PROBLEMS FACED BY CANADIAN IMMIGRANTS DURING THEIR ADJUSTMENT IN THE LIGHT OF THEIR OBSERVATIONS; SOCIAL WORK PRACTICE AND POLICY IMPLICATIONS

by

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ABSTRACT

PROBLEMS FACED BY CANADIAN IMMIGRANTS DURING THEIR ADJUSTMENT IN THE LIGHT OF THEIR OBSERVATIONS; SOCIAL WORK PRACTICE AND POLICY IMPLICATIONS.

The process of adjustment of immigrants into Canadian society is an important economic, social, political and cultural issue; politicians, researchers and practitioners are trying to coordinate their efforts into making this process smoother and easier for the immigrants.

The present study which employed exploratory, qualitative methods solicited the perceptions of immigrants regarding their adjustment process and also the perceptions of multicultural/resettlement workers as part of the process. Eighteen immigrants (male, female), from diverse continents, countries, age, sex, professions and education were interviewed and asked to fill out 2 Hudson scales (GCS and ISE). Ten multicultural/resettlement workers had answered a 23 item questionnaire. Major psycho-social aspects related to adjustment are described as elicited from the data and literature research. Implications for social work practice are outlined. It was found that attention to a systems framework for viewing the individual multidimensional problems/interactions is important when considering the adjustment process (which is a difficult process as the interviewers described it).

The interviewed people manifested grateful consideration of the government efforts toward the distribution of benefits and opportunities to newly arrived immigrants in Canadian society. The interviewed people who had had the opportunity to have a host expressed their appreciation to the Host Program offered through Immigrant Services Society. Implications for the social work profession, issues related to an ethnic sensitive approach at the micro and the macro level are presented.
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ACKNOWLEDGEMENT

The exploratory research study reported here is concerned with problems that immigrants are facing in their process of adjustment, and with the role of the multicultural/resettlement worker in helping their struggle.

My interest in this topic derived from the fact that, as an immigrant myself, I have been facing the difficulties of cultural relocation and the adjustment into a new culture. My own experience taught me that the process of adjustment is a painful stage in one's life, and along with one's desire and ability to integrate, there are social, economic, cultural and political factors that could make this process easier or more difficult. I have also experienced that the professional worker, whether he/she is a teacher, social worker, counsellor has an important role in helping the immigrant to adjust to a new society and culture. This research is also part of my effort to understand how other immigrants perceive their own adjustment, how the multicultural/resettlement workers see themselves in this process, and consequently to develop a personal experience theoretical material related, useful for those who are immigrants in the adjustment or the professionals helping out.

The intended audience of this work includes: the immigrants who are facing many adjustment related difficulties; the professional helpers, be they social workers multicultural/resettlement workers, psychologists, counsellors, educators; my professors, and any others who share any interest in this subject.

The writer wishes to express gratitude to professor John Crane and professor Roop Seebaran for their assistance, guidance, and insightful ideas in the structure of this paper. The author acknowledges special thanks to Mrs. Joyce Kyi, the Executive Director of Immigrant Services Society, Mrs Lesley Anderson, the former Coordinator of Host Program, and Mr. Gordon Partovi for their support and time. Special appreciation to my husband Gabriel and my children Ana and Bogdan for their encouragement, support and personal sacrifices during the last two years. Special recognition is due to my friend, Doris Collins, for her love, warmth, and advice. Thanks are also extended to all the respondents in the study for their interest in the subject matter, and help during the stages of data collection.

My expectations are that the opinions and perceptions shared by the respondents of this study will reveal the complexities of problems, the internal turmoil and the endeavors of immigrants to adjust. It will, hopefully, assist the professional in working with immigrants to be aware of such factors as: skills, knowledge and values necessary in working with immigrants, ethnic sensitive behaviour, and self awareness aspects.
"Social workers are essential because of the frailties of human genetics and the aging body, because of aberration of human behaviour, because plans go wrong and people die, because all political and economic systems produce victims and label deviants, because people sometimes fight with and hurt each other."

Martin Davies, 1985
CHAPTER I: THE IMMIGRANTS IN CANADIAN SOCIETY

1. The Migratory Influx to Canada

For the purpose of this study, an immigrant is considered a Canadian resident, who is not a Canadian citizen by birth.

Vikings were the first to come to Canada in the 1100s, but not much is known about their influence on Canadian history. The first immigrants who established permanent settlement were colonists from France who in 1608 came to Nova Scotia and Quebec. The flow of immigrants from France decreased markedly since 1763 and until 1815 immigration was light. Between 1815 and 1867 the flow of immigrants increased with more than 1 million from Great Britain and other European countries.

In 1871, when the first census was taken in Canada, ninety two percent of the three and one half million people who lived in Canada were either of British (61%) or French (31%) origin. After Confederation (1867), until the turn of the century, most of immigrants came from British Isles and a significant number from Germany and Norway.

Referring to this stage of the history of immigration in Canada, Berry, Kalin and Taylor (1977), defined three phases of immigration: initially, the native arrived in the New World and occupied what is now Canada; secondly, beginning in the 16th and 17th centuries, a second wave of immigrants began from France and the British Isles; and the third phase, marked by the immigration of people from many other countries (predominantly European), began in about 1880 and has continued up till the present day.

Between 1899-1914 nearly three million immigrants arrived. A record number of 400,870 came in 1913. While the migration from British Isles increased, there was also growth from Austria, Hungary, Russia, Italy, Scandinavia.

For the present century, three phases of immigration could be defined: prior to 1914, when peasant families from Northern and Eastern Europe settled on the Prairies; between the two Wars,
when settlement tended to be in the urban and industrial areas; and following 1945, when immigration became more diversified and for the first time Southern Europeans, and people from Africa, Asia, and Caribbean were welcomed (Berry, Kalin and Taylor, 1977).

Between World War I and II immigration decreased. From 1913 to 1920 the annual average was 126,000. Between 1932-1945 the annual average was 20,000. Great Britain continued to be the major source. Under the 1923 Order-in-Council 183, British and Americans were the most favored; northern Europeans were well received, and other Europeans were accepted only if the above were not available. Non-Whites were not welcomed and were actively barred from coming into Canada through various pieces of legislation. This policy was partly justified by pointing out the lack of abilities of non-Whites to assimilate because of their cultural, religious, language and climatic backgrounds. This thesis was not supported by any known research; on the contrary, recent studies in the area of race and ethnic relations indicate that Whites from an Anglo-Saxon Protestant background have a low commitment to Canada compared with other ethnic groups (Richmond, A., 1974).

After World War II, Canadian immigration policies were changed, even though they remained basically discriminatory against non-White population. The quota system was introduced, limiting the number of the people allowed into Canada from the Third World countries. Between 1945-1961 a total of two million immigrants were admitted. During the 1950s the annual average was 150,000 but fell to 72,000 in 1961. A peak of more than 200,000 was reached in 1974. The total between 1946-1981 was 5 million.

Recent immigration from Southeast Asia, Central and South America has transformed the ethnic composition and the cultural diversity of Canada.
2. Government Policies on Immigration

"Over the years, Canada's immigration policies have done much to shape the nature of modern Canadian Society: its cultural texture and ethnic composition, and the ever-expanding stock of its traditions, aspirations and political antagonisms." 1

a. Policies

During the early periods of colonization, immigration was promoted as essential to the well being of the developing nation. The immigration policy established by the post Confederation government set the tone for the future: immigration was to be tied to the economic needs of Canada, and strong preference for European, particularly British settlers. Canada, like the United States, and Australia, has subscribed to a deliberate policy of preferential immigration for persons from Northwestern Europe, especially those originating from the United Kingdom.

In the early part of the century, Canada's treatment for Asians was not unlike that of Australia's and the United States'. When the Chinese were admitted in the late 19th Century, it was strictly on the basis of cheap, transitory, temporary employment to construct the Pacific Railway. Canada also drew the line at admitting Jewish refugees fleeing from Nazism during the 1930s because they were considered unassimilable (Burnet, J., 1984).

During the 1930-1943 period, immigration policy was affected by unfavorable public opinion toward immigration. During the Depression, immigrants were no longer required for industry. From the 1945 to 1961 immigration was seen as necessary to enlarge the pool of labour and to create a large domestic market for new industries.

Since World War II, the overwhelming proportion of permanent immigrant settlement has occurred in Canada as in Australia and the United States because these countries were rich in natural resources, less densely populated, and essentially built on immigrant labour. Perhaps this accounts for some similarities
in the immigration policies and trends of these countries.

The Immigration policy adopted by Canada following the second World War was a policy of actively promoting population and economic growth. The tendency was also to widen geographical areas of acceptability while invoking educational and occupational criteria. The Canadian Citizenship Act of 1946 made allowances for war refugees, encouraging also the arrival of farm workers and miners.

The 1960s was a decade of major changes in Canada's economic and social structure, and the need for highly skilled professions and trades and less skilled occupations in construction and manufacture being high, immigration policy was linked stronger than ever, directly to the economic conditions. In 1962, all racial qualifications were removed, special privileges for British, French, and other Europeans were eliminated, and employability was established as the major attribute for selection.

In 1967 the "point system" was introduced; assessment units were awarded under nine headings:

"1. Education and Training up to 20 units; one for each year of education or occupational training.
2. Personal assessment: up to 15 units, based on the immigration officer's judgment about the applicant's adaptability, motivation, initiative.
3. Occupational demand: up to 15 units if demand for the applicant, skilled or unskilled, was high in Canada.
4. Occupational skill: from 10 units for professionals to 1 unit for unskilled labour.
5. Age: 10 units for applicants under 35, with one unit deduction for each year above 35.
6. Arranged employment: 10 units if the applicant had a definite job pre-arranged.
7. Knowledge of French or English: up to 10 units depending on the degree of fluency.
8. Relative: up to 15 units if the applicant had a relative in Canada able to help in becoming established."
9. Employment opportunities in area of destination: up to 15 units if the applicant intended to go to an area where a strong demand for labor existed. 2

The score of 60 units was considered the passing line, while the highest possible score was 100. The point system favored well educated professional people and it is probably the reason why sometimes Canada has been criticized for draining of educational and skilled people from developing countries, where their expertise was strongly needed.

In 1975, the Canadian government issued the Green Paper and established a Parliamentary Committee to make recommendations for changing the Canadian Immigration Act. In the Green Paper, Blacks and Asians were seen as agents of social stress and Canadians were congratulated for "their hospitality in adopting to such novel and distinctive features" (Elwood, 1975).

Various ethnic organizations submitted briefs to the committee which made its recommendations to the government. The Immigration Act of 1976 was based on the basis of these recommendations.

Today, Canada is experiencing rapid social change consequent upon shifts in the structural changes in the economy, shifts in the demographic balance, increased challenges for higher education, and a larger participation of its people into the decision making process. A various number of interdependent changes occurred in transportation, automation, communications, computers, and so on. Those changes will modify the demand for unskilled and skilled labor: unskilled labor will decline and the need for well educated and highly trained people will increase (Richmond A., 1974). Richmond argues that at the present time Canada is still capable of meeting its own needs for highly qualified personnel, but since this category is very mobile, there will be a multi-way exchange of professional, managerial and technically qualified people, between the major urban centres in the world. Consequently, the need for a moderate flow of more permanent settlers and the need for highly qualified immigrants
from abroad, to replace temporarily or permanently Canadians who go elsewhere, will be present. In this context:

"A successful immigration policy for Canada in the next few years should recognize that not all immigrants intend to settle permanently...there will be a need for greater efforts by federal, provincial and municipal governments, as well as by voluntary organizations, to assist such immigrants in the transition between their own society and fuller integration into Canada." 3

A new Immigration Act in 1978, revised the point system and placed less emphasis on education and more on occupational experience and demand. Particularly encouraged to immigrate were entrepreneurs who could create employment in Canada. The new Act specifies 3 classes of immigrants: the family class, which consists of close relatives of permanent residents of Canada; refugees, persons who fear persecution, if they return to their former countries of residence; and independent and other immigrants, individuals who have to meet all the criteria for admission. This last class includes assisted relatives who have to pass a labor market occupational demand test.

The size and the character of the immigrant flow is bound to have profound influence on the future of Canadian society. The Report of the Royal Commission on the Economic Union and Development Prospects for Canada, 1985, suggested that:

"It seems likely that in future years a substantial proportion of newcomers will be attracted from non-European nations, and these new Canadians will continue to expand the diversification of our cultural and ethnic mix." 4

Table 1 presents the immigration by class between 1966-1983:
Table 1: Immigration by Class, 1966-1983

<table>
<thead>
<tr>
<th>Year</th>
<th>Family %</th>
<th>Assisted relatives %</th>
<th>Independent %</th>
<th>Refugees and Designated Class %</th>
<th>Total Number of Immigrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>34.2</td>
<td>-</td>
<td>65.8</td>
<td>-</td>
<td>194 743</td>
</tr>
<tr>
<td>1970</td>
<td>21.8</td>
<td>23.8</td>
<td>54.4</td>
<td>-</td>
<td>147 713</td>
</tr>
<tr>
<td>1971</td>
<td>27.4</td>
<td>24.1</td>
<td>48.5</td>
<td>-</td>
<td>121 900</td>
</tr>
<tr>
<td>1972</td>
<td>27.1</td>
<td>25.2</td>
<td>43.5</td>
<td>4.2</td>
<td>122 006</td>
</tr>
<tr>
<td>1973</td>
<td>22.6</td>
<td>24.0</td>
<td>52.1</td>
<td>1.3</td>
<td>184 200</td>
</tr>
<tr>
<td>1974</td>
<td>24.8</td>
<td>24.3</td>
<td>50.1</td>
<td>0.8</td>
<td>218 465</td>
</tr>
<tr>
<td>1975</td>
<td>34.1</td>
<td>24.3</td>
<td>38.6</td>
<td>3.0</td>
<td>187 881</td>
</tr>
<tr>
<td>1976</td>
<td>40.7</td>
<td>21.8</td>
<td>29.6</td>
<td>7.9</td>
<td>149 429</td>
</tr>
<tr>
<td>1977</td>
<td>44.7</td>
<td>22.7</td>
<td>26.2</td>
<td>6.4</td>
<td>114 914</td>
</tr>
<tr>
<td>1978</td>
<td>52.8</td>
<td>19.9</td>
<td>22.4</td>
<td>4.9</td>
<td>86 313</td>
</tr>
<tr>
<td>1979</td>
<td>41.7</td>
<td>10.2</td>
<td>23.2</td>
<td>24.9</td>
<td>112 196</td>
</tr>
<tr>
<td>1980</td>
<td>35.7</td>
<td>9.4</td>
<td>26.7</td>
<td>28.2</td>
<td>143 117</td>
</tr>
<tr>
<td>1982</td>
<td>41.3</td>
<td>37.7</td>
<td>14.0</td>
<td>121 147</td>
<td></td>
</tr>
<tr>
<td>1983</td>
<td>54.6</td>
<td>29.7</td>
<td>15.7</td>
<td>89 157</td>
<td></td>
</tr>
</tbody>
</table>

b. International Context of Immigration

It is currently estimated that between 70 and 80 million people worldwide are on the move, and out of these, 10 to 15 millions are refugees.

For the past few years, Canada has been working within the Organization for Economic Cooperation and Development (OECD), and the United Nations High Commission for Refugees (UNHCR) to seek international approaches to world migration questions.

In May 1985, at a UNESCO Conference on the future of migration, Canada presented a framework for a more co-operative and active planning and management of migration movements by OECD countries. Canada will continue to give active support to current efforts by the OECD to develop new responses to migration questions, and to develop and carry out immigration policies and practices in the context of the international environment.

c. Immigration Perspective

Continued moderate and controlled increases to immigration levels are seen as desirable and necessary to promote demographic stability. A three year Review of Demography and its implications for Economic and Social Policy will report to Cabinet by March 31, 1989, on possible changes in the size, structure and distribution of Canada's population to the year 2025, and how these changes could affect Canada's social and economic life.

The federal government's policy of moderate and controlled growth in immigration for the calendar year of 1987 is to accept 115,000 to 125,000 immigrants. The reasons for moderate and controlled growth in immigration are:

**Economically:** there is a growing awareness that immigrants contribute to economic growth and development by augmenting capital formation, expanding consumers demands for goods and services and by creating jobs for Canadian workers.

**Socially:** the 1987 plan of immigration levels is consistent
with Canada's traditions of equity, social justice, and humanitarian concern for the displaced and persecuted, and also with the ongoing development and enrichment of Canada's multicultural mosaic, which enhances the social and cultural fabric of all regions of our nation.

Demographically: the components of the 1987 immigration planning range will:

"help to forestall a projected decrease in the Canadian population, which could begin at the turn of the century or shortly after." 5

Table 2: 1987 Immigration Level and its component Planning Ranges

<table>
<thead>
<tr>
<th>Component</th>
<th>Planning Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Class</td>
<td>45.000</td>
</tr>
<tr>
<td>Refugees and Designated Classes</td>
<td>17.000</td>
</tr>
<tr>
<td>Humanitarian (Special Measures)</td>
<td>5.000 - 8.000</td>
</tr>
<tr>
<td>Selected Workers:</td>
<td></td>
</tr>
<tr>
<td>Principal Applicants</td>
<td>17.000 - 20.000</td>
</tr>
<tr>
<td>Spouses and Dependants</td>
<td>17.000 - 21.000</td>
</tr>
<tr>
<td>Business Immigrants:</td>
<td></td>
</tr>
<tr>
<td>Principal Applicants</td>
<td>4.000</td>
</tr>
<tr>
<td>Spouses and Dependants</td>
<td>8.000</td>
</tr>
<tr>
<td>Retirees</td>
<td>2.000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>115.000-125.000</strong></td>
</tr>
</tbody>
</table>

Source: Annual Report to Parliament on Future Immigration Levels, Employment and Immigration, Ottawa, 1986, p.3

Regarding immigration class, the following should be noted:

Firstly, family reunification continues to be the cornerstone of Canada's immigration program. Family class immigration has accounted for between 40% to 55% of the total annual level figure of the years 1981-1985. A Standing Committee Report, Oct. 1986, introduced few improvement recommendations: faster and easier
procedures for prospective sponsors at Canada Immigration Centres; details of approved sponsorship applications for spouses and dependent children to be transmitted by telex to immigration posts abroad.

Secondly, in relation to economic class, the restriction on selected workers without arranged employment was lifted in January 1986, and 100 occupational groups were opened to well qualified immigrants who would foster economic development and growth. Also the revisions introduced to the immigrant selection criterion, responded to social and demographic needs. The list of open occupational groups gained 32 occupations and 13 were deleted. There are 119 open groups, but the list is now subject to careful quarterly review and adjustment. Also, comprehensive measures were introduced to expand and improve opportunities for business immigrants to contribute to Canada's economic growth by expanding pools of investment capital and by creating job openings for Canadian citizens and permanent residents of Canada.

The need to see the investor category more flexibly by providing for conditional admission similar to that of entrepreneurs was identified. Consequently,

"Immigration regulations will be amended, to permit qualified investors to come to Canada as immigrants on condition that, within a specified time period, they make an irrevocable investment in an acceptable project." 6

A second regulation change will be to broaden the definition of "entrepreneurs", to include reference to an applicant's relevant experience.

Thirdly, directed primarily toward persons in legitimate need of third country resettlement, Canada's Refugee Program maintains for 1987, at 12,000, the level of 1986 government sponsored refugees. In November 1986, Canada was awarded the Nansen Medal in recognition of outstanding contributions in providing protection and assistance to refugees.
By sectors, the number of refugees from Eastern Europe has been decreasing (for example the planned admission for 1986 was 3,200 compared to 6,000 in 1982); from Southeast Asia about 1.5 million have been resettled over the past decade in Canada; Canada also offers strong support for refugees from Latin America, Africa, Middle East (see Table 3 below).


<table>
<thead>
<tr>
<th>Region</th>
<th>Allocations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Europe</td>
<td>3,100</td>
</tr>
<tr>
<td>Southeast Asia</td>
<td>3,200</td>
</tr>
<tr>
<td>Latin America</td>
<td>3,200</td>
</tr>
<tr>
<td>Africa</td>
<td>1,000</td>
</tr>
<tr>
<td>The Middle East</td>
<td>900</td>
</tr>
<tr>
<td>Other World areas</td>
<td>300</td>
</tr>
<tr>
<td>Funded Management Reserve</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,000</strong></td>
</tr>
</tbody>
</table>


3. The Policy of Multiculturalism: Canadian Response to the Ethnic Diversity

a. The Policy of Multiculturalism

The multiculturalism movement coincided with a radical shift in Canadian immigration policy when, in 1962, barriers such as country of origin and race as entry regulations were removed and the emphasis was placed on education, training and skills.

Kalbach, W., 1979, mentioned:

"The early 1960s were blessed with an improving economy and an Expansionist mood that surfaced in the government's 1966 White Paper on Immigration."
The new system led to the highest annual immigration of the post-war period, and changed the character of the Canadian population by introducing large numbers of visible non-European minorities. The main statement of the Policy of Multiculturalism, which is a positive national characteristic, was being promulgated in the interests of national unity. Announced by the Prime Minister of 1971, the policy had the following objectives:

"First, resources permitting, the government will seek to assist all Canadian cultural groups that have demonstrated a desire and effort to continue to develop a capacity to grow and contribute to Canada, a clear need for assistance, the small and weak groups, no less than the strong, the highly organized."

"Second, the government will assist members of all cultural groups to overcome the cultural barriers to full participation in Canadian society."

"Third, the government will promote creative encounters and interchange among all Canadian cultural groups in the interest of national unity."

"Fourth, the government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society." (House of Commons, Debate: 1971, 10.08.)

The Multiculturalism Directorate under a Minister of State for Multiculturalism was to implement these objectives. A Minister of State Responsible for Multiculturalism was appointed in 1972 and in 1973 the Canadian Consultative Council on Multiculturalism was set up to advise him. The Multiculturalism Directorate carried on liaison activities with ethnic communities, ethnic press, sponsored research, aided the development of the Canadian Ethnic Studies Association, supported activities in the performing visual arts, assisted programs of linguistic instruction. The stress has been on the preservation of culture within the maintenance of a conflict free cohesive
Multiculturalism seems to be the way to avoid the structural divisions along ethnic lines that some feared were emerging. At the same time it recognized the validity of the claims of oppression and disadvantage that many ethnic communities had voiced.  

At least formally, within the actual policy of multiculturalism, a pluralism of ethnic backgrounds and communities is encouraged. This is a condition in which diverse racial and ethnic groups maintain their own ethnic traditions and identities within their own group, while living with mutual understanding and acceptance within a single economy and political organization. Ideally, every individual has free access to all the rights and share the responsibilities and duties of the broader society. Each person may elect integration and assimilation if he/she chooses so; everyone is free to maintain or to relinquish his group or ethnic identity; everyone is free to wear his/her traditional dress; retain his/her traditions, dances, songs, and glorify his/her past, to live within or without his/her ethnic group.

b. Does Multiculturalism Work?

Referring to the multicultural policy, Prasad and Fernando mentioned that:

"After more than a decade of multiculturalism in Canada, there still remains a considerable degree of scepticism as to whether it has provided any significant change in Canadian Society." 9

Lupul, M. (1982), claims that "multiculturalism is not taken seriously by anyone who is anyone", arguing that there is lack of support for the policy and the highest political circles of the Trudeau regime never allowed multiculturalism beyond the
level of platitudes. It actually: "had no status in Cabinet, no legislative base...or sympathy in the bureaucracy."

The report "Equality Now" states:

"Most visible minorities are not participating fully in Canadian society. Opportunities are being denied because visible minorities are frequently believed they will not "fit" the structures of public and private institutions in Canada." 10

Further:

"Inherent in the notion of the diversity of Canadian society as a mosaic is the equal participation of the pieces making it up, yet Canadian society is in reality a "vertical mosaic", with some pieces raised above the others; the surface is uneven." 11

Seebaran and McNiven, (1979), remarked that:

"The intent of the policy was laudable but its implementation has not been free from dilemmas and problems." 12

Referring to the policy of multiculturalism, Bolaria and Li, (1983), noticed that it:

"Remains a failure as far as its ability to combat racism and discriminatory practices is concerned. In the guise of promoting cultural heritages, the Canadian state has used multiculturalism to assist song and dance programs among minority cultures." 13

Most ethnic groups in Canada do not have the structural resources to promote their cultural heritage, and the policy of multiculturalism simply reinforces the concept of "symbolic ethnicity", which provides the appearance of pluralism (Roberts and Clifton, 1982).
Bolaria and Li (1983), mentioned that:

"The irony of multiculturalism is that it furnishes Canadian society with a great hope without having to change the fundamental structure of society. Multiculturalism is the failure of an illusion, not of a policy." 14

Multicultural policy has been successful in providing legitimacy to the accumulation function of the state and in transforming cultural antagonism into cultural pluralism:

"In the final analysis, multicultural policy legitimates the state's role in the private accumulation of wealth which benefits from racist practices and employment. By operating in conjunction with the labor market, rather than in its opposition, multicultural policy does not challenge these practices. On the other hand, it assures the loyalty of the minorities by strengthening an overall belief in equality." 15

At the provincial level a great deal of ambivalence exists, regarding the status of multiculturalism. Almost all provinces, with the exception of Quebec have moved in the limited and safe direction of assisting celebration of cultures. In the province of British Columbia, the government approved in 1981 Advisory Committee on Cultural Heritage headed by Judge Norman Orek to charter the course of formal provincial policy. The Cultural Heritage Advisor has little authority: he is permitted to give small grants to ethnic communities and brings out an information bulletin on ethnocultural communities.

One of the objectives of the actual multicultural policy—encouragement of ethnocultural diversity—has been mostly perceived as:

"Nothing more than the support for the type of expressive aspects of culture—that one finds in the carnival type atmosphere of ethnic festivals, heavily punctuated with traditional costumes and type smells of exotic foods." 16
Ramcharan S., (1983), argues that by giving the public support to "other" cultural values, it becomes easier to ignore evidence of a stratified economic system, dominated by members of the "charter people". He further suggests that until the system which dictates upward mobility becomes truly open, based on achievement and not race, the options for non-White Canadians are limited.

Official multicultural policy will have meaning for those who are most affected by discrimination, when the equality of opportunity is a reality. So far, the Canadian state - both at the federal and provincial levels - has done little to ensure employment equity among the diversity of cultural groups that constitute Canada. Institutional indifference and insensitivity enhance the social and economic costs to society.

The Report "Equality Now", with its eighty recommendations proposed: a strategy based on legislation, regulations and implementation to move minorities to full participation in society regardless of gender, religion, or ethnicity. Multiculturalism must be credited for enabling many silent ethnic minorities to voice their opinions on public policy which affect their lives, and the life of their communities.

In spite of the fact that British Columbia receives the second highest number of immigrants to Canada, the allocation of resources to settlement services is one of the least in Canada. It is questionable how the government of British Columbia is recognizing the multicultural population of our province. We do have in British Columbia the worst records of institutional racism, we do have one of the weakest human rights protection, we do have a Cultural Heritage Advisor with no clear mandate, inadequate funds, and no accountability to the public.

"does the reason lie whithin the power structure of our society? Minorities have the most to gain and mainstream culture the most to lose in terms of sharing power."

4. Ethnicity, Race and Culture

a. Ethnicity

In a broad sense ethnicity includes differences in race, religion, language, cultural, traditions, and national origin. More specifically, ethnicity implies belonging to a particular group and linked to it by common hereditary and cultural traditions.

Ethnicity could also be defined as a specific group's perception of itself as unique on the basis of cultural symbols and values. Common to the ethnic group is a shared feeling of "peoplehood", and a common sense of past and future.

Ethnicity may be defined as a heterogenous population who are of the same or different nationalities/races, but bound together by a common history, geography, customs, and way of life.

An ethnic trait is always learned, usually in childhood and fixed throughout one's lifetime. Some anthropologists influenced by Freud, have developed the theory of "basic personality structure", to account for ethnic differences. This theory places much emphasis upon the way in which the young child learns to meet the basic requirements of life. The danger here lies in overestimating the universality of a pattern within a given group, and in overemphasising its hold upon the child and throughout his lifetime.

Many ethnic traits are in reality surprisingly flexible. For example, in visiting a foreign country one quickly learns the customs and varies his/her behaviour in many respects to conform to new ethnic requirements. Ethnic differences are so numerous and so elusive, that some people have concluded that there are no uniformities among cultures of the world, all standards of conduct are a matter of habit, and there is "cultural relativity". Emphasis upon differences divides; emphasis upon similarities seems to call attention to the common ground upon which cooperation between the various branches of human family may proceed.
Keyes, C., (1976), mentioned that ethnic identities implicate a primordial relationship between people. Similarly, Geertz, C., (1963), recognizes a primordial attachment between people, and this attachment is one that stems from the "givens" of social existence. Further, Keyes argues that givens are assumed to be determined at birth: sex, locality and time of birth, physiological features - all marks of biological inheritance, and subject to cultural elaboration. Ethnicity then derives from a cultural interpretation of descent.

For Van Den Berghe (1978), ethnicity and race are extensions of the kinship, and therefore, ethnic and race sentiments are to be understood as "an extended form of kin selection".

Man completes himself through culture that he has created, through highly particular forms of it. Thus, while ethnicity rests on a universal predilection of humans to select positively in favour of their kinsmen, it is also a variable because of the diverse cultural meanings that people in different historical circumstances have drawn upon interpreting, acting upon this predilection. Since descent can be posited with different ancestors, through either or both parents, it is possible for a person to belong to more than one descent - defined kin group or to no ethnic group. What constitutes one's ethnic heritage is not genetically determined, but it must be learned. It can be learned only if among the meanings to which one is exposed are marked as being intrinsic elements of one's heritage, some acquired through parents.

One feature of ethnicity is language, but not all ethnic groups speak a distinctive language (e.g. Acadians of New-Brunswick).

"Ethnicity is related more to the symbol of a separate language than to its actual use by all members of a group"17

There are cases where people that are ethnically distinguished have no linguistic differences (e.g. English settlers in Australia). A common language provides a psychic bond, a uniqueness that signifies membership in a particular ethnic
group as well as a base for the coordination of activities, both social and political.

Religion is another cultural feature that is taken as being an essential component of the cultural heritage of an ethnic group. It is possible for people who belong to one ethnic group to be followers of different syncretic religions. The conversion of a people to an historic religion such as Buddhism, Christianity or Islam often becomes mythologized and marked as a defining cultural characteristic of an ethnic identity.

The mythical and legendary characters of ethnic identity can be formed in a variety of ways: stories, songs, artistic depictions, dramatization, and rituals. However, those symbols must be internalized by individuals before they can serve as the basis for orienting people to social action. Concerned with the psychological dimension of ethnicity, De Vos, G. (1975), argued that the communication of an ethnic group is often carried out in rituals in which people confront intense emotional crises:

"A major source of ethnic identity is found in the cultural traditions related to crises in the life cycle such as marriage, divorce, illness, death. It is particularly in rites of passage that one finds highly emotional symbolic reinforcement of ethnic patterns."

An ethnic identity becomes a personal identity after an individual appropriates it, from a cultural source, that is from the public display and traffic in symbols. An individual could be faced with several alternative versions of the same identity from which he/she must choose. The choice of an identity in the context of social interactions, shows that ethnicity is salient only insofar as it serves to orient people in the pursuit of their interests vis-a-vis other people, who are given as holding contrasting ethnic identities.

"Ethnicity is in its narrowest sense a feeling of continuity with the past, a feeling that it is maintained as an essential part of one's self definition. Ethnicity is also
Intimately related to the individual need for collective continuity. Ethnicity in its deepest psychological level is a sense of survival." 19

Keyes, C., (1981), has argued that, while cultural formulations that serve to define the heritage assumed to have been determined by ancestors or historical forebears are essential to the establishment of ethnic identities, they are not sufficient in and of themselves, to make ethnicity a factor in social relations. In addition, ethnic identities must be also seen as delimiting specific types of social action in the context of intergroup relations. Further, it can be argued that ethnicity is a variable in social action only if access to the means of production, means of expropriation of the products of labour or means of exchange between groups are determined by membership in a group defined in terms of nongenealogical descent.

Kadushin, A., (1972), defined ethnicity as membership in a group that is different on the basis of a distinctive characteristic: cultural, religious, linguistic or racial. While social identity is derived from an individual's group membership, personal identity is an ongoing product of an individual's interaction with his/her physical and social environment.

Ethnicity is one of several ways in which Canadians may choose to identify themselves. There are sets of circumstances when ethnicity may become an important consideration:

"In a situation in which an ethnic group is sufficiently large and has appreciable actual potential, political and economic power; when a person belongs to a small but highly visible or well organized minority; and when a sophisticated group discover suddenly that it is a minority and is surrounded by a number of well organized ethnic groups." 20
b. The Immigrants and Ethnic Change

Ethnic change is a dialectic process and in radically changed circumstances, pre-existing patterns of social action often prove to be no longer viable. New patterns are evolved and they stimulate a reassessment of the appropriateness of the functions of ethnic group identities. Concomitant with the necessary changes in social patterns, those living in new circumstances have to adapt to new cultural meanings and practices. This assessment is carried out in the context of public engagement with cultural meanings such as are presented in formal schooling or in such other activities as rituals, ceremonies, club meetings, political rallies, periodical and book publications, etc. After a period of time – a period that is variable and rarely, if ever, less than a single generation – new ethnic identities are formed or old identities are invested with new meanings. Eventually, ethnic groups achieve a high degree of equilibrium within whichever type of social structure obtains in society.

Light, I., (1972), had focused his attention on the implications of immigration and ethnic change and had identified the following patterns of adaptations of immigrants to new situations: ethnic succession, leapfrog, displacement, situs enhancement, and situs deterioration. Ethnic succession is defined as a special case that arises when in labour shortage, the interest of old ethnic labour, capital and newcomer ethnics briefly coincide. Leapfrog is the situation created when a new group leapfrogs older groups and finds higher occupations in the economic system. Displacement happens when newcomers displace an older group without the latter assuming a higher position in the economy. Situs enhancement happens when new groups improve the work in their new environment. Situs deterioration is the situation in which the group does not improve its condition but rather the condition deteriorates. The competition for economic benefits is an important factor in stimulating changes in ethnic scope. The migration of new groups to a society may lead to
ethnic change not only for the migrant groups who are constrained to adapt to a new social situation, but also to the existing groups whose social context has been significantly altered by the arrival of immigrants. Besides the above mentioned, ethnic change may also result from the radical alteration brought about by force or administrative action, in the structure of intergroup relations in the political economy of a social system. In a welfare state, the bureaucracy is also often the major source of power and economic preferment, particularly in less developed areas of the state. In situations in which a welfare state bureaucracy has increasingly intruded into the social life of people, conditions may be created in which ethnic nationalism will develop.

The sequential arrival of immigrants is the typical model of economic development under capitalism; it is the process that involves social conflict between big capital and newcomer ethnics on one side, and high wage old ethnics on the other. In this struggle, economic threats are neutralized by political countermoves and vice versa. Capital, newcomers and old ethnic labour have access to political power. Intergroup competition expands the scope of ethnic identities and increases their intensity. Encapsulation in parochial loyalties collapses because movement into the mainstream initiates competition with other ethnics, thus necessitating a broadened scope of ethnic identity in the interest of enhanced power.

"Ethnicity is not simply a sentimental survival in the modern world. On the contrary, the ability to expand or contract ethnic identities provides a buffer for large and threatening changes in the society. Because ethnic boundaries are flexible, people can adjust them to meet situational needs."21

**c. Race**

Sometimes confusion arises when to distinguish between race and identity. Given the complexity of the concept of race is important that racial issues are distinguished from cultural
ones, although the literature does not always seem to do so. However, unlike racial issues, cultural issues, can be of considerable importance for advancing an understanding of ethnicity. Essentially, race is conceived of as a biological term based on specific biological properties as: skin colour, texture of hair, shape of nose, or cheek bones. It is also recognized that biological and cultural differences are independent of each other: mankind is born with certain biological endowments, whereas the culture is the product of learning within a particular environment.

Darwinism gave the picture of a species divided into distinct varieties of races. Expert opinions hold that very few genes are involved in the transmission of pigmentation, and that while colour and a few other physical characteristics are indicators of race, they do not indicate the total inheritance of any given individual. Colour is linked to the race, but there is no evidence that the genes determining skin colour are tied to genes determining mental capacity or moral qualities. If most people attribute differences to heredity it is because they do not know the difference between race and ethnic group, between race and social cast, and because it is simpler to do that, than to consider all the complex social grounds for these differences. When people confuse racial with ethnic traits, they are confusing what is given by nature and what is acquired through learning. The confusion has serious consequences, because it leads to an exaggerated belief in the fixity of human characteristics. What is given by heredity can be changed only gradually, what is learned can theoretically, at least, be altered in one generation. While perceived differences in race may appear to be socially meaningful to those participating in intercultural encounter, race has no standing as a scientific or analytical category, it serves no purpose other than to make and justify invidious distinctions between groups of people.

Anthropologists have divided humans into basically three distinctive racial groupings: Caucasoid, (Europeans, White adapted to extreme temperatures); Negroid (Africans, Blacks adapted to live in extreme hot); Mongoloid (Asians, Yellow
adapted to live in extreme cold). Caucasians are described as White Europeans, light complexioned individuals with straight hair; Negroids are characterized by a dark complexioned skin, with flat nose, wooly hair, and thick lips; Mongoloids are tan to dark in complexion with straight black hair, slanting eyes.

In 1950, Coon, Garn, and Birdsell, add three stocks to the above mentioned: Australoid, American Indian, and Polynesian. They also speculated that on the basis of regional separation 30 races were created and possess physical features that are visible distinctive: Alpine, Mediterranean, Hindu, North American Coloured, North Chinese, South African Coloured, Thiketo - Indonesian, Mongoloid, Latino, etc.

From the anthropological work in race two points can be made, namely: except in remote areas of the world, very few human beings belong to a purestock; and most human characteristics ascribed to race are undoubtedly due to cultural diversity and should therefore be regarded as ethnic, not racial (Allport, G., 1979). Races exist only to the degree that phenotypic characteristics of individuals, such as skin colour or hair form are given prominence as criteria for allocating or withholding social and economic benefits. In nature there are no races, only populations of organisms which can be described in terms of such natural forces as selection, genetic change, and reproductive characteristics.

There is no special psychology for the immigrant, there is no specifically white, black, or yellow way of being poor or maladjusted, integrated or isolated, educated or illiterate, employed or unemployed. Every human conflict involves a large core of basic as well as the idiosyncratic traits of the individual (Telford and Sawrey, 1967). As two psychiatrists, Grier and Cobbs, commented in 1968:

"There is nothing in the literature or in the experience of any clinician known by the authors, that suggest that Black people function differently psychologically from anyone else. Black men's mental functioning is governed by the same rules as that of any other group of men." 22
d. Culture

The term culture lacks clear, specific, agreed upon meaning. There are literally hundreds of definitions of culture, most of which have been suggested by anthropologists. Some are cognitively oriented, stressing on what is known and shared by the members of a group as their "collective map" of reality. In this perspective, culture is viewed as knowledge, and the study of culture is taken to mean the study of meaning (Spradley, 1972, 1979). Other definitions emphasize behavior and customs, and their transmission from generation to generation.

For some, culture is said to be an expression of the possibilities inherent in the way people use their material resources (Harris, 1968).

Culture is defined by Renaud (1965) as:

"Culture is what each individual adult human being has acquired through learning, from birth on, and which makes it possible for him not only to satisfy his needs, but to do so in association and in relation with other human beings who share the same ideas, values, attitudes and skills. Culture is also the organic sum of ideas, attitudes skills that are operative in the group or society as a whole. Each individual has his share precisely because he grew up in this society and has been brought up as a member of it."

Renaud, A., 1965 - Brief to Bilingualism and Biculturalism

In cross cultural relationships, culture can be thought of as those elements of a people's history, traditions, values and social organization that become implicitly or explicitly meaningful to the participants during an encounter. The definition of culture as being made-up of those things which are relevant to communication across some kind of social boundary, has the advantage of being more precise than most other definitions; it also suggests where one must look in order to discover cultural differences.
Seebaran and McNiven (1979), referred to the culture as a three fold definition: one which include the recreation, leisure type activities during folk festivals; another one as a way of life, and the last as "the common joint products of human learning."

Culture has been defined by Burgest, D., 1985 as a:

"sum, total of people's way of life, including beliefs, art, morals, laws, customs, and ritual transmitted from one generation to another and binding people together collectively." 23

In the epistemological world view, there is consensus that humans are divided into the Western philosophical world view, and Eastern philosophical world view. There is a causal relationship between world view and culture in the same way there is a causal relationship between language and culture. The causal relationship between world view and culture does not suggest, however, which influences the other, for either may be the causal agent, both may be effects of a common cause, or a mutual causal action. What is clear is that there is a definite indispensable correlation between world view and culture.

Culture refers to the fact that human groups are distinguishable by the manner in which they guide and structure behaviour and the meaning ascribed. Cultures differ in their perspectives on the rhythms and pattern of life, and in their concept of the essential nature of the human condition. These perspectives are conveyed in a myriad of symbolic and direct ways via language, socialization, practices, abstract forms such as art, as well as the mundane artifacts used in daily living. Culture could be defined as a "vehicle for the human emotions of human beings to come into some kind of intelligible order", (Mead, M., 1978); or as the total ways of life that orient thinking about the universe and the proper nature of human to human, and human to God relationship (Valentine, C., 1978).

Culture is not a static entity, it evolves and changes over time; culture is not simply the sum of the individuals within
the group, but an identity base to which any individual can subscribe. Triandis, 1977, introduced the concept of subjective culture defined as people's response to the man made part of the environment, or to a group's characteristic way of perceiving its social environment. Brislin, (1981), suggested that culture can be defined in two ways: first as the actual unfamiliar people with whom an individual interacts; and second as a more abstract, focusing on people's characteristic behaviour, ideas and values.

In spite of the difficulties in giving precise meaning to the term culture, an understanding of the physical appearance, language, religion, behaviour, as elements making up an individual culture is important.

For the social worker it is important that he/she has knowledge about his/her client particular culture:

"There is no doubt that the culture of a particular minority member is of crucial significance to the practice of social work, and the other helping professions for the culture of a people determines its language, lifestyle, folkways, marriage, habits, customs, religion, art, how they view themselves, their relationship to another's family structure, and peer group interaction, as well as how they view the notion of receiving help and their role as clients." 24

e. Social Work Knowledge of Ethnicity, Race, and Culture

"The increased number of immigrants in the future years is likely to generate a certain amount of social conflict, and future generations of Canadians will need to invent new policies and techniques for coping with the stress of a vibrant and dynamic multi-cultural society." 25

In a highly complex and impersonal society, immigrants find identity and meaning in relation to their own ethnic groups. The development of a more positive view toward ethnic and cultural groups should be in the context of a realistic
understanding of the problems and possibilities that ethnic and
cultural diversity pose in Canadian society. While the ethnic
group fosters the deeply held values and traditions, it provides
individuals with "preferred associates", and afford
opportunities for mobility and success; it also poses problems
of antagonism, exclusiveness, distrust or conflict.

The social work profession could play a unique role in
pointing to the positive elements in ethnic and cultural
diversity, with potential for development and contribution. The
social worker needs to go beyond the predisposition to look for
problems, to avoid the tendency to stress individual adjustment
to the neglect of environmental conditions, and the need to
identify values, aspirations, and lifestyles of diverse groups
in society.

The social worker will have to seek issues in conflictual
situations, and also to explore ways in which ethnic
consciousness could be channelled toward improved social
communication and social reform and to address the social
injustices of ethnic groups, while encouraging those groups to
move toward larger and progressive policies.

The emphasis on a multicultural perspective and a more
positive approach to ethnic and cultural groups, necessitates
certain changes in social work education, in educational
approaches, admission policies, curriculum priorities, and so
on.

The curriculum, needs to reflect a positive view toward
ethnic and cultural differences, and to be free from traditional
stereotypes and biases. Provisions should be made for
understanding the history, diverse traditions, roles, cultural
symbols, family patterns and relations among ethnic and cultural
groups.

The educational experiences of the students should challenge
them to the point of developing a commitment and equip them with
adequate knowledge and skill to deal with the situations of
inequalities and injustice that ethnic minorities continue to
face.
CHAPTER II: THE ADJUSTMENT PERIOD: A DISTRESSFUL STAGE IN THE IMMIGRANT'S LIFE

1. The Culturally Relocated Immigrant

"No one will live his life in the world into which he was born, and no one will die in the world in which he had worked in his maturity." Einstein

Millions of people migrate each year, manage to break away from their basic support networks and transplant their home and dreams to new places. Each case is a unique drama, which becomes part of the treasured heritage of each family (Moss, R., 1986).

During the period of transition, every immigrant experiences a sense of conflict and moral dichotomy; it is a period of inner turmoil and intense self-consciousness. The process of adjustment to the new culture takes time and effort and the conflicts that it creates lie at the roots of many of the problems that confront the practitioner. Immigration represents a significant change in people's life, and beside the excitement of an adventure, immigration brings, in varying degrees, elements of psychological distress and discomfort. Uprooting from the familiar environment is distressful and the individual experiences anxiety, sense of loss, confusion, loss of role identity and cultural shock. It would be convenient if every individual could foresee and anticipate the periods of loneliness and worthlessness that he/she will encounter. It would be desirable if every immigrant could learn beforehand the language of the new country, or acquire prior information about practicalities of the new reality, thus ensuring some level of continuity in their own physical environment. Most of the time this does not happen.

Moss, R., (1986) described the following stages of the migration process: preparatory, act of migration, period of overcompensation, period of decompensation, and transgenerational phenomena. Each of these steps has its own specific types of
conflicts, and its own available coping modalities.

Detailed naturalistic and interview studies of coping behaviour under extreme stress have shown that people try to achieve some control over their fate even under the most hellish conditions. Meyer, A., emphasised the importance of transition life events and the relevant clues that they provide for the development of symptoms and diseases. He developed a "life chart" as a tool in medical and psychiatric diagnosis, which Holmes and his colleagues have used. The Social Readjustment Rating Scale, (SRRS) that they developed consists of different life events scaled according to the amount of readjustment they require. Using the SRRS, they found a direct relationship between the magnitude of the life crises and the risk of health changes. The greater the magnitude of life change, the greater the probability of associated illness or disease. Their postulate was that life changes events by evoking adaptive efforts by the human organism, lowers bodily resistance and enhances the probability of disease occurrence (Holmes, T., 1974).

Generally, people operate in consistent patterns in equilibrium with their environment, solving problems with minimal delay by habitual mechanisms and reactions. When the usual problem solving mechanisms do not work, tension arises and feelings of discomfort or strain occur:

"The individual experiences anxiety, fear, guilt, or shame, a feeling of helplessness, some disorganization of functioning and possibly other symptoms." 1

Within the crisis period, the immigrant tries to work out new ways of handling problems through sources of strength in himself and in his environment, while being more susceptible to be influenced by others.

There are several factors that affect the quality of a person's adjustment. If the environment offers, for example, practical and emotional resources such as social agencies and various forms of support, then the adjustment could be eased. The environment also sets limits in the form of cultural norms
and expectations, within which the individual must operate. Beside that, the person's very own nature, his/her past experiences and abilities, have a significant impact on the adjustment process. Particular coping strategies differ in appropriateness according to the specific combination of situation and personality involved.

In the process of adjustment to new situations and environment, one has two distinct, but related, tasks: on the one hand, to respond to the requirements of the external situation; and on the other hand, to respond to one's own feelings about that situation. These two tasks are not necessarily dealt with simultaneously, but the overall pattern tends to fall into two phases: one acute phase in which energy is directed at minimizing the impact of the stress, and a reorganization phase in which the new reality is faced and accepted.

In the acute period, which is the immediate period after arrival, the immigrant may deny his/her feelings while attention is directed at practical matters; in the reorganization phase, a gradual return to normal functioning and to the achievement of a new equilibrium with new feelings are integrated into the individual's life and self-image.

Adjustment to new environment is difficult, and every step of the way must be novel and creative, every step demands solutions of problems. Adjustment requires a long period of internal conflict and turmoil. If the reality is severely frustrating, adjustment may be helped if:

"Full recognition of the bitter truth is a long time postponed." 2

2. Psychological Adjustment

The adjustment of the immigrant to a new culture, society, and environment assumes the adjustment to the external situations, and also the self-adjustment.

Adjustment of the self is no less a challenge that it requires adjustment to the new society. Personal needs that we hold
frequently are inconsistent with one another and lead to internal psychological conflict and strain. More important, we must also adjust to our imagined shortcomings or the feelings we have.

Positive adjustment to self means greater satisfaction in living and smoother functioning, in which the immigrant's diverse psychological activities are more or less in harmony with one another.

Allport and Maslow view the individual as always becoming something that he/she had not been before. The immigrant as any other individual seeks to maintain and enhance the self, his/her psychological growth, which in turn can lead to a more satisfying existence, an existence characterized by harmony within the self and in his/her relations with others.

The concept of self actualization set forth by Maslow is a positive view of humanity, an optimistic philosophy which believes in the capacity of people of becoming what they are capable of living life to the fullest. That provides the individual with good subjective feelings, and improves his/her personal and social achievement. In this view, the well adjusted immigrant is the immigrant who is psychologically comfortable, who experiences very little distress, is active, relates responsibly to others and is fulfilling the potentialities with which he/she was born.

a. Self Image, Role Expectations and Adjustment

Each immigrant during his/her development integrates various roles, and organizes himself/herself into a "symbolic self": individual personality parts become integrated into a functional whole. Under severe stress, the immigrant can experience regression of the various parts and roles, and a fragmented personality may develop.

The relative frequency and intensity of feelings of triumph and dejection can provide support for adjustment or, by contrast, social isolation. This is very much correlated with immigrant's role expectations. Role expectations, which are value laden, can provide feedback in the formation of the immigrant ideal self,
how he/she would like to see him/herself in the new context. If he/she fails to live up to the expectations of his/her role, then his/her process of growing is limited. When the environment changes abruptly, as in the case of the culturally relocated immigrant, his/her public self-image may become inappropriate, ineffective, and insufficient in regard to the challenge of new coping tasks (Poduska, B., 1980).

Under transient situations, when habitual responses are discarded and new responses are experimented, the immigrant will undergo some degree of personal deterioration. In the new context, the immigrant's reference group should be able to help him/her through comments, candor, or criticism to piece together a realistic image. It should also not be forgotten that the immigrant had already personified and internalized roles and standards from another society and culture, and within the new context, the immigrant is the subject not only of the external pressures but also internal influences, his/her quest for new identity and role expectations.

According to Cooley, C., (1902), an individual self-image is based on "looking-glass self", which means the way he/she is perceived by others. Mead, G., (1934), argued that a person's self-image arises from social interactions when we gradually perceive the world as others do, in order to anticipate their reactions.

In the new environment, one of the greatest challenges the immigrant is facing is that of redefining his/her self-image; the immigrant has to solve the battle between ideal self and real self, between what he/she really is and how he/she would like to be seen by others. The mentally healthy immigrant will attempt to direct his/her energy toward realizing the greatest self-potential, achieving a high degree of resemblance between the self-image, and ideal self-image. The danger is that external conditions will not be favorable, so that the constant battle for defining a sense of personal identity will endanger his mental health by developing depression, neurosis, and so on.
b. The Immigrant and His/Her Effective Self-Functioning

In order to assure a effective self-functioning the immigrant has to complete three tasks:

1. **Maintain an interpersonal security** by achieving a balance between conflicting forces. In order to do that the immigrant has to be free from anxiety, self-doubt, and to feel safe from both internal as well as external sources of danger and threat. Such circumstances for immigrant are unlikely to be present, hence his/her difficulties for getting a sense of inter-personal security. If the resolutions of internal conflicts occur, then:

   "the peace is attained and the energy which once existed in the form of anxiety, and depression can be directed to self realization of growth." 3

Looking at the external threats of immigrants, we can depict four basic needs that are subject to external threats: the need for rootedeness, relatedeness, transcendence, and identity. They represent the need to establish positive relationship with other people, the need to be creative and productive, the need for ties in immediate surroundings, and with the past and the future, need for recognition, respect and self-esteem.

2. **Maintain his/her self-esteem**: this is one of the most important functions of the self. By carefully selecting and sorting information 'controlling awareness', the immigrant may distort his/her self concept as to reflect the best of all possible images. This is not only a defensive process, but also includes the need for growth and self-actualization. This is what Allport defined as "propriate striving", and in other words:

   "The total dedication of the self to the attainment of goals; to the motivation to selectively increase tension rather than decrease it." 4
3. Maintain the contact with reality. A sense of continuity to experiences, thoughts and perceptions seems to be absolutely essential to the maintenance of good mental health. Without continuity, the immigrants' world becomes fragmented, the immigrant tends to become dissociated from his/her behavior, and events quickly become disorganized and unrelated. In the new context, the ability to establish cause-effect relationship, the experience of time may be altered. The immigrant perceives himself/herself as being 'behind' others, hopelessly depressed and overwhelming feelings of guilt or failure, feelings of inadequacy and worthlessness are present. In the new context, in order to reduce anxiety, the immigrant will have to make responsible choices, or to be helped to make those choices. The question is what are the alternatives that are offered him in the new context that would contribute to his growth and self-actualization.

c. Coping with Stress: Defense Mechanisms

The process of adjustment of the immigrant is not always smooth. Frustration - the sense of disappointment, that is the result of being blocked - is encountered in myriad forms by the immigrant, ranging from petty annoyances to the thwarthing of life goals. Barriers are imposed by skin color, social class, limited financial means. Frustration and conflicts arise as a result of social rejection, impossibility to reach certain goals. Frustration and conflict induce stress in the immigrants' life and alter his/her motivation; psychological symptoms of anxiety, depression, even psychosis would appear.

In bodily terms, psychological stress may give a rise to emotional changes, muscular tenseness, hand tremors, stomach pain, heart race, chronic fatigue. Selye, H., (1964), labels this bodily function "the general adaptation syndrome", which contains three stages: alarm reaction, resistance, exhaustion.

Defense mechanisms are used by everyone to some extent, because they have positive values and soften the facts of life,
but they particularly help the immigrant to protect his/her well-being in the conditions of extreme stresses created as a result of cultural relocation.

The immigrant, finding his/her desire for self-actualizing and growth threatened by evidences of inadequacy, resolves the conflict by explaining away the fact (rationalizing) or by ascribing the inadequacy to someone else (projecting). This does help the immigrant to handle the immediate situation and make it possible for him/her to attend to other problems. A failure to resolve this internal conflict in some way may result in continued tension, and a failure to use his/her resources to deal with more impelling demands.

The defense mechanisms have positive values for the individual: they diminish his/her feelings of guilt and shame, and help him/her to maintain a more adequate self-concept. With well functioning defenses, the immigrant may feel less threatened, more secure, less inferior and more adequate, more self confident and less conscience stricken.

The frame of reference from which the immigrant evaluates the outcome of the defense mechanisms, is largely culturally determined. It is tied up with what we consider to be 'the good life'. His/her evaluation of behavior patterns is from a particular cultural and personal frame of reference and will not necessarily hold for all society and individuals.

There are ways in which defensive behavior may become handicapping. Defensive mechanisms are not the most effective means of solving problems; they are rather an evasion than a real meeting with the situation. They always contain an autistic element and transform problems into more acceptable form. Defense mechanisms also involve a denial or distortion of reality: the immigrant either represses or distorts his/her perceptions, thoughts, wishes, desires and motives. In doing so, he/she develops defense mechanisms that become his/her habitual ways of meeting inner conflicts and stresses and also part of his/her personality. The constantly defensive immigrant becomes a victim of his/her own defenses and loses flexibility. Also, the defense mechanisms preclude objective self-evaluation:
"The person who habitually rationalizes, projects and identifies with others, when faced with ego-deflating facts deprives himself of opportunities for and incentive to self improvement." 5

The immigrant who is uncertain about the future, and fearful in the new environment is more likely to have a high level of anxiety and to exhibit frustration. For example, an immigrant may want to get a job, to become a member of a particular club or society, and he/she is prevented from doing so by race, religion or his/her economic status. This is an example of frustration by interference (thwarting). Beside this kind of frustration, other sources of producing frustration are delay and conflict. Most people adapt quite readily to frustration by delay. Frustration by conflict is one of the means by which frustration is produced because the motivated behavior is prohibited. In conflict, the delay or thwarting is caused by the interfering response tendencies of the organism. The basic conflictual situation involves the presence of simultaneous stimuli for two incompatible responses in a situation, when, if presented alone, each would yield a response (Verplank, 1957). However, conflict is an inevitable consequence of life: it cannot be completely avoided, even in the best organized and regulated of cultures. Conflicual situations are found in great number in the lives of immigrants, and when those conflicts are between values or are essentially moral in nature, they are defined as inner conflicts.

Research has suggested that chronic conflict and frustration are deleterious to physical health: organic changes that are the result of psychologically induced frustration and conflict can be observed in the form of: high blood pressure, asthma, skin eruptions, ulcers, etc. Chronic conflicts and frustrations may lead to serious problems of adjustment.

There are a number of factors which can be considered determinants of the nature of behavior following frustration: constitutional characteristics, stress tolerance, strength of motive, experiential background and the specific frustrating
circumstances. Tolerance of frustration is a function of all of these factors, and changes in frustration tolerance can be produced by training. The evolutionists believe that the superiority of the human race is our capacity to successfully cope with stress, changes and dangers in our environment. However, when such changes threaten to overwhelm our adaptative resources, our emotional stability is jeopardized. According to Seligman and Meyer (1967, 1968), coping successfully with stress is a matter of learning and those who have not learned successful coping methods will develop attitudes of helplessness, hopelessness and apathy. Further, Beck, A., (1967, 1969), proposes that depression is the behavioral response to hopelessness. If the depression is the result of exposure to external stress, an exogenous depression (reactive) is developed with the following symptoms: tendency to overeat, oversleep, emotional detachment, apathy and a sense of rejection (Keloh and Garcide, 1963). If depression is the result of internal sources psychotic or endogenous depression with the following symptoms may be present: loss of appetite, low self-esteem, apathy.

For the helper who is working with the culturally relocated immigrant it is important to be aware and understand the enormous stress his/her client is facing, rather than having to precisely define the problem in psychological and psychiatric terms. He/she has to help the immigrant to understand where the stress is coming from and what can be done to eliminate or at least alleviate it. To resume is to say that if defense mechanisms are unconscious adjustment reaction to a possible loss of self-esteem, a cognitive reaction to the dissonance between innocence and guilt, and a protective effort to reduce anxiety, those mechanisms are not perfect. They are learned and the degree of skill in their use varies from individual to individual. It was found that their use increased the level of anxiety and energy is required for their maintenance. Consequently, the more one is using them, the less energy will be available for other endeavours such as developing potential or coping with real problems (Sawrey and Teldford, 1971). The most common forms of defense mechanisms in coping with stress that are likely to be
found in working with immigrants are: apathy, displacement, fantasy, denial, or nomadism. Apathy is the emotional withdrawal from the perceived threats, and is accompanied by loss of appetite, lethargy, emotional blunting, lack of enthusiasm, attitude of not caring. Displacement is the mechanism by which emotions are released in a source other than the original source of emotion. Fantasy is running from the real world to reduce anxiety; denial is the refusal to process information or to invalidate the threatening information; nomadism is the attempt to psychologically escape a threatening situation to reduce anxiety and stress.

The social worker has to be able to recognize his/her client mental health state and to find available solutions for his/her acute problems; she/he has to be able to reduce or minimize the stress of his/her client. The social worker also has to work with his/her client for achieving real goals not their substitutes which could lead to frustration. It is also important that they will discuss together the issues of meaningful relationship, friendship, trying to offer the very needed support. In such a situation, verbal and non verbal communication will be equally helpful.

3. External Threats to Adjustment:
Prejudice, Racism, Discrimination

"There is something peculiarly Canadian about the way a good deal of discrimination - perhaps most of the direct discrimination - is practised here. If one can ascribe characteristics to national groups, one would probably call Canadians 'nice' people, conservative people who do most things quietly and dislike making a fuss. We like our diplomacy quiet; we like our economic and political life comparatively quiet; we certainly like our discrimination quiet. Consequently, much of it is practised subtly, quietly, by people who do not consider themselves bigots but who discriminate in order to avoid disturbing what they see as the established social order." 6
a. Prejudice and Discrimination

Initially, the word *prejudice* meant a precedent - a judgement based on previous decisions and experiences. Later the term acquired the meaning of a judgement formed before due examination and consideration of the fact, and finally the term acquired its present emotional flavour of favorableness or unfavorableness that accompanies a prior and unsupported judgement. A brief definition will be that of thinking ill of others without sufficient warrant. The New English Dictionary defines it as: "a feeling, favorable or unfavorable, toward a person or thing, prior to or not based on actual experience".

While biases may be pro and con, it is nonetheless true that ethnic prejudice is mostly negative. Prejudice could be manifested toward a group or an individual simply because he/she belongs to that group, and it is presumed to have the objectionable qualities ascribed to the group. Sometimes, it is difficult to define whether you are dealing with a case of prejudice or non-prejudice because there are some instances where overcategorizations or misconceptions could pass as prejudice. Not every overblown generalization is a prejudice; some are misconceptions, wherein wrong information are organized.

"Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is member of that group." 7

Further, looking at its functional significance, prejudice could be defined as a pattern of hostility in interpersonal relations directed against a group or its individual members and fulfill a specific irrational function for its bearer. Campfens, H., 1982, defines prejudice as an 'opinion that lacks any factual basis knowledge, or reason.' An adequate definition of prejudice contains two essential ingredients: an attitude of favor or disfavor and an overgeneralized and erroneous belief. While
prejudiced statements sometimes express the attitudinal factor, sometimes the belief factor, it is useful to distinguish attitude from belief. Beliefs to some extent can be rationally attacked and altered. Prejudice is heightened under the following circumstances: when the contact situation produces competition between groups; when the contact is unpleasant, involuntary and tension laden; when the prestige or status of a group are lowered as a result of contact; when members or a whole group are in a state of frustration; when groups have moral or ethic standards objectionable to each other; and when the members of minority groups are of lower status or higher in irrelevant characteristics than members of the majority group (Amir, 1969).

When we act on our prejudices, then we are discriminating. Discrimination is any action which deprives an individual or group of their rights. If discrimination gets the support of the group in power, that leads to racism as well as other forms of oppression. The institutionalization of discrimination perpetuates stereotypes, encourages prejudice and condones acts of discrimination. The figure below represents forms of discrimination defined by Campfens:

Figure I:

Campfens.H., 1982, p. 231 8
As an acting out prejudice, discrimination has more immediate and serious consequences for the immigrant than the prejudice. It includes the exclusion of immigrants from certain types of employment, residential housing, political rights, educational/recreational opportunities, churches, hospitals or from some other social privileges. Gordon A., 1979, distinguishes certain degrees of discrimination from the least energetic to the most: antilocution, avoidance, discrimination, physical attack, extermination. This scale calls attention to the enormous range of activities that may issue from prejudiced attitudes and beliefs.

Racial prejudice and discrimination against individuals and groups on racial and ethnic grounds are by no means novel phenomena in human history, but the racial tension manifested in recent years in many countries including Canada, is a matter of concern in national and international arenas. There is, of course, a long way from the time when Canadian newspapers had ads for selling slaves to our days when, at least formally, all ethnic groups are admitted as equal participants in Canadian society (See Appendix H).

In 1978, a Declaration on Race and Racial Prejudice stated:

"All people of the world possess equal faculties for attaining the highest level in intellectual, technical, social, economic, cultural and political development. The differences between the achievements of the different people are entirely attributable to geographical, historical, economic, social, political and cultural factors. Such differences can in no case serve as a pretext for any rank ordered classification of nations or people." 9

The Declaration contains a number of important statements which dispel the popular misconceptions of race and racism, while makes it clear that there is no scientific explanation of social stratification.

Many Canadians do not consider race as an important aspect of Canadian society, assuming that the society is racially
homogenous and ethnically diversified, particularly when the policy of multiculturalism and the principle of democracy seem to offer protection to all cultural groups. However, in a critical analysis of Canadian society, it can be shown that:

"There is a gap between the myths and reality of what constitute race and racism in Canada and what appear to be haphazard racial instances are in fact a coherent part of the social system." 10

Racism in Canada has been practiced systematically by the Canadian government and people in general from the very beginning of Canadian history: "It has been institutionalized throughout our history." (Bolaria and Li, 1983).

There are various examples of institutionalized racism in Canada: head tax of $50 on Chinese in 1885 which increased to $500 in 1903; Orientals had no voting rights until World War II, they were not allowed to practice certain professions in B.C.; anti Chinese-Japanese riots in B.C. in 1887 and 1907 in which Orientals were attacked and their properties destroyed; in 1918, 400 East Indians were not allowed to land in Vancouver; in 1930, section 38 of the Immigration Act prohibited the landing in Canada of immigrants of any Asiatic race; relocation camps for Japanese in 1946 etc.

Racism is not a random, unique behavior on the part of the individuals but a systematically developed attitude to meet the needs and interests of certain groups in Canadian society; it is closely related to the system of production, distribution and control of economic resources.

b. Legislation Against Discrimination in Canada.

In 1793, the first Legislative Assembly of the Province of Upper Canada passed an act prohibiting the further importing of slaves into the colony and requiring that children of slaves to be freed when they reached the age of 25. In 1833, the British Parliament passed the Emancipatory Act, outlawing slavery
throughout the empire. For almost one century thereafter, there
was no positive enforceable legislation until in 1932, when the
Ontario government amended its Insurance Act to prohibit racial
and religious discrimination in the provision of coverage. In
1934, Manitoba amended its Libel Act; it enabled individuals to
sue for injunctions against the publication of racial or
religious libel if it was likely to expose persons or a group to
hatred or ridicule: "tending to raise unrest or disorder among
the people." Aside from these two amendments, there was no
legislation in support of human rights in Canada from 1833 to the
mid 1940s. In fact, in the first half-century after
Confederation, Canadian legislation affecting the rights of
Blacks, Asians and native people was largely discriminatory.
Second World War was a distinct turning point:

"Post-war Canada was clearly oriented toward an era of public
policy and action in the human rights field that was in stark
contrast to its pre-war public stance." 11

The major federal legislation on the subject of non-
discrimination was the Canadian Bill of Rights enacted by the
Parliament of Canada in 1960. Section I declares the existence
of "human rights and fundamentals in Canada, which shall continue
to exist without discrimination by reason of race national
origin, color, religion or sex." The rights and freedoms are
largely equated with the traditional political rights: freedom of
speech, press and assembly.

In 1973, the United Nations proclaimed the start of what is
called the Decade for Action to Combat Racism and Racial
Discrimination. The federal government established the Human
Rights Commission in 1978, and some provinces also passed
legislation against discrimination and set up respective
provincial Commissions. These Commissions do not have initiatory
power, the power to act in the absence of a formal complaint and
this reduces their effectiveness. The problem for many
Commissions is to balance the delicate roles of advocating and
regulating racial harmony. These Commissions spend much of their
time handling grievances against discrimination; most of their efforts expand into long bureaucratic processes that result in token compensation to victims of racial discrimination. Since the role of the Commissions is to mediate between the victim and the offender, they inevitably tend to individualize the problem of racism, leaving the structural aspect of racial practices largely untouched. Because the Commissions have to deal with so much reactive work, their efforts in the area of race relations are often postponed or abandoned. Race relations have received secondary treatment in a number of provinces in this country.

"It is simply not logical that an advocacy role in the area of race relations be put together in only one agency, such as the Human Rights Commission, when the agency's major role is a regulatory one in all areas covered by the code." 12

Race relations' issues are likely to dominate national and international discussions in the coming decade because of the emergence of a second generation of minority population in Europe as well as in North America. Therefore, an adequate approach must be provided to effectively and creatively deal with the prevention and protection of violations against human rights.

The stated purpose of the policy of multiculturalism adopted by the federal government since 1971: "to break down discriminatory attitudes and cultural jealousies...and form the base of a society which is based on fair play for all" is still a goal.

"The policy remains a failure as far as its ability to combat racism and discriminatory practices is concerned." 13

c. How Widespread is Prejudice?

Studies have shown that discriminatory treatment is minimized when challenged in a direct face to face situation. Where clear conflict exists, with law and conscience on the one side, and
with custom and prejudice on the other, discrimination is practiced in indirect way, covertly and not primarily in face to face relations where embarrassment would result. The Report "Equality Now" stated:

"There is evidence of an unequal distribution of economic, political and social benefits...There is evidence of racially discriminatory mechanisms that provide differential advantage and privilege to people of different races. There is also evidence of cultural values, norms, and behaviour of visible minorities which lead them to be discriminated against." 14

Further, the Report has recommendations like: "Justice Canada should prepare amendments to the Criminal Code so that it is clear that the burden of raising special defenses is on the accused (Recommendation 37); Justice Canada should prepare amendments to the Canadian Human Rights Act to allow the Canadian Human Rights Commissions to deal with hate propaganda (Recommendation 38). 15

The "Abella Report" stated that:
"Strong measures are needed to remedy the impact of discriminatory attitudes and behavior flowing from this problem." 16

d. Demographic Variation in Prejudice

A very large number of studies bearing on this matter tend to contradict each other. One asserts that women are more prejudiced than men; another the opposite. One discovers that Catholics are more prejudiced than Protestants; another the opposite, and so on. It seems unsafe to estimate the relation of religion, age, sex, region, or economic status to prejudice.

Historians, anthropologists, sociologists are interested in the outside influences that shape the attitudes of the individual. On the basis of what is known, we can see that the prejudiced personalities will be more numerous in times and places where the
following conditions prevail: where heterogeneity in social structure, vertical mobility, rapid social change is in progress; where there are ignorance and barriers to communication; where the size of a minority group is large or increasing; where direct competition and realistic threats exist; where exploitation sustains important interests in the community; where customs regulating aggression are favorable to bigotry; where traditional justification for neither ethno-centrism nor cultural pluralism is favored (Allport, G., 1979). When men are viewed as potentially equal, and equal rights and opportunities are guaranteed, different psychological conditions exist: numbers of the lowest group are encouraged to demand their rights and a 'circulation of the elite' sets in. Vertical mobility brings incentive and alarm to members of a society. It is not a person's present status in society that is important in regulating his/her prejudice but the shifting of his/her status (Bettelheim, Janowitz, 1950).

Heterogeneity and the urge toward upward mobility make the ferment in society and are likely to bring ethnic prejudice in their wake. But the process seems:

"To be speeded up in times of crisis. In times of calamities all manners of superstitions and dread flourish, among them legends that minority groups are responsible for the disaster. "17

Whenever anxiety increases, accompanied by a loss of predictability, people tend to define their deteriorating situations in terms of scapegoats. Certain types of crisis within a nation may conceivably have the effect of lessening intergroup hostility: when a nation is in jeopardy, antagonists may forget their hostilities and cooperate to defeat a common enemy.

Another variable associated with prejudice is knowledge. Knowledge of other groups derived from free communication is, as a rule, correlated with lessened hostility and prejudice. Scientific evidence on this matter suggests that those who know
most about other races and people tend to have favorable attitudes toward them. The law of the inverse correlation between knowledge and hostility fails to hold at the extreme degree of hostility (Murphy, G., Murphy, L., Newcomb, T., 1937).

Referring to the size of minority group and its relation with the conflictual situation, Williams, R., 1947, stated the following socio-cultural law:

"Migration of a visible different group into a given area increases the likelihood of conflict: the probability of conflict is the greater, the larger the ratio of the incoming minority to the resident population, and the more rapid the influx." 18

To offset the operation of this law, it has been argued that if minority groups would disperse themselves as individuals, they would encounter less hostility. However, dispersion for many minorities is not easily achieved; for reasons of economy and sociability immigrants from a given country tend to stick together.

To conclude, there are various themes which tend to confuse the understanding of race relations: one is blaming the victim thesis by which members of the subordinate groups are considered responsible for their misfortune because of certain racially based inaptitudes. Another one relates to numeric differentials between the dominant and the subordinate group to their unequal access to power; and the third one views racial disharmony as arising from cultural conflict, when members of the dominant group develop barriers to protect their interests and privileges.

What is not to be forgotten is that the immigrant is the subject of the inequalities based on factors of race, nationality, social class and these add undesired stress and pressures which the immigrant encounters in many way in the new context.

The above discussion was intended to provide a broader conceptual framework within which this study is located. It is an essay on immigrants' struggle for their survival.
CHAPTER III: THE RESEARCH PROBLEM

1. Issues to Be Studied

The rationale to embark upon this study came from my belief, partly derived from my personal experience. I found that, during the crucial period of adaptation to a new culture, immigrants face many problems, some other than basic, some neglected and some to be studied by the adoptive country. The exploration of this subject was useful to my understanding of some crucial issues and of the moral and professional obligation of social workers obligations in helping minority clients.

**Migration and adjustment**

Migration is a part of man's history, a characteristic of man. The movements of man were important in transmission and diffusion of physical and cultural characteristics. The diffusion of culture resulting from migration was necessary for societal development. Silva, J. (1983), views people as having a common humanity, while having unique differences based on inherited endowment, learned values and culture, developmental histories, specified patterns of problems and personalized styles of coping. They are products of their culture and geographic environments, family group, local setting, regional identity, national identity, experience and social situation.

Canada is a country of immigrants: generations and generations of ethnic groups and families have been integrated into Canadian society; yet those ethnic groups have maintained their ethnic characteristics, customs, language and values. Since Canada is a country of immigrants, the process of adaptation and the integration into the Canadian society is an important social, political, economic and cultural issue. All those who uproot themselves from their native countries and attempt to settle in a strange land experience problems and difficulties during their transition period. Those problems add a sense of moral dichotomy.
and conflict "when old habits are being discarded and new ones are not yet formed", it is inevitably an inner turmoil and intense self-consciousness period (Rack, P., 1982). The process of adjustment takes time and effort and the conflict that it creates is a distressful one. Immigrant people often become disadvantaged in our society. Being an immigrant means that new societal norms and institutional structure have to be learned in order to fully participate, to be aware of, and to take advantage of opportunities offered by the society. "Immigration is change, is the transplantation of old roots and a search to find new roots in change itself" (Nann, R., 1982). As they seek housing, employment, better social training for themselves or schools for their children, immigrants encounter a myriad of structural constraints and cultural barriers in society. Without the knowledge and power to overcome these constraints and barriers, many immigrants will be relegated to a situation of social isolation and low economic status, and will be effectively excluded from gaining proper access to our society's resources, from participating as full citizens. The process of adjustment has been found to be a difficult process, a period when immigrants face difficulties, scarce resources, lack of proper language, inadequate housing conditions, loss of familiar support, changes in family and economic status, cultural shock, frustration, and also the misunderstanding and intolerance of a new environment. The understanding of the process of adjustment is important to immigrants not only because it determines their actions under normal circumstances of living, but also because when it fails to understand unusual demanding conditions our welfare is endangered.

The present study was concerned with the process of adjustment of immigrants to a new country, knowing that the process of adjustment is a complex and a contradictory one, and the process of resettlement of immigrants involves variables at societal, institutional, family and individual levels.

As a profession concerned with social enhancement and the empowerment of disadvantaged groups, social work must concern itself with the settlement problems of immigrants. In regard to
adjustment, the following issues were looked at: problems related to
adjustment as seen by immigrants themselves; their psychological
adjustment: their attitudes, self-esteem, acculturation; and also
the necessary skills, knowledge, and values necessary in working
with immigrants, as perceived by the multicultural/resettlement
workers in their daily practice.

2. The study aimed to contribute to the knowledge building
functions in two areas: exploratory formulative, and descriptive.
According to Reid & Smith (1981),

"research takes on an exploratory function when it is used to
gain preliminary understanding of phenomena, or to stimulate
the development of concepts, hypotheses, and theories". 1

The objectives were to explore: the problems encountered by
immigrants in the process of adjustment; the differences, if any,
in this process; to provide empirical background for
generalization in respect to psychological adjustment; and to
provide information pertinent to knowledge, qualities, and skills
necessary in working with immigrants. Those objectives were
accomplished through the two functions of the study; exploratory-
formulative and descriptive, as mentioned above.

3. The Dimensional Model was used, (Glaser, B., Strauss, A.,
1967; Glaser, B., 1978) the object being to depict various
aspects of adjustment process of immigrants.

"The dimension family divides the notion of a whole into a
parts. The more one learns of a category, the more he begins
to see its dimensions; it breaks down into "pieces of"." 2

The adjustment process that follows the cultural relocation is
a stressful stage, and immigrants from all cultures share many
common adaptation experiences, as well as unique ones as they
attempt to establish roots in Canada. The individual or family
in transition is confronting changes in all basic ethnic areas
such as: language, education, parenting, employment, housing, financial, as well as psychological changes in: behaviour, attitudes, role identity, role expectations, etc. (Nann, B., 1986).

The attempt was to obtain a fairly large amount of data from the 18 immigrant people who were clients of Immigrant Services Society, through personal interviews conducted with each client. The same idea of acquiring as much data as possible from the 10 workers of the same society, applied for the second part of the study, where a 23 item questionnaire was used.

From the literature research it was found that there are basic areas where immigrants, in their process of adjustment, need support, help and understanding. Those areas, once defined by the researcher were followed through the questions that were articulated into a semi-structured type of interview. Both instruments were designed to develop a detailed map of the domains of adjustment. Unlike the classic dimensional model, in the present study there were no preliminary assumptions or hypotheses. The aim was to bring in more information of how immigrants themselves perceive the problems and the difficulties that they encounter in the resettlement process, and what are the suggestions that they have in order to make this process smoother and easier.

The concepts that were employed through the process of researching and analyzing the adjustment of immigrants were:

1. **Culture**: the categories, plans, and rules people use to interpret their world, and to act purposefully within it; the grammar used to construct and interpret behaviour (Mc Curdy and Spradley, 1975).

2. **Cultural Shock**: a malady, a kind a mental illness which is an occupational disease of living abroad. It strikes when the psychological cues that helps an individual to function in society are withdrawn and replaced by new ones (Oberg, 1954; Foster, 1973).

3. **Ethnicity**: a group or category of persons who have common ancestral origin and the same cultural traits, who have a sense a
peoplehood (Isajiw, W., 1985).

4. **Marginality State**: psychological condition of individuals caught in a status dilemma: rejected by those with whom they aspire to align, and thrown back upon the ethnic collectivity that they have rejected themselves.

5. **Alienation/Dual Socialization**: refers to a process of detachment of an individual from the beliefs, values, attitudes, habits and, indeed, the identity that has been formed as a result of growing up in a particular society, or being exposed to the ways of a particular ethnic group.

6. **Socialization**: the process through which individuals learn how to live harmoniously with each other as members of society (Kelvin, P., 1970).

7. **Objective Integration**: an objectively integrated person is the person who looks to be part of his new environment, eg. acquiring English friends and English language.

8. **Subjective Integration**: a subjectively integrated person is the person who values his new nationality, who refers to himself as Canadian, who thinks Canada is his home.

9. **Self Concept**: is a cognitive variable and concerns what an individual recognizes about himself as salient or relevant.

10. **Self-Esteem**: is an affective or evaluative dimension measuring how the individual feels about himself relative to others.

11. **Multiculturalism**: a model for relations among majority and minority culture, and a policy that encourages each ethnic group to maintain its cultural heritage while interacting with other groups in a culturally diversified society.

12. **Cross Cultural Social Work**: a utilization of ethnographic information in planning, delivery and evaluation of social services for minority and ethnic group clients.

13. **Ethnic Competence**: to be ethnically competent means to be able to conduct one's professional work in a way that is congruent with the behaviour and expectations that members of a distinctive culture recognizes as appropriate among themselves.

14. **Acculturation**: refers to the process of learning those cultural ways of an ethnic collectivity to which one does not
belong.

15. **Enculturation**: refers to the process of learning the cultural patterns of the ethnic collectivity to which one does belong.

Besides the above mentioned, some other concepts were defined during the research process. These categories were useful in the research process as to understand the general context of the process of adjustment; as a conceptual cadre of reference for the social worker who helps the immigrant to adjust, to understand the perspective of the author of the present study, and also to help the reader to understand the complexity of the problem.

4. Literature Review

A search into the literature in respect to the process of adjustment of immigrants into a new society, reveals that there are various theories and perspectives of looking at it.

a. There are theories attempting to explain how people act and react to major changes in their lives. For example Tallent, N. (1972), distinguishes different kinds of adjustment: psychological, biological, adjustment to social environment, and adjustment to self. The latter is seen as more difficult: "our greatest battles are commonly with ourselves". Discussing the criteria of good adjustment, Tallent further mentions: good subjective feelings, personal and social achievement as opposed to passivity. He also distinguishes frustration, conflict, danger and stress as being threats to adjustment. Referring to stress as threat to adjustment Selye, H., (1976), makes stress synonymous with what he calls "the adaptation syndrome", an organized set of biological reactions to noxious stimulations. He distinguishes three stages in the process of adjustment: the alarm or shock phase, when resistance is lower; the countershock phase when individual adjust as well as he can to the stress; and, if stress continues, the stage of exhaustion.

b. The process of adjustment is seen as a transition, a turning point, presenting an individual, both with an opportunity for
personality growth, and with the danger of increased vulnerability; Linderman, E. (1944); Caplan, G. (1974); Steiner, J. (1967). Caplan has identified seven characteristics of effective coping behaviour that cut across different types of life transitions and crisis. They are: active exploration of reality issues and search for information, free expression of positive and negative feelings, active invoke of help from others, breaking problems down into manageable bits, awareness of fatigue and maintenance of control, active mastery of feelings, basic trust in ourself and optimism about outcome. Moss, R. (1986), identified five major sets of tasks in managing a life transition in crisis: establishing the meaning and understanding the personal significance of the situation; confronting the reality and responding to the requirements of the external situation; sustaining relationships with family members and friends, as well as with other individuals who may be helpful in solving the crisis; maintaining a reasonable emotional balance by managing upsetting feelings aroused by the situation; preserving a satisfactory self-image; and maintaining a sense of competence and mastery. He also identified the skills that are effective and beneficial in crisis situations: "coping skills". He organized those in three domains: appraisal focused; coping problem focused; coping and emotions focused. Those three domains reached nine categories of skills, which are seldom used singly or exclusively. A life crisis transition typically presents a set of related tasks and requires a combination or sequence of coping skills. Further, Moss explains why the persons respond differently to a life crisis or transitions. The relevant determinants fall into three categories: demographic and personal factors; event related factors; and features of the physical and social environments (Moss, R., 1986).

c. Bronfenbrenner, Urie, (1979), offers a new theoretical perspective: immigrant people are people who experience an "ecological transition". An ecological transition occurs whenever a person's position in the ecological environment is altered as a result of a change in the role, setting, or both.
He offers a new theoretical perspective for research in human development; he sees the person in a evolving reaction with his environment. His conception of the environment as a set of regions each contained within the next is based on Kurt Lewin's theory (1935).

d. Adjustment is viewed by some other theorists as being of permanent importance, because not only systems must adjust to their environment, but also the environment must adjust too. Equally important in the process of adjustment of living organisms are their active efforts to influence conditions in the environment. In this permanent process, forces are balanced mutually within the systems, with forces originated from the environment. The continuous interactions of the system with the environment assume that this equilibrum is not static but dynamic. The outcome of the process of adjustment of the individual is dependent on the character of the environment with which he interacts. This environment could be physical environment, (defined by the physical characteristics of the environment wherein an individual lives), micro-social (defined as the social system with which the individual interacts directly), and macro-social environment defined as the society with its social, economic, political and cultural structure, its laws, customs, regulations, and so on.

"The general system approach should provide social work with a means of organizing the human behaviour and the social environment aspects...it could also be used as the means of developing a fundamental conception of the social work process itself." 3

e. In the field of cross cultural psychology, one of the current areas of research is on the relationship between the individual experience of acculturation and the psychological adaptation achieved by the individual. Berry, J. (1980), made a distinction between shifts and stress phenomena during acculturation. Acculturation shifts are changes which occur in pre-existing
customs, habits which take new aspects, for example language behavior, religious beliefs, attitudes values and abilities. In contrast, acculturation stress is a different phenomenon which is generated during acculturation, for example mental health problems, deviance, and social disintegration. It has to be mentioned that these stress phenomena preexist acculturation, but usually are "under control", unlike the novel stress pattern which occurs during acculturation. The notion of psychological adaptation refers to the complex pattern of individual behaviors linked to acculturation, experiences including both shifts and stress. Berry, J. (1974), proposes four differing modes of acculturation. They are: integration, assimilation, rejection and marginality. Referring to the course of acculturation, Berry mentioned three phases: contact, conflict and adaptation. The domains of adaptation are described as: environmental adaptation, which refers to adaptation to climate, dress, housing, food, health; socio-cultural adaptation, which refers to social norms, interpersonal and intergroup relations social contact in general; and psychological adaptation.

The human capacities to cope with changes and its stress related effects.

Toffler, A., (1970), used the term "future shock", to describe the stress and disorientation which result when people are subjected to many rapid changes. Those changes make us "strangers in our own society". New adaptive approaches, new patterns of coping are needed. "Strategies of survival have to be developed for our society to continue to function adequately". If we consider that, beside the changes and the coping problems that we all are confronted with, the immigrant faces extra problems in his cultural transition, then we will have a better understanding of his multiplied factors of stress. Toffler further mentioned:

"in the most rapidly changing environment to which men has ever been exposed, we remain pitifully ignorant in how the human animal copes." 4
A well known psychologist, Adolph Meyer, developed a chart called "life chart", as a tool in medical and psychiatric diagnosis. He believed that regular life events and transitions provided relevant clues to the development of symptoms and diseases.

Holmes, T. (1974), and his colleagues, used the Meyerian life chart to study life events empirically observed to cluster at the time of diseases onset. They developed the Social Readjustment Rating Scale (SRRS), which consisted of different life events scaled according to the amount of "readjustment" they were judged to require.

Trovato, F. (1986), in his study "Suicide and Ethnic Factors in Canada", investigates the relationship between ethnic factors and suicide mortality. The study provides a multi-variate analysis of the relationship between suicide and three ethnic factors: social assimilation, community integration, and socio-economic position. It was hypothesized that: assimilation would increase the chances of committing suicide, ethnic community integration would decrease suicide, while socio-economic position would show an inverse link with self-destruction. The empirical results provided strong support for the assimilation and community integration hypotheses, but no support for the socio-economic effect. In a multi-ethnic society in which immigration and ethnicity are important dimensions of the social structure, the existence of a multicultural ideology does not necessarily prevent ethnic groups from assimilating, along such dimensions such language transfer, acculturation, amalgamation, and structural integration (Gordon, M., 1964). Often the assimilation experience casts ethnic members in marginality positions, catching them between two worlds with contrasting value systems. In a Durkheimian sense, this situation may be described as a state of "anomie". For the individual assimilation may involve the abandonment of the ethnic subculture with its traditions and values and the concomitant adoption of the value system of the larger society, without however, being fully accepted by the receiving group. For a certain number of people, the end result of this process may heighten levels of psychological distress,
and possible suicide. Multiculturalism provides an indireced buffer to this tendency, by promoting the importance of ethnicity. Groups are able to establish and maintain cohesive ethnic communities, which serve to shelter the individual from severe states of anomie. What we have then is: on one hand, the mechanisms that promote assimilation, and this increases the propensity to suicide; and on the other hand, we have the ethnic community which plays a dominant role in the social experience of socio cultural groups preventing to some degree psychological distress and suicide (Trovato, S., 1986).

g. Looking at the modes of integration

Richmond, A., (1974), noted that there are three factors that influence the absorption of immigrants, and their modes of adaptation: the situational influences in Canada, which may vary to time and place; the pre-migration characteristics and the circumstances of the immigrants themselves; and the length of residence in Canada correlated with the effects of interaction with people born in Canada and with earlier groups of immigrants. Richmond describes the following categories of adjustment to life in Canada: urban villagers, Anglo-Canadian conformists, pluralistically integrated, and transilient alienated. He admits that these categories oversimplify the different ways in which people may adjust into our rapidly changing society. Richmond does speak about a mutual adaptation that has taken place between the dominant British majority and the different nationalities. This enabled a large number of immigrants to be absorbed with a minimum of overt conflict. Waves of immigrants have greatly enriched the Canadian way of life, since they brought their linguistic and cultural heritage. Multiculturalism combined with the opportunities to interact with family and friends from their own community have contributed in a positive way to satisfaction, identification, and commitment to Canada. In the "Ethnic Canadians - Culture and Education", Cropley, A. (1973), analyzes the concept of socialization, stressing adjustment problems of ethnic
immigrants, and concludes with some ways of avoiding the negative consequences of alienation. Cropley mentioned that most of immigrants will suffer a culture shock, since the psychological cues that help them to function in the old society were withdrawn. In extreme cases, the effects of such a shock may add up in severe pathology, such as: mental illness, criminal behaviour, alcoholism and other destructive reactions including suicide. Many immigrants are unlikely to be fully accepted in the new group, so that they could experience a dual desocialization or alienation. This particular state gives the individual a sense of loss of purpose and self-esteem, a feeling of not belonging, guilt interruptions, and frustrations of life expectations. Cropley identifies three types of alienation: occupational, residential, and legal. Occupational alienation refers to the kinds of jobs immigrants are expected to do, namely the lowest paid jobs, and the most unpleasant. Residential alienation refers to the kinds of housing that immigrants are forced by various pressures to live in, mostly undesirable or inconvenient locations. Legal alienation refers to the fewer rights and law protection that immigrants get, through deliberate or unintentional discrimination. Further, he argues that within multiculturalism, adjustment problems in ethnic immigrants groups can be dealt with in a helpful and humane manner by measures that attempt to counter effect their simultaneous alienation from both old and new societies. Within multiculturalism, attachment to the majority society's ways does not imply detachment and alienation from the ethnic group as a precondition for acceptance into the majority culture.

h. Another way to look at the problem is to differentiate the most common problems and difficulties that immigrants encounter. A Metropolitan Toronto Survey in 1970, and also Calgary and Edmonton Surveys in 1971, reported that the most frequent difficulty for immigrants was being able to learn the English language. After language the most frequently reported difficulties were: employment, housing and loneliness. In 1975, Richmond, A., noted that many immigrants experienced some initial
culture shock and reported adjustment problems during the first two or three years in Canada. The most frequently reported problems were all the above mentioned, and besides it was stressed that employment problems were aggravated by ethnic discrimination and the non-recognition of various professional and technical qualifications. Looking at the same variable, employment equity, Fernando, T., and Prasad, K., in a 1986 study: "Multiculturalism and Employment Equity- Problems Facing Foreign Trained Professionals and Trades People in British Columbia", concluded:

"there is vast discrepancy between immigrant expectations and the harsh reality of life in Canada. It is not reasonable to justify this situation by claiming that life is just as bad for other Canadians." 5

Referring to the difficulties encountered by immigrants, Nann, B., 1980, mentioned the following as common settlement experiences: uprooting, rural-urban adjustment, culture shock, loss of familiar and social supports, change in economic status, negatives in Canadian society. For the families with children some additional problems could occur, such as: parenting dilemmas, role reversals, adolescent identity crisis, adjustment to the educational system, etc. Nann, R., 1982, identifies in his survey research study, the following variables affecting adaptive patterns: previous life experience, age, sex, marital status, education, and vocational background. Another difficulty that immigrants encounter is the misconception of immigrants: immigrants are seen as poor, starved, pathetic creatures, grateful for the chance merely to enter Canada. The lack of correct, first hand information helps explain why public images of immigrants have changed very little, despite substantial shifts in the character of immigration, Davis, M., (1978). By contrast, many Canadians tend to believe that all immigrants are doing extremely well in the new country, and that they are very fortunate to be here. Another misconception about immigrants is that they are often blamed for the problems of the
cities: their increasing numbers are held to exacerbate housing shortages, elevate crime rates, bring in infectious diseases, overwhelm welfare and cause unemployment among Canadians. The "Report to Parliament by The Special Joint Committee on Immigration Policy", mentioned that:

"Canadians worried about the quality of life in our cities, should look elsewhere, than sharply reduce immigration for a solution to the problems of city living." 6

Furthermore, the same document mentioned that a study prepared for the Solicitor General in 1974, indicated that the criminal rate of immigrants was approximately half that of native born Canadians.

The above mentioned various approaches are described to help the reader, be he/she social worker, immigrant, counsellor, teacher, to understand the complexity of the adjustment of the immigrant into Canadian society, and also to acknowledge that it is possible to look at this process from various perspectives. However, the present study was meant to describe the problems that immigrants are facing in their process of settlement into Canadian society, and particularly to describe how the immigrants themselves perceive this process, what needs they had within this period of their life, and also their suggestions to government officials, professional helpers and other immigrants.

5. Feasibility

Looking at the time and resources available to accomplish the project the following should be noted:

a. time

* the population which was the focus of the research was clientele of the Immigrant Services Society, and the researcher had the cooperation of the coordinator of the Host Program and
the executive director of the Society to have access to the clients.
* the collection of data (measurement), was done on a single occasion, but a pretest was performed for both parts of the study.
* the necessary time for analyzing the data was carefully considered in correlation with the amount of information needed and its structure.

b. financial considerations:
* the cooperation of the people for the study did not require any financial obligations from the researcher's part.
* there was no use of high cost equipment, the researcher conducted the interviews and handed out the questionnaires to the workers.
* there were no salaries to be paid and the data analysis was done by the researcher alone.

c. difficulty: since the population for the first part of the study was formed by immigrants who had just arrived in Canada, few difficulties were anticipated in relation to having an interpreter/volunteer when the interviews were conducted. However, only in one single occasion an official interpreter was called in, and in another occasion the spouse of a subject helped out.
CHAPTER IV: THE RESEARCH DESIGN

1. A Naturalistic Research

The present exploratory study employed "Qualitative research methods" (Patton, M., 1980).

"The task for the qualitative methodologist is to provide a framework within which people can respond in a way that represents accurately and thoroughly their points of view about their world, or that part of their world about which they are talking." 1

The researcher did not alter the phenomena under study, there was no systematic manipulation performed purposefully by the researcher, consequently it was a naturalistic research.

The study was formed from two parts: first part was looking at the process of adjustment as a whole to see if there were any differences, similarities or patterns within it; and the second part was looking at the perceptions of the multicultural/resettlement workers as they perceive themselves as helpers in working with immigrants.

2. Size and Composition of the Sample

"There are limits of how much one can apply logic deduction in making sampling decisions. The thing is to keep to coming back to the criterion of usefulness." 2

The sample of immigrants was obtained from Immigrant Services Society and consisted of 18 people, each of whom arrived in Vancouver and Canada, at least 6 months prior to the interview. The Immigrant Services Society of British Columbia is a non-profit, non-political voluntary organization which co-operates with other agencies and government departments in promoting the
welfare of immigrants and refugees. It receives funding support from government grants, fund-raising, private societies and individual donations. The Immigrant Services Society offers a range of services vital to immigrants and refugees. As example of services: counselling, orientation, escort interpretation, employment orientation, resume preparation, completing government documents, survival English, citizenship training and public education. As information referral services: housing, shopping, transportation and traffic regulation, consumer affairs, ICBC claims, medical insurance, family allowances, social insurance, income tax, legal aid, education, ethnic societies, unemployment insurance, Ministry of Social Services and Housing Assistance. Some of the special programs offered by the society are: industrial housekeeping, (a four months course designed for immigrant women to obtain training to enable them to work in hotels and hospitals); making changes and immigrant women's services centre (to help immigrant women to gain confidence and find their place in society and work); training program for language community workers; youth programs (the Vietnamese and Spanish youth programs) which provide guidance, counselling, recreational, social and educational programs to prevent their involvement in crime.

Host Program for Refugee Settlement is a special program which matches recently arrived government sponsored refugees with Canadian hosts to ease their integration into their new country. This program is funded by C.E.I.C.

The sample was drawn from the population using the criteria of nonprobability sampling, namely purposive sampling, the selection being purely judgmental, based on the researcher's judgment of what best suits the study. The disadvantage for this kind of sample is that it provides no basis on which to make estimates of sampling errors. The advantage is that nonprobabilities samples are suited to exploratory studies where investigators are merely interested in obtaining as much as possible unique data on the research question (Grinnell, R., 1981). According to this strategy, the
researcher who wanted to assure maximum variation in her sampling, was carefully choosing the cases that represented a wide variety of immigrants who differ as age, sex, marital status, education, level of English, ethnicity, political background, participation or non-participation on Host Program. Also the non-random selective sampling is adequate to qualitative and small scale studies, guided by a theoretical concept, as in the present study, the concept of adjustment. Knowing the fact that in non-random sampling, representativeness is a weak point, the researcher wanted to make sure that the sample is representative for the population. While the researcher was not particularly interested in making wide generalizations, the possibility to make some was, however, not excluded.

"Purposive sampling is a strategy to be used to help manage the trade-off between the desire for in-depth detailed information about the cases and the desire to be able to generalize about a program" (Patton, M., 1980).

The immigrant sample as a heterogenous group of 18 people, was composed of cases with a high degree of variation. That is to say: typical, critical, extreme cases, were hopefully selected, a maximum variation sampling strategy being employed.

For the multicultural / resettlement workers', due to availability, accidental sampling was performed. The workers' sample, represented by 10 workers of Immigrant Services Society, was considered as being a homogenous group: they were all working with immigrants, to the best of their abilities, knowledge and skills to help the newcomers to adjust to a new culture.

To conclude: a unit of 18 immigrant people was the sample for the first part, and a group of 10 workers for the second part of the study.
3. Methodological Orientation

The present study is a qualitative study. Qualitative methodology rests on the assumption that valid understanding can be gained through accumulated knowledge acquired firsthand by a single researcher (Reid & Smith, 1981). Qualitative methods permit the evaluator to study selected issues in depth, and detail (Patton, M., 1980). Within this methodological orientation, the researcher was attempting to gain a holistic understanding of the process of adjustment, using semistructured interviews, and two standardized Hudson scales: Generalized Contentment Scale (G.C.S.), and Index of Self Esteem (I.S.E.), for the immigrant sample, and a questionnaire for the workers' sample:

"Direct questions are a basic source of raw data in qualitative measurement, revealing respondent's level of emotion, the way in which they have organized their world, their thoughts, about what is happening, their experiences, and their basic perceptions." 3

Stress was placed on understanding the process of adjustment from the perspective of the subjects involved in it, rather than through imposition of researcher's theoretical views. The data was collected and analyzed as it was acquired from the subjects. Changes were made when necessary in the collection of the data. For example, the pretest showed that there were few differences in the process of adjustment, in relation to the Host Program variable. The researcher then pursued this hypothesis through additional collection of data related to Host Program, from subjects which were provided a host, through the interview structure. It should also be pinpointed that, beside the qualitative data, it was realistic to estimate some quantitative elements which came through questionnaires and standardized Hudson scales. However, this did not change the general orientation of the study as a qualitative one. Glaser & Strauss
(1967), have argued that qualitative methodology is a strategy concerned with the discovery of substantive theory, not with a qualitative research. A qualitative study, like the present, had some weaknesses: lack of control over extraneous variables, lack of systematic measurement, and the absence of a large number of subjects. The strengths of the study were: acquiring holistic knowledge of the complex process of adjustment, and a gradual synthesis of data from many sources, which gave the researcher an extremely important grasp of relationship between variables which could not be obtained from fragmented quantitative analysis. Reid & Smith, (1981), noted that: "insightful analysis of one or few cases, may take precedence over an attempt to secure uniform measurement".

4. Sources of Data and Data Collection

Data for the present study was collected from different sources:

a. For the first part of the research study, face to face interviews with each immigrant subject was performed. The access to interviewees: they were clients of Immigrant Services Society for different purposes: general information, referral, counselling, language training, retraining courses, host provision, etc. A consent form and a explanatory letter was provided to all subjects: see Appendices A and B. The semistructured interview format was used, to minimize interviewer effect, and to provide a systematic framework to assist data analysis. "The semi-structured interview schedule may include some specific items, but considerable latitude is given to interviewers to explore in their own way matters pertaining to the research question being studied" (Grinnell, R., 1981). This type of interview was suitable for respondents who have shared a common experience: that is in the present case the process of adjustment to a new culture. Also a favorable point was that the interviewer experienced similar situations. Referring to this aspect, Grinnell, R., (1981), mentioned that interviewers must learn as much as possible, purposive about the attributes or
experiences the respondents have shared. In respect to the sequencing of questions the funnelling technique was used; the interview started with broad general questions, and then moved into narrower, more specific, difficult, and sensitive questions as the interview progressed. In order to double check the reliability of particular strategic items for the entire sample, the interviewer asked reliability pair questions at various points in the interview (For details about interview see Appendix E).

The advantages of interviewing as a data collection method, were primarily related to naturalness and spontaneity. Disadvantages or major sources of respondent errors and biases in self-report data are present, and they could be: respondents may deliberately make mistakes because they don't know the answer, or give an inaccurate answer because they misunderstand, or misinterpret the questions (Bailey, K., 1978). Also a factor of bias was introduced as a result of using an interpreter in performing the interviews, and filling in the two Hudson scales. Fortunately, this applied only to two cases. Notes were taken during the interview, and subjects were asked to fill the G.C.S. and I.S.E. at the end of interview. Each interview lasted between one hour - one hour and a half, and about 20 minutes to complete the scales. Appendices F and G represent the two scales.

b. For the second part of the research, a questionnaire was used in order to elicit worker's perceptions of knowledge, skills, and qualities that are required in dealing with immigrant people. A group administered questionnaire which contained open ended and closed ended questions was given out to the agency staff members at the Immigrant Services Society. It was estimated to take between 25-30 minutes to fill out the questionnaire. The pretest actually confirmed that the estimation was close. The rationale for this option, instead of interview, was time constraints, and also the fact that the group administered questionnaire is efficient, and potentially more effective in capturing respondent data. A explanatory letter was provided (see Appendix C) at the
time when questionnaires were distributed. For detailed information on questionnaire see Appendix D.

5. Data Analysis Technique

In the present study data were analyzed inductively, as suggested by Glaser & Strauss (1967), and Glaser (1978). This method was chosen for its consistency with an intended non-linear inductive approach, in which concepts, and hypotheses emerge from the data, rather than preceding it:

"Inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data, rather than being imposed on them prior to the data collection and analysis. The analyst looks for natural variation in the data." 4

Also, according to this inductive approach, ideas were extracted from the literature to help give meaning to the original data. The literature was treated as a source of data to be analyzed in similar fashion to the analysis of the data collected from persons interviewed.

Transcripts of interviews were examined, in attempt to search for indicators, incidents, on raw data; then they were coded, initially using as many codes or categories as it was found. Memos were noted as the coding proceeded; and final categories that were developed allowed for a systematic examination of the total data. Those final categories were consolidated into a single system, regarding the process of adjustment as a whole. Theoretical assumptions regarding the process of adjustment emerged through the conclusions of the study. This particular method allowed for a gradual synthesis of the data, also required the researcher to use considerable flexibility in tailoring the approach to the present study. As the objective of the study was to obtain information about the immigrants and their process of adjustment, the attention was focused on content analysis, on what subjects were saying. This
is not to say that the researcher was not sensitive at catching the nuances of how things were expressed.
CHAPTER V: FINDINGS

This section of the report will present the most interesting and significant trends which became apparent during the process of data analysis, clear cut themes, and emerged patterns. The discussion will focus on the results of the study and will present descriptions of the categories which have emerged. The allocation of the themes to these categories is a judgement on part of the researcher. As a consequence of the data the following two hypotheses have been postulated:

1. The language knowledge is a primordial condition for the adjustment of immigrants. The present study showed that all the immigrant subjects who came to Canada with no English knowledge at all, felt that it was most important for them to learn the language of the adoptive country. The better the language, the better the chances to adjust. Other studies in this area suggest, based on their findings, similar conclusions.

2. After the language knowledge, the second very important factor to a better, quicker, and smoother adjustment, is employment. English language knowledge is a necessary, but not a sufficient condition for assuring a good adjustment. For the immigrant, having a job is a cornerstone in his process of adjustment. By contrast, the unemployment and under-employment, are factors that delay the adjustment and contribute to develop the alienated type of immigrant, the maladjusted, and marginal person.

Part I: THE IMMIGRANTS

A. A Demographic Profile

The immigrant sample included 18 subjects. By sex, it included 10 female, and 8 male. Ages varied between 21 and 48, the mean age being 30.2. Countries of origin were 8: Bulgaria,
Cambodia, El Salvador, Ethiopia, Iran, Nicaragua, Poland, Romania. The 18 people came from 4 continents: Asia, Africa, Europe, and Central America. By continents, the distribution was as follows: 3 people from Asia, 3 people from Africa, 8 from Europe, and 4 people from Central America. As educational background, the sample included 11 university graduates, 6 college graduates, and 1 with 2 grades of education. Looking at the professions, the sample included: 3 accountants, 4 engineers, 1 physician, 2 economist-statistians, 2 teachers, 1 farmer, 4 clerks, 1 mechanical technician. The tables 1, 2, 3, 4, 5, which follow presents the demographic characteristics of the sample:

Table 1: Sample Interviewed by Gender and Age

<table>
<thead>
<tr>
<th>Gender</th>
<th>Under 25 years</th>
<th>25-35 years</th>
<th>35-45 years</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>7</td>
<td>4</td>
<td>18</td>
</tr>
</tbody>
</table>

Table 2: Sample Interviewed by Region of Origin

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia</td>
<td>3</td>
</tr>
<tr>
<td>Africa</td>
<td>3</td>
</tr>
<tr>
<td>Europe</td>
<td>8</td>
</tr>
<tr>
<td>Central America</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18</strong></td>
</tr>
</tbody>
</table>
Table 3: Sample Interviewed by Country of Origin

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulgaria</td>
<td>1</td>
</tr>
<tr>
<td>Cambodia</td>
<td>1</td>
</tr>
<tr>
<td>ElSalvador</td>
<td>2</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>3</td>
</tr>
<tr>
<td>Guatemala</td>
<td>1</td>
</tr>
<tr>
<td>Iran</td>
<td>2</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>1</td>
</tr>
<tr>
<td>Poland</td>
<td>4</td>
</tr>
<tr>
<td>Romania</td>
<td>3</td>
</tr>
</tbody>
</table>

Total = 18

Table 4: Sample Interviewed by Educational Background and Region of Origin

<table>
<thead>
<tr>
<th>Education</th>
<th>Asia</th>
<th>Africa</th>
<th>Central</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>America</td>
</tr>
<tr>
<td>University</td>
<td>2</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>College</td>
<td>-</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Diplomas</td>
<td>1*</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Total 3 3 4 8 18

* The subject finished grade 2
Table 5: Occupation of Sample Interviewed in Country of Origin

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accountancy</td>
<td>3</td>
</tr>
<tr>
<td>Engineering</td>
<td>4</td>
</tr>
<tr>
<td>Medicine</td>
<td>1</td>
</tr>
<tr>
<td>Economics</td>
<td>2</td>
</tr>
<tr>
<td>Teaching</td>
<td>2</td>
</tr>
<tr>
<td>Others*</td>
<td>6</td>
</tr>
</tbody>
</table>

Total = 18

* Include: 1 farmer, 4 clerks, 1 mechanical technician.

B. English Language Learning

Within the sample of 18 immigrants interviewed, in respect to their English knowledge, the situation was as follows:

At the time of their arrival in Canada, 10 subjects (55%) had English knowledge. Among them, 8 subjects (44%) were considered as being able to make themselves understood, and consequently to look for a job; the other 2 (11%), knew very little, and they had to go to English classes.

At the time of interview, 16 subjects (89%) were able to communicate with the interviewer, without difficulties, 1 (5%), had an official interpreter, and 1 (5%), had the spouse interpreting.

The subjects manifested a positive attitude toward English language, and whether they were satisfied with their level of English (4 subjects = 22%), or somewhat satisfied and looking for improvement, or dissatisfied (10 subjects = 55%) they all agreed that they like the language, and were wishing to speak a better English.

The fact that subjects manifested a positive attitude toward
English language could have implications for their future level of English proficiency. As a matter of fact, research in this area showed that there is a strong relation between attitude toward a language, and the achievement in learning it.

The subjects were highly motivated to learn English for a very fundamental reason: their survival, which was translated into: to be able to communicate with Canadian people, to get a job, to understand the Canadian culture. This factor called motivation was a strong mobile for achieving the above mentioned proficiency. As the study showed, motivation is particularly strong related to employment, and further to social mobility, and a higher social status:

"It is very important to me to express myself in a way that would not create misunderstandings...what I am doing now, is trying to get the necessary technical vocabulary for my profession. I did not have any chance to do that in school... I wish I could .. maybe the next generations of immigrants will have better opportunities in learning English".

"I wanted to go to school the faster I could, but I had to wait few months, and I was upset. I was upset because, I did not want to waste my time, and energy doing nothing... Now, after I finish the classes, my English still is not good enough...for me is very important not only to speak English, but to speak as a professional..."

Research in the area of relations between attitude, motivation, and second language achievement, showed that those variables are in a strong relation with each other (Gardener & Smythe, 1975). The analysis suggested that English proficiency reduced anxiety and stress for the subjects who were able to attain a better understanding of what is happening around them. Without the understanding of messages, the individual is frustrated, anxious, nervous, etc. Frustration itself is a source of danger. Social rejection caused by failure to communicate and by misunderstandings, thwarts the immigrant from reaching his
goals, affects his self-esteem, creates stress, anxiety, isolate him, and impedes his self-actualization. There are ever present dangers in our highly competitive society, where immigrants have to compete, not only for material possessions, but also for recognition, acceptance and status. Having to cope with all those demands, the immigrant is in a position of a high risk; and in fact, research studies on association between English proficiency and depressive syndromes, showed that there is a high correlation between those two variables. As an example, a research study of 48 Laotians refugees living in Southern Alabama, evaluated a stress management coping skills model of adjustment in that particular sample. Stressful events and experiences during emigration and a lack of English proficiency were associated with depressive symptoms. The results suggested that English proficiency significantly reduced the impact of acculturative stressors on depression, language skills acted as a stress buffer in the new cultural environment. Coming back to the present study, based on people's motivation to learn English, we can predict that subjects from the actual sample will not get depressed, because their motivation will allow them to achieve a high level of English proficiency and further access to social mobility.

Another factor, that was found relevant, was the willingness to continue language study, the persistence in improving and developing the language skills:

"I will continue to study until I will be proud of my English...When I will be able to write some poems in a refined English, I will feel better".

From the total sample of 18 people, 8 (44%) were consistently studying English on their own; 2 (11%) were doing that occasionally, due to time constraints; 4 (22%) were still in school; and 4 (22%) finished school but were still studying on their own.

Another point was about speaking English with an accent. 2 subjects (11%) were disappointed with their accent; 2 (22%)
were worried, 4 (22%) thought it is "nice"; and for the majority of subjects, 10 (55%) this was not a problem.

One concern expressed by respondents was the absence of employment oriented programs within the English training; job search training, English for professionals, and so on. There was unanimity of opinions about the necessity of having those programs offered within the first year of the immigrant arrival, when the immigrant has to prepare himself for the job market. The same concern was also identified in The Report on English as a Second Language for Adults in B.C., prepared for the Department of Secretary of State (1984). The Report identified the following concerns: "lack of industrial E.S.L. classes, unstable and insecure funding, lack of standards, and continuity within and between classes". The Report "Immigrant Women in Canada", (1982), stated that:

"a complicated maze of discriminatory regulations, as well as programs that do not meet their needs, prevent immigrant women from receiving good quality language training." 1

The lack of industrial and professional ESL, as a major gap, was also identified in the same document. A 1981 Report of 104 respondents, throught the province of B.C., defined two concerns: better oriented English language training programs, and job search training. To conclude is to say again that the concern of employment oriented programs exists, it was identified by the subjects of this study, it was identified by other studies, it was also identified by the officials: the question that remains to be answered is: when will action take place? For the respondents of the present study it was very clear that to know and speak the English language well is an important key toward communication with others, getting a job, getting more education, using the opportunities and services available through society, participating to the Canadian life. The Report "Equality Now" states that: "given the language is the key to success for refugees and immigrants in their new country, it is essential that they are given adequate language
training upon their arrival in Canada". A 1983 document states that:

"English Language Training (ELT), is a priority for all immigrants in order for them to adjust to life and work in Vancouver." 2

The Jewish Family Services Agency in Vancouver conducted a study in 1984 on the resettlement experiences of Russian Jewish immigrants. From the 152 interviewed who were asked to offer suggestions for new immigrants, the most frequent advice was: learn English!

C. Employment

1. For all 18 subjects interviewed, employment was a major concern. To have a job, to work on something, to have an occupation, to do something was viewed as being more desirable than be on welfare or unemployed.

"I am very fortunate to work, and content that I am not a burden for the government, with another welfare check .. but not satisfied, because I do not have a job that will give me professional satisfaction."

"If I am working myself it is good not only for me, but for the society too, I do not agree with people which are saying that one can go on retirement without --working a day in Canada."

"I have a demanding job, but it is good because it gives me extra money, and I feel useful, too. My wife and my son will find a born again man when they will come here."

"I can hardly wait to do something useful for this country, to work, to contribute... This will be my thanks to this country that so nicely adopted me."
"For both of us is very important to do something, so we go to Saint Paul's Hospital and do volunteer jobs there. We feel pleased to help other people."

"I am energetic, trustful and optimistic because I got a job."

All the above quotations are confirming that work is a high value, and is defined in concrete terms: it is a way to financial success, it is a way to grow and develop with this country, it is a way to contribute, it is a necessity for self-fulfillment.

2. What was also found as a gap, was the discrepancy between the high expectations of immigrants and the reality of the Canadian job market which continues to exclude minorities on the basis of their lack of Canadian experience, accent, colour, and inability to establish Canadian equivalence in training and experience. The greater the expectations, the greater are the frustrations. The particularly difficult conditions of getting a job in this province multiply the frustrations of newly arrived immigrants.

"Maybe for the next generations the things will change... Why can't we work in our profession here in Canada, as other Canadians go and work in other countries? Why the society wants to lose? Why should we get frustrated and angry? ... This does not do anybody any good..."

"Far reaching and powerful legislation is required to address the racial discrimination present in Canadian society" (Henry & Ginsberg, 1985).
3. A major concern expressed by the subjects was the evaluation of their foreign credentials, in order to work in their profession. The situation, at the time of the study was as presented in table 6.

Table 6: Sample Interviewed by Employment in Country of Origin and in Canada

<table>
<thead>
<tr>
<th>Employment in country of origin</th>
<th>Employment in Canada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. teacher</td>
<td>1. unemployed</td>
</tr>
<tr>
<td>2. engineer</td>
<td>2. building manager</td>
</tr>
<tr>
<td>3. naval engineer</td>
<td>3. ship superintendent</td>
</tr>
<tr>
<td>4. engineer</td>
<td>4. valet</td>
</tr>
<tr>
<td>5. accountant</td>
<td>5. parking attendant</td>
</tr>
<tr>
<td>6. teacher</td>
<td>6. youth worker</td>
</tr>
<tr>
<td>7. economist</td>
<td>7. typesetter</td>
</tr>
<tr>
<td>8. accountant</td>
<td>8. unemployed</td>
</tr>
<tr>
<td>9. clerk</td>
<td>9. unemployed</td>
</tr>
<tr>
<td>10. clerk</td>
<td>10. unemployed</td>
</tr>
<tr>
<td>11. clerk</td>
<td>11. unemployed</td>
</tr>
<tr>
<td>12. farmer</td>
<td>12. unemployed</td>
</tr>
<tr>
<td>13. engineer</td>
<td>13. unemployed</td>
</tr>
<tr>
<td>14. engineer</td>
<td>14. unemployed</td>
</tr>
<tr>
<td>15. doctor</td>
<td>15. unemployed</td>
</tr>
<tr>
<td>16. economist</td>
<td>16. unemployed</td>
</tr>
<tr>
<td>17. clerk</td>
<td>17. unemployed</td>
</tr>
<tr>
<td>18. mechanical technician</td>
<td>18. unemployed</td>
</tr>
</tbody>
</table>

4. Those who started jobs completely unrelated with their profession, while accepting that as a part of a status passage, manifested a high level of anxiety and desire to work in their own profession as soon as possible.

"I am expecting an answer from the University of Ottawa, where I applied for a job. Also beside my job, I am taking a course in special relativity, by correspondence, with the
University of Waterloo, which I will finish in May. I enjoy being active and busy that is why I don't mind for a while to be a valet.

5. The concern of getting into professional associations of engineers, doctors, accountants and teachers was expressed by all immigrants in all professional sample. Besides within this sample the group of professional women (3 = 15%) were fearing major difficulties into getting registered with their own professions, worried about unemployment or underemployment. The same concern of getting evaluations and credentials was expressed in the Report "Equality Now":

"evaluation of foreign credentials is such that minority groups are prevented from being licenced or from receiving recognition for their credentials." 3

The Report recognizes the need for foreign educational institutions to be examined, and of a compiled up to date list of accredited universities.

To conclude: many immigrants on their arrival have accepted or are willing to accept a lower position as well as the least favoured areas vacated by those who are successfully pursuing their jobs. However, this is not to say that it is a permanent acceptance of a lower status, and, in fact, their willingness and industry to endure some hardship in their efforts to establish themselves socially and economically, is a potential for a substantial degree of social mobility.

The particular conditions of scarce employment opportunities in British Columbia, leave the immigrant with very little bargaining power, and also is confronting him/her with the beliefs of some people that immigrant should not share the rights and privileges received by those "born in Canada". The immigrant could then, be firmly trapped in a situation from which is hard to escape because he/she is barred from superior employment, and has few opportunities for advancement. Initially, they come with high expectations and then they have to readjust their
expectations. The process of growing expectations will come back again in a few years after settlement in this country, when they will learn about their civil rights, social and economic benefits, as well as respect for their own traditions, national characteristics and culture: "equal opportunity accompanied by cultural diversity in a atmosphere of mutual tolerance". Economic growth and a reduction in unemployment rates will create a sense of confidence and optimism for the future, together with a firm belief that Canada provides equality of opportunity for all within the framework of its bilingual and multicultural system.

D. Financial Difficulties

The interviewed subjects in the study did express their concern about financial problems to the extent that finances were needed for education, their own security, even supporting their families abroad. The need for immediate clothing, shelter, food, strictly necessary furniture was relatively satisfied through government assistance. Most of the immigrants interviewed expected some financial difficulties at the beginning of their settlement. The subjects who were working manifested their concerns of: being underpaid, paying too large sums for housing and also the fact that they need some savings for the fares for some members of the families left behind (spouses, children or other members of the extended family).

"We expect that within few months, our sons and daughter will have their passports, so we need about $3000, for their air fare. That is why we are working so hard now... look at our hands..."

"I have a suggestion for the officials, and that is: the immigration office to have his own stock of housing for the immigrants. I mean, to offer at good prices, affordable housing conditions, for the newly arrived immigrants, at least for the first year after their arrival. That will be a big financial help, particularly because when we are coming from
outside the country we don't know the prices, and the contracting conditions... We pay now $450 just for one bedroom, and we have 2 children."

Financial help is needed for the professional immigrant, in order to get back into his profession, to get the necessary credits from an educational institution from the host country, to register with his professional association, to get his old credentials, etc.

"I would like to get back to study, and get recognition for my profession, but is very difficult: I cannot afford to pay for the courses at the university, and I feel trapped because I don't know what to do."

Most of the immigrants were anxious to save money to establish themselves securely, particularly those who do not have any relatives, or close friends in Canada.

"Sometimes, I think that if something bad will happen to me or to my wife, our children ... We have nobody here, and that is hard and scaring... We were thinking at least to get a life insurance..."

Some people manifested the desire to establish themselves as any other Canadian family, which meant to them to have a house, to have a car, and the possibility to travel.

"We are doing quite well for the beginning because I have a job... We are going to save some money so that we can have our children playing in our own yard.."

While the working immigrants, from the present study, were working hard, in the sense that they were accepting long working hours, getting low pay, doing jobs unrelated with their profession, they were also aware that there are some implications for themselves and for their families. For themselves, since
they could be trapped in a no exit situation, and because the communication pattern in the family is broken, beside their own frustration of not being able to help the children with their homework or to participate in few other family activities. The professional immigrant caught up in such a situation is susceptible to even more psychological stress if the situation shows little change, to any extent.

"We did accept the idea that at the beginning we will do anything for money but it is hard on us and we keep hoping to go back to our professions one day."

"When I started to work as a valet, I accepted, convinced that I will not let that to go on for a long time...but then you see the things in this province are not very encouraging....I am willing to move because I don't want to give up..."

E. Education

Education was differently valued in the immigrant sample. 1. In the European sample (8 subjects = 44%), the value of education was very high: education was presented as a sure route to success, personal satisfaction, fulfillment.

"It is very important for me to believe that, one day I will be again what I was before: a respected engineer."

"I spent countless but not worthless hours on my chair this year studying to acquire my first class engineer recognition."

Also viewed as the process to insure work security, a comfortable standard of living, a guarantee to social mobility, education is very important for their children too. Great expectations were expressed by the parents for their children. While the parents were aware that, for the beginning their children need some time for the adjustment to the new society, most of them wanted their children to pursue a professional
career. To assure a higher education for their children, great sacrifices were admitted to be voluntarily made by the parents. Most of those parents were psychologically ready to heavily invest in their children's education, whether it will be financial, moral or emotional support. For the time being, they were helping their children in doing their homework, reinforcing feelings of mastery in all concerns.

"I don't mind washing the floors, if that will be the only job I will find, so that my son can afford to go to university."

"As long as she will be studying, she will always have all kinds of support from us."

2. The sample from Asia and Africa, manifested respect and interest for higher education. For the ones that already had obtained their degrees in their countries, the major problem was to obtain their equivalences. The idea of furthering their studies for getting the necessary credentials was accepted as a necessary step.

"I cannot study now, because I have responsibilities for the family, but I am going to do that at some time in the future."

"When I left for Canada, I had in mind that I have to complete my education...I am very young, and there is a lot of time for doing that."

"I am looking toward going back to school: I need more confidence in myself."

The determination for further education was very much in those immigrants' minds: whether that meant high school, university, or post-university.
3. More present oriented, and less long term committed to any precise engagement for further education, were people from Central America sample. Education was admitted as having intrinsic values, but the commitment, as mentioned, was verbally not very strongly expressed.

Also to be noted, is that all subjects agreed that higher education is a guarantee for success and has to be publicly acknowledged and praised:

"J. is a highly educated person and she has to succeed."

"I have to be successful... I have so many years of education, somebody is got to value that."

"My ethnic community will also be proud of me, not only myself and my family."

4. Concerns were also expressed by the subjects for the very special problems and difficulties created by professional education, supplementary education, training or retraining, or even re-education (some reviewed in paragraph C).

F. Disagreements and Dislikes of Canadian Society

Respondents made comments on a range of matters related to the Canadian society including items such as ways of solving problems, multiculturalism, manners and so on. The following is a sample of the comments made:

"I don't agree with the way of how Canada deals with issues such as: peace movement, missile tests... I believe that people here have to be more careful with issues like these, and to put under real scrutiny "the good will" of the Soviet Union."

"How I wish I could expressed myself and tell to that person at the I.R.C. which gave me such a rough time, that I felt
frustrated because she treated me as an imbecile..."

"My concern is that: if this society is a multicultural society and education has to reflect the multicultural structure, how can we see that as being not only a nice word but a reality?"

"I wish the youngsters to be more polite and courteous... I am a mother, and I am proud of my son when he offers a seat to an elderly in the bus, or when he salutes politely ..."

"I would like that my kids will see more educational staff, and less beligerant movies, cartoons, toys, etc.."

"Before I came, I thought that women have the same opportunities like men, but now I can tell that they are discriminated against in many circumstances..

"I did not see in the position of power representants of all the nationalities and the groups that live in Canada..."

Related to the last paragraph, to be noted is that, Fernando and Prasad (1986), sugested that:

"Although the Federal Government in 1981 had agreed in principle that the eradication of racism was a priority issue, the continued absence of the non-White minority groups, in decision making positions, in both the public and private sectors, seems to suggest an up-hill battle on the question of equality of opportunity." 4

G. Feelings toward Living in a Multicultural Society

Through interviews a general understanding was obtained about of how immigrants feel toward living in a multicultural society; their attitudes toward other ethnic groups, and how they perceive the attitudes of dominant society toward them.
1. Feelings toward living in a multicultural society: Most of the respondents expressed a positive attitude toward this model of relations between ethnic groups, and government policy.

"I like the fact that I have the chance to see people from all around the world in here...it is tempting to test food from different countries, to have friends from all nationalities, to see different ethnic cultural events. It is nice that we have the possibility to know the world, because the world is here, in Vancouver."

"Certainly sounds exciting to live in a country with so many nationalities and colours, and I hope it will always be harmony here..."

"I like to believe that we all are treated as equal....and surely looking trustful and hopeful to the future of this marvellous land with all the nations gathered together...this is great."

"We like the multicultural context, we like the diversity and have positive feelings toward this country."

Few subjects which represented small communities manifested the concern that they do not have the same privileges as the larger communities, or that they would be assimilated by the society at large and lose their heritage (customs, traditions, language).

"As an ethnic group we do not have a community center, a church, and I am not sure about the future. We need financial support to start with something: a cultural center, a club..."

"If we, as a small community cannot rise our voice, if we do not have any friends, we have no power..."
"I feel that the actual policy of multiculturalism offers a good working climate. It is interesting to be here. My concern is what is going to happen with the small communities? Are they going to be swallowed/ annihilated by the large ones? Also I have a disappointment and I will explain: because I chose Canada as my adoptive country, when I came here I wanted to identify with the "typical Canadian", and feel Canadian as a way to express my attachment with the new country. My disappointment came from the fact that I realized that 'the typical Canadian' wants to keep me at some distance...it is frustrating..."

2. Regarding how they perceive the attitudes of Canadians toward them, the subjects expressed different views: (more precisely how do they feel themselves, if they can report any incidents of racism or how do they perceive the attitude of Canadians toward other groups of immigrants). These views were:

Part of the subjects (8 = 44%), did not feel that they were overtly discriminated against. Others expressed the reality of a very busy life for the beginning, especially with basic needs, and they said that they didn't really think about it (10 = 55%). Few subjects (5 = 26%) expressed their perceptions of few incidents of discriminatory elements, for example: a suspicious look of a secretary, an awkward treatment in an office, a refusal of being accepted to live in a building. Some others mentioned that they, may be, did not yet understand enough the culture and its subtleties adequately (9 = 49%). Lastly, few subjects (2 = 11%) gave the researcher few indications that they thought represent the reality of Canadian attitude toward immigrants.

One remark: all the responses did not represent carefully chosen answers, but spontaneous thinking.

It was beyond the scope of this study to evaluate in any way the behavioural intention of immigrants in making Canadian-born friends. What is to be noted is that the general attitude of
immigrants toward Canadians was friendly, open, and tolerant of differences. It would be an interesting research topic, as well as the one on the attitude of Canadians in making immigrants friends. For example, findings by Jones & Lambert, (1965), and Berry et all (1977), showed that, while Canadians preferred highly educated and skilled immigrants for admission to this country, they are reluctant to use their services, once these immigrants arrived here. This ambivalence among Canadians, may well cause considerable hardship for high status immigrants.

Comments: Discrimination has proven costly to society, because it kills motivation, it creates alienation and apathy and it breeds tension and unrest. Canadians have the potential to avoid tension and conflict and to create a society in which all ethnic groups can achieve much greater participation in the social, economic and political life of the country. What is required, is a massive moral and political commitment on the part of the government, labour, educational system, bussiness, justice system, human rights organizations, dominant or minoritary communities, in order to have a society equitable for people of all races.

"Canada is far from an equalitarian mosaic... The just society remains a Canadian dream; however Canadian multiculturalism can become the means by which the anomalies of this society can be corrected " (Samuda, R., 1985).

Institutional racism and stereotyping exist in Canada, and in relation to that "Equality Now " states the following:

"Research has shown that as many as 15% of the population exhibit blatantly racist attitudes, while another 20-25% have some racist tendencies... Similarly institutions can unintentionally restrict the life chances of non-White individuals through a variety of seemingly neutral rules, regulations, and procedures." 5

Educators, administrators and decision makers have to recognize
such findings before they can develop an effective educational process to engender harmonious race relations, full participation, and equality of opportunity for Canadians of all backgrounds.

H. The Immigrant Family

Within the studied sample, out of 18 subjects, 13 were members of families; and from the 13 subjects, 10 were participating as couples in the study. The other 5 were single individuals.

Each family represented for the researcher a small culture. Each family had something unique, specific. Families differed in the foods that the members of family were eating, in patterns of communication with the outsider, patterns of communication between members of the family. Some were characterized by closeness among its members; in others, members found their own ways. In some families, affection and emotions were shared together, in others, the atmosphere was cool. Each family had its own values, its own understanding about what is right or wrong, and quite often members of the same family held similar beliefs and values. For example, relatively similar beliefs, worries, concerns, were found in a few families: Polish family sharing similar political beliefs, Iranian family concern about finances, a Romanian family concerned about health and education.

The amazing fact was to find out that about all the families in the study, while quite new in the country, were already aware about the values that are predominant in the Canadian culture: individualism, independence, autonomy, ownership of material goods, achievement, mastery, progress, future orientation, efficiency and planning.

Cultural patterns of the family which include culturally determined belief systems, developmental norms and family roles and rules were different, too. As a small example of different pattern interaction between the family and an outsider, during the interviews that a researcher performed, the following was noted: in an Iranian family, one child sat on the
interviewer's lap, and the couple was friendly; in a Polish family, the girl was kept in another room during the time of interview, and the couple was quite formal; in a Salvadorian family, the child will wander around and play without being too closely observed. These families had different boundaries, some were quite flexible, some more rigid. For example, some accepted a babysitter quite easily; others were distrustful of strangers and reluctant to leave their children with a stranger; they preferred a babysitter from within their own ethnic group (Polish, Cambodian).

What was similar to those families was certainly the cultural relocation. To come to an unfamiliar place is probably hard for anyone, and feelings of loss, fear, and isolation could become very acute. There was a great deal of uncertainty, ambiguity and frustration about the time when family will be reunited. For example, most immigrants coming from Communist countries were very worried about the family left behind, knowing that great persecutions and miseries were done or could be done to their families in their country of origin, as a result of their action to leave the country. Anxiety and worries were multiplied when children were left behind.

"By now is more than 2 years since I didn't see my children...it is a nightmare...sometimes I lose any hope, sometimes I am more optimistic. Often I awake in the middle of the night and cry...it is a terrible experience, it is cruel, dure..."

In few families there was potential for role identity changes as a result of the fact that in those families, women manifested the desire of being included in the labour force (one Iranian, one Cambodian and one Salvadorian).

"In my culture, the husband has a strong role in the family. The wife's role is mostly to take care of the children and of the house. Now I would like to get a job, and I am afraid that it could create some problems...I discussed about getting a
job with my husband, and he seems not to have anything against my desire, but I am a little concerned about that."

Dysfunctional patterns of cultural transitions are interactional patterns reflecting organizational changes that initially help to accomplish the immigrant's objectives, but eventually become rigid and hamper some aspects of the family functioning. Normal developmental stresses can be intensified or developmental transitions can become more problematic when the family must be organized to adapt to a new environment.

Knowledge of the cultural ideals that influence the family's development, and organization and awareness about the changes introduced by the process of immigration and acculturation can provide crucial guidelines for assessing and intervening in family therapy. The task of building a theoretical model of family therapy taking into account cultural variation can be facilitated by sharing the empirical knowledge gathered by practitioners.

I. Satisfaction with Life in Canada

The research results that came under this general heading refer to findings related to:
1. Feelings toward living in Canada
2. Feelings about having a host
3. And feelings of self-esteem, (peace with themselves).

1. Out of the 18 subjects, 10 of them (55%) expressed a high degree of satisfaction for being in Canada.

"I feel better here than at home; I feel better because I am free, I can freely pass from my experience to others...I like the smile of people...even here is not the paradise, at least you have freedom."

"This is my home now, and I am happy because my life is calm and peaceful; I do not have to worry about getting out of the
house and that some fanatic people or revolutionary guards could arrest or torture me...I can go to see downtown late at night if I wish...you know, in my country, my town was a ghosttown after 7 p.m. I am very thankful to all the people that I met here, starting with the friendly people at the airport, and then at the I.R.C. and I.S.S. I have a special thanks to Mr. Gordon P. for his help and guidance."

"It was a difficult decision for me to leave my country, but I do not regret it. I feel better here and more secure about the future. I like to know that it is safe to walk on the street and that I can't be forced to do the military service. I appreciate that Canadians are honest, respectful and polite."

"We thought that Canada is more humanistic than Australia or USA and we wanted to come here. We don't regret that. We like it here very much."

"Despite the fact that I don't have anybody here, no relatives or friends, when I arrived, I felt that this is home. I would like to take this opportunity to express my thanks toward the country that adopted me and gave me political freedom and security."

"I came here because Canada's political and economic system looked to me close to natural and normal, fits better the human nature... I have a better life than I had in my country."

"We picked on Canada because we heard that here are the best opportunities if you are working hard...we enjoy seeing people happy around us...we still feel like being in a vacation."
2. Feelings about Having a Host

What is the Host Program? The Host Program is a pilot project funded by the Canada Employment and Immigration Commission (CEIC), to give government sponsored refugees support and friendship during their settlement into Canadian society. In Vancouver the program is implemented through Immigrant Services Society. Canadian hosts are individuals, families, groups of friends, churches, or club members who are interested in welcoming newcomers to our communities. Hosts facilitate the refugee's progress toward functioning independently in their new community. They provide guidance, support and orientation to newly arrived individuals and families. Started in spring 1985, the Host Program is enhancing the settlement process of government sponsored refugees.

Within the sample of 18 subjects, 8 subjects = 44%, were provided a host. Most of the subjects, (6 = 75%) expressed their gratitude and appreciation of having such opportunity.

"Our host is a very helpful person."

"Not only that she gave us so much help, but the very delicate way in how she did everything was really impressive."

"I think of my host like a brother; I even got my job because he helped me to. It is a nice experience, and unexpected one."

"For us having a host was like a connection to the new world. He made our life easier, because he explained to us many things that were scaring to us from the beginning."

"I don't know too much about my host, just that she has a big heart..."

Even if the present study did not attempt to amply analyze the
effects of having a host on an immigrant family life, through the interviews of immigrants who had a host, a few conclusions can be drawn. As the subjects reported, the most relevant effects of having a host were: the hosts were helping the immigrant with finding accommodation, enhancing the process of learning English, (particularly because the subjects had the chance to apply the knowledge gained from the classroom to the real world), helping in preparation for the job market, shopping, transportation, using community services available to all Canadians, higher level of integration into the community.

3. Feelings of Self-esteem

Self-esteem or self-worth, (how well we think of ourselves) is an important feature of the self image. All of us have an ideal self image, ideas and feelings about the sort of person we would like to be. In the present study, at the end of interview, subjects were provided with 2 Hudson Scales: Generalized Contentment Scale (GCS), and Index of Self Esteem (ISE). Data analysis of the 2 scales, as presented in Table 7 revealed the following:

2 subjects had a good correlation between their level of general satisfaction with their life, and their level of self esteem: subjects number 4 & 7 marked with a star in the table. These subjects had about the same level of satisfaction with their life in Canada, and with their own performances.

2 subjects (number 1 & 6) had the highest discrepancy between the 2 scales: they were generally content with their life, but had a low feeling about their self worth. In other words, they were more satisfied with the cultural relocation than with their personal performances. In the score differences column, they were marked with a minus.

6 subjects (5, 10, 12, 15, 16, 17,) were content with their life now, and had a high level of self-esteem, which means at peace with themselves. In the score differences column, they were marked with a plus.
Table 7: Generalized Contentment Scale and Index of Self-esteem Scores

<table>
<thead>
<tr>
<th>Client sample</th>
<th>GCS score</th>
<th>ISE score</th>
<th>Score difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>32</td>
<td>56</td>
<td>24</td>
</tr>
<tr>
<td>2</td>
<td>32</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>46</td>
<td>61</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>38</td>
<td>38</td>
<td>0 *</td>
</tr>
<tr>
<td>5</td>
<td>19</td>
<td>34</td>
<td>15 +</td>
</tr>
<tr>
<td>6</td>
<td>22</td>
<td>53</td>
<td>31 -</td>
</tr>
<tr>
<td>7</td>
<td>43</td>
<td>43</td>
<td>0 *</td>
</tr>
<tr>
<td>8</td>
<td>38</td>
<td>46</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>39</td>
<td>45</td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td>24</td>
<td>31</td>
<td>7 +</td>
</tr>
<tr>
<td>11</td>
<td>38</td>
<td>44</td>
<td>6</td>
</tr>
<tr>
<td>12</td>
<td>27</td>
<td>35</td>
<td>8 +</td>
</tr>
<tr>
<td>13</td>
<td>33</td>
<td>47</td>
<td>14</td>
</tr>
<tr>
<td>14</td>
<td>40</td>
<td>46</td>
<td>6 +</td>
</tr>
<tr>
<td>15</td>
<td>24</td>
<td>36</td>
<td>12</td>
</tr>
<tr>
<td>16</td>
<td>25</td>
<td>32</td>
<td>7 +</td>
</tr>
<tr>
<td>17</td>
<td>15</td>
<td>19</td>
<td>4 +</td>
</tr>
<tr>
<td>18</td>
<td>33</td>
<td>44</td>
<td>11</td>
</tr>
</tbody>
</table>

Out of the sample of 18 subjects, 9 subjects (3, 4, 7, 8, 9, 11, 13, 14, 18) were dissatisfied with their life now and had a low sense of self worth. What does it tell us? These people are having trouble with their general satisfaction in Canada, and with their level of self-esteem, and this could influence their process of adjustment, since they are unhappy and frustrated.

High level of self-esteem means that we feel we are essentially the sort of person we basically want to be, we are at peace with ourselves. Low sense of self-esteem, means that we are not in good terms with ourselves, a feeling that there is too much distance between the self-image and ideal image. As a result, we can feel guilty and unworthy, lacking in self-esteem and self confidence. The higher the person's ideal image, the
greater is the fear of falling short of it. If a sense of optimism helps to overcome difficulties, neither excessive optimism, nor pessimism prepare us to meet problems realistically and constructively.

To answer the question of to what extent will people from the present study be frustrated and dissatisfied is difficult. Maslow's answer to that question is that it is the extent to which they will not fulfill their developmental and self-actualization needs. This general answer will, however, be translated into the researcher's terms as following: these people will be more satisfied when they have adequate jobs using all their qualifications, when they are satisfied with their level of English, when their families are reunited, when they have Canadian friends, when they do not feel frustrated and isolated by overt or systemic discrimination, when they will have access to fully participate into the Canadian life.

To frustrating circumstances people respond with aggression, whether they will have a extropunitive attitude (blame the outer conditions), intropunitive (blaming themselves), or impunitive attitude (blaming no one). While the process of responding to frustration with aggression is common, certainly it is not universal, and whether a person adopts aggression or not depends upon his/her own innate temperament, upon the habits he/she has built in handling frustration, and upon his/her culture which encourages him/her to blame or not to blame others. The theory tells nothing concerning the personal or social factors that make for extropunitive versus intropunitive responses. Nor does it tell under what circumstances the individual will be aggressive toward the real source of frustration or not. As mentioned earlier, aggression is not always displaced; and even if displaced it does not mean that frustration feelings are relieved. What could be really overlooked here, is the possibility of social conflict (Gordon, A., 1979). To manage the conflict, provisions for social and economic equality have to be made, amongst the groups, and by providing a legal framework for the expression of conflict (Cheetham, J., 1972).
Part II: THE WORKERS

For the second part of the study, in order to elicit information on what the multicultural/resettlement workers perceive as necessary skills, knowledge, and values, in working with immigrants, a questionnaire with an explanatory letter was handed to workers at Immigrant Services Society. To complete the questionnaire took between 20-30 minutes. 10 workers filled in the questionnaire.

Section I of the questionnaire was meant to get a demographic profile of the worker. Starting from question 1 to 6, a set of variables were included to the readers as follows:

1. gender and age.
2. experience in working with immigrants and work experience at I.S.S.
3. job title.
4. the education of workers.

Section II was intended to elicit information on how the workers perceive their clients, their job experiences, and their feelings toward working with immigrants. The variables were:

5. worker's feelings toward their job on a 5 point Likert Scale.
6. worker's description of their job.
7. worker's feelings about working with people from other cultures, on a 5 point scale.
8. workers view of how they spend most of their time in the agency.
9. how workers saw their opportunities to get, informed, on a 5 point scale.
10. how workers view their clients' behavior, on a 3 point rating scale.
11. workers' feelings in discussing with their clients about their background and cultures on a 5 point rating scale.
12. few recommendations that workers made toward government and their organizations.
Section III was particularly set out to elicit information on perceptions of multicultural/resettlement workers on their necessary knowledge and skills in performing for/with immigrants. The variables were:
13. the distribution of necessary skills in daily practice; by skill item, grade of importance and frequency by skills, as chosen by workers.
14. the knowledge of workers in daily practice selected as knowledge items, their importance and frequency.
15. The values.

Section IV was mostly concerned with cultural awareness of workers. The variables were:
16. the extent to which workers had to consider cultural characteristics of their client in making recommendations, in a 5 point rating scale.
17. the area where workers felt they needed more knowledge and the frequency by items.
18. the worker’s feelings of learning more about cultural values and patterns of behavior of different ethnic groups in a 5 point rating scale.
19. feelings about getting enough information about clients' cultural background in a 5 point rating scale.

Table 8: Sample of Workers by Gender and Age

<table>
<thead>
<tr>
<th>Gender</th>
<th>20-25</th>
<th>26-30</th>
<th>31-35</th>
<th>41-45</th>
<th>51-55</th>
<th>total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Female</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>10</td>
</tr>
</tbody>
</table>
Table 9: Sample of Workers by Work Experience

<table>
<thead>
<tr>
<th>Worker</th>
<th>length of time working with immigrants</th>
<th>mean length of time working for I.S.S.</th>
<th>mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>5.3</td>
<td>1.2</td>
</tr>
<tr>
<td>2</td>
<td>16</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>6</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>7</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>3</td>
<td></td>
<td>1.2</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td></td>
<td>0.3</td>
</tr>
</tbody>
</table>

Table 10: Sample of Workers by Job Title

Workers' position

<table>
<thead>
<tr>
<th>Workers' position</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 executive director</td>
</tr>
<tr>
<td>2 program director</td>
</tr>
<tr>
<td>3 program coordinator</td>
</tr>
<tr>
<td>4 assistant coordinator</td>
</tr>
<tr>
<td>5 language settlement worker</td>
</tr>
<tr>
<td>6 language worker</td>
</tr>
<tr>
<td>7 community worker</td>
</tr>
<tr>
<td>8 secretary, adm. assistant</td>
</tr>
<tr>
<td>9 youth worker</td>
</tr>
<tr>
<td>10 language worker</td>
</tr>
</tbody>
</table>
### Table 11: Sample of Workers by Education

<table>
<thead>
<tr>
<th>Education</th>
<th>Number of Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Post University</td>
<td>1</td>
</tr>
<tr>
<td>2. University</td>
<td>6</td>
</tr>
<tr>
<td>3. College</td>
<td>2</td>
</tr>
<tr>
<td>4. Other</td>
<td>1</td>
</tr>
</tbody>
</table>

Total = 10

### Table 12: Workers' Feelings toward Their Job

<table>
<thead>
<tr>
<th>Feelings</th>
<th>Number of Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Very Positive</td>
<td>4</td>
</tr>
<tr>
<td>2. Positive</td>
<td>6</td>
</tr>
<tr>
<td>3. Neutral</td>
<td>0</td>
</tr>
<tr>
<td>4. Negative</td>
<td>0</td>
</tr>
<tr>
<td>5. Very Negative</td>
<td>0</td>
</tr>
</tbody>
</table>

Results: 60% of workers answered that they felt positive about their job; 40% answered that they felt very positive about their job.
Table 13: Workers' Job Description

<table>
<thead>
<tr>
<th>Feelings</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pleasant</td>
<td>v vv</td>
</tr>
<tr>
<td>2. rewarding</td>
<td>v v v v v v v v</td>
</tr>
<tr>
<td>3. comfortable</td>
<td>v v v</td>
</tr>
<tr>
<td>4. difficult</td>
<td>v v v</td>
</tr>
<tr>
<td>5. stressful</td>
<td>v v v</td>
</tr>
</tbody>
</table>

Results: rewarding was the most recognized variable 80% of the sample; followed by stressful, 30% of the sample, and difficult and pleasant by the 20% of the sample.

Table 14: Workers' Feelings about Working with People from Other Cultures

<table>
<thead>
<tr>
<th>Feelings</th>
<th>numbers of workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. very positive</td>
<td>8</td>
</tr>
<tr>
<td>2. positive</td>
<td>2</td>
</tr>
<tr>
<td>3. neutral</td>
<td>0</td>
</tr>
<tr>
<td>4. negative</td>
<td>0</td>
</tr>
<tr>
<td>5. very negative</td>
<td>0</td>
</tr>
</tbody>
</table>

Results: the most favored answer was very positive: 80%; followed by positive 20%. 
Table 15: Time Spent by Workers in Agency

<table>
<thead>
<tr>
<th>Time spent by workers</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>1. service to clients</td>
<td>v v v v v v v v v</td>
</tr>
<tr>
<td>2. recording assessments</td>
<td></td>
</tr>
<tr>
<td>3. clerical work</td>
<td>v v</td>
</tr>
<tr>
<td>4. research, pr. develop.</td>
<td>v v</td>
</tr>
<tr>
<td>5. other (specify)</td>
<td>adm.</td>
</tr>
</tbody>
</table>

Results: the most favoured answer was nr.1 direct service to clients, 80%, followed by nr.3 and 4, clerical work and research program development, 20%.

Table 16: Opportunity for Workers to get Informed About Their Clients Background

<table>
<thead>
<tr>
<th>Opportunity</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>1. none of the time</td>
<td></td>
</tr>
<tr>
<td>2. a little of the time</td>
<td>v</td>
</tr>
<tr>
<td>3. sometimes</td>
<td>v v v v v v v</td>
</tr>
<tr>
<td>4. a good part of the time</td>
<td>v</td>
</tr>
<tr>
<td>5. most of the time</td>
<td>v v</td>
</tr>
</tbody>
</table>

Results: sometimes was the most chosen answer with 60%; then, most or all the time with 20%; and a good part of the time and a little of the time with 10%.
Table 17: Workers' Satisfaction with Clients by Behavioural Items

<table>
<thead>
<tr>
<th>Behavioural item</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>6.</td>
<td>h h m h h h 1 m h h</td>
</tr>
<tr>
<td>5.</td>
<td>l h - m m m m m 1 m</td>
</tr>
<tr>
<td>4.</td>
<td>l m l m m 1 l m 1 m</td>
</tr>
<tr>
<td>3.</td>
<td>m h h h h h m h m h</td>
</tr>
<tr>
<td>2.</td>
<td>l m m h h 1 m m m h</td>
</tr>
<tr>
<td>1.</td>
<td>m h m h h h m m m 1 h</td>
</tr>
</tbody>
</table>

agenda: l = low satisfaction
m = medium satisfaction
h = high satisfaction

Table 18: Workers Satisfaction by Items and Level of Satisfaction

<table>
<thead>
<tr>
<th>Satisfaction</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>High</td>
<td>6 1,3, 3 1,2, 3,6. - - 3 6 1,2, 5,6. 3,6.</td>
</tr>
<tr>
<td>Medium</td>
<td>1,3. 2,4. 1,2, 4,5. 1,5. 1,3. 1,2. 1,2, 2,3. 4,5. 6. 5,6. 3,4. 4,5. 5. 6.</td>
</tr>
<tr>
<td>Low</td>
<td>2,4, - 4. - 2,4. 2,4. 6. - 1,4, - 5.</td>
</tr>
</tbody>
</table>
Table 19: Degree of Workers' Satisfaction by Frequency of Items

<table>
<thead>
<tr>
<th>Behavioural items</th>
<th>satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>high</td>
</tr>
<tr>
<td>1.</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td>6</td>
</tr>
<tr>
<td>4.</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>6</td>
</tr>
</tbody>
</table>

Results: high satisfaction was given by items
nr.3: motivation for help, (60%).
nr.6: client satisfaction with services, (60%).

medium satisfaction was given by items
nr.1: comfort in interview, (60%)
nr.2: ability to communicate effectively, (50%).
nr.4: ability to seek out additional services, (50%).
nr.5: keeping up appointment time, (60%).

low satisfaction was given by item
nr.4: ability to seek out additional services, (50%).

Table 20: Workers' Feelings Toward Discussing with Their Clients about Their Background and Culture

<table>
<thead>
<tr>
<th>Workers' feelings</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>1. very comfortable</td>
<td>v v</td>
</tr>
<tr>
<td>2. comfortable</td>
<td>v v v v v v v v v</td>
</tr>
<tr>
<td>3. somewhat comfortable</td>
<td>v v v v v v v v v</td>
</tr>
<tr>
<td>4. uncomfortable</td>
<td>v</td>
</tr>
<tr>
<td>5. very uncomfortable</td>
<td></td>
</tr>
</tbody>
</table>
Results: the general feelings of workers in discussing with their clients about their background were answer nr. 2: comfortable, (70%).

Table 21: Workers Recommendations:

1. Toward government: federal and provincial governments to provide core funding to social agencies.

2. Toward agency: acceptable remuneration benefits; more opportunity for staff meetings; positive attitudes; the organization should be more client oriented; and on going training for staff on relevant issues.

3. Toward clients: better opportunity for clients to learn English, more financial help for attending those classes (for example bus fare to be provided).
Table 22: The Necessary Skills in Daily Practice for the Multicultural/Settlement Workers, as Chosen by Workers in a 5 Point Scale:

<table>
<thead>
<tr>
<th>Skills</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1   2   3   4   5   6   7   8   9   10</td>
<td></td>
</tr>
</tbody>
</table>

Very

1, 2, 1, 6. 1. 1, 8. 1, 11. 1, 3. 1, 2. 1, 4. 1, 4. 4, 11. 11. 11. 5, 11.

Imp.

3, 4, 6, 12.

Imp.

8, 9, 2, 4. 2, 5. 2, 3. 2. 2, 5. 5, 6. 5, 6. 5, 6. 3, 6, 10, 11, 12.

Rel.

- - 3, 4. 4, 6. 6, 10. 6. 3, 4, 8, 9. 3, 7. -

Imp.

8, 9, 10.

Unimp.

- - - - - - - - - - 7. 2, 9. -

Totally

- - - - 7, 8. 8. - - - - unimp.
Table 23: Frequency of Items in Their Importance Order

<table>
<thead>
<tr>
<th>Item</th>
<th>very important</th>
<th>important</th>
<th>relatively important</th>
<th>unimportant</th>
<th>totally unimportant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>5</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>-</td>
<td>2</td>
<td>5</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>4</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>12</td>
<td>1</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Results: very important skill was recognized as item nr.1: listening to others with understanding and purpose (100%).

- Important skills were admitted as being:
  Item nr.2: eliciting information and assembling relevant facts to prepare a social history, assessment and report, (50%).

  Item nr.6: discussing sensitive emotional subjects, in a unthreatening, supportive manner, (50%).

  Relatively important skill was admitted as being Item nr.10: mediating and negotiating between conflicted parties, (50%).
Table 24: Workers Perception of Necessary Knowledge in Daily Practice Presented by Item Number in a 5 Point Scale

<table>
<thead>
<tr>
<th>Item number</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very</td>
<td>1,2,</td>
<td>-</td>
<td>2</td>
<td>4,6.</td>
<td>2,3.</td>
<td>3.</td>
<td>2,3.</td>
<td>2,3,</td>
<td>2,3.</td>
<td>2,</td>
</tr>
<tr>
<td>useful</td>
<td>3,4,</td>
<td>5,10.</td>
<td>6.</td>
<td>3,</td>
<td>4.</td>
<td>6.</td>
<td>7,8.</td>
<td>3,</td>
<td>4.</td>
<td>5,</td>
</tr>
<tr>
<td>Useful</td>
<td>6,7,</td>
<td>2</td>
<td>1,6.</td>
<td>2,3,</td>
<td>1,6,</td>
<td>2.</td>
<td>4,6.</td>
<td>4,5,</td>
<td>6,8.</td>
<td>2,</td>
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<td></td>
<td>8.</td>
<td>7.</td>
<td>8.</td>
<td>7,8.</td>
<td>3,</td>
<td>4.</td>
<td>5,10.</td>
<td>6,8.</td>
<td>2,</td>
<td>3,</td>
</tr>
<tr>
<td>Rel.</td>
<td>-</td>
<td>-</td>
<td>3,7.</td>
<td>5,9.</td>
<td>9.</td>
<td>8.</td>
<td>1,8,</td>
<td>9,</td>
<td>1,4,</td>
<td>8,</td>
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<tr>
<td>useful</td>
<td>-</td>
<td>-</td>
<td>5,7.</td>
<td>-</td>
<td>5,</td>
<td>-</td>
<td>-</td>
<td>9.</td>
<td>10.</td>
<td>7.</td>
</tr>
<tr>
<td>Unuseful</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5,7.</td>
<td>-</td>
<td>5,</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Totally</td>
<td>-</td>
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<td>10.</td>
<td>-</td>
<td>-</td>
<td>1.</td>
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</tr>
</tbody>
</table>
Table 25: Workers Perceptions of Necessary Knowledge by Frequency of Items

<table>
<thead>
<tr>
<th>Items</th>
<th>very useful</th>
<th>useful</th>
<th>rel.useful</th>
<th>unuseful</th>
<th>tot.unuseful</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1</td>
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<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>7</td>
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<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>-</td>
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<tr>
<td>5.</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>-</td>
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<tr>
<td>6.</td>
<td>2</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7.</td>
<td>-</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>8.</td>
<td>-</td>
<td>4</td>
<td>3</td>
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<td>9.</td>
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<td>5</td>
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<td>-</td>
</tr>
<tr>
<td>10.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Results: - very useful knowledge were admitted items:
- nr.2: community resources and services, (70%).
- nr.3: basic federal and provincial social services and their purpose, (70%).
- useful knowledge was admitted item nr.6: racial, ethnic, and other cultural groups in society and their values and lifestyle, (60%).
- relatively useful knowledge was admitted as item nr.9: behavioural dynamics, (50%).

Table 26: Values as Promoted by Workers

1. Honesty
2. Fairness
3. Reasonableness
4. Democratic attitude
5. Clear vision
6. Respect of rights
7. Responsibility
Table 27: Cultural Factors in Making Recommendations to the Client

<table>
<thead>
<tr>
<th>Frequency</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. none of the time.</td>
<td>- - - - - - - - - -</td>
</tr>
<tr>
<td>2. a little of the time.</td>
<td>- - - - - - - - - -</td>
</tr>
<tr>
<td>3. sometimes.</td>
<td>- - v v v v - v -</td>
</tr>
<tr>
<td>4. a good part of the time.</td>
<td>- - - - - - v - v</td>
</tr>
<tr>
<td>5. most or all the time.</td>
<td>- - - - - - v - -</td>
</tr>
</tbody>
</table>

Results:-- the most favored answer was nr. 3: sometimes cultural factors have to be considered in making recommendations to the clients (50%).
Table 28: Areas Where Workers Felt That More Knowledge is Needed to Become More Effective; Frequency by Items and Workers

<table>
<thead>
<tr>
<th>Item</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>Item Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<td></td>
<td></td>
<td>v</td>
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<td></td>
<td></td>
<td>v</td>
<td></td>
<td>1</td>
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<tr>
<td>2</td>
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<td>v</td>
<td>v</td>
<td>v</td>
<td></td>
<td>v</td>
<td>v</td>
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<td></td>
<td>7</td>
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<tr>
<td>3</td>
<td>v</td>
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<td>6</td>
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<tr>
<td>4</td>
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<td>6</td>
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<td>v</td>
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<td>v</td>
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<td>v</td>
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<td>4</td>
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<tr>
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<td>v</td>
<td></td>
<td></td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>7</td>
</tr>
</tbody>
</table>

Results: the highest valued knowledge were chosen items:
- nr.2: family dynamics (70%).
- nr.5: assessing emotional needs (70%).
- nr.13: community awareness (70%).
- nr.3: attitudes toward bureaucracy (60%).

Table 29: Participation at Formal/Informal Discussions about Cultural Values or Patterns of Behavior of Different Ethnic Groups

<table>
<thead>
<tr>
<th>Frequency</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>1 None of the time</td>
<td>- - - - - - - - - -</td>
</tr>
<tr>
<td>2 a little of the time</td>
<td>- - - - - - - - - -</td>
</tr>
<tr>
<td>3 Sometimes</td>
<td>- - v v v v v - v -</td>
</tr>
<tr>
<td>4 a good part of the time</td>
<td>- v - - - - v v v</td>
</tr>
<tr>
<td>5 Most or all the time</td>
<td>v - - - - - - - - -</td>
</tr>
</tbody>
</table>
Results: -sometimes (item 3) was selected by 50% of the subjects.
-a good part of the time (item 4) was selected by 40% of the subjects.
-most or all the time (item 5) was selected by 10% of the subjects.

Table 30: Workers' Feelings about Getting Enough Information on Cultural Differences

<table>
<thead>
<tr>
<th>Frequency</th>
<th>workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>1 hardly ever</td>
<td>- - - - - - - - -</td>
</tr>
<tr>
<td>2 occasionally</td>
<td>- - - v - - v v v</td>
</tr>
<tr>
<td>3 sometimes</td>
<td>- - v v - - v v -</td>
</tr>
<tr>
<td>4 frequently</td>
<td>v - - - v - - - -</td>
</tr>
<tr>
<td>5 almost always</td>
<td>- v - - - - - - -</td>
</tr>
</tbody>
</table>

Results: -sometimes (item 3) was selected by 40% of the subjects.
-occasionally (item 2) was selected by 30% of the subjects.
-frequently (item 4) was selected by 20% of the subjects.
-almost always (item 5) was selected by 10% of the subjects.

3. Summary of findings

a. Part I

The decision to immigrate to Canada, was mostly based on what was known about Canada from outside: Canada as a country of opportunities, a big and wealthy country whose people are not
The general feelings toward the country of adoption were positive while frustration existed, since Canada did not offer in practice equality of opportunities. Despite that, most of the subjects expressed their gratitude for their welcome here, for the financial help received from the government; while worries about employment difficulties were acknowledged.

Those who had the host offered through I.S.S.; described themselves as being "lucky" or "very fortunate." Their experiences with the host were greatly described, and positive feelings were expressed toward the hosts and the society which offered this service.

Gratitude and appreciation toward services and workers from Immigrant Reception Center, Immigrant Services Society, MOSAIC; for referral information counselling, interpreting, training, language classes, was expressed.

The general satisfaction is likely to influence their decision to settle permanently. The subjects who came to Canada as political refugees tend to show a strong commitment to Canada, while, at the same time, being active in their own ethnic associations (e.g. Polish, Romanian, Guatemalan, Ethiopian subjects).

The level of education was associated with a strong commitment to a refined English and a desire to professional fulfillment, despite the initial setbacks.

The major areas of concern, identified needs and recommendations, related to the process of adjustment of immigrants, as presented by them, are:

1. In relation to the opportunity to learn English, the respondents who attended English classes felt that:

- It would be more beneficial to have more English classes because the great number of students in a class does not allow the teacher and the students to attain high performances.
- The waiting period for attending classes is extremely long (2 - 5 months). This was considered as a waste of time and stressful
for the immigrant, and a financial waste for society (94%).
- Within the waiting interval for the English classes, some kind of job accommodation program, or any cultural, educational training, retraining, counseling or volunteering might be helpful (offered in all languages).
- The curricula for English classes should reflect various ethnic cultures and customs (18%).
- The woman student should be able to have day care opportunities provided within the school.
- Provision for counselling in the language of the immigrant during the school period; whether within the school campus, I.S.S., I.R.C. or anywhere else.
- A multicultural worker to offer ad hoc assistance (mostly emergencies).

2. Many subjects expressed their concerns about the employment opportunities in Canada.

a. Within the professional sample, the identified needs were:
- There should be a section within I.R.C. or I.S.S. that should provide employment information, should have mandate to deal with educational equivalences for all foreign trained professionals (88% of the professional sample).

"This could be expensive for the society at the present, but it is worth it in the long run." (As an immigrant stated).

- Through the same channel mentioned above, it should be offered the possibility to retrain professional people at the working place, if their initial profession is not demanded in the market. This retraining or training period accepted as a part of learning, could have the status of a paid or unpaid job.
- To get the professional into his area of expertise, in cases that his profession is demanded by the market, provision and facilities for registration and its formal and legal arrangements (including loans for registration, equivalences)
need to be put in place.

- The need for professional immigrant people to get acquainted with Canadians from the same area of expertise.

b. General suggestions from both professional and non-professional: the necessity of a "employment awareness" to offer information, assistance, referral for employment; technical professional language which needs to be acquired, to be available through English classes.

3. For those that are in charge of M.S.S.H., a service and personnel should be provided "a multicultural worker" which will be aware of the particular needs, culture and traditions of the immigrant clients.

4. The need for particular programs for women within the existent structure or new ones.

5. The need for an interpreter for all languages at the airport, hospital and schools. Actually an "emergency line" offered in all languages was suggested.

6. The need for an in-depth intercultural counselling service offered for immigrants in all the languages.

b. Part II

Ten workers at the I.S.S. responded to the questionnaire (7 females and 3 males). Mean length of time as working with immigrants was 5.3 years, and the experience of working at I.S.S. was 4.1 years. They held different job titles (executive director, language worker, community worker, youth worker, language settlement worker, program director, program coordinator, etc.) and different education degrees (1 master in arts, 6 bachelors, 2 college degrees). Their feelings toward their jobs were positive (60%) or very positive (40%). In describing their jobs, rewarding was the predominant answer (80%). Very positive were their feelings (80%) about working with people from other cultures, and direct service to clients was the answer to how they employed their time (90%). The
opportunity to get informed about their clients' cultural background was seen as an average variable "sometimes" (60%). They felt comfortable in discussing with their clients about their background and culture (70%). They presented themselves as being highly satisfied with their clients' higher motivation for help (60%) and somewhat satisfied with their clients' comfort during interview (60%), ability to communicate effectively (50%), ability to seek out additional services (50%), and keeping appointment time (60%).

The important skills as perceived by the multicultural and resettlement workers were: listening to others with understanding and purpose (100%), eliciting information (50%), preparing a social history assessment and report (50%), discussing sensitive emotional subjects in supportive manner (50%).

As necessary knowledge, the workers defined: knowledge of community resources and services (70%); of basic federal and provincial social services programs and their purpose (70%); of racial, ethnic and other cultural groups in society, their values and lifestyles (60%). Having knowledge in behavioral dynamics was defined as relatively important (50%). The areas defined by the workers as where more knowledge was needed were: family dynamics, assessing emotional needs, community awareness, all (70%); and attitudes toward bureaucracies (60%). They also felt that the information that they are getting about cultural differences was sometimes enough (40%), occasionally enough (30%), frequently (20%), or almost always enough (10%).

4. Conclusions

As people, we are often confronted with material stimuli which give us a certain basis for an assessment of characteristics of the type "social ability" in ourselves. Our social relations are also important for the formation of our need structure. If attained, positive reinforcements may lead to greater interest in contact activities. Frustrations in contacts trigger intrinsic adjustment actions, causing the development of
substitutes for social needs.

Variables such as: sex, social background, cultural background, age, education, would bring differences in the process of adjustment. Expectations also, varying with social background, may be responsible for certain differences in adjustment to the new culture and lifestyles. Beside, every individual, as well as every culture and subculture, has a set of basic assumptions, about human life, which find expression in action. For the average citizen, these assumptions are not intellectual opinions of which he is aware, they are components of a larger set of supposedly self-evident prepositions about the universe and the world, and constitute a part of the aperceptive framework of each person's image of himself, of others and of the world.

Having in mind all of the above, it seems justified to state a warning not to draw general conclusions from a cross sectional study, such as the present study, about the relevant adjustment of immigrants into Canadian society, still it has to be mentioned that the individual variables are stimulated or hindered by the society and environment. The environmental context has a major role in a creative or non-creative adjustment of individuals. The individual who brings with himself values, beliefs, traditions and customs from his country could be seen as a system which is in a continuum of interactions (dynamic interaction) with the environment. Equally important for the immigrant in the process of adjustment are his active efforts to influence conditions in the environment. Within the process of adjustment, the immigrant is torn between two cultures, the culture of the majority society and that of the minority group of which the immigrant belongs to. Little attention was given to the simultaneous process of their detachment from the ways of minority group, which requires alienation and estrangement, and adoption of the values of the dominant society. This period is an inner turmoil and intense self-consciousness and many immigrants could experience a state of dual dessocialization or alienation (Cropley A., 1978). Alienation from the old values may result in a sense of loss of role identity, loss of purpose and self-esteem, a feeling of not
belonging, guilt, interruption and frustration of natural life expectations and other negative effects. Each individual immigrant manages his/her transition differently: some with logical decisions and clear thinking, some through compromises and self-doubt. Psychological defense mechanisms take over: feelings of fear, anger, dependency can occur.

Multiculturalism is a viable concept for relations between majority and minority cultures because it does not demand abandonment and alienation of the old ethnic group ways as a precondition for acceptance into the majority culture. The retention of ethnic background acts as a "buffer mechanism" mediating the immigrant's successful integration into the dominant culture. The immigrant has, within this model, the possibility to get assurance and a sense of security, he doesn't have to abandon his culture or to accept anything that comes his/her way in a desperate attempt to find acceptance. The focus should be upon developing capabilities that will enable people to live in a multicultural society; individuals who will be capable of transcending the boundaries of their own ethnic culture.
CHAPTER VI: IMPLICATIONS FOR SOCIAL WORK

1. The Process of Adjustment: Conclusions

Having the opportunity to interview immigrants and their workers proved an invaluable and deeply enriching experience. We learned together about cultural barriers, openness, about certain ideas of expected social roles in Canadian society, about their difficulties and hopes. I have a great respect for the strength of these people, for their courage and abilities to cope and adapt to new life experiences, under tremendous stress.

For the immigrant, life in a new country is a continuous process of adjustment: each day he/she is making countless adjustments, most of them apparently insignificant, carried out more or less automatically, with no particular thought and often without awareness.

a. The Host Society

For the immigrant, as for many Canadians, the process of adjustment is a two way process: the person and society are reciprocally related, they are in a mutual relationship. This is to say that individual efforts are important, and make a difference in the process of adjustment, but also the society has its role. It can be a 'good' or a 'bad' society.

A favorable host society, first of all is the one that will make it possible for each immigrant's basic needs to be met; will permit, encourage and reward the movement of its immigrants in the direction of optimum adjustment in each dimension; will provide a set of built-in reinforcements for meritorious achievement, rather than for class, race, color, and irrelevant physical characteristics. The 'good' society will provide many acceptable educational, social, and occupational options for all immigrants; will provide prestigious roles for all immigrants, regardless of age, race, intelligence level and temperament. Such a society will afford opportunities and stimulation; will
provide for social effectiveness and personal betterment.

To define the degree to which every immigrant is adjusted is not an easy task, and questions such as the following should be asked: how much is he/she bothered or distracted by the new environment; to what degree is he/she fighting social circumstances in his/her new life conditions; is he/she accepting the new societal norms; to what degree is he/she satisfied by the experience as a immigrant; to what extent is he/she realizing his/her potentialities?

b. Adjustment Characteristics Favoring Immigrants

There are a few personal dimensions, characteristics that regardless of immigrant's age, education, sex, cultural background, could be defined as important in his/her process of adjustment. Those dimensions are:

1. **Awareness**: adequate adjustment requires appropriate selectivity of the individual on what is relevant/irrelevant, dangerous/non dangerous, important/trivia, etc. Appropriate selectivity and processing of the available information have an important role. An efficient perception of the reality, a freedom to focus on main purposes is a quality dimension for the adjustment process, and involves a dynamic interaction of ideational, emotional and perceptual.

2. **Tolerance**: is another dimension which involves the acceptance of one's self and others as well as acceptance of the world. The well adjusted immigrant lives comfortably with him/herself and with others. He/she does not demand perfection or miracles, but considers that his/her world's subject to adjustment. The high degree of acceptance of others and the realities of human nature being in a comfortable relation with the reality.

3. **Autonomy**: is another important dimension in the process of adjustment. The non-conformity as well as over-conformity are maladjustive. Autonomy has to be tempered with social sensitivity and social perceptiveness; healthy autonomy requires a selective detachment from one's culture.

4. **Personal Integration**: the well integrated personality
functions as an articulated system with sufficient flexibility to interact appropriately with the changing demands of reality. To be creative means to be flexible, to have the capacity to bring existing elements from varying contexts into a new and unique relationship with each other and to form new configurations.

5. **Self-esteeem Dimension**: a well defined, constant and stable self-concept is an important dimension of adjustment. What a person believes about himself/herself constitutes a internalized map for living (Sawrey, Telford, 1971).

6. **Self-realization dimension**: the immigrant as any Canadian is perpetually striving for realization of his/her potential; he/she is at any moment the result of his/her new experiences and events together with his/her acquired tendencies.

2. Adjustment and Acculturation

For the present study, from the data acquired from the 10 workers of Immigrant Services Society, no conclusions can be drawn as to whether they were aware or not of any models of adjustment that are available to the immigrants into Canadian society; and as to what extent they were making recommendations based on immigrants' choices. The present study did not intend to analyze the modes of acculturation. Nevertheless, the writer felt that it was necessary to mention some of the modes that might be alternatives to the immigrant in his/her adjustment to the Canadian culture and society; with the assumption of the fact that this would be particularly useful to the social worker.

The process of acculturation - the process of learning the cultural ways of an ethnic collectivity to which one does not belong - does not follow the same model for all ethnic groups or individuals within the same group. The mode of acculturation depends on a variety of factors including the nature of the two groups in contact and the wishes of the individual members of the group. The host group could be tolerating diversity (pluralistic) or insisting on one cultural norm (monistic).

In Canada it is a pluralistic situation, and there is little pressure to change. This makes possible the cultural maintenance
of a particular ethnic group/individual. There is freedom of choice for the immigrant: he/she can adopt Canadian ways of life or can maintain his/her own ways. Most of the interviewed immigrants for this study expressed agreement with Canada's multicultural policy. Their positive feelings went beyond ethnic varieties of food or folk to the fact that their adjustment to the Canadian way of life does not require a forced denial of their own culture.

In 1974, Berry proposed four differing modes of acculturation, based upon responses to two questions: Is my cultural identity of value to be retained? and: Are positive relations with the dominant society to be sought? Upon the responses, he defined: assimilation, integration, rejection, and deculturation. Figure I below represents those modes of acculturation.

Figure I: Four Modes of Acculturation Based upon Responses to Two Questions

<table>
<thead>
<tr>
<th>Question 1</th>
<th>Question 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is traditional culture and identity of value?</td>
<td>Are positive relations with the larger society to be sought?</td>
</tr>
<tr>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>no</td>
<td>no</td>
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Source: Berry, J.1985 1
Assimilation implies relinquishing cultural identity and moving into the larger society. This is happening by absorption of a non-dominant group into mainstream, or by merging of many groups to form a new society (melting pot).

Integration implies maintenance of cultural integrity as well as the movement to become an integral part of a larger societal framework. The option then is to join with the dominant society, but retain cultural identity (mosaic).

Rejection refers to self imposed withdrawal from the larger society.

Deculturation happens when groups are out of cultural and psychological contact with their traditional culture, or the larger society (marginality).

Canadians are more tolerant than other nations to the cultural diversity within the population. The adoption, in 1971, of the policy of multiculturalism created, at least formally, a more favorable climate to psychological adjustment of immigrants. However, immigrants belonging to small ethnic groups are disadvantaged and under great pressure to be absorbed by the dominant society since they are not backed up by a strong ethnic group. This was a concern of some respondents of this study (see chapter 5, section G and I).

Valentine, C., (1971), presented a "bicultural model", which postulates a dual socialization process experienced by minority groups, which are passing through enculturation experiences within their own cultural group, along with significant exposure to socialization forces and agents within the majority culture. In other words, the immigrant experiences a cross-cultural socialization.

"Members of all subgroups are throughly enculturated in dominant culture patterns by mainstream institutions, including most of the content of the mass-media, most products and advertising for mass-marketing, the entire experience of public schooling, constant exposure to national fashion,
This model which provides an overall framework, helps for understanding the process by which an individual learns to function in varying degree within two systems: the majority and the minority culture.

There are factors that affect the degree to which a member of an ethnic minority group can become bicultural. They are: the individual's degree of bilingualism; the availability of cultural mediators, models and translators; the degree of assimilarity in physical appearance from the majority culture; the degree of overlap or commonalities between the two cultures with regard to norms, values, beliefs, perceptions; the amount of positive or negative corrective feedback provided by each culture regarding attempts to produce normative behaviour; and the conceptual style and problem solving approach of the minority individuals and their mesh with the prevalent and valued styles of the majority culture.

The variations and interactions of these factors accounts for different levels of biculturation. These variables serve to facilitate or impede dual socialization. When the society refuses to give to any group the opportunity to occupy adequate roles, it isolates a portion of its population from the mainstream. This isolation is harmful and brings a deep sense of hopelessness. Minority problems start when racial or ethnic discrimination closes the opportunity structure of society. Deprived of social rewards, money, recognition, social status,
respect, challenges, security and opportunity to grow, immigrants suffer "social dislocation", "cultural dislocation", and "socio-cultural dislocation" (De Hoyos, and De Hoyos, 1980).

Social dislocation happens when the majority group closes the opportunity structure and deprives the minority group from having access to rewarding roles; cultural dislocation happens when persons among the minority group lose hope and their ability to defer gratification; socio-cultural dislocation happens when the majority group finally opens up its opportunity structure, but many persons among the minority group no longer function within the mainstream of the society.

3. Various Approaches in Social Work with Immigrants

a. Social Worker's Role

While the writer was very much interested in how social workers utilize in their practice various approaches when working with immigrants in their process of adjustment, the acquisition of this particular kind of data was limited. Through the literature research, the author assembled together the following pages regarding approaches in working with immigrants, hoping that they will be a useful reference to social workers who are engaged in their practice with immigrants.

A social worker, whatever his/her designation, sees each day many immigrants facing different problems of adjustment into Canadian society, and concentrates his/her efforts on dealing with his/her client's problems. In the process of adjustment of immigrants into the new society the social worker has an important and active role. As a part of his/her role is to have knowledge about the alternatives that are available to his/her client, to help them through the process.

A social worker must be aware of his/her own belief system and cultural biases. The lack of self-awareness prevents the social worker from bridging the cultural barriers between oneself
and one's client/s. Because cultures differ in norms and values, the particular occurrence, form, meaning of a situation vary from one culture to another. It is possible that the same behaviour, which is considered desirable for one culture, is non-acceptable to people from another culture. The social worker must keep in mind that each client is a unique person and cannot be viewed as a stereotype. Cultural uniqueness should be an alternative mode for interpreting minority groups' behaviour. The culture of the client has to be understood, and once understood and free of prejudicial stereotypes, myths and assumptions, then the worker can adequately address the problems and concerns of the client. The awareness and understanding of the cultural characteristics of different ethnic clients, is crucial for success. 60% of the social workers' sample of this study considered necessary gaining knowledge on immigrant ethnic groups, their values and lifestyles. Social worker profession needs to clearly recognize the reality of practice in a culturally diverse environment. The tendency to use one's own cultural, social and economic values and norms, poses additional dangers for the well meaning practitioner. Social workers should unite to alleviate the problems of racism, oppression, while they must also independently work with the problems of individual immigrants. Grass roots, community development workers and organizers have already been actively involved with immigrant communities across Canada, in work which is aimed at empowering immigrant people and assisting them in the process of establishing their rights to access our societal resources.

Training and educational programs should provide opportunity for the practitioner to become more aware of immigrants' values and beliefs. The fact that only 30% of the social workers' sample of this study felt that the information they are getting about cultural differences is frequently or almost always enough, clearly shows that more should be done in this direction.

The value set, that the worker brings to his/her own practice, and his/her willingness to accept differences is as important as is his/her own knowledge of specific cultural patterns, traditions and values, of each particular ethnic group.
The social worker has to grapple with questions about individual and collective rights, and about the implications of allowing different standards of behaviour for different ethnic immigrant groups.

Commonly, the professional approach to problems of immigrants, formulates them as problems of "cultural conflict" or "cultural shock", and the problems are viewed as of adjustment. We, as social workers, should keep in mind that the problems are also part of what organizes them as unsolvable (Griffith, A., 1978). Attributing a person's difficulties to problems associated with his/her background disattends the way in which his/her life is organized in Canadian society.

b. Approaches to Practice

In working with immigrants, the social worker could apply one of the following traditional approaches, making sure that they are adequate or adapted to that particular client/group:

The Psychological Approach, is the view of the human being translated into a perspective which emphasizes the need to maintain a dual focus on psychological and sociological man. This approach which was emphasized by Richmond, M., emphasizes the dual perspective of social casework, defined as processes: "which develop a personality through adjustments consciously affected, individual by individual, between man and their social environment" (Richmond, M., 1917). This approach is useful with immigrants in some circumstances.

"The definition of the ethnic reality calls attention to those aspects of the ethnic experience which provide sources of pride, a comfortable sense of belonging, various network of family and community, etc. At the same time it highlights the persistent negation of value traditions and the turmoil experienced by ethnic groups as they encounter the majority
culture. Particular attention is given to effects of discrimination in such spheres as jobs, housing, schooling, etc."

The **Problem Solving Framework** views that all human life is a problem solving process. The difficulties in coping with problems are based on lack of opportunity, ability or motivation. To deal effectively with diverse problems, the immigrant needs to have available resources and opportunities. Confronted with excessive stress and inadequate resources, the immigrant could perform and function poorly. In order to strengthen his/her equilibrium and restore competence, a knowledge of the current living situation provides the necessary facts for the solving process to be activated (Perlman, H., 1957).

In working with immigrants, as with any other people, the goal is to provide the necessary resources, to restore equilibrium and to assure a optimal functioning through a process that places emphasis upon contemporary reality, with its problem-ridden situations (Devore and Schlesinger, 1981). There is no contradiction between this model and the concept of the ethnic reality. There is congruence between the notion that effective coping is a variable of the adequate opportunities and resources, for the most part that the ethnic reality simultaneously serves as a source of stress and strength. Great emphasis is placed on restoration of competence and provision of resources, while the dysfunctional effect of personality pathology is not neglected.

The **Task-Centered approach**, which was formulated first by Reid and Epstein (1972), stresses the importance of attention to problems in terms identified and defined by clients. Client and practitioner center their attention on those problems that they are able to change: the focus is not in remote historical origins of a problem, but in the causal factors. It is important to recognize the clients' freedom to reject problems definitions which do not concur with their own views, and also a trust
relationship between the ethnically sensitive worker and the immigrant. Reid and Epstein, while being keenly aware of the debilitating effects of poverty and discrimination, emphasized the importance of awareness of values and self-perceptions as these arise from ethnic and social class membership. They stress the fact that problems occur in context which relates to socio-economic and ethnic identification, pointing out that no "effective system has been developed for mapping the context of psychosocial problems" (Reid, 1977).

This approach requires a high degree of rationality, which may be incongruent with the world view of some cultural groups and the emphasis on structure and time limits may affect sensitivity to the "dual perspective", (Norton, 1978). This increases awareness of the possible conflict between the immigrant client's perspective, and that of the dominant society.

The Social Provision and Structural Approach that highlights social structural inequity as a major source of difficulty have been an integral part of social work literature. Addams, (1910), Wald, (1951), Reynolds, (1938), Younghusband, (1964), Titmus (1968), exemplified this perspective. There is congruence between many of the assumptions of the structural approach and the ethnic reality perspective, because a sense of class and ethnicity is strongly experienced in every day life, and many ethnic groups are held in low esteem by various segments of the society. The reality of being immigrant generates many problems, and those problems call explicit attention to the particular resources, strength or coping capacity which group identification generates (Middleman and Goldberg, 1974). The social worker: broker, mediator or advocate, has an important role in examining why the immigrant people are suffering the effects of deprivation and racism.

Germain's Ecological Approach (1979) and Meyer's Ecosystems, were efforts to explicate the relationship between the social
context and social work practice. Common to those approaches is the view that social institutional sources of stress play a major part in generating problems. Individual problems are a function of societal disorganization and not individual pathology; and all social workers regardless of their field of practice, have a moral obligation to pursue social changes as an integral part of their ongoing assignment.

The System Approach as presented by Pincus and Minahan (1973), defines social work practice as "goal oriented planned social change". This perspective which uses the two basic concepts: resources and interaction between people and the social environment, helps to identify five areas of concern to social work: the absence of needed resources; the absence of linkages between people and resource systems or between resource systems; questionable interaction between people within the same resource system; problematic interaction between resource systems; and problematic individual internal problem - solving or coping resources (Devore and Schlesinger, 1981).

All the above mentioned approaches to social work practice indicate that their assumptions are not in contradiction with an understanding of cultural, class or ethnic diversity. All models share adherence to the basic social work values: the dignity of the individual, the right to self-determination, the need for an adequate standard of living, and satisfying growth and enhanced relationships.

Relevant social work intervention in working with newcomers has to identify the client's own adaptive coping patterns, to identify the supportive resources in the community (schools, churches, ethnic communities), in order to help the client. Restoring client's self image and feelings of competence are additional social work goals that complement the goal of effective coping. To facilitate the immigrant's efforts of coping and adjusting to the new country, immigrants need culturally relevant health, mental health, educational and social services.
Looking at the immigrants' particular circumstances, the Dual Perspective, as a cognitive and attitudinal approach is uniquely suited, because it provides a frame of reference for making more effective professional decisions and increases the awareness of possible points of conflict between the minority client's perspective and that of dominant society. It enhances awareness of the structural-institutional sources that contribute to the inequality of opportunity for a minority group. The dual perspective is also based upon familiar social work principles: empathy, nonjudgmental attitude, self-awareness and provides the social worker with a framework for making them operational with minority clients. It prevents stereotyping, unrealistic expectations and inappropriate interventions. This perspective is necessary to understand the institutionalized disadvantages of minorities because often the structural barriers erected against the individual are not readily apparent. The role of the social worker is to be aware of any societal barriers, of any differences in the relationship and interaction between the nurturing environment and the wider society and to strive for change of socio-economic and political barriers that adversely affect the quality of life of the group.

The authors who supported the idea of duality, as to mention few: Chestang (1976), from whom the idea of the duality of Black's experience and the concept of 'nurturing environment'; Mead (1934), from whom the idea of 'generalized other'; Erikson (1968), with his idea of 'significant other'; Norton (1976, 1978), and the idea of combination of the minority and the majority generalized other and the effects on identity (see figure III below).

The author of this study considers that the dual perspective is particularly suited when working with immigrants. It offers the professional the chance to look at immigrants' problems in the particular context of their culture, while integrating the problem into Canadian context.
In 1986, De Hoyos and De Hoyos, suggested a Three Stage Model to be used in working with the minority clients at three distinct levels simultaneously: as individuals (individual approach); as individuals within support systems (interactional approach); and as individuals within larger society, (socio-cultural approach) (See Figure IV below).

The individual approach reflects the medical model focusing on immigrant adjustment: ego strength, perceptions, self-image. The interactional approach is focusing on immigrant and his/her
family strengths: and the socio-cultural is concerned with the behaviour of immigrants within the impersonal institutions of society: economy, government, religion, education, and their role as producers, consumers, and participants in social activities.

Figure IV: Three Stage Model

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<th>Individual intervention</th>
<th>Interactional intervention</th>
<th>Sociocultural intervention</th>
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<tbody>
<tr>
<td>Neo Freudian, Cognitive theory,</td>
<td>Eco logical systems, General systems,</td>
<td>Structural functionalism,</td>
</tr>
<tr>
<td>Psychoanalysis, Traditional casework,</td>
<td>Structural functional, family ecological and communication therapies.</td>
<td>Sociocultural therapy,</td>
</tr>
<tr>
<td>Existential therapy</td>
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Source: De Hoyos and De Hoyos: "Sociocultural dislocation" Social work, vol 31, nr 1, 1986 p 63.

The authors suggested that social work practitioners who work with minorities are in the unique position of dealing simultaneously with their clients' emotional adjustment, adjustment to societal structures, and interpersonal relations.
"By adding this third stage, the sociocultural approach, social workers can intervene knowingly with minority group members at the individual level, the interactional level, and the socio-cultural level." 4

Defining minority groups "as any groups whose members have limited access to conditionally roles", and as being typically deprived of money, respect or social status these people can experience social, cultural and socio-cultural dislocation.

"At the socio-cultural level, a social worker knows that without conditionally rewarding roles, individuals can remain forever unrewarded, marginal or alienated." 5

Referring to the traditional approaches to social work and the ethnic minority clients, Lum, D., (1986), agrees that they could be applicable in different circumstances. Psychological casework is relevant when exploring past relationships and significant family events; ego psychology is helpful when a minority individual is under stress and crisis and discovering of cultural values is a means of restoring coping mechanisms; existential humanistic theories are useful for an immigrant who is in the middle of an identity crisis; cognitive problem solving with a task centered approach fits the need for structure, logical planning and concrete action; behavioural casework affords an opportunity for the minority clients to identify and relate specific behavioural indicators to a set of life issues.

There are two explanatory models to account for ethnicity: categorical and transactional, (Green, J., 1982).

The Categorical Approach explains cultural differences according to the degree to which individuals manifest specific, distinctive 'traits'. Cultural pluralism is based on categorical approach and shares the limitations of the model by stressing the
distinctiveness of ethnic group and the need for them to live in a kind of separate, but equal harmony (Green, 1982).

In the Transactional Approach, the definition of ethnicity concerns the way in which people, when communicating, maintain their sense of cultural distinctiveness, though the focus is on strategies for defining and preserving cultural differences. What is viewed as important is the boundaries that groups define around themselves using selected cultural traits of exclusion or inclusion. This approach is associated with the work of anthropologist Barth, F., (1969), who argued that the ways in which distinctiveness is asserted, preserved, defended or abandoned amount to the ethnic identity.

The use of the transactional approach has few limits that the worker has to be aware of: firstly, that the relations across the group boundaries, generally tend to be rigid and stereotyped; consequently, effective cross cultural communication requires working through and beyond the etiquette associated with these stereotypes. Secondly, the ethnic group formation is an ongoing process and ethnic distinctiveness is defined, redefined and reinforced as a result of continuous intergroup contact. Finally, the model suggests that one's ethnicity is something that can be manipulated, therefore the degree to which a person is acculturated is situational and can be modified to suit the needs of different kinds of cross cultural encounters.

Within this context the role of the social worker could be seen as advocate, counsellor, broker, regulator, with the observation that the ethnically responsive worker can shift from one role to the other, as the needs are different for each situation.

"Each style reflects different value stances, different intervention, assumptions and has different consequences. Virtually, any mode can be useful, or useless, demeaning or liberating, destructive or ameliorative" 6

As advocate the social worker working with immigrants, has to view his/her client problems as a result of an unfair and injust
practices and an inequitable distribution of resources. Schensul and Schensul (1978), have suggested that Advocacy as an approach to intervention involves skills and techniques, knowledge of community institutions, awareness of community values and an ability to promote linkages between community institutions.

In the Counselling Approach, the typical style of counsellor intervention, the individual is the target of change. While culturally sensitive counselling is not yet a well developed area, it is important to state that the workers have to possess openness and flexibility in adapting to and utilizing the learning styles of others. Most of the respondents of the present study expressed their desire to get in-depth counselling after their immediate arrival, since they were experiencing certain degrees of stress, anxiety and so on.

As regulator, the social worker has to help the immigrant to change his/her behaviour or attitude; the worker represents society's mandate.

As broker, the social worker when performing with immigrants has to act as an intermediary between the immigrant and the society at large. He/she provides a mechanism of diffusion of new ideas, while modifying the impact of administrative decisions and procedures on ethnic constituencies.


Chapter V of this paper presents, from the survey data, the necessary skills, knowledge, values and principles as they were perceived by the multicultural/resettlement worker in his/her daily practice. To briefly review them: the important skills were presented as: eliciting information and assembling relevant facts to prepare assessment report; discussing sensitive emotional subjects in a unthreatening supportive manner; mediating; negotiating. The relevant knowledge as described by workers: knowledge of community resources and services, knowledge of basic federal and provincial social services and their purpose, knowledge of racial, ethnic and cultural values in society, and
knowledge of behavioural dynamics. The values and principles as promoted by workers, were: honesty, fairness, responsibility, respect for rights, clear vision, democratic attitude. Comparing these values, principles, knowledge and skills, with what is available in the literature of cross cultural social work and ethnic competence, the writer felt that the review of some other values that are equally important for the social worker engaged in working with immigrants, could be helpful; whether he/she is aware or not of using them or of their particular name.

Ethnicity must be recognized as of primary importance, for each particular immigrant. The denial of ethnicity may provide the opportunity for the social worker to maintain negative myths, stereotypes, and assumptions associated with ethnicity and prohibit the worker from recognizing his/her own prejudices, as well as preventing him/her from developing an effective relationship with his/her clients.

Burgest, D., 1982, 1983, 1985, defines the following casework principles in working with minorities: acceptance, non-judgmental attitude, client self-determination, purposeful expression of feelings, individualization, confidentiality, controlled emotional involvement. Those principles are not new, but what is new is that they can be applied in practice in working with immigrants. Within individualization, factors as race and ethnicity must be recognized of primary importance; within acceptance the worker has to deal with the immigrant as he/she really is, including his/her qualities and defects, strengths and weaknesses, while maintaining:

"a sense of the client's innate dignity and personal worth" (Biestek, F., 1967)." 7

Acceptance implies recognizing and identifying of one's own feelings of elitism, prejudice, or cultural and racial bias, developing self-awareness, looking at the culture and ethnicity as differences not superiority/inferiority. (Green, J.,1982).
Non-judgemental attitudes suppose that evaluation judgments about the attitudes, standards or client's actions are used in reflective discussions to help the client reach the goals; but these judgements must not be reflective of the moral or philosophical values of "right or wrong" in the worker's culture. Each immigrant has to be seen as striving to obtain self-fulfilment rather than being good/bad, deviant/nondeviant, (Burgest, D., 1985). The principle of self-determination implies that:

"The worker must recognize and accept the client's right to make decisions and accept the consequences of those decisions." 8

The worker must recognize where his/her client's right to self-determination begins and ends, and also when his/her right to self-determination begins or ends. In purposeful expression of feelings, the worker must stimulate and encourage expression of feelings without condemnation, to encourage them as they are directed even toward the worker's race and ethnicity.

Purposeful listening and expression of feelings is part of the psychological understanding of the client's cultural world view.

Controlled emotional involvement is defined as the:

"worker's sensitivity to the client's feelings and understanding of their meaning and a purposeful appropriate response to the client's feelings." 9

Confidentiality is an important principle in working with immigrants since ethnic clients could be suspicious and reluctant to reveal confidential material. The worker has the ethical obligation to preserve the secret for the personal well being of the client as well as respect for the information given. Confidentiality enhances trust, confidence and communication between the worker and the client.
Kadushin, (1972), believes that the worker has to be warm, competent and understanding; Cheetham (1972), argues that the warmth, acceptance and support are essential; King, P., (1982), believes in viable working relations with minority clients if the workers are aware of their client's culture. Even if most of the social worker respondents of this study felt comfortable in discussing with their clients about their background and culture, they also expressed the need for increasing their knowledge on cultural differences.

Mizio, (1972), argued that an "invisible barrier" exists between the worker and the client when they represent different ethnic groups. Problems of prejudice, language difficulty, or insensitivity could occur as a result of such lack of knowledge. Sometimes the client may share prejudices, biases, racism and the worker may be sensitive, understanding, and well prepared through the observations and readings about a particular culture.

Difficult dilemmas facing social workers are centered on conflict between the values and the customs of immigrants and those of the society in which they come to live. Of course, there are variations in the expectations of different national groups, as there are amongst Canadian people, to what the society can or should offer them.

The changes in modern Canada have included the majority of people, but the continued existence of large groups in marginal roles represents a serious issue in our society. Despite the ideals of multiculturalism, there is a basic strain toward conformity, standard lifestyles and values. Heterogeneity, changes and variability are still underestimated. While social workers are aware that immigrant people should have more influence in determining their policies, they are ambivalent about their criticism of their activities which can be involved.

Working successfully with immigrants is not an easy task; what is needed is a set of training experiences that can be adapted to a variety of cross cultural situations. It is relevant that half of the social worker respondents of this study felt that they either should improve their communication with the immigrants, or they are unable to perform totally satisfactory interventions for
the immigrants.

*Ethnic competence* could be acquired by moving beyond the one's job description functions, through direct observation and an attitude of openness toward ethnic encounters as potential learning experiences. At the first level of learning—cognition—the task of the ethnically competent practitioner is to determine the orderliners of beliefs and behaviours as the members of the particular culture perceive it. Second, at the affective level, there is an affective tone associated with beliefs and knowledge. This tone is sometimes identifiable in the overly expressive feature of a culture: dancing, eating, playing, working, arguing, singing, joking, face expressions, etc.

Referring to the ethnic competence, Green, J., defines it as:

"the capability of the worker, as a essential characteristic of the worker who knows, appreciates and utilizes the culture of another in assisting with the resolution of a human problem... to be ethnically competent means to be able to conduct one's professional work in a way that is congruent with the behaviour and expectations that members of a distinctive culture recognize as appropriate among themselves." 10

In working with immigrants, social workers have to be sensitive to the ethnic characteristics of each client and to approach each client as an individual in the uniqueness of his/her situation, rather than representing a universal cultural experience. A balanced position is needed between admitting that there is no difference, or that there is a total difference. Competence in working with immigrants means:

"The acceptance of ethnic differences in a open, genuine manner, without condescension and without patronizing gestures." 11

It is not an easy task for the worker to be aware of his/her
limitations and the limitations of the values that he/she is promoting as a part of the mainstream society, but it is a must for the ethnically competent practitioner. The worker must consider that all his/her cross cultural encounters are potential learning experiences, they may discover or elicit information which enhance the understanding of the worker. The majority of social worker respondents of this study felt that working with people from other cultures is rewarding and enriching. It would be very helpful if in his/her professional training, the worker would have access to cultural, social and anthropological information; nevertheless the cross cultural encounters should be treated as learning experiences.

The ethnically competent worker has to have knowledge of cultural resources available to the client, and how to utilize those resources. The resources being not only the network of community agencies and referral services, but the institutions, individuals, and customs that help ethnic client within his/her own community. The social worker should be the provision of information about the problems facing minority groups and the adequacy or inadequacy of the social services which exist to solve them.

The very choice of social work as a profession is an indication of personal and cultural attitudes which must affect the worker's own attitudes towards the clients. At the same time, the client must not be influenced by the worker's bias. In their interaction, client and worker, they have to be both aware of their differences, but is particularly the responsibility of the worker to appreciate the significance of the differences and the importance of leaving the client free to make the most appropriate adaptations (King. P., 1982).

It should be also noted that if the ethnic issue is of crucial importance, the social worker has to be aware of the immigrant structural position in the workforce and the society at large, at the opportunities affecting his/her social mobility.

In the present economic situation in British Columbia, where unemployment is increasing, especially among groups such as
immigrants, and with the likelihood of continuing cuts in government expenditure resulting in a decrease in services such as welfare, health and education, social and community workers will continue to have a major role to play in linking with other workers and groups in the community to struggle for human justice and for resolving the problems of discrimination.

"All minorities face a common challenge today, namely coping with and working to change the oppressive social conditions that the society's decision makers have brought about." 12

The social worker should be able to sympathize with the problems of the immigrant client, while contributing to knowledge and understanding for his/her client of the Canadian society.

5. The Need for More Research

It is rather peculiar that in a nation made up from a variety of ethnic and cultural groups there is limited research in the area of ethnicity, the adjustment patterns and difficulties of adjustment into Canadian society.

The social work profession in the area of ethnicity has to make more use of social research in identifying needs and designing appropriate pattern of services for the immigrants; the social work profession has to examine government policy of multiculturalism, in order to gain understanding of its basic assumptions; the social work has to perform research on how to influence social change. To mention of few areas where research is particularly needed: social life patterns and roles of ethnic groups; patterns within the process of adjustment; the effects of special measures of positive discrimination; commonalities between the informal mutual support system of various ethnic groups, etc.

It is also the belief of the author of this study that, very little is known about the implications on the immigrants' mental health as a result of their rejection by the host society.
Chronic rejection because of ethnic origin, skin colour or different culture is a devastating experience with destructive effects on the individual's and society's mental health.

And if the government, the society at large, and each member of the host society hold the opinion that immigrants are assets and not burdens, the Canadian society and its individuals will be better progressing.
FOOTNOTES

CHAPTER I


CHAPTER II


5. Sawrey, J., and Telford, C., Psychology of Adjustment,
Chapter III


CHAPTER IV


CHAPTER V


CHAPTER VI

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October 17, 1986

Dear Prospective Participant,

I am a Master's Degree Student at the School of Social Work at the University of British Columbia. Part of my course requirement involves conducting a research regarding the process of adjustment of immigrants into Canadian society. I have chosen for my project to focus on this issue because I am an immigrant myself, and I experienced the stress of cultural relocation and the process of adjustment into a new culture.

The present research which is an exploratory project is meant to find out about: the different aspects of the process of adjustment; the perceptions of the multicultural/settlement workers in regard to necessary skills, qualities and knowledge in working with immigrants; and the implications of the Host Program offered through Immigrant Services Society on the process of adjustment.

This letter is to request your participation in my research. To qualify each person must be arrived in Vancouver in the last six months. Each person would be interviewed by myself at the Immigrant Services Society or in their own home (wherever is more convenient for the participant).

The interview would last about 60 - 90 minutes, and would center around questions about the experience of cultural relocation and the process of adjustment. The interviews will be scheduled at your convenience in February 1987.

I wish to emphatically assure you that the information requested in your interview will be treated confidentially by myself. Your
Appendix B

Interview Information and Consent Form

The Process of Adjustment of Immigrants into Canadian Society

Participants in the above study will be required to be available for a 60 - 90 minutes interview with the writer. The purpose is to obtain information, ideas, thoughts about the adjustment from immigrants. This will facilitate better understanding and responsiveness to need on the part of the helping professionals.

All responses will be kept confidential. Your participation is entirely voluntary. You may withdraw from the study at any time you may wish to discontinue or you may decline to answer any of the questions. The interview notes will be destroyed at the end of the research project time (June, 1987).

The writer will be happy to answer further questions the participant may have prior to commencing the interview.

Your signature below indicates that you have read this information and agree to participate in the study.

Thank you for the contribution of your time and efforts in this endeavor.

Elena Liliana Oproescu
M.S.W. Candidate.

I, , understand the terms of this study as outlined above, and consent to participate in the study. I
acknowledge receipt of a copy of this consent form.

Signature of Research Participant
Date:
Appendix C

(Face Sheet On Questionnaire)

Questionnaire Survey

The perception of resettlement workers of the necessary skills, knowledge, qualities and values in working with clients from different cultures.

The present study is sponsored by the Immigrant Services Society, and is conducted by a Master of Social Work Student at U.B.C.

The purpose of this questionnaire is to gain an understanding of what multicultural/resettlement workers perceive as necessary skills, knowledge, values and qualities in working with immigrants.

The study has been designed so the questions are readily answered, and we expect the average time to complete the questionnaire to be 25-30 minutes.

Some of the questions might not be applicable to your present position. Feel free to use the last page of the questionnaire for any additional comments you might have. All your comments will be carefully read and taken into account.

No name is requested, therefore the information you provide is confidential. The data as you provide it will be used by the researcher and researcher advisor only. The returns from you will be destroyed at the end of research project time (June, 1987).

Your participation is entirely voluntary, and you may withdraw from the study at any time you may wish to do so.

To ensure that the resulting information is used or of benefit to you and other multicultural/resettlement workers, the major findings
will be presented to the Immigrant Services Society, and other services concerned with cultural awareness and sensitivity in working with immigrants.

Thank you for your cooperation.

Elena Liliana Oproescu, Investigator
January 29, 1987
Appendix D.

Multicultural/Resettlement Worker: Skills, Values and Knowledge necessary in daily practice.

In our Multicultural Society, ethnic and minority group clients are entitled to competent, professional social services as are all other persons. Social Services can and should be provided to people in ways which are culturally acceptable to them and which enhance their sense of ethnic group participation.

Your agency is delivering services to different minorities, and, you as a part of your agency are often dealing with the most intimate and personal kind of individual problems.

I. This section covers questions about your background, and is included so we can interpret the results.

1. What is your gender? Please circle appropriate number.
   1. male
   2. female.

2. What is your age group? Please circle appropriate number.
   1. 20-25 years
   2. 26-30 years
   3. 31-35 years
   4. 36-40 years
   5. 41-45 years
   6. 46-50 years
   7. 51-55 years
   8. 56-60 years

3. What is the length of time you have worked with immigrants?
Please fill in the blanks.

(  ) years
(  ) months

4. How long have you worked for Immigrant Services Society? Please fill in the blanks.

(  ) years
(  ) months

5. Your job title is:

6. Which one of the following describes your education as a resettlement worker? Please circle appropriate number(s).

1. College level (technical or diploma programme)
2. Bachelor degree (specify field of study, e.g. Psychology, Social Work, etc.).
3. Master Degree (specify field of study).
4. Other (Specify).

II. Part of this study is to learn about your perception of your working environment, about your job satisfaction.

7. How do you feel about your job? Please circle one.

1. very positive
2. positive
3. neutral
4. negative
5. very negative

8. Do you find your job as being: Please circle appropriate number(s)
1. pleasant
2. rewarding
3. comfortable
4. difficult
5. stressful

9. How do you feel about working with people from different cultures? Please circle one.
   1. very positive
   2. positive
   3. neutral
   4. negative
   5. very negative

10. In which one from the following have you spent most of the time in the year of 1986? Please circle appropriate number(s).
   1. Direct service to clients
   2. Recording, writing assessments
   3. Clerical work
   4. Research, program development
   5. Others (specify)

11. Do you have at your office the opportunity to get informed about the cultural background of your clients, if you feel that this is necessary? Please circle appropriate number.
   1. none of the time
   2. a little of the time
   3. sometimes
   4. a good part of the time.
   5. most of the time

12. Please rate your clients on a three point scale from
"high" to "low" on the following items: Please check ( ) the appropriate items:

Client behavior. 

<table>
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<tr>
<th>Rating</th>
<th>high</th>
<th>medium</th>
<th>low</th>
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<tbody>
<tr>
<td>1. Comfort in interview.</td>
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<tr>
<td>2. Ability to communicate effectively.</td>
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<tr>
<td>4. Ability to seek out additional services on their own.</td>
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<tr>
<td>5. Keeping up appointment time.</td>
<td></td>
<td></td>
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<tr>
<td>6. Satisfaction with services.</td>
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13. How do you feel about discussing with your clients their background and culture? Please circle appropriate number.

1. Very comfortable.
2. Comfortable.
3. Somewhat comfortable.
4. Uncomfortable.
5. Very uncomfortable.

14. On the basis of your experience at the present agency what changes would you recommend, if any, in order to give more job satisfaction? Please elaborate.

III. Next, I would like to ask you about your perception toward the necessary skills, knowledge and values in working with immigrants.

15. Which one of the following skills would you consider the most important in your daily work? Please put appropriate numbers in each box.
Skill in:
1. Listening to others with understanding and purpose.
2. Eliciting information and in assembling relevant facts to prepare a social history, assessment and report.
3. Creating and monitoring professional helping relationships, and in using oneself in relationship.
4. Observing and interpreting verbal and nonverbal behaviour.
5. Engaging clients in efforts to resolve their own problems.
6. Discussing sensitive emotional subjects in an unthreatening, supportive manner.
7. Determining the need to end therapeutic relationship, and how to do so.
8. Creating innovative solutions to clients needs.
9. Interpreting the findings of research studies and professional literature.
10. Mediating and negotiating between conflicted parties.
11. Interpreting or communicating.
12. Providing interorganizational services.
13. Others (Specify).

16. Which one of the following area would you consider the most useful in your practice? Please put appropriate numbers in each box:

- Very useful
- Useful
- Relatively useful
- Unuseful
- Totally unuseful

Knowledge of:
1. Casework and group work theory and techniques.
2. Community resources and services.
3. Basic federal and provincial social services programs and their purpose.
4. Social and environmental factors affecting clients to be served.
5. Sources of professional and scientific research appropriate to practice.
6. Racial, ethnic or other cultural groups in society, their values and lifestyles.
7. The theory of human growth and development and of family and social interaction.
8. Crisis intervention theories and techniques.
10. Teaching and instructional theories and techniques.
11. Others (specify)

17. In your daily experience working with immigrants you might have found important values that you based on your judgements, actions, decisions, and interventions. Can you please enumerate few of these?

IV This part is concerned with cultural awareness.

18. How often did you find it necessary to consider any particular culture in order to have been more effective? Please circle the appropriate number.

1. None of the time.
2. A little of the time.
3. Sometimes.
4. A good part of the time.
5. Most or all the time.

19. Were there any areas in which you felt you needed more knowledge of any particular culture in order to have been more effective? Please circle appropriate numbers.
1. Adaptation to stress.
2. Family dynamics.
3. Attitudes toward bureaucracies.
5. Assessing emotional needs.
8. Religion.
9. Sex roles.
10. Sex status.
12. Community involvement.
13. Community awareness.

20. In your actual position are you encouraged by your supervisor to participate in any kind of formal or informal discussion about cultural values or patterns of behaviour that are characteristics for different ethnic groups? Please circle appropriate number.

1. None of the time.
2. A little of the time.
3. Sometimes.
4. A good part of the time.
5. Most or all of the time.

21. Do you think you are getting enough information about cultural differences of your clients? Please circle appropriate numbers.

1. Hardly ever.
2. Occasionally.
3. Sometimes.
4. Frequently.
5. Almost always.
22. Do you have any particular recommendations that you wish to make in relation to the following items? If you do, then:

1. Clients.
2. Colleagues.
3. Supervisor.
4. Agency.
5. Others (specify).

23. Please write below any additional comments you may wish to make.

Thank you very much for your help and cooperation. Your contribution to this study is very gratefully appreciated.
APPENDIX E

INTERVIEW GUIDE

I. DEMOGRAPHIC QUESTIONS

1. age
2. marital status
3. number of children
4. education
5. profession
6. country of origin
7. citizenship
8. religion (optional)
9. date on arrival in Canada.

II. RESEARCH QUESTIONS

All research questions will be verbally given to the participants. They attempt to elicit thoughts, feelings and opinions about their experiences as immigrants.

1. Would you please, tell me about your life experience in the last year before coming to Canada. (did you come from a large family; did you live in a city or village; how was it like to live there; did you have to stay in a refugee camp?). How would you briefly describe this period of your life?

2. Now I would like to ask you about you decision to emmigrate (did you take this decision alone; was there anybody that influenced you; was Canada the only choice you had, or did you have some other choices; what did you know about Canada; why did you choose Canada?)

3. Would you please describe your feelings about living in
Canada?

4. Next, I would like you to tell me about your life now (where do you live; how is your neighborhood like; would like to remain in Vancouver or would you like to move?)

5. Next, I would like to discuss with you about your job situation. (what is your profession, are you working or looking for work; how satisfied are you with the opportunities related to your profession; what are your plans for the future in relation to your profession).

6. Can you make a few comments about your English Language knowledge. (did you speak any English prior to your arrival in Canada; where did you learn English; how do you feel about your English now; how important is it to you to speak a refined English, does the accent bother you?)

7. What kind of social activities are you involved in at the present? (do you have relatives or friends to visit; are you in touch with your own ethnic community; what is different from what you did in your country as recreation and social activities).

8. How do you perceive the attitudes of Canadian people towards immigrants like you (how do you perceive the attitude of the average Canadian toward you; how do you perceive the attitude of government employees that you have been in touch with; how satisfied are you with the quality of services that you have received; do you have any suggestions for the professionals that are working with immigrants).

9. Now, I would like you to describe how the changes of the process of relocation affected you and your family (how did that affect your family; are there any changes in the roles of the household; are there any changes in your habits, lifestyles; how would you briefly describe in a short sentence your experience as an immigrant?)
10. This question will ask you to take a few moments and express your feelings, opinions and thoughts about your experience as an immigrant in Canada (how do you feel about your experience as an immigrant, what are your feelings toward the country that adopted you; what do you appreciate the most in Canadian society; how do you feel about living in a multicultural society; how do you feel about other people, customs, traditions and values; how interested are you in learning about new cultures, traditions and customs; how do you see the future of Canada as a multicultural society.)

11. Did you have a host; if you had one or are having one, can you please tell me what that meant to you?

12. Are there any recommendations, suggestions, comments that you would like to make? Is there anything else you wish to add?
GENERALIZED CONTENTMENT SCALE (GCS)

Name: ___________________________  Today's Date: ____________

This questionnaire is designed to measure the degree of contentment that you feel about your life and surroundings. It is not a test, so there are no right or wrong answers. Answer each item as carefully and accurately as you can by placing a number beside each one as follows:

1. Rarely or none of the time
2. A little of the time
3. Some of the time
4. Good part of the time
5. Most or all of the time

Please begin:

1. I feel powerless to do anything about my life. __________
2. I feel blue. __________
3. I am restless and can't keep still. __________
4. I have crying spells. __________
5. It is easy for me to relax. __________
6. I have a hard time getting started on things that I need to do. __________
7. I do not sleep well at night. __________
8. When things get tough, I feel there is always someone I can turn to. __________
9. I feel that the future looks bright for me. __________
10. I feel downhearted. __________
11. I feel that I am needed. __________
12. I feel that I am appreciated by others. __________
13. I enjoy being active and busy. __________
14. I feel that others would be better off without me. __________
15. I enjoy being with other people. __________
16. I feel it is easy for me to make decisions. __________
17. I feel downtrodden. __________
18. I am irritable. __________
19. I get upset easily. __________
20. I feel that I don't deserve to have a good time. __________
21. I have a full life. __________
22. I feel that people really care about me. __________
23. I have a great deal of fun. __________
24. I feel great in the morning. __________
25. I feel that my situation is hopeless. __________

Reverse score item numbers: 5, 8, 9, 11, 12, 13, 15, 16, 21, 22, 23, and 24.

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INDEX OF SELF-ESTEEM (ISE)

Name: ___________________________ Today's Date: ________________

This questionnaire is designed to measure how you see yourself. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and accurately as you can by placing a number by each one as follows:

1 Rarely or none of the time
2 A little of the time
3 Some of the time
4 Good part of the time
5 Most or all of the time

Please begin:

1. I feel that people would not like me if they really knew me well. __________
2. I feel that others get along much better than I do. __________
3. I feel that I am a beautiful person. __________
4. When I am with other people I feel they are glad I am with them. __________
5. I feel that people really like to talk with me. __________
6. I feel that I am a very competent person. __________
7. I think I make a good impression on others. __________
8. I feel that I need more self-confidence. __________
9. When I am with strangers I am very nervous. __________
10. I think that I am a dull person. __________
11. I feel ugly. __________
12. I feel that others have more fun than I do. __________
13. I feel that I bore people. __________
14. I think my friends find me interesting. __________
15. I think I have a good sense of humor. __________
16. I feel very self-conscious when I am with strangers. __________
17. I feel that if I could be more like other people I would have it made. __________
18. I feel that people have a good time when they are with me. __________
19. I feel like a wallflower when I go out. __________
20. I feel I get pushed around more than others. __________
21. I think I am a rather nice person. __________
22. I feel that people really like me very much. __________
23. I feel that I am a likeable person. __________
24. I am afraid I will appear foolish to others. __________
25. My friends think very highly of me. __________

Reverse score item numbers: 3, 4, 5, 6, 7, 14, 15, 18, 21, 22, 23, and 25.

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TO BE SOLD,

A BLACK WOMAN, named PEGGY, aged about forty years; and a Black boy her son, named JUPITER, aged about fifteen years, both of them the property of the Subscriber.

The Woman is a tolerable Cook and washer woman and perfectly understands making Soap and Candles.

The Boy is tall and strong of his age, and has been employed in Country business, but brought up principally as a House Servant—they are each of them Servants for life. The Price for the Woman is one hundred and fifty Dollars—for the Boy two hundred Dollars, payable in three years with Interest from the day of Sale and to be properly secured by Bond &c.—But one fourth less will be taken in ready Money.

PETER RUSSELL.

York, Feb. 10th 1806.