudice, on dislike because of different manners, or on misleading information.
2. Acceptance is another attitude. It is based on respect more than on genuine liking. New Canadians are accepted for what they are, not for who they are. Their work may be valuable, and they are here to stay anyway so we might just as well accept them.
3. Interest. People who like folklore and are interested in lives in other countries ask New Canadians endless questions about their customs, recipes and folk dances. They find their accents fascinating.
4. Friendliness--when we notice a mind equal to one's own, and a human heart under the colorful costumes we can then talk about another attitude: friendliness. Colour of the skin, differences in dress, etc., diminish in importance.

But the way from interest to friendliness is long because it is not easy. One step in the wrong direction and another attitude is taken: patronizing. How to distinguish between patronizing and friendliness is difficult to describe but can easily be felt. A person who has a patronizing attitude is one who wants to be an angel from heaven and a protecting hand to an underdog. Nobody likes to be an underdog.

But nothing hurts more than indifference. Both hostility and friendliness, although they are on two opposite sides of the scale, consist of feelings, can be challenging or heart-warming. Indifference freezes relationship, stops integration; it consists of nothing and can give or take nothing.

PANEL PAPERS

With Dr. Schlesinger as moderator, four panelists addressed the seminar group on the afternoon of the third day, June 15th.

They were:

Prof. B.Y. Card - Sociologist
Faculty of Education
University of Alberta
Edmonton

Mr. Eugene L. Dubord - Social Worker
Executive Director
Catholic Family & Child Service
Edmonton

Dr. M. Vrieze - Cleric & Psychologist
Christian Reformed Church
Edmonton

Dr. Harold M. Barker - Psychiatrist
Edmonton

Papers presented by Card, Dubord and Vrieze follow.

NORTH AMERICAN ETHNICS IN EDMONTON

B.Y. Card
Associate Professor, Sociology of Education
Department of Educational Foundations
Faculty of Education
University of Alberta

A few years ago F.A. Hayek, a British economist, stated what he thought was a problem of a rational economic order. This problem, in my estimation, is also the problem of a rational social order. It is a problem which all community workers face. In Professor Hayek's words, the problem is: "The fact that the knowledge of the circumstances of which we must make use never exists in concentrated or integrated form, but solely as dispersed bits of incomplete and frequently contradictory knowledge which all the separate individuals possess It is a problem of the utilization of knowledge not given to anyone in its totality."¹

It is my belief that the purpose of this panel is to condense quite a wide range of knowledge bearing on ethnic and cultural factors in our community. It is my hope that this knowledge, as it is remembered and recalled upon publication, will be useful to all of us as we make decisions in our day to day work. At least, I would hope we would have some better hypotheses or clues about the situation in which we find ourselves in Edmonton.

I have chosen to talk about two categories of immigrants in Edmonton about whom we have very little organized knowledge. My reason for choosing these two categories is that I do have some specific knowledge of each from having worked as a social scientist in the native environment of each. I have not worked with each category as a social scientist to any great extent in Edmonton. Therefore, I shall have to extrapolate from my field and other experiences to my own community. My reason for doing so is that I think there is sociological gold in the hills that I shall map out. I also believe that each category presents a genuine challenge to Edmonton. I shall consider each category under four headings:

1. The Numbers and Probable Distribution of the People of the Category
2. The Types of People
3. Their Social Structures
4. Their Functions in Our Society

a Christ-like character by emphasizing virtues of humility, patience, purity, fidelity, faith and service. He sees each person as a soul with unique and infinite worth. He puts considerable stress on mutual aid, on sharing, on service without ulterior motives. He is not too concerned with social change, or with scientific inquiry, for the important values for him are not necessarily of this world.

(b) The American with a Nativist Value Orientation: This American regards America with its national culture as the supreme achievement of man. He dislikes deviating groups. He looks to the past of his country for answers to the present, particularly the answers that might be given by the Pilgrims, the founding fathers, George Washington or Abraham Lincoln. His virtues are aggressiveness, discipline, toughness, hardness, ambition for fame, and prestige in struggle. He is conservative, has fear of the new, is suspect of inquiry, dislikes intellectualism.

(c) The American with a Market-Place Value Orientation: This American sees as ultimate ends goods, wealth, profits, money, power, conspicuous consumption, prestige or fame. His social model is the self-made man or the successful manager or executive. His virtues are exemplified in hard-driving, shrewd, acquisitive, inventive, aggressive, individual or corporate action. He believes that people should be used as tools when necessary and that everybody has his price. He thinks technological change is acceptable, but is conservative with regard to changes in social institutions.

(d) The American with a Common Man Value Orientation: This American believes in the dignity of the worker in collective action, in mutual effort. He regards himself as a little man, but the salt of the earth. He is the worker-citizen. His virtues are hard work, self sacrifice, co-operation, the willingness to share, modest ambitions. He believes in the inherent worth and dignity of people. He rejects the idea of people as tools. He is favourable to change which give workers a better living.

(e) The American with a Humanist Value Orientation: This American has for his ultimate ends knowledge, creativity, experimentation, and the intelligent ordering of life as based upon knowledge. He looks upon man as the measure of all things. His social model is the scientist-citizen, the man of freed intelligence. His virtues are scientific habits of thought, suspended judgment, criticizing,

investigating, impartiality, objectivity, tolerance and sympathy. He has a willingness to accept and evaluate change. He wants to put no blocks in the way of creativity. He looks upon the social sciences as a means of securing an ordered cultural living.

At this point I might well be asked "Are there not similar types in Canada?" I believe there are. However, I would like to hypothesize now that more of some types of Americans come to Edmonton than others, and that this differentiation is important to a full understanding of the impact of American immigration on our city and province.

3. Structures:

The religious type draws his support from organized religion. Any analysis of religion in Edmonton would no doubt show the strong influence of American religious organization and of the religious type of American in Edmonton. The study of W.E. Mann, Sect, Cult and Church in Alberta, published in 1955 by the University of Toronto Press, is a fruitful source of hypotheses about the influence of the American religious type and his organizations. The American with a nativist value orientation is supported in his own country by such organizations as the American Legion, Sons of the Revolution, The Birch Society, and others. It has been reported that a post of the American Legion is being organized in Edmonton. The market-place American is supported by our economic institutions and organizations, and ancillary associations, such as clubs, which facilitate an exchange of economic information and also provide opportunity for sociability. The humanist is supported in the United States and also in Canada by affiliation with universities and certain professional organizations. In understanding the American in Canada it is also important to understand the social structures which give him support for his value orientations. This may be said in other words: it is important to know his reference groups.

As one examines cursorily the structure supporting the American immigrant in Edmonton, one finds first of all the Consulate, which symbolizes the United States in our city. In addition to attempting to keep a register of Americans in Edmonton, the Consulate provides income-tax advice in the spring, and advice or financial aid to Americans who find themselves in trouble. In addition to the Consulate there are spontaneous groups of friends, some of which are

organized, eg., The American Wives Club. Then the American has easy access to professional and service groups, a number of which have American origins. In relation to structure, the American immigrant in Edmonton is organizationally rich. He is so rich in fact that very few of them find it necessary to take out Canadian citizenship. Even without being a full participating member of Canadian society, he is cushioned or buttressed on every side by organizations which enable him to function almost according to any expectations he may have had upon coming here.

4. Functions of the American in Edmonton:

Lacking a thorough functional analysis of the American in our community, I can only suggest some hypotheses.⁵ In Edmonton, as in Alberta society, I suggest that the primary function of Americans might be termed as adaptation, helping our community and provincial society adapt to its environment. This is done primarily through the economy where through capitalization, acting as entrepreneurs producing and distributing, and motivating in various ways, the American helps our societies adapt to their North-American environment. The Americans also contribute importantly and at a high level in other ways. They help to transmit our cultural heritage or maintain the patterns of civilization as professors in our University. Their entertainers and professional athletes help in the management of tension through the recreational function they perform. Through conferences and other means they stimulate morale and help integrate and co-ordinate roles for a number of organizations in our city and province. They also have an important part to play in setting the goals of our community and our Province. However, they do this not so much through elected government as they do in the informal agencies of the lobbyist or pressure-group. With regard to community or provincial democracy they have a marginal place, because of their citizenship.⁶ It is not beyond the realm of possibility that many of the goals of our city or Province can be traced to contact with Americans who are here, as well as to diffusion directly from the United States. Through democratic procedures we Canadians tend to rationalize these goals for ourselves. However, let me state emphatically these are merely hypotheses. At a time when ways of controlling American influence in Canadian society are being freely made into political platform planks, it would seem advisable to make this influence the subject of a thorough scientific analysis. For the time being, the functions of Americans in Edmonton and in our larger society remain the private

knowledge of a lot of people. As I mentioned in the introduction of this presentation, one of the problems we face in social planning of any kind is to bring this scattered knowledge together in an organized way.

Category B--The North-American Indian and His Relative, the Half-Breed, In Our Community

For the past three and a half years there has been a study going on at the University of the Metis in Alberta society.⁷ The study has been undertaken on a team basis by social scientists from several disciplines, the chief being sociology. It has been sponsored by the Alberta Tuberculosis Association. This study has taken me into the Lesser Slave Lake area of Alberta and put me in contact with persons who are concerned or interested in this particular part of Northern Alberta. A sequel to the study we are making should be a study of the Indian and Metis, or half-breed, in Edmonton. There have been, I believe, some small studies along this line. However, the reason for introducing the Indian and Metis in the second part of this presentation is to tell something about them in contrast to the American in our community. The Indian and the Metis are also Americans--North Americans--from a long time back.

1. Numbers:

As with the Americans nobody seems to know exactly how many people of Indian ancestry there are in either Edmonton or Alberta. The 1961 Census gives 28,554 people of Indian and Eskimo origins in Alberta. In December 1962, the local office of the Indian Affairs Branch had a record of 21,783 Indians. This would leave some 7,000 half-breeds or Metis, since Eskimos are negligible in our population. From a census of Metis schoolchildren done by the Department of Education in 1960, it has been estimated that there may be 10,000 to 11,000 Metis in our Province. In the city of Edmonton, the 1961 Census discloses 909 persons who give Indian as their mother tongue. An unofficial estimate from the Canadian Native Friendship Centre in Edmonton suggests there may be about 1,500 individuals, of whom 15% are treaty Indians, who patronize that organization. If transients, or people in Edmonton for a short time are considered, it may be that the number of people in Edmonton with Indian ancestry may be closer to 2,000 or 3,000. Probably a small proportion of these are passing for white. An accurate determination of the number of persons of Indian ancestry in Edmonton calls for more careful research than has yet been done.

2. Types of Indians and Metis:

Anyone who attempts a typology of Indians and Metis in Edmonton or Alberta society is ploughing new ground. The one which first comes to mind is whether they are reserve Indians, non-reserve Indians, or Metis. They may also be typed according to their degree or level of acculturation. Accurate indices of acculturation are yet to be formulated. One that I have been exploring recently is that of consumer behavior. The typology suggested for Americans in Edmonton simply does not fit. There may be a few Indians who might have religious orientation; none who will be nativistic except in relation possibly to their own ethnic group; few will have a market-place orientation except those who might be considered self-made men in our terms. The common-man typology is lacking because Indians are only partial citizens, and Metis are rarely involved in labour organizations except on a nominal basis. But I have heard people of Indian ancestry express themselves; their self-evaluation is low compared to that of an American worker. Except for the rare individual who may have had a university education, the humanist value orientation is negligible. In suggesting a typology of Indians in Edmonton, what I have said about Americans is of little help. I can only suggest they must be typed on their own terms following much more extensive research than has yet been done.

3. Structures:

For the reserve Indian the Indian Affairs Office is his Consulate. He does have support from Government agencies, specifically designed to help him. He also is supported by his affiliations on the reserve. The Metis, on the other hand, has a minimum of social organization on which to draw. He does have kinship groups, but frequently these are transitory and represent the equivalent of a broken home in our standard white society. In his environment in Northern Alberta he is almost excluded from most associations that are common for white people. He has limited contact with schools, because of his early age at leaving and the rejection that he finds as he becomes a youth among a mixed population. He may join the Canadian Legion if he is a veteran, pay dues, but he will rarely participate in meetings or other activities. His participation in religious organizations is marginal. Compared to the American who is organizationally rich, the Metis, and to a large extent the Indian, is organizationally poor. He has few organizations to bolster his self-conception. The reference groups from 'back home', are more often than not, inappropriate for a large urban community. The Canadian Native Friendship Centre which was a deliberate and hard-achieved creation of whites largely on behalf of people of Indian ancestry, is an index of the effort which has been and will have to be made to provide organizational background and involvement for persons of Indian ancestry in our community.

4. Functions:

Like the American's, the primary function of the Indian and Metis in our communities may be said to be adaptation, insofar as they participate in economic organizations. However, they usually participate at the lowest occupational levels, and hence make a minor contribution to the prosperity of the community and the larger society. To the extent that Indians or half-breeds are employed as domestics they contribute to what might be called the pattern maintenance of our community which is one of the chief responsibilities of the family institution. They contribute little to tension management of the Edmonton community except perhaps as people of Indian ancestry, particularly females, are sought after by males. Because of their lack of involvement in organizations, they contribute virtually nothing to role co-ordination or integration in our community. For the same and other reasons, they do not participate to any extent in the setting of community goals. In contrast to the American, a person of Indian ancestry in Edmonton tends to be functionally unimportant. Whereas the main problem with Americans, to me, appears to be involving them more in the goal-setting function associated with a democracy, the community problem with Indians and half-breeds is to involve them in all the functions of a community to a greater extent than they ever have been.

This presentation might be concluded with a few cases. I shall choose only one American case. This case has already been published so there can be no objection in referring to it. It is found in the 'Mailbag' of the June 15, 1963, MacLean's Magazine. The caption is "Another Negro in white Canada." It reads:

"I, too, am a Negro and I have experienced discrimination... When I came to Canada from the United States, I was hired as a copy editor by the Calgary Albertan. Later, I was given the position of city editor. As such, I had reporters working under me and experienced no difficulties other than the normal headaches of the job. I am currently employed as an editorial assistant for Oilweek Magazine. I am constantly in contact with Americans and their prejudices (Calgary and southern Alberta has more Americans, 87,000, than any other area in Canada). Yet I have experienced no embarrassments or difficulties." Signed: Frank W. Crockett, Calgary. This is on page 10.

Page 11 of the same magazine has a beautiful advertisement sponsored by the Toronto-Dominion Bank which perpetuates what could be called the great Canadian myth about Indians. It is a beautiful myth. The Cinderella is a real person, Pauline Johnson. Here depicted in a beautiful colour print is a two story frame house now converted into a museum. This is the home of Emily Pauline Johnson.

I like Emily Pauline Johnson's writing. I also like the myth that she helped to start, that is that Indian people are always proud of their ancestry. I am glad she can say, "I am Indian and my aim, my joy, my pride, is to sing the glories of my people."

I cannot speak of Indians of Alberta with the same degree of confidence as I can of the Metis. They do not sing of the glories of their people. Why? They do not live in a neat two-story frame house. Many do not know their ancestry, and if they did it is unimportant to them. An analysis of the ways in which people of Indian ancestry find their entrees into Edmonton as a community would be interesting. It would include mention of the Metis girl who sat all day in the bus depot because she was afraid to move away. Or the other one who took a taxi every place she went because of her fear of the city. It would include mention of those who have finally found a place by means of Alcoholics Anonymous. The Sanatorium, the police court, the city jail would also be ways of entering or of leaving our community.

I think I could write a letter matching the one by Frank W. Crockett in which I include the experience of a person with whom our research staff became quite well acquainted. It might go something like this.

"I am a Metis. I have experienced discrimination. I have also experienced defeat. Right now I am wondering what to do. My mother wanted me to be different than the other Metis girls around here. She insisted that I go to school. At the age of twenty I finally finished high school, although I did not want to go back to the school for the last subjects because of the way I felt when I was there. Instead I finished by correspondence. My first trip to Edmonton was with a deaconess. I enjoyed that very much, especially riding the escalators and elevators. My grades weren't quite high enough to go into nursing, so I thought of going into the army. My father did not want me to do this. He thought if I was smart enough to get through high school I should be doing something better. I finally came to Edmonton to work as a domestic. This was not a happy experience and I have left now for my home community. I'm no Pauline Johnson, but I do like to write. I have written a number of poems to express my feelings. Here is one.

"Fate"

Where does my fortune lie?
I know, not with a love.
It has passed me by.
If not with a dear one,
Then I'll not keep home fires
Burning, for my love and home.

Yes, I'm to be different
That is the question now.
Our master has marked my place.
Certainly I am curious how,
Or where, perhaps when, I
Am to know my destiny.

Well, after my education, after my experiences in Edmonton, I am now back in my home community. I don't know what to do next. I'll probably just settle down and raise kids like the other girls around here. I don't seem to fit anywhere else. I'm like a person in mid-air. All I have known is embarrassment and difficulties. There seems to be no place for 'Breeds'.

The main value of such cases as these, and others that could be mentioned, is the torque they generate for getting us off dead centre as a community and as a society, particularly with regard to people of Indian ancestry. They do have another function which I suggested at the beginning of this presentation. As these circumstances or cases are brought together, analyzed and made into organized knowledge, then we do have a basis for decision-making as professional people dealing with ethnics in our community and for policy-making as citizens trying to develop a better community.

Edmonton - June 14, 1963.

NOTES

1. In the language of sociology it is permissible to talk of Americans, people from the United States, as 'ethnics', though the usual connotation of the term is persons from a 'foreign' country such as Europe or Asia, or persons with different skin colors or languages than those common to our white society. As an immigrant group, Americans qualify as 'ethnics' in the scheme of social groups worked out by R.M. Maclver and Charles H. Page, Society, An Introductory Analysis, New York: Rinehart and Company, Inc., 1949, p.215. As subjects of anthropological and sociological analysis, they also qualify as 'ethnics' with distinctive characteristics or national culture. See, for example, Geoffrey Gorer, The American People, New York: W.W. Norton & Company, Inc., 1948, or the interdisciplinary work of David M. Potter, People of Plenty, Phoenix Books, Chicago: University of Chicago Press, 1954. Finally the root of 'ethnic' is 'ethnos', the Greek for 'nation'. American immigrants, as members of a different nation in Canada, would appear to qualify as 'ethnics' in the original meaning of the term.
2. F.A. Hayek, 'The Use of Knowledge in Society,' The American Economic Review, 35 (September, 1945), pp. 519-520.
3. Canada Census, 1961, Vol. 1. Part 2, Table 57. Interview data, American Consulate, Edmonton, June 11, 1963. MacLean's Magazine, Mailbag, June 15, 1963, p. 10.
4. H. Otto Dahlke, Values in Culture and Classroom, New York: Harper & Brothers. 1958, pp. 41-66. This treatment of American values might profitably be compared with that of Robin M. Williams Jr. American Society, New York: Alfred A. Knopf, 1960, 415-468, and B.Y. Card, The Canadian Prairie Provinces from 1870 to 1950, Toronto: Dent and Sons, 1960, pp. 36-41.
5. The function categories suggested in this paper are adapted from the pattern variables of Talcott Parsons. For a short discussion of them in relation to social structure and socialization see his chapter, 'General Theory in Sociology,' in Sociology Today, ed. by Robert K. Merton, Leonard Broom and Leonard S. Cottrell, Jr., New York: Basic Books, Inc., pp. 3-38.
6. It is informative to inquire how many Americans do put themselves in a position to function fully in Canadian society. In Alberta, the number is not great. From information supplied by the Edmonton Court of Canadian Citizenship and the Settlement Branch records from the Edmonton and Winnipeg offices, who collaborated in supplying data, the picture is as follows. Between 1946 and 1955, 9,299 Americans were classified as landed immigrants in Alberta. Each year thereafter

a number ranging from 1,101 in 1962 to 1,522 in 1957, an average of 1,333 per year, came to Alberta. Few take out citizenship. In Edmonton, for the year ending May, 1963, 2,123 Certificates of Citizenship were issued through the Citizenship Court serving the north portion of the Province. Of these 49 were Americans. It is reported that Calgary, with more Americans, had fewer Americans taking out citizenship.

7. The report of this research is now being prepared, with distribution set for the fall of 1963. The study will probably be called: 'The Metis in Alberta Society with Special Reference to the Persistent Problem of Tuberculosis.'

WHAT ARE OUR CULTURAL VALUES?

Eugene L. Dubord
Executive Director
Catholic Family & Child Service

As a caseworker in a social agency, there is no doubt in my mind that a genuine understanding of an individual's cultural background is imperative if we hope to be effective and competent in working with people.

As human beings our needs are basically similar: our need to love and be loved, our need to be wanted, our need to develop a sense of personal worth. One must remember, however, that such needs can be greatly intensified--almost out of proportion--depending upon the individual and his particular situation.

When any new Canadian comes dynamically into contact with the cultural values in our society socio-cultural conflicts arise which create social and emotional problems. Such problems may be handled positively and this is dependent on the individual's capacity to deal with conflict. In my opinion, the big question is -- WHAT ARE OUR CULTURAL VALUES?

Is it a culture of double standards?

Many parents today tell their children: "Don't do as I do, do as I say". As a consequence, children are faced with conflicts. What an example when we know that early identifications are very important in the development of a child's spiritual, social, and emotional potential.

Is it a culture which is spineless?

The T.V. commercial says: "All I want in life is a good dog, a good wife, and a good cigar". I sincerely hope this is not typical of the needs and desires of the 'average Canadian male'.

Is it a culture where success is too often measured in dollars and cents? Is it a culture that has moral fibre?

It is no wonder that people today are looking and searching to find themselves--there are so many contradictions in our lives--for example, children are expected, in most segments of our society, to remain untarnished with respect to sex outside marriage and, at the

same time, they are exposed to trash on the newstands, sexually stimulating material on T.V., the movies--no wonder our illegitimacy rate is on the upswing; no wonder many of our marriages end up in separation and divorce.

Is it a culture in which education is the 'making of a man' or is education the key to money, status and prestige?

How can we hope to understand other ethnic groups when we are not even sure of our own identity? Before understanding others we must understand and become more aware of our own feelings and attitudes. We may not like what we see, it may be a source of discomfort to us, but we must face up to our responsibilities. I know it is easier to think of our rights instead of our responsibilities but this must be done.

For an individual from a minority group, problems can be created which can cause a damaging upheaval in his social and emotional well-being as well as in the environment in which he lives.

What happens to the newly arrived Canadian? His feelings of isolation, helplessness and unusual frustration cannot, in many instances, be relieved because of the language barrier and therefore many social agencies cannot even offer token help. Hopefully, they will approach those who can converse with them to facilitate their feeling of belonging.

Once such individuals have begun adjusting to their environment and the language barrier is somewhat dissipated, our agency can offer help in a limited way.

Here is an example:

Mr. and Mrs. G. are the parents on an only child Kurt (15 years) who is in Grade VI in a Catholic school. Both husband and wife are Catholic.

In February, 1963, Mrs. G., a 38 year old woman, came to our agency because of marital difficulties with her 44 year old husband. Mrs. G. was Croatian and because of the ravages of war ended up in Germany where she married. Her husband had served in the German army on the Russian front. He migrated to Canada in 1954 and worked extremely hard as a manual labourer, and his wife and son, Kurt, followed in 1955. Up until the time Mrs. G. contacted our agency, both husband and wife worked--he as a labourer and she as a part-time domestic.

Mrs. G. appeared to have adjusted much more quickly than her husband. She was able to learn English much more rapidly--participated to some extent in parochial and school groups. Her husband, on the other hand, did nothing but work all day and Mrs. G. said he spent his evenings in the beer parlor with his German friends. Apart from his drinking, she was concerned about his attitudes towards her as well as to Kurt. Their son had been quite sickly and was not particularly strong. At 13 years of age, he was operated on for some type of bronchial ailment and had missed considerable schooling. While drinking, the husband would become violent and abusive with Kurt and considerable resentment had been built up between father and son. When Mr. G. was sober, he spent most of his time with the two roomers in their home playing cards. Mrs. G. had been invited to play cards on various occasions but refused to comply with his requests.

Mrs. G. expressed some concern over finances. They had purchased a home in a predominantly Eastern European district in the city and have three mortgages on their home--one from a finance company and two from private sources.

She expressed concern over her husband's lack of participation in attending Sunday mass and stated he had had a misunderstanding with a non-ethnic priest and had refused to attend church. After voicing her complaints, she brought out evidence which indicated that Mr. G. had sexual problems.

Mrs. G. decided on the basis of her problem that she and Kurt would live elsewhere. In fact, she had already made a down payment on a two-room furnished suite in the same area. She felt sure her husband would not want to discuss their problems.

Once separated, Mr. G. became very upset--he did not work for one week. He then begged his wife to return. She accepted, on the condition that he come to our agency. Mr. G. reluctantly saw a social worker--he brought out the fact that he was to blame for the separation and that the whole problem was due to his drinking. He did not feel his wife was responsible in any way. He spoke at length about his difficulties in Canada. He talked of his poor health and his chronically upset stomach, however, he did not feel that any doctor could help him. He spoke of his concerns about Kurt's health and what he might do when he had to go to work.

Mrs. G. moved back home with Kurt the evening following Mr. G.'s interview. Shortly thereafter, they came to our agency together. On the surface, the relationship appeared calm but there were many undercurrents of negative feeling, particularly by Mrs. G. Mr. G., on the other hand, felt the problem was resolved. Both decided to terminate contact.

I had not heard from the G.'s for four months until last Wednesday when Mrs. G. called and made arrangements for another appointment.

In this situation, there are many cultural and personality implications which must be taken into account. Some of them are very self-evident and others are not.

One danger about which we must be wary is the occasional tendency to let ourselves be carried away in attributing our general knowledge of characteristic behaviour to particular individuals. Granted, it is important but we must not forget the old but valid principles that constitute the solid core of our practice.

Edmonton - June, 1963.

ETHNIC AND CULTURAL DIFFERENCES -- A SOCIAL
PSYCHOLOGIST'S VIEW

Reverend Dr. Martin Vrieze
Minister & Counsellor
Christian Reformed Church

From time to time we stumble over cases which present us with a problem that seems to require only little effort, but which in fact are often extremely time-consuming and complicated. I would like to illustrate the remarks I want to make about ethnic and cultural differences with a few facts from such a case.

Family A arrived in Canada six years ago from The Netherlands. Mr. and Mrs. A. have three children, ages 8, 15 and 18. The boy of 15, who was attending high school and never did seem to create any problems of major importance in the family has suddenly left home and is staying with friends. He refuses to go back home, plans to take a job and is convinced that he is better off taking care of himself from now on. Naturally the family is rather upset, but does not want any interference from the police or other official agencies. They would feel very embarrassed: "What would people think of us!". Besides, they feel that it is more or less the job of the minister of their church to bring the boy back. ("But, you must promise us not to discuss this with others!") The father does not want to discuss possible reasons for the boy's behaviour. "You just bring us back that boy and we'll take care of the rest".

I want to draw your attention, for a few minutes, to this father. The man was, in his old country, a middle class person. He had a well-paid job (white collar) with a public service agency. He emigrated to Canada because he did not see any possibilities for promotion in the office where he was employed. He is a well-educated man, very industrious, aged 48. In the old country he was very active in church life, in politics and in various organizations, a man the others listened to and whose word had influence in the circle of his friends or fellow-members. In Canada he found that he had great difficulties with the language (in speaking, not in reading or writing), that there was not really a job that fitted him (he is janitor now) and that: "Everything is different, even the furniture!".

So far there is nothing special about this man. And that a boy runs away from home once does not always mean that there are special problems. But now I want you to consider the following:

- (a) This father has a specific conception of his family and of his place in that family. In his dreams he has always seen himself as the one who passes on to his children the cultural values, the religious ideals and standards, the moral norms which he himself once received from his parents. He sees this as his God-given task. He is to lead his children into this world, well-equipped in religious, moral, social and cultural respects. He is strongly convinced that this is his calling as a father.
- (b) This father indeed has the qualifications to come close to doing what he believes that a father must do. He is a man of high moral standards himself, but has an open eye for the weakness of human nature. He is well acquainted with the perspectives and hopes of religious convictions, being not only a convinced member of his church, but also an amateur theologian (as most Dutch people are!) and an active participant in church responsibilities. He is deeply interested in social problems, having played his role both in political and correlated organizations, and having always been an ardent reader of books and magazines. His (typically?) Dutch bookshelf proves his wide interest.
- (c) This man faces a number of unexpected set-backs:
 - 1. He does not have the same sort of job which in the old country gave him a certain position socially.
 - 2. He cannot express the same things in the same way as he was used to in the old country.
 - 3. No one asks him, or even expects him, to take any responsibility, either in his community or in any organization.
- (d) It is only natural that this man has strong feelings of guilt and frustration. He feels frustrated. All his knowledge, all his experiences, all his abilities, all his qualifications seem suddenly of no use.
 - for his work as a janitor does not need them
 - in the local community nobody needs them
 - in the existing organizations (church, societies, etc.) he cannot put them to satisfactory use because of language difficulties, and because he is considered 'old fashioned', foreign
 - in his home his wife tries to (of all things!) mother him and more or less pities him
 - his children, already fully adjusted to the Canadian society, know their way in this world, have already accepted certain

norms, standards and values without consulting him. They too be-father and be-mother him ("Dad, this is the way you pronounce the word egg!", "Dad, we are in Canada now! You just don't do that here.")

He feels guilty. He is not the father he planned to be for his children and he has therefore forsaken his God-given task. He has failed.

- (e) Various reactions can be expected in various cases. In this man's case the reaction was aggressiveness on the part of the father, both in his relationships with his wife and in those with his children. He insisted on rules, blind obedience, etc. He kept clinging to old traditions and refused to accept new ones, especially in matters like special days (Santa Claus on December 5th instead of 25th, etc. etc.). He found pleasure in embarrassing his children by addressing them in Dutch in front of their friends, etc. But all this is only of relative importance now.

Taking these few, all too brief indications, as points of departure, I now want to make the following remarks:

1. Man lives in a multiplicity of societal relationships. In each of these relationships there are certain norms; standards which regulate the behaviour within those relationships. These norms are given with the structure, the nature, of such relationships. We could call this structure itself the principle, the basic norm. We must try to find and formulate these principles for each of these relationships. (German term: Positivierungsprozess).
2. Every society and every community is a conglomerate, a composition of an immense number of and wide variety of such societal relationships, which differ in sort, intensity, character, structure, development, importance, etc. etc. Yet society is not a chaos, because:
 - (a) it is always man whom we find in all those relationships
 - (b) all the norms we find in the relationships can be integrated into the one norm of love and charity under which the whole of creation has been placed according to Christian conviction
 - (c) there is an intensive inter-dependence between all societal relationships
3. The way in which the principles, values or norms in each societal relationship have been formulated, have been realized or given authority and acceptance, and the way in which all these values are integrated into one general standard, at a certain moment and in a certain society or community,

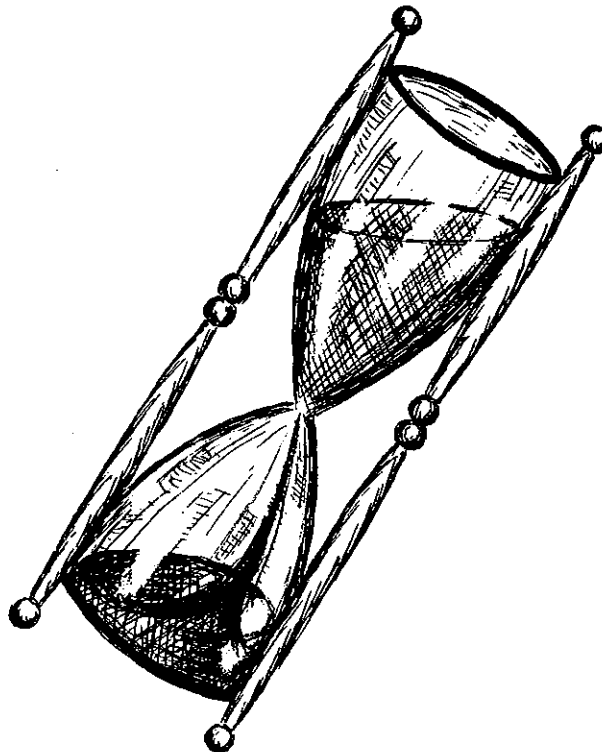
discriminates the one society or community from the other. We may use here the term 'patterns of culture' (Ruth Benedict). Ethnic differences are differences in patterns of culture.

4. The father in the given illustration never realized that in his old country there was a completely different pattern of culture from that in the country which is now his. He never realized that that it would be possible that the same principles in the same sort of societal relationships could be formulated, realized, given authority in a different way. So he rejects his new environment. His environment however does the same to him, and for the very same reason. Both suffer. Resentment grows.
5. The pattern of culture of a given community is continuously 'in statu nascendi', open to a continuous change. Where integration is replaced by assimilation this healthy process is brought to an unhealthy stop. The question is how to bring this healthy integration about.
6. The foregoing case proved a number of things:
 - (a) The church can have an important role in the process of integration, as an organization where the new Canadian can, by active participation and by being allowed to make his contribution, learn to recognize the fact that the same values he held in his old country are being held in his new country, though sometimes the way in which they are presented (small differences in order of worship, arrangement of boards, activities in which a church is engaged, etc.) may be different. (I take it for granted that especially in the church one will find that others are willing to bear with language difficulties more than anywhere else.)
 - (b) The new Canadian must not be 'bemothered' in any way, but must simply be given concrete responsibility. When I am a guest in someone's home I can just sit back and be served, but when I am taken into a family to be a part of it for the rest of my life the first thing that happens to me is that I have to wash the dishes, set the table, paint the fence or something else, and I am expected to do all these things, following my own methods, so that everyone will be satisfied. When the new Canadian is given responsibility (in his local community perhaps, in various organizations, etc.) he'll have to make the necessary adjustments, but he will at the very same time give his contribution to the development of the pattern of culture by using and adapting his old methods, values, etc. to this new setting.

- (c) The father in the given illustration is able to contribute to a number of fine values, e.g. the religious perspectives in one's life, the importance of fatherhood in regard to cultural values, the continuity of moral standards, the idea of 'calling' in human life, etc. Certainly, these values can be found in any pattern of culture, but the confrontation of two or more different formulations of standards and values is something badly needed for the healthy development of every such pattern.

Allow me to say that I really hope that for these very reasons you see with me that the new Canadian needs the old Canadian, but also that the old Canadian can indeed find some benefit from the coming of the new ones.

Edmonton - June, 1963.



CONSULTATION SESSION -- SOCIO-CULTURAL PROBLEMS
IN PUBLIC WELFARE -- SUMMARY

Moderator: Dr. Schlesinger

Panel:

Mr. Grant Spiro, National Probation and Parole;
Mr. Murray Sutherland, Department of Indian Affairs;
Mr. John Balfour, Provincial Welfare Department;
Mr. Stan Rodway, National Employment Service

1. Differing forms of reference (social, moral and economic) were discussed in terms of various ethnic backgrounds, e.g., suicide, condemned by our society has societal approval among Eskimos in some circumstances.
2. It was suggested that second generation immigrants often have the most difficulty adjusting because of two sets of values, old and new, confronting them.
3. Federal Government assistance to Canadian Indians was discussed. Alberta's 21,000 Indians served by 10 district offices with guidance, job placements and financial help to those wishing to work in the city.
4. Communication between parents and children is sometimes hampered by inflexibility to change in the older generation, and has parallels in the different perspectives of husband and wife roles in the area of marital difficulties.
5. The impediment of economics in cultural homogeny was examined briefly, along with the growing selectiveness of industry tending increasingly to technical specialization.

Dr. Schlesinger summed up the discussion: (a) public welfare agency workers are authoritative figures, sometimes threatening in European concepts and in the newcomer's fear of deportation, (b) 'we' need to learn other languages, understand other cultures, understand ourselves--'integration' calls for give-and-take change on both sides, (c) social workers sometimes need to learn more flexibility, to be less defensive about their work and methods and to be more earnestly interested in the newcomer's native culture and environment.

from report by: D. Peirce

CONSULTATION SESSION -- PRIVATE AGENCIES AND
SERVICES -- SUMMARY

Moderator: Dr. Schlesinger

Panel:

Mr. R. M. Deildal, The John Howard Society of Alberta;
Mr. Henry Van Velthuizen, Family Service Bureau;
Mr. Ernie Wilby, The Alcoholism Foundation of Alberta;
Mr. Philip Thompson, Native Friendship Centre

Problems encountered by each of the panel members were discussed. In summary these were:

1. The learning of new money values by immigrants presents an immediate problem.
2. The relative social isolation of the mother caring for the home makes it more difficult for her to learn the language and proceed with the process of her own acculturation.
3. The use and abuse of alcohol was related to cultural backgrounds.
4. The painfully difficult and sometimes unsuccessful process of the Indian's transition from the reserve to the urban community was analyzed. The lack of real communication between the general community and ethnic minorities was deplored. It was also pointed out that professional social work training was not the sole means by which one could be useful in helping members of ethnic minorities adjust to their new social milieu. A practical and realistic approach was seen as being of paramount importance.

Dr. Schlesinger emphasized tension and anxiety common to immigrants entering Canada, irrespective of ethnic background--stressed need for accepting them as people, as neighbours, as potential fellow citizens. Also noted the importance of informing newcomers as to sources of help.

from report by: R. M. Deildal

CONSULTATION SESSION -- HEALTH SERVICES -- SUMMARY

Thirty-five persons attended the session including the group discussion leader, Dr. Ben Schlesinger, and the four panel members. The attendance consisted of medical doctors, nurses, social workers and psychologists from the Provincial Health Department (Public Health Nursing and Social Hygiene Division), Health Units (City, Leduc-Strathcona, Sturgeon, Jasper Place), Oliver Mental Institute, Provincial Guidance Clinic, Edmonton Branch of Canadian Mental Health, General Hospital, Col. Mewburn Pavilion, University Hospital (Nursing Services, Psychiatry Dept. and Social Service Department). Each panel member illustrated what in his own experience needs attention:

1. Research at the provincial level to orient workers in socio-cultural field is needed.
2. Relatively few new Canadians need services of Social Hygiene Clinic--but city Indians and Metis show there in highest proportions. Why--when study of them in their own milieu (at Lesser Slave Lake) indicates no VD infection. Is urban white man's attitude responsible?
3. Anglo-Saxon families present as many problems as other ethnic groups--yet other groups suffer more stigma. Why?
4. Concern was expressed over practice of separating Indian and Eskimo children from their parents; at applying psychological tests based on 'our culture' to Indians, Metis and Eskimos; at ignoring their need for self-preservation; at 'white' behaviour reinforcing the Indian's (etc.) self-destruction and lack of self-confidence. Suggestion was made that they are often more responsive to good friendly relationship than to therapeutic relationship when needing help.

Dr. B. Schlesinger referred to the presentations by making a parallel between the fear of the newcomers to our country and the fear we experience in front of a new situation. Research can help us find or refute hypotheses but our attitude can be changed only through sincere self-observation and a willingness to modify what we see as destructive.

from report by: Miss I. Chenard

CONSULTATION SESSION -- EDUCATION AND RECREATION

SUMMARY

Moderator: Dr. Schlesinger

Panel:

Dr. Brian Dockrell, Faculty of Education, U of A;
Mrs. Thelma Scambler, Edmonton Welfare Council;
Mr. Ron Henbest, Edmonton Public School Board;
Mr. Bert Hohol, West Jasper Place School Board

The panel members each presented certain points of view and experience from the Edmonton scene which served to highlight the informal discussion on the integration process in relation to education and recreation.

1. That the provincial government has instituted a comprehensive educational program designed to prepare residents of Northern Alberta to share in the development of Alberta.
2. Stated that integration cannot be taught. The question was raised "What is the teacher giving outside of middle class values"? Recognized that the teacher may teach but not fully accept, in toto.
3. In education, we have preconceived ideas of what the newcomer wants--newcomers include Indians and immigrants.
4. Integration is a whole--you cannot integrate in part--it must take place in all areas of life such as social, economic and personal. Newcomers want to be accepted; therefore, we must educate to meet areas of acceptability, recognizing whatever the newcomer may bring to society. Newcomers feel isolated, although this is not the intention of Canadians--there is just not enough in common that is recognized. Acceptance takes place only if the newcomer conforms in all areas or as a species and in a limited way. However, Canadians accept each other in the same way, not on ethnic background but on a basis of social class distinction.

To facilitate understanding:

1. ask about your way of life
2. be prepared to accept values of others and others will accept yours
3. understand that unsatisfactory acceptance is of two kinds (a) patronizing (b) indifference--indifference hurts most
4. be aware that reverse prejudice is a reality--prejudice is a two-way process

from report by: R. G. Wray

'SEMINAR: RETROSPECT AND PROSPECT'

A.J. Cormier

I think that all of you who have attended this entire seminar will appreciate that it is quite a job to sift out a meaningful summary. You will also appreciate that a summary prepared in something like an hour will necessarily leave out some important aspects of interactive process and I trust you will not be too hard on me, under the circumstances.

There were so many angles from which a summary could be tackled that I almost finished not doing anything. Of particular difficulty was the task of developing categories for the purpose of this summary. In desperation, I decided to review the activities of the last three days under two main headings and to wind it all up with a bit of 'prospect' of a rather general nature.

The first area of the seminar about which I wish to comment is that in which the group seemed to have arrived at some consensus, at least to a reasonable degree.

We were quite comfortable, I believe, in the assumption that culture helps us to understand ourselves as well as those we are trying to help. Much of the struggling and searching which went on in the small groups revealed a serious effort for self-evaluation. This, undoubtedly, was one of the main fruits of the seminar. As a matter of fact, it might, alone, have well justified the seminar itself.

I think we gained a new and more concrete appreciation of the importance for the newcomers of being able to achieve a sense of identity--a sense of usefulness. While we seemed to feel that this was crucially important for their own sake, I am not so sure that we reached a very full appreciation of the very real importance to us, the receiving hosts, of having the newcomers find identity and purposefulness.

The notion that the deeper the immigrant is immersed in his own culture the slower the adjustment to a new cultural environment--was one about which we did not seem to have contemplated very much in spite of its self-obvious nature. The group seemed to take stock of this fact very early in the seminar and it seemed to temper and add stability, particularly to the small group deliberations.

We reached a good consensus of the importance of communication tools, i.e., language--and of predictable employment in the adjustment of the newcomer to the larger society and in the achievement of manageable relations between parents and children within the newcomer group.

I think we became more sensitive to minority prejudices against the majority but it is doubtful that we had enough time to grasp the full significance of this particular dimension of the total problem.

There was a realization--not without some shock effect--about the fact that we older Canadians are the hosts without quite knowing who 'we' are. While we felt some sense of confidence in analyzing the basic culture traits of Canadian sub-culture, we tended to get badly disorganized in trying to define the total culture. I suggest that Canadian identity, if it exists, might only be definable through the tedious and careful process of defining each of its sub-parts and then a synthesis of the results into a composite but understandable picture of the whole. If this is so, the need for this type of seminar on a more regular basis and over the whole country would certainly seem to be both necessary and urgent.

There seemed to be consensus about the need to start at the adult level in order to get effectively to the school level. I'm afraid we didn't get much further than this. There is an indication, therefore, of the need for further study of the parent role and of the ways in which we can better assist them to discharge this role. That alone would well justify another seminar of this general type.

We all seemed to agree that we had to learn to be friendly--without being patronizing--to help newcomers to solve their problems instead of solving the problems for them. Would it be impossible, for example, to publish a guide to city services, available to newcomers, in a number of languages, and to distribute these extensively, not only to individual immigrants, but to ethnic leaders to whom many individual newcomers come for assistance before they ever think of going anywhere else?

Early on Thursday afternoon, some delegates were worrying about arriving at definite conclusions. It was perhaps one of the major accomplishments of the seminar that, by the end of it all, the delegates seemed to be quite satisfied that the common search which had taken place was, in itself, amply rewarding.

There was quite definite agreement that the church is a basic integrating factor but only so long as it can perceive and guide the necessary cultural adjustments.

I think we agreed that of all the factors which are painful to newcomers, the factor of indifference is the most painful of all. We did not have time to search how we might approach this problem. This is something which, I feel, we still have to tackle in order to make our efforts fruitful. It is only by overcoming this indifference that we can make Canadians more sensitive to their role in involving newcomers

in purposeful community projects rather than to invite them to ritual-oriented functions in which the newcomers cannot see a role for themselves.

In the small groups, a number of challenging questions were raised and left at that, when the group agreed that the problem existed. The following are a few examples:

(1) We have made education a status symbol rather than an experience for its own sake.

(2) The school has been taking away cultural functions from the parents, such as sex education, home economics, etc.

(3) We live in a society that is seeking equality among unequals. The trend is for collective rather than individual thinking.

I suggest that these are questions which we cannot neglect too long unless we think we're ready to accept drastic change in traditional Canadian values.

My second area of concern was that in which there was no agreement, either because the questions raised were too novel or too complicated to be explored sufficiently. Such questions, I suggest, point to the need of further seminars--like this one--which will look at broad socio-cultural issues rather than at approaches and techniques.

The suggestion made by Dr. Schlesinger that we have a questionable right to prevent the ethnoghetto is one that seemed to have a traumatic effect on most of us. And, furthermore, before we could recover we were already into the discussion of other questions, so that we never got around the giving a good look at the role of the ethnic island within Canadian society. I suggest that another seminar should provide for such examination.

We got sensitive to the fact that successful integration of newcomers involves rate and degree. But we did not examine how fast we should expect different ethnic groups to integrate or what they should integrate to. After all, there must be some defined limits to what we can ask of immigrants in the way of change--does this stop at respect for our laws or does it extend all the way to what church to attend, how to eat, how to court, etc...? I suggest this to be another fundamental issue for discussion at a future seminar.

I think we were deeply interested in Dr. Schlesinger's remarks on culture but I do not think it was enough in the time allotted. This, to me, points to the need of setting up some reading courses on the subject, possibly under the guidance of the university.

Dr. Schlesinger also stressed the fact that we must understand our own impulses and drives before we can understand and accept others. Also, that we must know ourselves well enough to be able to admit to ourselves that we cannot work with everyone. If we agree with this, and we apparently do, we should investigate the possibility of setting some sensitivity training program to which we would subscribe as part and parcel of our in-service training program.

In one of the small groups the question of lack of anti-discrimination legislation in Alberta was brought up. The discussion never got further than debate on whether you could legislate love. It would seem to me that the answer to this would be to conduct a double-barrelled survey that would:

(1) Evaluate the effects of such legislation in other parts of Canada and,

(2) A study of discriminatory acts in Alberta with appropriate documentation.

Only then, it seems to me, can we discuss the question intelligently.

I don't think we completely made up our mind that there is a difference between accepting and liking people. Since liking other people seems to have a relationship to liking oneself for what one is, I think this points up again the need for sensitivity training to help change agents like ourselves.

I don't think we ever followed up Dr. Schlesinger's suggestion that we should recruit ethnic people for our social agencies or else learn some of the languages of our clients. We probably were afraid of the suggestion. Still, I don't think it is too early to begin thinking of this as the kind of social investment which Canada will have to make if we are going to meet the challenge now and in the future.

At this seminar, because of time and other restrictions, we looked mainly at the needs of immigrants. At some future date, can we look at what they have given and can give, not only in material terms, but in terms of those intangible qualities which have changed and improved the total culture in the past. I doubt if any group in Canada has ever really tackled this one in earnest.

Finally, I would like to make a few general observations at random.

It occurred to me, during the discussions, that it is not so much what I achieve as a member of a minority group, as what it is possible for me to achieve that is important in the integrative process. As a Chinese Canadian, for example, it is not the thought that I'm not married to a white Canadian that would crush me so much as the knowledge that it is virtually impossible for me to achieve such a goal, if I had such a goal. I can think of no greater insult to a person's dignity than to be refused acceptance within the majority group on the unspoken, but extremely clear pretext that he might get ideas about the daughters of the majority.

At no time during the seminar did I hear the crucial factor of economics or physical environment seriously discussed. Still, I feel that for our lower-lower middle-class clients, counselling is destined to rough times unless we can give these clients the ideas and moral support to change their environment. Do we have, for example, to resign ourselves to the idea that these people can never improve their housing conditions? If we agree that the present housing opportunities are ideal, then I'm afraid there is no hope. The industrial workers of Nova Scotia, for example, are solving this problem through co-operative housing under provisions of the Nova Scotia Housing Act and Central Mortgage and Housing Corporation. Are we going to admit that something possible in economically-depressed Nova Scotia is impossible in Alberta?

We must guard against the notion that the values of the lower-lower class have to remain what they are just because these have been observed and recorded quite accurately by the social sciences. Man's crowning triumph is his ability to change his values and environment and vice-versa. Let us not forget that, underneath the observable values of lower-lower class people lies an abiding, if sometimes invisible, desire for happiness and order. As Dr. Schlesinger says, nobody likes to be an underdog.

As change agents, we will have to supply these people with the original ideas and motivation they need to conquer their environment. The challenge is largely up to people like ourselves. Are we going to be satisfied to patch the holes or are we generous and imaginative enough to continue thinking about these problems until we glimpse beyond the trees and see the forest? I like to believe that we have enough courage and dedication to accomplish the latter course.

And, finally, my overriding impression and wonder is that we have come as far as we have in spite of all our blunders, our ignorance, our indifference. This, in itself, is extremely encouraging. It is encouraging because we can find in this fact the knowledge that Canada's sub-cultures have been giving it its resilience and its potential. Is it not reasonable to hope that, with sympathy, sensitivity, dedication and mutual good-will, we have here the ingredients of a civilization that does not have to die after 1,000 years or less?

GROUP DISCUSSIONS SUMMARY

Prompted by Dr. Schlesinger's lectures, the following considerations emerged as being of paramount importance in the deliberations of the four groups into which the forty-three Seminar registrants were organized:

1. Popular expression was given to the need for individuals to relate the lecture information to their own specific fields of endeavour.
2. Ethnic problems were recognized as a two-way street and emphasis was placed on the need for Canadians generally to understand their own part of the total problem first by (a) acquiring an understanding of Canadian cultural values, attitudes, prejudices and shortcomings, and (b) by learning as much as is practically possible of the cultural and traditional backgrounds, attitudes, fears, hopes and aspirations of newcomers.
3. The language barrier and the limitations of language in terms of idea translation was noted. Different language 'symbols' are very often used to convey identical ideas, and the communication of different ideas may sometimes employ similar languages.
4. The need for more Canadians to learn second (and third) languages was recognized on the grounds that (a) language is the keystone to cultural understanding, and (b) accepting (learning) a foreign language enables the Canadian to accept the foreigner.
5. Attitudes underlying the differences between 'assimilation' and 'integration' were analysed, and 'integration' was recognized as the better way to multi-ethnic adjustment and social and cultural gains arising from ethnic variety.
6. The newcomer's need to retain his identity was seen as the essence of the 'ghetto's' appeal to him, and as its value to the Canadian urban community where it serves as a stepping-stone into the Canadian way of life.
7. Some felt that the native Metis and Indian poses a more difficult problem than the immigrant. Legislation (Indian Act) seen as out-dated and negative. The abolition of the 'deer-skin curtain' urgently needed.

8. Differences in both attitude and circumstances between immigrants of the post World War I and World War II eras were discussed. Immigrant refugees following World War II were seen as being both more dependent and more demanding than the immigrants of 30 and 40 years ago coming to help settle and open up a frontier wilderness.
9. Attitudes towards laws, fear of authority and the domestic autocracy of the husband and father were seen as factors contributing to immigrant integration obstacles.
10. North American materialism and the greater freedom and closer equality of women here were also noted as complicating circumstances in the adjustment of newcomers to our way of life.
11. On examination of 'Canadian culture' most discussion group members concurred that we have yet a long way to go towards achieving our own mature and definitive cultural patterns. The shortcomings implicit here were recognized as a source of painful disillusionment to immigrants from various highly civilized countries with ancient and well-defined traditional and cultural values.
12. The considerations brought out in section II further confirmed the consensus that integration, not assimilation, is the more desirable and mutually more rewarding process of ethnic amalgamation.
13. It was recognized that the newcomer needs to feel accepted, needed and useful. He does not want to have things done for him. He wants and needs only guidance and help in order to become fully involved in life here and to do things for himself.
14. As a corollary to section 13, employment, especially for the unskilled who would require training in our increasingly industrialized economy, was seen as a key factor in both the economic and psychological welfare of the immigrant.
15. Education--first at the adult and then at the school level--was recognized as the basic vehicle for ultimately creating the kind of intellectual and social climate needed for optimum ethnic integration in Canada.

SEMINAR EVALUATION

(See Questionnaire following)

A summary of participants' majority opinion gave the following evaluation of the various component activities of the Seminar:

- LECTURES: Most useful -- this evaluation was almost unanimous.
- DISCUSSION GROUPS: Useful -- this evaluation was closely followed by the 'most useful' and 'informative' assessments. The majority felt the discussion groups did not have enough structure, that they ran off the topic and that they were dominated by a few people.
- PANEL: Informative -- with 'useful' and 'not useful' assessments following. The majority felt they received some new information from the panel, closely followed by those who said they did not.
- FILMS: Useful -- closely followed by assessments of 'informative' and 'most useful'. The most popular film was 'The Arrival', with 'Citizen Varek' and 'Threshold' following.
- CASE HISTORIES: Useful -- followed by 'informative' and 'most useful'. The majority felt that they were prepared to discuss the case material (a small minority were not); a small majority felt that discussion in one large group was helpful; a similar majority preferred the small group discussion; opinion pro and con was tied on the question 'was more preparation needed'; and a very large majority felt that the case discussions helped them to focus on their own cases.

EVALUATION QUESTIONNAIRE

INSIGHTS INTO CULTURAL DIFFERENCES

	Most useful	Useful	Inform- ative	Not useful
Lectures	_____	_____	_____	_____
Discussion Groups	_____	_____	_____	_____
Panel	_____	_____	_____	_____
Films	_____	_____	_____	_____
Case Histories	_____	_____	_____	_____

Discussion groups: (check more than one if applicable)

- Did not have enough structure _____
- Had too much structure _____
- Dominated by a few people _____
- Ran off the topic _____

Comment:

Films:

One most useful film was: (check one)

- "The Arrival " _____
- "Citizen Varek" _____
- "Threshold" _____

Comment:

Panel Discussion:

Did you get any new information from panel Yes ___ No ___

What were some of your criticisms about panel:

Comment:

Case Discussions:

Were you prepared to discuss case material Yes ___ No ___

Was discussion in one large group helpful Yes ___ No ___

Did case discussion go better in small group Yes ___ No ___

Would you have wanted more preparation Yes ___ No ___

Did it help you to focus on your own cases Yes ___ No ___

Comment:

What is your general reaction to the seminar?:

Suggestions for further follow-up or new ideas to be picked up by Council in the community:

SEMINAR REGISTRANTS

<u>NAME</u>	<u>ORGANIZATION</u>	<u>POSITION</u>
Miss Bette Anderson	Parks & Recreation Dept. (City)	Supervisor of Expressive Arts
Mrs. C. Andruchow	Juvenile & Family Court (City)	Probation Officer
Mr. L.D. Bateman	Northland School Division	Administrator, Grouard Vocational School
Mr. A.R. Boettcher	Welfare Dept. Jasper Place	Assistant Supervisor
Miss Willa Broderick	Indian Affairs Branch	Social Worker
Miss Imelda Chenard	University Hospital	Director, Social Service Dept.
Miss E. Cuthbertson	Alcoholism Foundation	Supt. of Education
Mrs. Mary A. Davis	Col. Mewburn Pavilion	Medical Social Worker
Mr. Eugene Dubord	Catholic Family & Child Service	Executive Director
Rev. W.P. Fitzgerald	Separate School Board	Supervisor of Guidance
Gary J. Francis	John Howard Society	Caseworker
John G. Fricke	Dept. of Public Welfare	Supervisor of Rehabilitation
Mrs. E. Dorothy Gillis	Welfare Dept. (City)	Social Worker
Dr. H.A. Gironella	Family Service Bureau	Counsellor
Mr. Les Gue	Northland School Division	Supt. of Schools, Division #61
Mrs. Joan Howell	Alcoholism Foundation	Counsellor
Miss Gloria L. Howitt	City Welfare Dept.	Welfare Worker

SEMINAR REGISTRANTS

<u>NAME</u>	<u>ORGANIZATION</u>	<u>POSITION</u>
Rev. Wm. Horton	Unitarian Church	
Mr. T.M. Johnson	Metis Branch, Dept. Public Welfare	Supervisor
Sister F. Kelly	Catholic Immigrant Services	Secretary
Frank Klemen	City Welfare Dept.	Social Worker
Mrs. Barbara D. Lancaster	Canadian Federation University Women	Teacher--Fulbright Exchange from U.S.A.
Miss L. Maksymiw, R.N.	Charles Camsell Hospital	Patient Health Teaching
Mr. J.R. Mellow	Family Service Bureau	Social Worker
Mrs. Clara Mintz	Jewish Family Services	Executive Director
Mrs. J. McGibbon	Y.W.C.A.	Board of Directors
Mr. J. McInerney	Alcoholism Foundation	Counsellor
Mr. A.H. McMullen	Alcoholism Foundation	Administrative Assistant
Dr. John B. Newton	Leduc-Strathcona Health Unit	Director and Medical Officer of Health
Mr. Ronald F. Niddrie	Northland School Division	Vocational Instructor, Grouard Vocational School
Miss Dorothy Redman	Wetaskiwin School District #264	Guidance Counsellor
Mr. Frank Reilly	John Howard Society	Caseworker
Mrs. H. Schwam	National Council of Jewish Women	Chairman--representative to Women's Citizenship Council

SEMINAR REGISTRANTS

<u>NAME</u>	<u>ORGANIZATION</u>	<u>POSITION</u>
Mr. J.R. Smith	Dept. of Public Welfare	Director, Planning & Development
Mrs. Daryl Sturrock	Citizenship Council	Board representative
Mr. Phil Thompson	Canadian Native Friendship Centre	Executive Director
Miss Eve J. Turner	West Jasper Place School District	Guidance Counsellor
Sister L.A. Tyszko	Catholic Family & Child Service	Social Worker
Rev. Dr. Martin Vrieze	Christian Reformed Church	Minister & Counselling Bureau
Miss D. Wasylynchuk	Dept. of Northern Affairs and National Resources	
Mr. G.J. Way	Juvenile & Family Courts	Chief Probation Officer
Mr. Harvey Zingle	Greater Edmonton Regional Guidance Council	President
Mrs. Fred Johnson	Junior League	Board, Canadian Native Friendship Centre

Resource Material for Papers delivered at Seminar

- Canadian Citizenship Branch, Handbook for Newcomers, 1955
- "Citizen" - Journal, February 1962
- Canadian Citizenship Council - New Roots in Canadian Soil
(by J. P. Kidd) 1958
- From Immigrant to Citizen, 1949
- City of Edmonton, Visitor's Guide, 1963
- Edmonton Welfare Council, Edmonton, Report of the Indian and Metis
Study Committee, 1962
- , - Directory of Community Services, 1962
- , - Delinquency Prevention and Control
Study Committee, 1962
- Family Service Association of Toronto, F.S.A. on Record (news
bulletin), June and July 1962
- International Institute of Metropolitan Toronto, Parkdale Branch Report
(Furgeson), 1963
- John Kosa ed., Immigrants in Canada, Montreal, 1955
- Ontario Welfare Council, First Ontario Conference on Integration, 1961
- , Second Ontario Conference on Inter-Group
Relations, 1962
- Arnold Rose, The Roots of Prejudice, UNESCO, 1958
- Social Planning Council of Metropolitan Toronto, First Immigration
Conference, 1959
- Second Immigration Conference, 1960

APPENDIX

List of Materials Distributed to Seminar Members

- 1) From Mental Health Division, Dept. of Health and Welfare, Ottawa
 - i) Social Class and Schizophrenia - Cyril Greenland
 - ii) Characteristics of a Helping Relationship - Carl R. Rogers
(CHM Supplement #27)
 - iii) Social Role Theory - Charles W. McCann
(CHM Supplement #25)
 - iv) Mental Health Paper Backs - 2nd edition - B. Schlesinger
(CMH Supplement #24)

- 2) From Department of Citizenship and Immigration - Citizenship Branch
 - i) Discussion Guide: Let's take a look at Discrimination
 - ii) Discussion Guide: Let's take a look at Prejudice
 - iii) Discussion Guide: The Community and the Newcomer
 - iv) A selected Reading List on "Immigrants and Immigration"
 - v) Integration of Postwar Immigrants - a reprint from
Canada Year Book - 1957

- 3) Bank of Nova Scotia - "Monthly Review" May-June 1962

"Accent Population Changes - a first look
at the 1961 Census"

- 4) Royal Bank of Canada - Monthly Letter - August 1960 -
"Education for Democracy"

- 5) Family Service Association of Toronto - FSA on Record,
July 1966 - Dollars and Sense

NOTE: A comprehensive list of pertinent reference and reading material in this area was compiled by Dr. Schlesinger in June, 1963. It is called SOCIO-CULTURAL ELEMENTS IN SOCIAL WORK -- SELECTED REFERENCES, prepared by Benjamin Schlesinger, Ph.D., School of Social Work, University of Toronto. Copies may be obtained free of charge from the Canadian Citizenship Branch, Edmonton, Alberta (Canada).