A COMPARATIVE STUDY BETWEEN THE DEGREE OF ASSIMILATION AND THE SELF IMAGE

by

MARGARET BELLE (BAXTER) ADAMS

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We accept this thesis as conforming to the required standard

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This thesis investigates the relationship between the self image and the degree of assimilation in children. There are two parts to the hypothesis: firstly, there are self image characteristics which are common to members of one national group that distinguish them from members of other national groups, and secondly, these distinguishing characteristics decrease as the members of one national group become assimilated with another national group. The hypothesis was tested in the Vancouver school system. An interviewing program was undertaken with three matched groups of school children: German immigrants, settled Canadians, and migrant Canadians. The purpose of the first two groups was to form a basis on which to compare the self images of children who were well assimilated and children who were poorly assimilated. The main function of the third group was to provide a basis on which to distinguish any self image characteristics which may be common to all children who are 'uprooted' and not only to children who immigrate to another country. If such characteristics were found they could not be regarded as distinguishing characteristics of any one national group.

The self images of the Canadian and German children were found to differ in their social and institutional identification. The poorly assimilated German children identified mainly within the home and family; while the Canadian children identified with many additional institutions and people. As the German children became
better assimilated their identification broadened. Therefore, a limited amount of evidence was found to support both parts of the hypothesis.
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Department of **Anthropology, Criminology and Sociology**

The University of British Columbia, Vancouver 8, Canada.

Date **May 6, 1958.**
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ACKNOWLEDGEMENT

I am greatly indebted to many people for their assistance, advice, and encouragement in the present study. It would be impossible to mention all these people, however, I would like to take this opportunity to thank my adviser, Dr. K.D. Naegele. Without his untiring assistance, patience, and understanding, this study would never have been completed.

Thanks are also due to the administrators, teachers, and students of the Vancouver school system who assisted so willingly during the field work for the study. I would particularly like to thank Dr. S.A. Miller, Director of the Vancouver School Board's Department of Research and Special Services, for his insightful guidance with the organization of the field work program, and Mr. G.T. Jamieson, school principal, for his kind co-operation throughout the field work program.

I am very grateful to the Department of Citizenship and Immigration for a research grant which they kindly provided.
This essay is an investigation of the self image, the process of assimilation, and the relationship between the two. The primary aim of the study is to increase the knowledge of these subjects, rather than to reach definite conclusions.

This study compares three groups of school children: German immigrants, who have been in Canada one year or less, Canadian migrants who have arrived in Vancouver from other provinces of Canada within the last year, and settled Canadians who have attended school only in Vancouver. The three groups are to compared on the basis of the self image and the degree of assimilation. Also, the relationship between the two concepts, the self image and the degree of assimilation, will be explored.

There are three basic assumptions underlying this study. Firstly, the study assumes that the self image is a result of social experiences. Secondly, it assumes that the members of the host society are better assimilated than immigrants or migrants. Finally, it assumes that it is possible to make meaningful comparisons between the self image and the degree of assimilation.

The hypothesis of this study has two parts: firstly, there are self image characteristics which are common to members of one national group and which distinguish them from members of other national groups, secondly, these distinguishing characteristics decrease as the members of one national group become assimilated with another national group. The first part of the hypothesis is
based on the idea that the differences in social environments of countries will manifest themselves in the self images of members of the particular country. Differences between the self images of immigrants and members of the host society that are not the result of mobility are likely to be due to different national environments. In the present study, comparisons will be made between immigrants and host members. If differences are found, part one of the hypothesis suggests that the differences between the self images of the two groups of children would be less between well assimilated immigrants and members of the host society, than between the poorly assimilated immigrants and members of the host society. If the second part of the hypothesis proves to be correct then the self image would be valuable in studying the process of assimilation.

Only a limited number of studies have discussed the self image and the degree of assimilation, and none have considered the relationship between the two. Because of the limited amount of literature in the field, particularly with reference to the study of children, the present study will endeavour to acquire additional information and suggest implications for further study, rather than draw positive conclusions. The groups of subjects participating in the project are limited in size and do not intend to be representative samples. It is hoped, however, that in spite of its limitations the study will make a worthwhile contribution to the understanding of the self image, assimilation, and the relationship between the two.

In the course of the investigation, data about the self
image and assimilation arose which did not relate directly to the hypothesis. However, these factors were considered and discussed in the study as it was felt that they contributed to the understanding of the subject under discussion even if they did not add to the proof of the hypothesis.

DEFINITION OF TERMS

Self Image: for the purpose of this study self image means 'that which I believe I am'. The self image is composed of all the beliefs one holds about himself regardless of their basis. These beliefs do not necessarily constitute a realistic picture of the individual, nevertheless they do form an important part of his personality.

Assimilation: in this study it has a very broad meaning. It involves both the individual's physical and mental acceptance of the host society. There are five areas of assimilation considered in this study: firstly, 'the degree of incorporation' which is concerned with the extent to which the immigrants and migrants are associating with the children of their new environment, secondly, 'degree of occupiedness' which is concerned with the extent of participation in social activities by the newcomers in their new environment, thirdly, 'culture preference' deals with the children's likes and dislikes in respect to the localities in which they have previously lived, fourthly, 'comparison between cultures' is concerned with the differences which the children consider to exist between the two localities in which they have lived, and finally, 'homesickness' is the extent to which the
children miss their former homes. The first two areas are concerned with the outward manifestations of assimilation. The last three areas are concerned with the more subtle factors of assimilation.

Basic Group: in this study it is used in reference to any one of the three groups of children: German immigrants, Canadian migrants, and settled Canadians.

New Canadian Classes: the New Canadian Classes are special classes for immigrant children who do not speak English well enough to participate in regular classroom work. Since their inception into the Vancouver school system in 1947, these classes have continued to increase in number. At the present time there are thirteen classes. They are located in various elementary schools throughout the city.

The maximum number of students allowed in a New Canadian Class is twenty. Once all the existing classes are filled, the School Board accepts the names of prospective New Canadian Class students until a list of twenty names is compiled; then another New Canadian Class is established. These children, whose names are on the waiting list, attend regular school classes until a New Canadian Class is able to accommodate them.

When non-English speaking school age children arrive in Vancouver, they are required to register at the Vancouver School Board offices. Then, they are placed in a New Canadian Class nearest to their home. However, if there is no opening in a New Canadian Class, they are placed in a regular class in the elementary school of their district until an opening is available in the New
Canadian Class. These children stay in the New Canadian Class until the teacher feels that they are able to cope with the work of the regular class. When they are placed in the appropriate grade in the same school, they must satisfy the teacher and the principal that they are capable of doing the regular grade work. They are then transferred to the school in their home district and enrolled in the same grade.

Children between the ages of nine and twenty-one years are eligible for registration in the New Canadian Classes. The school administrators have found that children under nine years of age are able to learn the English language very rapidly in the regular classes. There seem to be two reasons for this: firstly, the nature of the work in the primary grades allows the children to learn the English language as part of the school work, secondly, six to eight year old children are less inhibited than the older children and for this reason are more willing to practice oral English among the English speaking children than the older immigrants. New Canadian students between the age of eighteen and twenty-one years must pay a fee of ten dollars per month. Immigrants over twenty-one years of age are not admitted to the day school classes. However, there are classes in the night school for these older immigrants. As a general rule, the students stay in the New Canadian Classes from six to eight months.

The teachers of the New Canadian Classes are required to have the same qualifications as the teachers of the regular classes.
The most essential personal qualification is an abundance of patience. Since children are placed in New Canadian Classes without regard to their national origin, a teacher is likely to be confronted with a class whose members speak many different languages. It requires a great deal of patience to teach lessons thoroughly enough for all the children to understand. Contrary to what might be expected, the school administrators do not feel that there is any advantage in having these teachers speak other languages, in addition to English. In fact, at times it has been found that a bilingual teacher is less effective in teaching New Canadians because she will utilize her second language in difficult situations rather than persisting with English. If the teacher's second language is the same as the New Canadian students' native language, it tends to retard progress.

The aim of the New Canadian Classes is to teach the English language and to give the students the necessary fundamentals in other academic subjects, which will enable them to do the work as members of the regular school classes. The New Canadian Classes also teach the children to become informed members of the society. They do this by discussing current events, teaching the fundamentals of Canadian government, and explaining interesting facts about Canada. The school administrators feel that the New Canadian Classes in this province are succeeding in achieving their objectives.

**SUBJECTS**

The subjects of this study are Vancouver school
children ranging in age from nine to fourteen years. They are organized into three matched groups of fifteen children. The first group consists of fifteen German children, mostly members of New Canadian Classes in Vancouver. This particular national group was chosen because there were more German children enrolled in the New Canadian Classes than any other ethnic group. The age group of nine to fourteen years was selected because the non-English speaking immigrant children under nine years of age are enrolled in the regular classes, and children over fifteen years of age are not required to attend school. After the age of fourteen years, it was felt that the children would be a less representative group. The German children had all been in Canada less than one year. The second group, the migrant Canadian children, was made up of children who had arrived in Vancouver from other provinces of Canada within the last year.

The third group, the settled Canadian children, was composed of children who have always lived in Vancouver. Each of these groups included eight girls and seven boys. The children in these three basic groups were matched on the basis of sex, age, father's occupation, academic grades, and citizenship ratings. All of the children had made normal school progress; and according to the school medical authorities, they were in good health.

METHOD

The structured interview was the method used in this
study. There were two interviews conducted with each of the subjects; the first interview was designed to ascertain the degree of assimilation of each child into his present environment, the second interview was designed to obtain information about the self image of each child. The first interview with each child was the interview concerning assimilation. The second interview was held approximately two weeks later.

ORGANIZATION OF THE THESIS

Chapter one discusses the process of assimilation and examines certain related studies. The data compiled from the assimilation interviews in the present study are examined by content analysis. Special reference is made to Robert K. Merton's "Theory of Reference Group Behavior", and to S.N. Eisenstadt's study, The Absorption of Immigrants. This chapter considers the immigrants' and migrants' views of their own situations and the settled Canadians' views of the immigrants and the migrants.

Chapter two discusses the concept of the self image. It considers previous studies which relate to the self image. Content analysis is made of the responses compiled in this area of the project. All of the responses given by the children are discussed in seven categories, namely: body image, social relationship, disposition, ambition, spatial relationship, activities, and factual statements. The answers from the three basic groups are compared for similarities and differences on the basis of these seven categories.

The third chapter considers the relationship between the
self image and assimilation. Three separate comparisons are made in this chapter: firstly, the well assimilated children are compared with the poorly assimilated children, secondly, the well assimilated immigrants and migrants are compared with the well assimilated settled Canadian children, and thirdly, the well assimilated migrants are compared with the poorly assimilated immigrants.

PERMISSION TO UNDERTAKE THE STUDY

Once the initial planning of the study was completed, it was necessary to obtain permission from the Vancouver School Board to interview the children in the schools. In order to do this, letters were written by my adviser and myself to the Superintendent of the Vancouver School Board. The proposed project was explained through these letters and subsequent personal interviews to the Superintendent and Director of Research. After thoroughly considering the matter, the officials decided that the proposed study should be presented to the Vancouver Board of Trustees for approval. Official permission was granted with the following reservations:

1. Questions to be discussed in the interviews must first be submitted to the Vancouver School Board's Director of Research.
2. Controversial issues, such as religion must be avoided in the interviews with the children.
3. The study must not interfere with the subjects' school work.
4. The written consent of the subjects' parents must be obtained before interviewing them.
5. Names of pupils and schools must not be mentioned in the thesis.

Once permission had been granted, it was necessary to
decide the schools from which the subjects were to be selected. The initial criterion used in making this decision was the school or schools in which the German immigrant children were located. With the assistance of Dr. Miller, Director of Research, two schools were decided upon. Later it was found necessary to increase the number of schools to four in order to secure an adequate number of subjects for the study. An interview was arranged with the principal of the school that accommodated most of the German children. He offered his full co-operation and introduced the investigator to the teachers of the New Canadian Classes. Helpful information in selecting the subjects for the study was provided by this school principal.

FIELD WORK

The German immigrant children were the first subjects considered. The school files were used to help determine which of the German children would be suitable subjects for the study. This was done with the permission of the school principal. The children who were to be selected must satisfy the following requirements: less than fifteen years and more than eight years of age, be healthy, have regular school progress, and have arrived in Vancouver from Germany within the last year. All of the children who fulfilled these qualifications were selected and assembled in one of the classrooms. A German speaking teacher explained briefly the study and the purpose of the consent forms which were distributed. Twenty-one children were present at the meeting.

When all the consent forms had been returned, it was found that there were only two negative responses. The remaining
nineteen German children were matched with settled Canadian children. They were compared on the basis of sex, age, father's occupation, academic grades, and citizenship rating. Then, consent forms were sent to the parents of the selected settled Canadian children. The final group to be chosen was the Canadian migrants. Although all the schools used in this study were in transitional areas of the city, there were very few children who filled the necessary requirements as Canadian migrants. Only children who had moved to Vancouver from other provinces within the last year were acceptable. Most of the children enrolled in these schools who were from other provinces, had either been in Vancouver more than one year, or they had lived in Vancouver prior to moving to another part of Canada, which automatically excluded them from the study.

It was necessary to include four schools in the study before the required number of migrants could be located. When the three groups of subjects were finally selected there were twenty-one boys and twenty-four girls. The distribution of the subjects is shown in chart, number one.

Interviewing was started as soon as the consent forms from the parents had been received. To decrease contamination of responses, children in the same class were interviewed with the minimum lapse between interviews. The two short interviews were decided upon in preference to one long interview because the attention span of younger children is limited, secondly, the shorter interview lessened the possibility of discussion of the questions
among the subjects. The interviews were conducted in a casual atmosphere. The children were not restricted in their answers. They were encouraged to talk freely and to discuss any ideas they had on the topic.

The research in the schools lasted six weeks. During this time the investigator worked in close co-operation with the principal and the teachers of the schools which the subjects attended. Although every effort was made to cause as little inconvenience as possible to the teachers, occasionally it was necessary to disturb a class several times during the day to excuse children for interviews. The teachers were very co-operative and patient, in spite of the resultant interruptions of classroom routine. The principals of the schools were most helpful in making the school files available; in providing interviewing rooms, and in assisting with difficulties that arose.

CHARTS

There are five charts at the end of this thesis (pp. 133-137) which illustrate the division of the subjects on the basis of: age and sex, father's occupation, teacher's rating of academic ability, teacher's rating of citizenship, and finally the number of children in each family. It should be explained before considering the material contained in these charts that these factors were not the only criteria used in matching the children. Two other factors considered were good health, and average school progress. Chart I shows the distribution of the children in the three basic groups according to age and sex.
Chart number two outlines the occupations of the fathers of the children. Only the occupations in which the fathers were presently employed were considered. It is realized that this criterion does not give a very true picture of the German and migrant families because the father may not be employed in his usual type of work. However, the present occupation was the only gauge for an approximation of the families' economic status. Therefore, it was accepted with that interpretation. In the sample group there was a high concentration in the labouring and tradesmen class. There were no professional people in the group and very few white collar workers. The majority of each of the three basic groups fell into the tradesmen class.

Chart number three outlines the academic ability of the children as rated by their teachers. Again, this rating has a weakness. Each teacher is likely to have a different standard for rating the children. However, this was the only available method by which the children's academic ability could be determined. From these ratings it is noted that the subjects were ranked slightly above the average mark of 'C'. The mode was 'B'. The members of the three basic groups were fairly evenly distributed on the basis of the teachers' academic ratings.

Chart number four tabulates the teachers' ratings of citizenship of the subjects based on their behavior at school. Again, the marks for the subjects were higher than the average mark of 'C'. The mode of the citizenship marks was 'B'. The marks were
fairly evenly distributed between the three groups.

Chart number five lists the number of children in each of the subjects' families. The size of the family was the last factor considered in matching the children because it was believed to be the least influential. The main issue here was to avoid matching 'only' children with children from large families, which was possible in most cases. The subjects came from families ranging from one to five members. The mode in this category was two children and the average was three children.
FOOTNOTES


4. See Chart I, p. 133.
CHAPTER ONE

ASSIMILATION

This chapter discusses interviews conducted with children in the Vancouver Schools on the topic of assimilation. The interviews are analysed in the terms of Robert K. Merton's, "Theory of Reference Group Behavior", and S.N. Eisenstadt's theory of the relationship between family solidarity and predisposition to change.

Previous studies of assimilation have considered only the adult immigrants, disregarding the children who immigrate to strange countries. The present study endeavours to gain some insight into the world of the immigrant children. The data were collected through interviews with three matched groups of children; German immigrant, Canadian migrant, and settled Canadian children. The data collected in these interviews were scaled to determine which children were well assimilated and which were poorly assimilated. Since the settled Canadian children are assumed to be well assimilated, they are used as a guide in judging the degree of assimilation of the other children.

The present study was conducted entirely within elementary schools. Therefore, the factors of assimilation investigated, were limited to those which could be studied in a school setting. Another important limitation was the investigator's inability to speak the German language. Since most of the German children were unable to speak English fluently, it was necessary to conduct the interviews
in very simple English, or to supply the children with German translations of the questions. Both of these methods were used and occasionally it was necessary to have the children write their answers in German and have translations made later. If these methods failed, it was possible to have a translator assist. However, this was rarely necessary. The preferred method was to conduct the interviews in English. In most cases this method was used.

Since the data are to be analyzed with reference to the theories of Merton and Eisenstadt, the discussion will begin by outlining these two theories. The first, "The Theory of Reference Group Behavior" 3, is concerned with the relationship between individuals and the groups with which they identify themselves.

Merton states that the individual's frame of reference may involve any one or more, of all the various kinds of groups and status which are either different from, or the same as his own. There are three distinctive types of reference groups: namely, those with whom you are in actual association, those in the same status or social category, and those in different status or social category. If many divergent or contradictory norms and standards are taken as a frame of reference by the individual, somehow these discrepancies must be resolved.

The section of the theory which is most relevant to the present study is the concept of relative deprivation. The essence of this concept is that it is not the deprivation which is of primary importance to an individual but, the fact that he
has less in relation to members of his reference groups. In Merton's words, "...deprivation is the incidental particularized component of the concept of relative deprivation, whereas, the more significant nucleus of the concept is its stress upon social and psychological experience as relative".

Merton cites the examples of promotion in the army. The less the promotional opportunity afforded by a branch, or combination of branches, the more favourable the opinion tends to be toward the opportunity of promotion. The branches with the highest rate of promotion were most critical of the chances for promotion. The men who had good education were more critical than men without, even though the rate of promotion was higher among them. The reason given for this is that a generally high rate of promotion within the frame of reference induces excessive hopes and expectations among the members of the group, so that each member is more likely to experience a sense of frustration in his present position and disaffection with chances of promotion. Such feelings represent a relationship between expectations of the group members to others 'in the same boat' with them.

Although all Merton's examples are cited from the army setting, the theory itself is applicable in many other areas, one of which is the study of assimilation. The immigrant is in some ways comparable to the army recruit discussed by Merton. The immigrant is uprooted from his familiar setting and placed in a completely new environment, just as the army recruit. The immigrant, similar to the recruit in this respect, must learn to accept new rules and
regulations if he is to be accepted by the other members of his new environment. But the recruit and the immigrant are in a state of personal upheaval for some time after they arrive in their new environment. Because of these similarities between the immigrant and the army recruit, Merton's theory, which was successful in analysing the attitudes of the army recruit, may be equally successful in analysing the attitudes of the immigrant.

Also, there is another similarity between the recruits studied by Merton and the immigrants of the present study. The soldiers were placed in 'replacement depots' before they were transferred from one group to another; the immigrant children are placed in New Canadian Classes before they are transferred to a regular class. Merton said the 'replacement depots' served to lessen former group ties, and thus make the soldier more amenable to ready absorption into his combat unit. The recruits grew very dissatisfied with temporary posting to the 'replacement depots' and were anxious to be placed in a permanent group, regardless of the type of group. The uncertainty of not knowing where they were to be transferred, seemed to work a great hardship on the recruits. This same desire for membership in a permanent group may be present in the immigrant children who are members of the New Canadian Classes.

Also, it is possible that these classes which are composed of children of many different ages and national groups, serve to lessen former group loyalties and make the immigrant children more ready for absorption in a regular school class. If such is the case,
the immigrant children who have spent some time in the New Canadian Classes are likely to be more amenable to absorption in the regular class than the migrant Canadians who are placed directly into the regular classrooms upon arrival in their new environment.

Consideration will now be given to Eisenstadt's theory which concerns the relationship between family solidarity and predisposition to change. The part of Eisenstadt's theory which is relevant to the present study is a minor section of his study of the immigrants in Israel. In this particular section, Eisenstadt studies two types of families: the solidary family and the non-solidary family. The former is a cohesive group, the existence of which is perceived by its members as an end in itself. "Their activities and relations are oriented towards the maintenance and perpetuation of the collectivity, with its common goals and norms." The latter type of family has a low degree of cohesion and its existence is mainly perceived as a means for attaining the goals of each member.

Eisenstadt found a high correlation between positive predisposition to change (willingness to accept necessary alterations) and membership in a solidary family and negative predisposition to change and membership in a non-solidary family. Eisenstadt's research demonstrated that a determining factor of an immigrant's acceptance of his new environment is the amount of affection and social security which he receives in his family. If the immigrant is accepted within the family group, and is assured of a constant
flow of affection and protection, he acts within a relatively secure social field. However, if the immigrant does not have a solidary family group (his relationship to the other members of the family depend upon his achievements outside of the family) he does not have a 'base of security' in the times of stress. He must continually be proving his own worth outside of his family in order to retain his position in it. Consequently, he clings to symbols which assure him of acceptance by the family. His predisposition to change is mainly negative.

THE INTERVIEW

The present study of assimilation explores five areas. The first area is called the 'Degree of Incorporation', which means the extent to which the children associate with members of the host society. The second area, 'Degree of Occupiedness', is concerned with the extent to which the children participate in the activities available to them in their present environment. The third area, 'Culture Preference', deals with comparisons between the present and the former environments as defined by the children, with special reference to the preference shown for one over the other. The fourth area, 'Comparison between Cultures', explores the differences between the two environments as perceived by the children. The final area of assimilation, 'Homesickness', considers the children's satisfaction with their present environment, and the desire for their former homes.
The interviews on assimilation were approximately twenty to thirty minutes in length, depending upon the loquaciousness of the child being interviewed. Most of the children answered the questions without difficulty and were very keen participants.

The interview questions were divided into two sections: firstly, a set of nine questions given to each of the children, secondly, a set of indirect questions which varied for each of the three groups. The first set of questions was designed to gain some knowledge of each child's degree of assimilation. Each of the nine questions required an answer which could be classified as either 'positive' or 'negative'. The positive answers indicated a higher degree of assimilation than the negative answers. The answers were scored in the following manner: a positive answer was given a plus mark, a negative answer was given a minus mark, and an indifferent answer or no answer was given a zero.

On this basis, it was presumed that the migrant children would have a greater number of plus answers than the German children because there would likely be fewer tensions in resettling in their own country than in settling in a different country. Since it had been assumed that the group of settled Canadian children were more highly assimilated than the other two groups of children they were tested simply as a check on the validity of the questionnaire.
THE FINDINGS

The total scores for each of the groups were as follows:

<table>
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<th>Group</th>
<th>Positive answers</th>
<th>Negative answers</th>
<th>Indifferent</th>
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<tbody>
<tr>
<td>German children</td>
<td>64</td>
<td>67</td>
<td>4</td>
</tr>
<tr>
<td>Migrant Canadian children</td>
<td>64</td>
<td>67</td>
<td>4</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>97</td>
<td>36</td>
<td>2</td>
</tr>
</tbody>
</table>

The total number of positive answers of the settled Canadian children was considerably higher than either of the other two groups, thus confirming the validity of the test. The scores of the other two groups, however, did not meet expectations. The total scores of the German and Migrant Canadian children were equal. This equality of scores is very surprising when we consider the greater change undergone by the German children than the Migrant Canadian children. The members of the former group have settled in a country which has many different social customs to their former homeland, different cultural heritage, and even a different language. The latter group is merely resettling in a country, and has comparatively few changes with which to become accustomed. In order to determine the reasons for the equal total scores of the immigrants and the migrants, the individual questions must be discussed.

The nine questions on the questionnaire will not be discussed in order of occurrence, but, according to the area into which they fall. The first area, 'Degree of Incorporation' includes
three questions:

1. Who is your best friend?
2. When you are not at school with whom do you spend most of your time?
3. With whom do you usually play at school?

The answers to the first question were considered with respect to the location of the friend mentioned, that is, whether the friend was in the present environment of the interviewee or in the former environment. The answers given by each of the groups of children were as follows:

<table>
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<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
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<tr>
<td>German children</td>
<td>Best friend in Vancouver</td>
<td>13</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Best friend in Germany</td>
<td>1</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>No best friend</td>
<td>1</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant Canadian children</td>
<td>Best friend in Vancouver</td>
<td>9</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Best friend in the East</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>No best friend</td>
<td>2</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>Best friend in Vancouver</td>
<td>15</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Best friend elsewhere</td>
<td>0</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>No best friend</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

Four times as many Migrant as German children named best friends in their former places of residence. This may be an indication that the German children give up their old ties more readily than the Migrant children. Five of the Migrant children named as best friends, classmates, as compared with nine of the German children. One of the German children mentioned his parents as his best friends; none of the Migrant children mentioned family members. Perhaps both of these factors indicate that the German children's friendship circles are more limited than those of the
Migrant children. From the results of this question, it appears that the German children accept more completely their change of environment than do the Migrant children. Apparently, the Migrant children try to retain their past environment.

The answers to the second question, "When you are not at school with whom do you spend most of your time?" were analysed on the basis of whether or not they referred to family members. The answers were as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Family members</td>
<td>8</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Friends</td>
<td>5</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Both</td>
<td>2</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant Canadian children</td>
<td>Family members</td>
<td>5</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Friends</td>
<td>9</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Both</td>
<td>1</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>Family members</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Friends</td>
<td>11</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Both</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

The fact that ten Immigrants, six Migrants, and four settled Canadians named members of their own families in answering this question suggests that the lives of the German children centre more around their homes than do the lives of the Canadian children. This is probably partly a result of living in a strange city, however, since the Migrants are less family centred than the Germans, it cannot be a function of the strange environment entirely. The language difficulty of the German children also may have been a contributing factor in spending more time with their families than the other
groups of children. Because the German children had to struggle all
day at school with the English language, they were probably relieved
to spend out of school hours with their families speaking their native
language. Fourteen out of fifteen German children spoke the German
language at home.

The German children mentioned classmates only once; the
Migrants mentioned classmates four times, and the settled Canadian
children three times. This fact is in part explained by the
composition of the New Canadian Classes. These classes are composed
of children from widely separated areas of the city. Since there are
only Special Classes for Immigrants in a few of the city schools, the
children in these classes generally do not live as close together as
the children in the regular classes. Because of the distance from
their classmates' homes, it is impossible for many of the children
in the New Canadian Classes to carry their friendships beyond the
school hours. Three of the settled Canadians named classmates, and
nine mentioned children outside of their classes. These children
have had more time to make friends in the city, therefore, are not so
confined to their families and classmates as the other two groups of
children.

The final question in this section was, "With whom do
you usually play at school?". The answers to this question indicate
that the friendship circles of the new arrivals to the city are less
varied than the Settled Canadian children. The answers were scored
only on the basis of whether the interviewee played with friends at
school, or spent his play time alone. The answers were as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>With friends</td>
<td>14</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Alone</td>
<td>1</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant Canadian children</td>
<td>With friends</td>
<td>14</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Alone</td>
<td>1</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>With friends</td>
<td>15</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Alone</td>
<td>0</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

Almost all of the children did have friends in the school with whom they spent most of their play time. The two exceptions in this case were, a thirteen year old Migrant girl and a nine year old German boy. The girl had only been in the school a short time and had not yet been able to make many friends. The boy, on the other hand, had friends but he was happier alone.

Most of the friendships were within the classes; thirteen of the German children, twelve of the Migrant children, and nine of the settled Canadian answered that, they usually played at school with classmates. The high percentage of friendships within the classes of German children can be explained by the fact that most of these children were members of New Canadian Classes, and were unable to speak English well enough to make friends with the Canadian children. The two exceptional answers in this case were from girls; the first of these girls had been in Canada for almost a year and spoke English well enough to be in a regular class. She
had a Canadian girl friend who was a year ahead of her in school. Most of the girls in her own classroom were younger than she. The other girl was in a New Canadian Class and had a friend in another New Canadian Class in the same school. All the remaining German children, from regular classes had non-German friends.

The answers to this question demonstrates that most of the children do have friends at school. The friendships of the migrants and immigrants, however, are more restricted than those of the settled Canadians, because of their mobility. Further limitations are placed on the Germans by their language difference. This is one reason why they spend most of their time with their families and with other German speaking people.

Merton's theory of reference groups is useful in explaining the reasons for the immigrants accepting their new environment (as suggested by the answers to question one) more readily than the migrants. The migrants may be less accepting of the new environment than the Germans because they compare themselves to different groups. It is possible that the migrants feel that since they are Canadians they should be accepted completely by the members of the host society. When they find difficulty in making friends they become frustrated and look back with fondness to the past. The case is different for the German children because they have the obvious handicap, language difference, in making friends with the Canadian children. However, this does not make the German children long for the past, but merely look forward to the time when they can speak the English language.
fluently and make many new friends. This is demonstrated in the remark of one little boy, "I think it will be easy to make friends when I speak English better".

The second area to be discussed is called "Degree of Occupiedness". There are three questions to be analysed in this section:

1. Do you belong to any clubs?
2. Do you take any lessons outside of school?
3. Do you have a job after school or on Saturdays?

The answers to the first question were analysed on the basis of whether or not the interviewee had membership in at least one club.

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Yes</td>
<td>2</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>13</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>9</td>
<td>plus</td>
</tr>
<tr>
<td>Migrant children</td>
<td>No</td>
<td>6</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>14</td>
<td>plus</td>
</tr>
<tr>
<td>Settled Canadian</td>
<td>No</td>
<td>1</td>
<td>minus</td>
</tr>
<tr>
<td>children</td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

The above statistics suggest that the settled Canadian children are much more club conscious than the other two groups. The majority of the settled Canadians belong to at least one club. The migrant children join social groups more quickly than the German immigrant children, but not to the same extent as the settled Canadians. The only two German children who were club members belonged to clubs which were affiliated with the school. The reason that more German children did not belong to social clubs may have been that they did not live in the same district in which they attended school. Therefore, they did not have the same
opportunity to participate as the other children who attended school in their home districts. The German children who are in New Canadian Classes form most of their friendships within these classes and, because their classmates are from widely separated areas they are unable to form social groups outside of school hours.

It is also possible to explain the discrepancies in club membership in terms of Eisenstadt's theory. As previously stated Eisenstadt maintains that members of a solidary family are likely to have a more positive predisposition to change than members of a nonsolidary family. The German family appears to be stronger than the Canadian family, therefore, the German children may not experience the need for the club membership that the Canadian children experience. The fact that the German children do spend more time with their families (as demonstrated by the answers to question number two on 'incorporation') may be an indication that the German family is a more solidary group than the Canadian family.

The second question in the area of 'occupiedness', namely, "Do you take any lessons outside of school?" received the following answers:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Yes</td>
<td>1</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>14</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant children</td>
<td>Yes</td>
<td>0</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>15</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>Yes</td>
<td>6</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>9</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>
The settled Canadian children are more occupied with lessons outside of the school than are the children in the other two groups. However, the number of children participating in such activities is too limited to be of significance in indicating degree of assimilation. The only immigrant child who was taking lessons was attending Saturday afternoon religious lessons at her church. The settled Canadian children were taking either music or dancing lessons.

The third and final question in this section, "Do you have a job after school or on Saturdays?" received the following answers:

<table>
<thead>
<tr>
<th>Groups</th>
<th>Answer</th>
<th>Numbers</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Yes</td>
<td>1</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>14</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant children</td>
<td>Yes</td>
<td>7</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>8</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian children</td>
<td>Yes</td>
<td>4</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>11</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

Since the settled Canadian children have lived in Vancouver longer and thus, have had greater opportunity to obtain jobs, it is expected that more of them would have jobs than children of the other two groups. However, this does not prove to be the case; more migrant children than settled Canadian children have jobs. This finding may be partly explained by the area of the city where the study was conducted. Although the children were matched on the basis of their fathers'
occupations it may be that the permanent residents of this particular area were of a lower socio-economic class than the migrants. The latter probably remained in this area while they established permanent homes in other sections of the city. Another possible explanation for this finding is that the migrant children were forced to go out and earn their own spending money as their parents were more frugal than the parents of the settled Canadians.

The German children did not hold jobs, probably because they were unable to speak English well enough to qualify for the jobs. The only boy who did have a job was working in a billiard hall "posting bills". Although he was a member of a New Canadian Class he spoke English quite well. It is interesting to compare the number of children of each basic group who held jobs with the number who took lessons outside of school.

There were more migrant children holding jobs than children of the other two groups combined. On the other hand, no migrant children took lessons outside of the school, while children from the other two groups participated in lessons outside of school. Perhaps, one reason for the migrant children not participating in out-of-school lessons was their plan of temporary residence in the present area. Since most lessons are costly, the parents may have felt that it was not worthwhile to start the children in lessons which would be terminated in a short time when they would move to another area. This transience of migrants is shown by school attendance records. Many families remained only a few months in
one school district before moving to another.

The third section to be discussed is called 'Culture Preference'. There are two questions to be considered under this heading.

1. Of all the places you have lived, which one do you like the most?
2. If you had a choice of living in any place you have ever lived, which would you pick?

The first question was answered as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Present home</td>
<td>11</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Former home</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td></td>
<td>Present home</td>
<td>5</td>
<td>plus</td>
</tr>
<tr>
<td>Migrant children</td>
<td>Present home</td>
<td>10</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td></td>
<td>Present home</td>
<td>10</td>
<td>plus</td>
</tr>
<tr>
<td>Settled Canadian</td>
<td>Present home</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td>children</td>
<td>Indifferent</td>
<td>1</td>
<td>zero</td>
</tr>
</tbody>
</table>

The migrant children appear to be the least satisfied of the three groups, while the German children appear to be the most satisfied. The answers to this question further suggests that the German children are more willing to accept their new environment than the migrant children. Since none of the settled Canadians had lived in any other place, their answers refer only to their homes in Vancouver. A comparison of the answers to this question from the three basic groups is not a true comparison, as many of the settled Canadians have lived in only one house and all of them have lived in only one city.

The second question, "If you had a choice of living
in any place you have ever lived, which would you pick?" received the following answers:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Present homes</td>
<td>10</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Former homes</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>1</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant children</td>
<td>Present homes</td>
<td>5</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Former homes</td>
<td>9</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>1</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian</td>
<td>Present home</td>
<td>11</td>
<td>plus</td>
</tr>
<tr>
<td>children</td>
<td>Former home</td>
<td>3</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>1</td>
<td>zero</td>
</tr>
</tbody>
</table>

In their preference for place of residence, the migrants again showed themselves to be the least satisfied of the three groups. The settled Canadians appeared as the most satisfied group. In accordance with Merton's theory, the dissatisfactions of the migrant children may be explained in terms of frustrated expectations. The migrant children probably came to Vancouver expecting to find many new friends, whereas, the German children likely realized they would not make friends easily because of the language barrier. In any case the German children are able to place the blame for most of their difficulties on the language problem. The migrants have no such obvious explanation for their difficulties and therefore, are frustrated.

The final area to be discussed, 'Homesickness' includes only one question:

1. Of all the places you have lived, in which do you think you felt most at home?
The answers received were:

<table>
<thead>
<tr>
<th>Group</th>
<th>Answer</th>
<th>Number</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>German children</td>
<td>Present home</td>
<td>7</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Former home</td>
<td>8</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Migrant children</td>
<td>Present home</td>
<td>6</td>
<td>plus</td>
</tr>
<tr>
<td></td>
<td>Former home</td>
<td>9</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
<tr>
<td>Settled Canadian</td>
<td>Present home</td>
<td>11</td>
<td>plus</td>
</tr>
<tr>
<td>children</td>
<td>Former home</td>
<td>4</td>
<td>minus</td>
</tr>
<tr>
<td></td>
<td>Indifferent</td>
<td>0</td>
<td>zero</td>
</tr>
</tbody>
</table>

Again, the settled Canadians show the greatest attachment to their present homes, while the migrants show the least attachment. It is interesting to note that almost half of the German children said they felt more at home in Vancouver. In view of the language problem, one would expect the German children to seriously miss their previous homes, however, this did not prove to be the case.

The answers to the last three questions concerning 'Culture Preference' and 'Homesickness' varied independently for each child. There was no consistent pattern observed in the answers to the questions. For example, a child who said that he liked Vancouver better than any other city in which he had lived, would not necessarily choose Vancouver when given a choice of living in Vancouver or in his former place of residence; nor would he necessarily feel most at home in Vancouver.

In summary, there are indications in the above answers that the immigrants accept their present environment more readily
than the migrants. The migrant children appear to be reluctant to accept their role as the stranger, whereas, the German children accept the stranger role quite willingly. Perhaps, this difference is partly explained by the fact that the immigrants have the language difficulty on which to pin their frustrations, while the migrants have no obvious explanation for their frustrations.

At the beginning of this chapter it was predicted that there would be fewer positive answers to the above set of questions, from the immigrants than from the migrants. This hypothesis, based on the belief that there are fewer tensions involved in resettling in the same country, than in settling in a different country, proved to be false. There appears to be as many tensions involved in moving from one section of a country to another as in moving from one country to another.

QUESTIONNAIRE B.

Six short answer questions composed the second section of the questionnaire on assimilation. These questions were asked of the German and migrant Canadian children. The aim of the questions was to gain further information from the children about their feelings toward their present and past environments. The question fell into three categories: culture preference, comparison between cultures, and homesickness.
Culture Preference

The first question, "Would you like to go back to Germany (the East) to live?" was answered as follows:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>1</td>
<td>1/4</td>
</tr>
<tr>
<td>No</td>
<td>11</td>
<td>11</td>
</tr>
</tbody>
</table>

Most of the children from both groups preferred to stay in Vancouver, rather than return to their former places of residence. A slightly higher percentage of the migrant children said they would like to return to their former homes, in comparison to the German children. Again, the migrant children appear to be less satisfied with their present environment than the immigrants. On the basis of the answers to the two previous questions concerning culture preference, one would not expect the children to show such a strong preference to remain in their present environment.

The replies to the question, "Of all the places you have lived, which one do you like the most?" were:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vancouver</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Former home</td>
<td>4</td>
<td>10</td>
</tr>
</tbody>
</table>
To the second question, "If you had a choice of living in any place you have ever lived, which would you choose?" the children answered:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vancouver</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Former home</td>
<td>5</td>
<td>10</td>
</tr>
</tbody>
</table>

The answers of the German children in every case indicate a preference for Vancouver. The migrant children are less decisive in their feelings. The majority of them said that they liked the East better than Vancouver and that they preferred to live there, but, they would not like to move back. These answers at first appear contradictory. However, when the wording of each question is analysed, some differences appear in the meaning. The two questions, "Of all the places you have lived, which one do you like the most?" and "If you had a choice of living in any place you have ever lived, which would you choose?" require only retrospective comparisons by the interviewees. The earlier question, "Would you like to go back to the East to live?" has more dynamic implications. This question forces the respondent to make a decision about his possible future actions of leaving the present environment behind, and going back to re-establish himself in his former environment. The other two questions require the respondent to merely look back on his past environment and decide if he prefers it to his present environment, without requiring him to consider the negative factors involved in leaving one place of residence and going to another. The difference in the wording of the questions may also account for the fact that a higher percentage of German children showed favoritism for Vancouver in their answers to the first question, than to either of the other two questions.
Comparison Between Cultures

There are three questions to be discussed which involve comparisons between the former and the present environments of the children:

1. Do you have as much fun with your friends in Vancouver as you had with your friends in Germany (the East)?

2. Do you enjoy living in Canada (Vancouver) as much as in Germany (the East)?

Is it easy to make friends in Vancouver?

The first question, "Do you have as much fun with your friends in Vancouver as you had with your friends in the East?" received the following answers:

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
<td>8</td>
</tr>
</tbody>
</table>

Again the migrants are shown to reminisce about their former homes with greater fondness than the immigrants. There were three reasons given by the migrant children for their answers. They said they had more fun in the East because: one, there were more children in the neighborhood where they used to live, two, there were more activities in which to participate, three, the children spent less time watching television. The German children preferred Vancouver because there was more room to play, and the children were nicer.

The second question, "Do you enjoy living in Canada (Vancouver) as much as in Germany (the East)?" received the following answers:

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

One would expect that the migrants would have less difficulty in
making friends in Vancouver than the immigrants because they do not have the language barrier. Many of the immigrants said that it was difficult to make friends in Vancouver because they could not speak English. However, they felt that once they had mastered the language it would be easy to make friends. The German children who said that it was difficult to form friendships in Vancouver had been in Canada less than five months.

The situation was quite different with the migrants. The individuals who answered negatively had been living in Vancouver for various lengths of time, ranging from one month to one year. Age did not appear to be a significant factor in determining the answers to this question. The only noteworthy factor in this respect was that all migrants who gave negative answers were in the age group of eleven to fourteen years. Perhaps, this was because the younger children were more flexible and therefore, made friends more quickly than the older children.

**Homesickness**

To the question, "Are there certain things which you did in Germany (the East) which you would like to do here but are not able to?" the children answered:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>No</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>

The majority of the children said they missed certain customs or practices of their previous residence. Most of the children mentioned some particular sport in which they used to participate, eg. football, ice skating, and skiing. One little German boy said that he missed
having German books to read. Some of the German children missed the social clubs in which they had been members.

A higher percentage of the migrant children than the German children said they missed activities in which they used to participate at their previous residence. Perhaps, Vancouver offered a greater novelty to the German children than to the migrant children, and this probably accounted for the fact that the German children missed their former activities less. It seems more plausible however, that the immigrant children are more satisfied with their present environment because they have not had their expectations frustrated as have the migrants. It was previously suggested that the migrants may not have been as well prepared for the difficulties of settling in a different city as the immigrants who have moved a much greater distance and probably have prepared themselves for major changes. The preparation has probably helped the immigrants to accept the loss of many customs and practices.

The answers to the second question, "Are there certain people in Germany (the East) whom you miss?" was answered as follows:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>6</td>
<td>1</td>
</tr>
</tbody>
</table>

Most of the children of both groups missed either friends or relations. The migrant children again showed a higher degree of homesickness.

The replies to each of the questions suggest that the German children are adjusting more readily to their new environment than the migrant children, who are inclined to long for their former
homes. This may be partly explained by Merton's theory of reference groups; the immigrant children regard themselves as being different from the Canadian children because they are not able to speak English very well, therefore, they do not expect to be fully accepted by the other children and are prepared for some difficulties of adjustment. The migrant children, on the other hand, regard themselves as members of the host society, therefore, they are not prepared to make any sacrifices in their period of adjustment. Because of their willingness to accept the difficulties of adjustment, the immigrant children meet with fewer frustrations in their new environment and appear to assimilate with fewer tensions than the migrants.

Another significant factor in the assimilation differences between the two groups is the different school classes in which they are enrolled when they arrive in Vancouver. The immigrant enters a class composed entirely of fellow immigrants, whereas, the migrant enters a regular class. It is possible that this New Canadian Class serves a similar purpose to the immigrant child as a replacement depot does to the soldier in the army, i.e. it lessens the former group ties and thus makes him more amenable for ready absorption in a new group. It appears that the longer the children remain in these classes the more amenable they are to the Canadian culture.
The third set of questions was designed to gain knowledge firstly, of the German and migrant Canadian children's feelings about settling in a new environment and secondly, of the settled Canadian children's feelings regarding the new arrivals. These questions required more extensive answers than those previously discussed. Since the questions for both the immigrants and the migrants were parallel, they will be discussed concurrently.

The questions fall into four categories: degree of incorporation, culture preference, comparison between cultures, and homesickness.

Degree of Incorporation

Three questions regarding incorporation into the new environment were asked:

1. What language is usually spoken in your home?
2. Do you think that Canadian children treat you any differently than they treat other children who have always lived in Canada?
3. Do you feel any differently about this country than when you first arrived?

To the first of these questions, all the migrants said that the only language used in their homes was English. One German child said that English was used in her home, and all others said that German was the only language spoken in their homes. There were four subsections to this question which were asked only of the German children:

a) Is any other language ever used?

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>3 (English, Ukranian, German)</td>
</tr>
<tr>
<td>No</td>
<td>12</td>
</tr>
</tbody>
</table>
b) What language do your parents use in speaking to each other?

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>15</td>
</tr>
</tbody>
</table>

c) What language do your parents use in speaking to you?

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>12</td>
</tr>
<tr>
<td>English and German</td>
<td>3</td>
</tr>
</tbody>
</table>

d) What language do you use in speaking to your parents?

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>12</td>
</tr>
<tr>
<td>English and German</td>
<td>3</td>
</tr>
</tbody>
</table>

All of the migrant children spoke English to the exclusion of all other languages. The Germans, on the other hand, spoke German at home at least part of the time. None of the German parents spoke English to one another. In fact, most of them spoke German to the children all of the time. Several of the children said that their fathers, but not their mothers spoke English.

The second question, "Do you think that Canadian children treat you any differently than they treat other children who have always lived in Canada?" received the following answers:

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>13</td>
<td>3</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>12</td>
</tr>
</tbody>
</table>

None of the children who gave positive answers to this question said they were treated better than the other children. The chief complaint from the German children was that the Canadians did not play with them, or try to make friends. Another complaint was that the Canadians laughed at them and called them names. Also, they said that the Canadians did not like them to speak in German.
The three migrants who said they were treated differently, complained about the other children not being friendly. These answers indicate that the Germans felt much less liked than the migrants. This feeling was probably justified because the immigrants were a distinctive group in the school; whereas, the migrants were enrolled immediately into the regular classes and incorporated as much as possible into the regular classroom routine.

The final question in this section, "Do you feel any differently about this country than when you first arrived?" was answered as follows:

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

All of the German children who gave affirmative answers to this question said that they liked Vancouver better. Most of these children liked it better now, in comparison to when they first arrived, because they were now able to speak the English language and had more acquaintances. None of the German children said they liked the country less.

Twelve of the migrant children said they liked Vancouver better now than when they first arrived. Two said they liked it less, and only one said that his feelings were unchanged. Most of the children said they liked it better now because they were acquainted with the city and with some Vancouver children of their own age. One child said she liked it better now because, "At first I thought that there would be too many dope addicts". Only one
of the children who said that he liked the city less could give
a reason for his feelings, "At first I liked it here, but now, all
the kids seem to be against me".

Both of the groups were similar in that they liked the
city better now than they did previously. The common reason for this
preference was that they were more familiar with the city and were
acquainted with more people.

Culture Preference

There are three questions to be discussed under this
heading:

1. Are you glad you moved to Vancouver? Why?
2. What is the nicest part of living in Vancouver?
3. What is not so nice about Vancouver?

To the first of these questions the children answered:

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Undecided</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

The majority of each group was glad that they had moved to Vancouver.

There were three main types of answers given by the German children:
one concerned geographic and climatic conditions, another concerned
escape from Germany, and the third concerned relatives in the city.
The first type of answer received the most replies. The children
referred to such things as the lovely mountains, the gardens in the
city, which were not seen in the German cities, and the mild
weather. The second reason given by the children concerned escape
from Germany. They gave such answers as: "I have nothing in
Germany", and "there is no shooting over here like there was in
Berlin... I did not wish to be killed by the shooting.". The third type of answer referred to other members of their families, e.g. "My brothers were here and I wanted to see them", and "I have relatives over here".

The only negative response from a German child was given by a little boy who said that he was not glad to be in Vancouver because Canadian boys were bad to him; he did not like the school, and he felt the city was too big.

The migrant children showed less concern about the climate and the physical surroundings than the German children. There were only two migrant children who referred to Vancouver's climate. One of the children said she did not like Vancouver's climate, while the other said she liked Vancouver because there was not too much snow. Several of the migrants said they liked Vancouver because they felt it was an improvement over their previous environment. These children were happy to leave the weather conditions of the East.

The fourth question, "What is the nicest part about living in Vancouver?" was designed to gain information about the aspect of life in Vancouver, which was enjoyed by each of the children. The findings of this question indicated that the wording of it had not been specific enough. The children's interpretations of it varied a great deal. Some thought the question referred to aspects of life in Vancouver and some thought that it referred to physical locations in Vancouver. The answers that referred to physical locations, mentioned the mountains,
and Stanley Park more often than any other place in the city.
Other places mentioned were: Kitsilano Beach, Burnaby, North
Vancouver, and Fraser Street.

Most of the answers which concerned the broader interpretation of the question fell into two categories: one, comforts and opportunities of the city, and two, the geographical setting of Vancouver. There were more answers to the first category than to the second. Many of the children mentioned the convenient location of things in the city, e.g. "The stores are so close to home", "There are so many parks around here to play in", and, "The buses are always so handy whenever you want to go anywhere". Many of the children mentioned the numerous activities in which they could participate, such as skating, hockey, and riding in cars.

The second category, the lovely scenery, also received several answers. The children said they liked the sea, the mountains, and the gardens around the city. Other answers which did not fall into any category were: "the people are all nice", "I like the friendly cats on the street", and "everything is cheaper to buy here".

In the first category of answers, geographic and climatic conditions, both groups talked about the mountains, the sea and the mild weather. The difference between the answers given by the two groups is that the German children stressed the spaciousness of the city, while the migrant children ignored it. In the second category of answers, opportunities and comforts,
the migrants mentioned the educational opportunities of the city, the social clubs which one could join, and the movies one could attend; the immigrants referred to the conveniences of the shopping centers in the city, and the number of activities in which one could participate. These seem to be the significant differences in the answers to the question.

In answer to the question, "What is not so nice about Vancouver?" both immigrants and migrants said, "the rain", more frequently than anything else. The German children expressed fewer dislikes than the migrants. In fact, five of them said they liked everything about Vancouver. Only one of the migrants had no dislikes toward Vancouver. Besides the rain, the German children had only one common complaint, the heavy traffic.

Several of the migrants disliked various aspects of life in Vancouver, e.g. "There are so many things going on; that you cannot participate in them all", "the tempo is quicker, more business- like, and stricter than what I'm used to", "I don't like having to go such a long way to school". Two of the migrants mentioned that the Vancouver students were different. One said that they seemed older than children of the same age in the East. The other said that the interests of the Vancouver children differed from her own.

The dislikes of the two groups are similar; firstly, the rain, and secondly, factors which are an intrinsic part of every large city, e.g. the heavy traffic and the 'business-like attitude' of the people. The German children did not complain
about their fellow students, but two of the migrants found them
different than they expected. The migrant children had a greater
number of dislikes than the German children, and there were more
migrant children who expressed dislikes. The migrant children
again appear to be less satisfied with their present surroundings
than the immigrant children.

Comparison Between Cultures

There is only one question to be discussed under this
heading, "Do you think that because you used to live in Germany you
are any different from children who have always lived in Vancouver,
e.g. you may have different ideas or ways of doing things?"

<table>
<thead>
<tr>
<th>Answers</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>5</td>
</tr>
</tbody>
</table>

Contrary to what might be expected, more of the migrants than the
immigrants thought that they were different from the members of the
host society. There were two differences referred to by the German
children: firstly, they referred to German activities which were
unknown to the Canadians, and secondly they referred to the different
personal habits of the Canadian children. A particularly interesting
answer came from a ten year old girl, she explained the difference
between the German and Canadian children by saying,

"In Germany the children are more friendly,
Canadian children talk when you wear to school
a coat that is not so good. In Germany they
talk if you wear dirty shoes, they don't in
Canada".
The same story was told by one of the boys, who said, "Canadian children are dirty and they do not have as good manners as we have." These two quotations clearly express the sentiments of many of the German children who felt that the Canadian children were inclined to be messy and dirty. Contrary to what might be expected, none of the German children mentioned the language difference.

The migrant children's comparisons of themselves to members of the host society were limited largely to the academic field. Many of the children said that they were ahead of their present class' work and that they had been studying different subjects in their previous classes. Two of the older children referred to their sense of loyalty to their homes. They felt that this differentiated them from the native Vancouver children.

Many of the immigrants and migrants felt that there were differences between themselves and the members of the host society. A greater number of the migrant children spoke of these differences. The differences were generally less personal than those referred to by the German children. The German children spoke of the activities in which they participated and their personal neatness and cleanliness, while the migrants spoke almost exclusively about their school work.

Homesickness

There are two questions referring to homesickness to be discussed:

1. What was there in Germany (the East) which you did
not like to leave?
2. What do you miss about Germany (the East)?

In answer to the first question the children said:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>There was something</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>There was nothing</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Again, more of the migrant children showed signs of homesickness than the German children. The German children mentioned relatives and friends whom they missed. Two of the children said they missed participating in certain activities, and another said she missed her pet dog. Generally, the German children seemed to feel more contented about living in Vancouver than the migrant children, and they had no 'real' regrets about having left Germany.

Many of the migrant children said they missed friends whom they had left behind; none of them said they missed relatives. Some of these children missed the snow and the very hot weather which they enjoyed in the East. Also, they mentioned former schools and social groups. The migrant children seemed to desire what they had left behind to greater extent than the German children.

The final question, "What do you miss about Germany (the East)?" received the following answers:

<table>
<thead>
<tr>
<th>Answer</th>
<th>German children</th>
<th>Migrant children</th>
</tr>
</thead>
<tbody>
<tr>
<td>I miss something</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>I miss nothing</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

The answers to this question were very similar to the answers just discussed. The main difference here was in the total
scores of each group. More German children than migrant children said they missed friends and relatives when the question was asked in this manner, which partly accounted for the discrepancy in the total scores.

VIEWS OF THE SETTLED CANADIAN CHILDREN REGARDING THE IMMIGRANTS AND MIGRANTS

The following questions were asked in the hope of gaining some knowledge about the attitude of the settled Canadian children toward the immigrant and migrant children. The questions will be discussed under the following headings rather than in the order of occurrence: knowledge about the immigrants and migrants, interaction between Canadians and immigrants, perception of difference, and social benefits.

Knowledge about Immigrants and Migrants

There are four questions which are concerned with the Canadian students' awareness of the immigrant students.

1. Did you know that there was a class in your school especially for New Canadians?
2. Do you know any students who are in this class or who used to be in it?
3. Do you know any other children who came to Canada from other countries?
4. Do you know any children who have come from distant parts of Canada?

All the children answered that they knew a New Canadian Class existed in their school and they knew the purpose of the class. Fourteen children said they were acquainted with children who were
new Canadians. One child said that she did not know any immigrants personally, but she did know some of them by sight.

In response to the third question, eight of the respondents said they knew children from foreign countries other than students in the New Canadian Classes, while seven of the respondents did not know any. Eleven of the children said they knew children in Vancouver who came from distant parts of Canada. All the children, however, knew of migrant Canadian children who were enrolled in the school.

From these responses it is evident that all the children were aware of the immigrant children in their environment, and that the majority of the children knew at least one immigrant, personally. The answers also indicate that most of the children were acquainted with immigrant children through the school and not outside of it. Finally, the answers showed that most of the children knew one or more migrant children personally, and that all respondents were aware of migrant children in the school.

**Interaction Between Canadians and Immigrants**

There are two questions which involve the interaction between Canadians and migrants. The first question is, "Do you think that the children in this class (the New Canadian Class) try to make friends with the rest of the students in the school or do they stay in their own group?"

The answers were as follows:

- **Yes:** 13
- **No:** 2
The majority of the Canadian children felt that the immigrants tried to make friends with the Canadians. There were only two children who thought that the immigrants did not endeavour to gain friends. Both of these children felt that the new Canadians continued to associate with students in the New Canadian class even after they had been transferred into the regular classes.

The second question which asked about the interaction between the settled Canadian children and the immigrant children focused on the other side of the picture. To the question, "Do you think that the children in this school try to get to know the students who are in the New Canadian class?" received the following answers:

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>8</td>
</tr>
</tbody>
</table>

Most of the children thought that the attitudes of the Canadian children toward the immigrants varied. They thought that a few of the Canadians made an effort to become acquainted with the immigrants, but the majority of them did not. Only six of the children believed that the Canadians generally tried to make friends with the New Canadians. One of the respondents thought that the Canadians ignored the immigrants.

In the answers to these questions, there many indications that the Canadian children felt they were being very kind to the immigrants if they offered to play with them. Answers such as, "We let the New Canadians play baseball with us", and "we get tired of trying to teach them our games", were common. Some degree of prejudice appears to exist in the feelings of the Canadians toward the
immigrants.

The children who stated that a limited number of the Canadian children were friendly toward the immigrants indicated, that the New Canadians were more anxious to gain the friendship of the Canadians, than were the Canadians to gain their friendship. Most of the interviewees inferred that they felt obliged to be friendly with the immigrants. Since they had not been friendly in the past, they were inclined to have feelings of remorse about this unkindliness. One of the children expressed the feelings of the group particularly well in the following quotation:

A few (Canadians) try to make friends with them. The teachers tell us to ask them to play with us. Most of the Canadians don't because they don't know our games, and we get tired of trying to teach them, but then, after, we feel that we should have played with them.

Some of the children said that the new Canadians were treated unkindly.

We don't put on any special effort. We get mad at them easily. When they play and act stupid or something, we get mad at them.

Another boy answered, "Not very many, some do, some are pretty mean to them".

The settled Canadian children felt that the new Canadians were a separate group of students who should be accepted into their friendship circle, but were not. The Canadians appeared to have some feeling of guilt over their social discrimination to the immigrants, but they were reluctant to exert the effort necessary to make friends with the immigrants. Most of the Canadians felt that the immigrants were anxious to have them for friends.
Perception of Difference

Three questions were asked which concerned comparisons between the Canadians and the immigrants. These questions endeavoured to ascertain the social distance between the immigrants, migrants and settled Canadians, as seen by the Canadian children. If they regarded themselves as different from the immigrants, they were asked to explain the differences. The three questions asked were:

1. Do you think that these children (the immigrants) are any different from the other children in the school?
2. Do you think that these children are any different from children who have always lived in Canada?
3. Do you think that children who have grown up in distant parts of Canada are any different from children who have always lived around Vancouver?

To the first question, the answers were as follows:

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>4</td>
</tr>
</tbody>
</table>

The eleven respondents who said that the immigrant children were different from other children in the school mentioned three main differences: language, friends, and clothes. Seven of the children thought that the immigrants were different because they spoke a different language. Three thought they were different because their friends were other immigrants. Two of the children thought they were different because they wore clothes which were unlike those worn by the Canadians.

To the second question the children answered:

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>
The chief reason given by the children for considering the immigrants to be different was the language they spoke. Another type of difference that was mentioned quite frequently involved personality characteristics. One child said that the immigrants had feelings of superiority and acted as though they belonged in Canada and the settled Canadians did not. The last comment was an exceptional one because of its derogatory nature. All of the other statements regarding personality differences were complementary to the immigrants. Some typical comments were: "They are friendlier than the Canadians," "They have some different ideas about how to do things," and, "They are well mannered and tidy." Two of the children said that the immigrants wore different types of clothes.

The final question, "Do you think that the children who have grown up in distant parts of Canada are any different from children who have always lived around Vancouver?" received the following answers:

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>

The reasons given by the children for regarding the migrants as different, varied a great deal. A number of the children said that they thought the migrants were different because of the different types of schools they had attended. They said that the migrants often came from one room schools, and that they often were a grade ahead of other children of their own age in the school. Several of the respondents said the migrants had different personality characteristics from themselves. Two children said that the migrants were
more conscientious workers than the settled Canadians. One child said that the migrants spoke with slightly different accents, and another child said that they were more trusting of other people because they did not lock their doors at night. One of the respondents said that the migrants were different because they had different past experiences than the Canadians.

Most of the settled Canadian children regarded the immigrants and migrants as different from themselves. The main reasons for considering the immigrants as different were their language and their various personality traits. The migrants were considered different chiefly because of their different academic backgrounds. The differences mentioned by the children were generally complementary to the immigrants and migrants.

**Social Benefits**

The three questions to be discussed under this heading are all concerned with the benefits derived by the immigrants and the members of the host society, as seen by the Canadians. The first question was, "Do you think that you learn anything from the new Canadian students?" The answers were as follows:

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<tr>
<th>Yes</th>
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<td>10</td>
<td>5</td>
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Ten of the fourteen Canadian children who knew immigrant students personally thought that they gained some knowledge from the New Canadians. Four of the children said they learned different games and
ways to play from the immigrants. Five children said they learned something about the homeland and customs of the immigrants. Several of the children referred to short speeches which some immigrants had made in their social studies classes. In these speeches the immigrants told about the country from which they had emigrated. Only one child mentioned any awareness that acquaintances with the immigrants might lessen feelings of prejudice.

Yes, to accept them the way they are. Learn not to be 'stuck up' to people. Learn to be friendly and like them just as one of us. If you went to their country you wouldn't want to be alone.

The second question was, "Do you like to get to know children from other countries? Why?" It was answered as follows:

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<th>Yes</th>
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The main reasons given for wanting to become acquainted with the immigrants were: the personal qualities of the immigrants, and the possibility of learning from them. Most of the answers given were concerned with the former reason. The children said, "they're kind and nice", "they act friendly", "they make better friends because they do not know very many people, therefore they can't afford to lose your friendship". The children who claimed that they learned from the immigrants said, "They teach us other games and bits of their language", "they tell us about their countries so that if we ever go over there we know something about them", and "they show us different toys".

The only negative answer to this question came from a
fourteen year old boy, who said that he had enough friends and therefore, he did not, "put on any effort" to get to know the immigrants.

It is interesting to note that only six of the Canadian children thought that most of the Canadians in the school tried to get to know the New Canadians, but fourteen of them said that they would like to get to know the immigrants. It appears that these children felt an obligation to be friendly with the immigrants, but they realized they were not fulfilling their obligation.

The final question, "Do you think that these children enjoy living in a strange country? Why?" received the following answers:

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<th>Yes</th>
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<td>11</td>
<td>4</td>
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Most of the children who gave affirmative answers said that the New Canadians probably enjoyed the country better after they had been here long enough to learn the language. The respondents believed that the novelty of being in a different country, where there are different things to do and new pleasures to enjoy, would be very nice. One of the children thought that the immigrants would enjoy this country because "there are no wars here like there were at home".

It is interesting to compare these answers with the answers given by the immigrants to the question, "Are you glad you moved to Vancouver? Why?" The German children said:

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<th>No</th>
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<tbody>
<tr>
<td>14</td>
<td>1</td>
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</table>

They were glad that they had moved to Vancouver for three reasons:
firstly, they liked the scenery and the mild weather, secondly, it was an escape from Germany, and thirdly, they had relatives in Vancouver with whom they were glad to be reunited. The type of answers given by the German children varied a great deal from those given by the Canadian children. None of the Germans mentioned the pleasures of a new and different environment, which was considered by the Canadians to be an enjoyable aspect of living in a foreign country. However, they were correct in assuming that the immigrants would enjoy the new country more, after they knew the language. This was suggested in several of the answers of the German children to various questions.

CONCLUSIONS

The analysis of the interviews with the immigrants and the migrants has not supported the hypothesis that there are fewer tensions involved in resettling in a similar country than in settling in a different country. From the data collected in these interviews the migrants appear to be labouring under a greater strain, although a less obvious one than the immigrants.

The suggested explanations of this difference were based on theories by Eisenstadt and Merton. Firstly, because the immigrants have comparatively more solidary families (as suggested by the fact that the Germans spend more time with their families than the migrants or the settled Canadians), they are better able to accept the unsettling affects of living in a different country than are the migrants.
whose families are less solidary.

The other explanation offered, based on Merton's reference group theory, suggested that the immigrants were more capable of accepting their positions in a strange city because they have been better prepared for their situation. The German children migrated to Canada expecting to find things strange and new. Therefore, they accepted their role as the stranger more readily than the migrants, who were unprepared for their role. The Germans also have the satisfaction of companionship in their difficulties. They are placed in classrooms with many other boys and girls who are 'in the same boat' as they are. The German children come to identify with the children in the New Canadian class and are able to share their new experiences with them. The migrant children are placed in regular classes and do not have other children to share their new experiences with them. The immigrant children are able to disperse their hostilities by discussing them with other children who are having similar experiences; the migrants do not have this opportunity. This fact is expressed very well in a remark made by one of the migrant girls, "Whenever I mention anything about Winnipeg, everybody is sure to say, "Well this is Vancouver!"

The German children are also more fortunate than the migrants in that they have an obvious explanation on which to pin all their frustrations, the language difficulty. Although the difference of language appears to be a stumbling block to the integration of the German children into the Canadian society, it in
reality may be an aid to assimilation. During their first few months of residence in this country, the German children are able to blame most of their difficulties on the language problem. This 'understanding' of their difficulties reduces their frustrations in this respect; however, the migrants have no such obvious explanation for their dissatisfaction.

The interviews with the settled Canadian children indicated that the children in the schools felt they should make friends with the New Canadians, but that most of them did not bother to make the necessary effort, even though they enjoyed knowing the immigrant children. Many of the Canadians appeared to have feelings of guilt about the way they treated the immigrant children.

At the beginning of this chapter it was hypothesized that the migrant children would be shown to have a higher degree of assimilation than the immigrant children, on the basis of these questions; however, this was not supported. From the findings of the study then, it would seem reasonable to predict that if there is a relationship between the self image and the degree of assimilation, there will be no greater similarity between the self images of the migrants and the settled Canadians, than between the Germans and the settled Canadians. The similarity will exist rather, between the well assimilated of each of the three groups.
FOOTNOTES


4. Ibid., p. 48.

5. Ibid., p. 52.

6. Ibid., p. 97.


8. Ibid., p. 235.


10. See above, p. 25.
CHAPTER TWO

THE SELF IMAGE

This chapter discusses previous studies which have been conducted on the subject of the self image, and carefully analyzes the self images of the children who participated in the present study.

Theory of the Self

The self, according to G.H. Mead is essentially an *ongoing process* which is made up of two phases, the 'I' and the 'me'. The first phase, the 'I' is the actor or the reactor in the community. The 'I' is responsible for the element of novelty in the self. The 'I' exists only in the present time; once the moment passes the 'me' is the part of the self which is known and recognized by other members of the community. It is the stable, conventional part of the self and it accounts for the element of responsibility. The stability of the 'me' makes the behavior of an individual in some degree predictable.

The 'me' acts as a censor over the impulses of the 'I'. It does not censor the 'I' directly, but indirectly, through the individual's self consciousness. Before acting an individual considers what is expected of him on the basis of his previous actions and usually acts accordingly. When he does this he is being governed by the 'me'. If an individual does not act in accordance
with his previous behavior pattern, he is acting against the dictates of the 'me'. This is likely to occur if the censorship of the 'me' becomes too great. The 'I' simply rebels and acts on its own impulses.

In other words, the 'me' is the part of the individual's self which other members of the community consider to be the real person. The 'I' is simply the individual at the present moment; he is never entirely predictable. The two phases, the 'I' and the 'me' are not entirely separable because one is a component of the other. The 'me' is a formulation of all the attitudes of others which the individual accepts. These attitudes are discovered through the 'I's interaction with the rest of the community. The 'me', then, is an accumulation of experiences of the past 'I's. Since the 'me' is the sum total of the experiences of the predecessors to the present 'I', it is likely to have some effect upon the 'I'. According to Mead, the 'me' acts as a check upon the actions of the 'I'.

Mead's theory is based upon the idea that the self is not innate, but a product of social experience. Without a social environment the self would never develop. Mead maintains that it is possible for the body to exist without the self. He says that such a situation would occur if the individual developed with no social experience. The self, however, could continue to exist even in complete isolation once it had developed. Mead claims that this is possible because the self is capable of producing its own social experience; e.g., a child pretending to be two different people.

The attitudes of others are the mirror of the self.
The mirror's reflection is known to the individual only through communication with others. Because awareness of the self is essential to self development, according to Mead, the language process is indispensable. Mead says that there are two states to the development of the self; and the language process is an intrinsic part of both. Firstly, the self is constituted simply by the organization of the particular attitudes of other individuals toward himself. Secondly, the self is an organization of particular individual attitudes and social attitudes of the 'generalized other'. When fully developed the self becomes a reflection of the general systemic pattern of the social behavior of the society.

The present study is not primarily concerned with the self but, with the concept that an individual holds of himself, or the self image. In a sense the self and the self image are inseparable because of the mutual dependence of each on the other, i.e. without a self there could never be a self image; and without a self image, the self could not develop. In the present study however, attention is focused on the self image as a separate entity, without regard to the self.

Development and Function of the Self Image

The basis of the self image is laid during childhood, in the primary groups. The child's first social contacts make him aware of himself and determine the way in which he will perceive
himself. An example of the importance of the primary group in the formation of the self image is the child who is viewed as being unlovely and comes to view himself in this manner. If this picture continues to be reinforced it may be impossible for the child to break his original perceptual pattern. Although the individual is often reluctant to change old ideas about himself, the self image does develop and alter with social contacts. New social contacts modify the child's former beliefs and develop new areas of the self image, but all of the later concepts are influenced by the earlier beliefs.

The primary function of the self image is to serve as a central point of reference of the behavior of the individual. That is, an individual uses his concepts of himself to decide his actions. He behaves according to what others expect of him. Self images vary a great deal in accuracy; some individuals have very realistic pictures of themselves while others have completely false conceptions. However, the self image is always an important determinant of behavior, regardless of its objective accuracy.

Research on the Self Image

Many studies have been made of the self image. Three of these studies have been chosen for discussion because of their bearing on the present project. The experimenters who did the three studies are: H.H.Hyman, Manford Kuhn and Thomas McPartland.
1. Study by Hyman

A significant study relating to the development of the self image was done by H.H. Hyman in 1942. It was the first study to focus on the 'subjective status' as a function of reference groups. By the term, 'subjective status' Hyman meant 'a person's conception of his own position relative to other individuals'. A person's conception of his own status is a very important part of the self image. Hyman found that individuals formulate the status aspect of their self image by comparing themselves with other individuals and reference groups, and not by comparing themselves with the total population.

Hyman studied status in several different areas. He began his study by interviewing thirty-one subjects on the topic of status. These interviews were very loosely structured in order to allow the subjects free discussion and to get as much information about 'subjective status' as possible. From his data Hyman discovered six main areas of subjective status: economic, intellectual, social, cultural, physical attractiveness, and total standing. It was also found that several variables must be taken into account in understanding 'subjective status'. One of these variables was reference groups.

In order to test the importance of reference groups in determining 'subjective status', Hyman devised a scale on which the
subjects charted their own status in various areas. Hyman had forty-one subjects chart their status on eighteen separate charts. There were three charts relating to each of the six different status areas. Each of these three charts represented a reference group within which the subjects were to compare themselves. The three reference groups used were: total population, occupational groups, and friends. Hyman compared the scale scores of the subjects with regard to the differences in scores when reference groups were changed. He found that the reference group variable was important in the determination of status.  

The conception a person has of his own position, relative to others is part of his self image. Since this affected by reference groups the self image is, at least partly determined by reference groups. If Hyman's conclusions were correct the self images of the children being studied will be affected by the groups with which they identify. If the children identify with members of the host society their self images are likely to be different than if they identify with minority groups or with groups in their former home environments. It is possible that there will be conflicts in the self images of the children who are transferring from one reference groups to another. In any case, on the basis of Hyman's study, the self images of the children will be affected by the groups with which they identify.

2. Studies by Kuhn and McPartland

Secondly, the thesis considers a group of studies by
Manford Kuhn and Thomas McPartland. These studies are of primary importance to the present project for two reasons: firstly, because of the method used, and secondly, because of the data collected. The method used in the studies has been discussed at some length elsewhere therefore emphasis will be placed on the findings and the conclusions of the studies at the present time.

The studies of the self image conducted by Kuhn and McPartland involved children and adults ranging in age from seven years upwards. In each of the studies the "Twenty Statements Test of Self Attitudes" was used. In every case a single sheet of paper was given to the subject with the following instructions at the top:

There are twenty numbered blanks on the page below. Please write twenty answers to the simple question 'Who am I?' in the blanks. Just give twenty different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or 'importance'. Go along fairly fast, for time is limited.

The subjects were always given twelve minutes to complete the test. The number of answers varied from one to twenty, with the median at seventeen. When the responses were content analysed they were found to fall into two categories: consensual references, and subconsensual references. The first of these categories referred to the answers which were self explanatory, such as, "student", "husband", or "girl". The second category, subconsensual references, referred to answers which had to be explained by the respondent in order to be completely understood, such as, "happy", "bored", "too
heavy", or "good wife". The authors found that in every case the respondent exhausted the consensual replies before he made any subconsensual replies. None of the respondents' answers fluctuated back and forth between the two types. The consensual answers (if any) always came before the subconsensual answers (if any).

The investigators believed that this tendency to give all the consensual answers before the subconsensual answers was not simply a superficial carry-over from other questionnaires and forms, but that it was a reflection of the make-up of the self image. The authors maintain that the self is an "interiorization of one's positions in the social system": self identifications therefore, are indications of the way in which individuals in our society regard themselves as part of certain reference groups. Because the consensual answers always were placed first, the authors believed that they were more important to the respondent than the subconsensual. Kuhn and McPartland reject the idea that because the consensual answers are elicited more readily than the subconsensual, they are more superficial self attitudes. The authors say that the consensual answers are given first because they are more important to the respondent, therefore are thought of more readily. The present study does not accept this idea as it was noted during the interviews with the subjects that many children made replies which they explained were more important than statements previously made. These occurrences seemed to provide a valid reason for practicing caution when attributing importance to answers on the basis of order.
In their experiments with the "Twenty Statements Test", Kuhn and McPartland found that the responses of the subjects fell into five categories:

1. Social categories and groups, e.g. age, sex, educational level, occupation, marital status, kin relationships, socially defined physical characteristics, race, national origin, religious membership, political affiliation, formal and informal group memberships.

2. Religious, philosophical and moral statements of an ideological character.

3. Interests and aversions and self related objects, both positive and negative.

4. Ambition and success themata.

5. Self-evaluations.

These five categories, particularly the first one, are extremely broad and for that reason their value is questionable. However, many useful suggestions were offered in these categories for the analysis of the data collected in the present study.

Kuhn and McPartland found that there were significant variations in the self images of subjects when they were compared on the basis of age, sex, number of years of professional training, and the type of professional training. Their findings showed that the number of times age was mentioned varied with the age of the respondent. The maximum frequency of age reference was thirteen years. Also, they found that differences existed between the self attitudes of males and females; females, more frequently and saliently than males, identified themselves by sex and kin, and less frequently than males by race. Professional training also provided
It was found that social work students gave more favorable self evaluations than did law students. These findings suggest bases on which self image comparisons may be made, as well as providing noteworthy material for comparison with data collected in the present study.

3. Study by McPartland

The final study to be discussed is by Thomas McPartland. It is entitled, The Self and Social Structure; an Empirical Approach. The hypotheses with which this study deals are: 1) the self conception is an organized set of attitudes towards the self as an object, 2) the self conception is persistent, and 3) the self conception is predictive. The first hypothesis states that the self conception is a formulation of attitudes which are related to each other in an orderly manner. The second hypothesis suggests that the self conception exists through time and does not alter with situational changes, however this does not mean that the self conception is completely stable. The final hypothesis states that differences in the self conception shall have a bearing on differences in social behavior, and similarities in the self conception are linked with similarities in actions.

McPartland examines his hypothesis through the use of three separate tests. The tests were administered to one hundred and fifty-four students enrolled in the introductory sociology course
at the University of Iowa. The subjects were first tested with the 'Twenty Statements Test'. Then they were given a large number of statements to either accept or reject as adequate descriptions of themselves. Finally, they were asked to report their behavior in hypothetical situations. When they had completed the tests the students were asked to report age, sex, occupational goals, and religious affiliation or preference.

Two months before he tested the one hundred and fifty-four students, McPartland tested a section of the same students with a set of similar tests. These tests provided a basis for the test-retest scores upon which McPartland judged the persistence of the self conception.

McPartland limited his study to four areas of self attitudes: self evaluation, adaptability-unadaptability, initiative-conformity, and self reference. The answers to the 'Twenty Statements Test' and the check list data were scored. It was found that the scores in each of the four areas were significantly associated with at least one other area score. The scores made by the subjects on the various tests were compared and it was found that the attitudinal variables used made useful and reliable discriminations among persons. He also found that the conception of oneself as relatively adaptable is associated with conceiving oneself as initiating rather than conforming. It is also associated with relatively high self evaluation, and with self evaluation in consensual terms. On the basis of these findings McPartland regarded this first hypothesis as
McPartland tested his second hypothesis through the use of the test-retest co-efficient. That is, he retested his subjects two months after the first testing and obtained comparable responses to the 'Twenty Statements Test'. Therefore, McPartland considered the self conception persistent, and the hypothesis supported. The evidence supporting the hypothesis however, was inconclusive. There were two reasons for this: namely, the small homogeneous group of subjects studied, and the inconsistent method of testing.

Finally, the groups were compared on the basis of age, sex, and occupational goals. The scores differed significantly between the groups. Therefore, the third hypothesis, "the self conception is predictive" was regarded as supported. Unfortunately, McPartland did not utilize the data collected regarding religious affiliation.

This study does not offer conclusive proof of its hypothesis, but it does offer some empirical knowledge of the self image. In this way it helps to bridge the gap between theory and research on the topic. However, the study appears to overemphasize the proof of the hypotheses with the result that some valuable data concerning the self image is neglected. This tendency to discuss specific data which refers only to the proof of the hypothesis should be avoided in such an underdeveloped area of research as the present one.

The main contribution of McPartland's research to the
present study is its evidence regarding the predictability of the self conception. In the areas of the self image which were studied, McPartland demonstrated that the self image was related to social behavior. In examining the social behavior of his subjects in the hypothetical situations, McPartland considered only the references that the respondents made to others, i.e. whether they referred to people who were present in the hypothetical situation or to people whose existence was just inferred by the situation. He did not consider the content of the subjects' responses. This is a questionable gauge of social behavior, but, McPartland does demonstrate the predictability of the self conception in another way; he compares the self image with age, sex, and occupational goals. If McPartland's evidence is correct in demonstrating a relationship between the self image as a social behavior; by the same token, a relationship may exist between the self image and assimilation.

The above studies were chosen for discussion because of their bearing on the present project. These studies provide a background for the present study and a basis upon which to build. It is hoped that the present study will further the understanding of the concept of the self image, particularly with regard to the relationship between the self image and assimilation.
FOOTNOTES.


4. Ibid., p. 38.

5. Ibid., p. 51.


7. See Appendix A, pp. 138-147.


9. Ibid., p. 72.

FOOTNOTES


12. Ibid., p. 11.
CHAPTER THREE

RESEARCH METHOD AND FINDINGS

The method used in this study of the self image was developed with the intention of obtaining information from children ranging in age from nine to fourteen years. There were many problems encountered in developing questions which would gain the desired information. These problems were a result of both, the subjects interviewed and the topics studied. In order to be effective the questions had to fulfill three requirements: 1) avoid embarassing the subjects - as this discouraged responses - 2) be specific enough to gain comparable data from each child, 3) be within the comprehension of all the children.

Many questions were tested by the trial and error method before they finally satisfied the above requirements. The first requirement was fulfilled by giving the questions an imaginary setting. The children seemed to find it much easier to describe themselves when they were given a 'pretend' situation within which to frame their descriptions. The imaginary setting apparently decreased their embarassment when discussing themselves. The second requirement was satisfied by the use of separate questions, that is, each was directed to a different area of the self. In order to obtain a fairly complete word picture of the self image it was necessary to include five questions each dealing with a different area. The final require-
ment was satisfied by testing children of various ages with sample questions. Wherever necessary these questions were altered until they proved successful in gaining the desired information.

Questionnaire on the Self Image

The following questions were accepted because they seemed to fulfill the three requirements satisfactorily:

1. I want you to imagine that you are just leaving home for a meeting at the school when someone telephones you. You do not have time to talk to this person over the telephone, so you invite him to the meeting to talk with you. This person has never seen you before, therefore, you must describe yourself to him so that he will be able to find you, among all the people at the meeting. What would you tell him about yourself?

2. Let's say that this person did find you and he came over to talk with you in order to find out what sort of a person you were. After he talked to you for a while what are: a) some of the things he might find out about you, b) some of the things he might think about you?

3. If a person wanted to find you for some important reason where are the places that he should look for you?

4. Who are the people closest or most important to you?

5. What are the things that you spend most of your time doing?

Each of the above questions was designed to probe a separate area of the self image. The respective areas were: body image, self evaluation, spatial relationship, self reference, and activities.
These categories had to be altered and expanded when the data were analyzed because they were not broad enough. It was also found, when the data were analyzed that the questions were not mutually exclusive as had been expected. Since the responses from the five questions overlapped, it was necessary to analyse the data according to reference categories, without regard to the individual questions.

Analysis of the Data on the Self Image

The categories used in analysing the data on the self image were:

A. Reference categories:

1. Body image:
   a) clothes - e.g. "I'll be wearing a jacket", "I'll have on a red shirt".
   b) physical characteristics - e.g. "I'm ten years old", "I'm about five feet tall".
   c) facial features - e.g. "My hair is brown", "I have blue eyes".

2. Social relationships:
   a) specific relatedness - e.g. "My mother", "My aunt".
   b) collective relatedness - e.g. "I'm German", "I'm a member of Kivan Club".

3. Disposition:
   a) concerning accomplishment - e.g. "I'm lazy", "I'm hardworking".
   b) concerning relatedness - e.g. "I'm friendly", "I'm nice".
   c) likes and dislikes - e.g. "I like sports", "I'm fond of dogs".

4. Ambition:
   a) occupational goals - e.g. "I want to be a teacher".
5. Spatial relationships:
   a) institutional locations - e.g. "Home", "School"
   b) physical position - e.g. "Standing at the back of the room", "Sitting in the first row".

6. Activities:
   a) recreation - e.g. "I skip", "I watch T.V."
   b) other - e.g. "Helping my mother", "I deliver papers".

7. Factual statements:
   a) ownership - e.g. "I have a gold watch".
   b) identification - e.g. "My name is Jimmy".

B. Form categories:

1. Negative - e.g. "I'm not very big"

2. Positive - e.g. "I like school", "I used to live in Ontario".

The total number of answers to the questionnaire on the self image was one thousand, three hundred and sixty-four. The answers received from the groups were as follows: Germans, three hundred and seventy-five, migrant Canadians, four hundred and sixty-eight, settled Canadians, five hundred and twenty-one. The discrepancy between the number of answers given by the German and the Canadian children was partly a language problem by the German children. It is likely that the German children would have expanded their replies if they had had greater command of the English language. The number of answers were fairly evenly distributed when considered on the bases of age and sex. Since each child was encouraged to answer the questions as fully as possible, there was considerable discrepancy in the number of answers received from different individuals.
Body Image

The number of answers received to each question in this section also varied considerably. The first question, which concerned physical appearance elicited the largest number of statements from the subjects. The answers to this question generally referred to features of the body image. Apparently the children found it easier to describe themselves in terms of the external or physical self than they did in terms of less tangible parts of the self. It is not surprising, therefore, that the question which received the fewest answers was concerned with self evaluation. Only a third as many references were made concerning self evaluation as were made concerning physical appearance.

The first reference category, body image was comprised largely of the answers to question one. The children in each of the ethnic groups gave word pictures of themselves. They mentioned clothes, eye colour, hair colour, size, height, and other facts pertaining to their physical appearance. Forty-three of the forty-five children mentioned the clothes they would be wearing as part of their physical descriptions. Many of these children gave very comprehensive descriptions of their clothing; they mentioned several articles of clothing with a detailed description of each article. It is interesting to note that the majority of the children mentioned clothes before any other item in their physical descriptions.
'a) Clothes

The two children who failed to mention clothes in their self description were two German girls, both nine years old. Interestingly enough, these two little girls were quite distinctive in their unusual style of dress. They were the only children in the school who wore long stockings, and dresses considerably shorter than those worn by the other girls. The distinctive clothing worn by the two little girls was noticed by both the German and Canadian children, as indicated by the remark of one of the older German girls:

"I don't like the Canadian children when they tease Selma and Anna about the way they dress".

This is just one example of what appeared to be a common tendency of the children to avoid mentioning characteristics about themselves which alienated them from their school-mates. Only two of the children described their clothes as being unlike those of the majority of the children in the school. These children were both German boys. One of the boys said, "I will wear light brown shoes. German people do not wear so dark brown coloured shoes as the Canadians". The other boy said, "I will wear my German sweater with a star pinned on the shoulder". These two boys were the only children who described their clothes as being different from the other children in the school, although there were many observable difference between the dress of the German children and the Canadian children.

The girls gave a greater total number of responses regarding their clothes than the boys; in spite of the fact that
the only two children who did not mention clothes were girls. The settled Canadian girls gave more attention to clothes than the migrant or German girls. With the boys the situation was reversed. The German boys gave more answers about their clothes than the migrants or the settled Canadians. Generally, the answers concerning apparel were distributed evenly among the age groups, but slightly unevenly between the boys and girls of each basic group. The girls in each basic group gave more answers than the boys. A noteworthy factor in this category is that the majority of children were 'clothes conscious', but wished to be undifferentiated from their classmates in their type of dress.

b. Physical Characteristics

After describing their clothes most of the children mentioned physical characteristics, such as age, sex, height and voice. Height and body build were the two characteristics that were mentioned most frequently. Curiously, only one girl and four boys stated their sex. These five children were in the nine and ten year age-group. It is possible that the small number of statements about sex resulted from the wording of the question. Since the children were asked to describe themselves over the telephone, they may have assumed that the sex factor would be known to the listener simply by the sound of the voice. Although the sample group was too small to provide conclusive data, it is worth noting that the findings of
this study regarding sex reference disagree with Kuhn and McPartland's findings. They found that sex references increased with age; the opposite was found in this study. In regard to age reference the same discrepancy of findings is noted. Kuhn and McPartland found that age references increased with age. In the present study, age references decreased with age:

- in the nine and ten year age-group, seven children mentioned age
- in the eleven and twelve year age-group, four children mentioned age
- in the thirteen and fourteen year age-group, three children mentioned age.

The data on the body image also disagreed with the findings of Kuhn and McPartland in another respect. They found that the girls identified themselves by sex more frequently than the boys; the opposite was true in the present findings.

c) Facial Features

The final sub-category of the body image deals with facial features, e.g. hair colour, eye colour, scars. The majority of the subjects identified themselves by their brown hair and brown eyes. Although there was considerable difference in the colour of the children's hair and eyes, only four stated that the colour of their hair or eyes was other than brown. This large number of answers referring to hair and eye colour may have been a result of previous association with formal procedure, such as school enrolment forms which usually require the respondent to state the colour of his eyes.
and hair. Eye glasses were mentioned by several children in each group. In fact, they were mentioned so often by both, children who wore glasses and those who did not, that it was felt that these answers may have been prompted by the investigator's own glasses. Hair styles were mentioned most frequently by the older girls in each of the basic groups.

In this sub-category it was noted that the children described themselves by characteristics which are typical of the group, e.g. brown hair, brown eyes, and white skin, rather than by more distinctive characteristics, such as freckles, scars, big ears. It is interesting to note that the latter characteristics were mentioned almost exclusively by migrant Canadians. This greater awareness of individual differences may be associated with the migrants' difficulty in assimilating. They may be more aware of their personal distinctions because they are conscious of not being fully accepted into the friendship groups of their classmates.

a) Specific Relatedness

This category is composed chiefly of the answers to the question, "Who are the people closest or most important to you?" The children seemed to have no difficulty in answering this question. They all named at least two people, and some named as many as twelve. The boys appeared to be less discriminating than the girls in naming 'close or important' people. They named many more people than the girls. Perhaps the boys were more concerned about being 'well known'
than the girls.

The nine and ten year old girls of each ethnic group seemed to identify more directly with members of the conjugal family, e.g. mother, father, sister, than did the other children. The older girls identified with members of the extended family and with friends outside of the family. In contrast to the girls, the nine and ten year old boys identified, not only with the members of the conjugal family, but also with members of the extended family, e.g. aunt and cousin, and with other people outside of the family. The older boys identified almost exclusively with relatives. The people listed most frequently as 'close or important' were mothers and fathers. Thirty-six children mentioned their mothers, while thirty-two mentioned their fathers. The order of the names does not appear to be significant, since several of the children who omitted their parents' names until the end of their list, assumed that their parents were included without mention. This was shown by the children's remarks. After they had given their answers to the question, "Who are the people closest or most important to you?" the list was read to them. Many of the children who had not previously mentioned their parents made such comments as, "Of course, my parents too", or, "My mother and father, of course".

Again, the significant factor lies within the migrant group. They identified with more persons than the children in either of the other two groups. They listed family members, friends, and
acquaintances. The migrants mentioned such professional people as teachers, doctors, dentists, and ministers. None of these people were mentioned by the German children or the settled Canadian children. The German children identified almost exclusively with their conjugal families, and with German friends in Vancouver. The settled Canadian children identified with relatives and friends also, but they mentioned a greater number of friends than the German children.

b) Collective Relatedness

This category includes all statements which concern group identity, e.g. nationality, school and social clubs. Most of the statements in this category were received in answer to two questions, "What are some of the things he might find out about you?" and "What are some of the things he might think about you?" The findings revealed that the Germans showed a greater degree of national identity than either the migrants or settled Canadians. They mentioned several factors which identified them as being German, e.g. "We Germans are stronger", and "I am a Lutheran".

Six of the migrants mentioned that they were from other parts of Canada, which is a type of collective relatedness similar to the national relatedness of the German children. The difference between a German saying, "I am from Germany" and a migrant saying, "I am from Winnipeg" is that the German is identifying himself with a distinct national group, whereas the migrant is identifying himself with a city in the same country. However, the similarity of this
identification is that both groups identified with their former environments. The settled Canadians mentioned their nationality less than the German children, but they identified by social clubs to which they belonged; they mentioned social clubs more often than either of the other two groups. The migrants showed less awareness of collective relatedness than the other two groups. They did not mention religion, nationality, or social clubs. The strongest group identities were with the home and the school; followed by national identity for the German children, and social clubs for the settled Canadians. The migrants seem to have no collective identity beyond the home and the school.

Disposition

The third reference category, disposition, is divided into three sub-categories. The first one includes accomplishment evaluations, e.g. "I'm lazy," and "I help my mother." The second sub-category deals with relatedness to other people, e.g. "I'm friendly," and "I'm shy." The final sub-category is concerned with the likes and dislikes of the children. The most noticeable factor of this category is that the children's self evaluations were almost entirely favourable.

a) Accomplishment

The number of statements about accomplishment was very small. Accomplishment seems to play a very minor role in the self
image of these children. They averaged less than one answer each on accomplishment. The answers failed to show any distinctive pattern. Since the older children have been subjected to the pressures of competition for a longer period of time than the younger children, one might expect to find the former to be more conscious of their accomplishments than the latter. However, this was not the case. In fact, the younger children referred more often to accomplishment than the older children. Perhaps the compulsion of modesty acted on the older children to prevent them from mentioning their accomplishments.

b) Social Relatedness

From their statements the children showed considerable concern about their social relatedness. They were able to make self evaluations of their social and personal relationships quite readily. They used the words, "nice", and "friendly" more often than any other words in evaluating their dispositions. Some variations were noticed between the answers of the boys and of the girls. The girls increased their number of answers considerably with their age, while the opposite was true for the boys. The migrant girls gave twice as many answers as the other two groups, while the migrant boys gave fewer answers than the settled Canadians. The migrant girls appeared to be more sensitive to relatedness than either the Germans or the settled Canadians. They were the only group to give negative answers, such as, "I don't argue", and "She may not want to associate with me". This denial of unfavourable social traits was not present in either
of the other basic groups' answers.

Once again the migrant boys differed from the migrant girls in their responses. None of the boys mentioned unfavourable characteristics nor gave negative answers. The migrant boys gave fewer answers than either of the other two ethnic groups. There does not appear to be any distinctive pattern concerning the three basic groups, but some differences exist between the boys and the girls. At this point it is difficult to offer any explanation regarding these differences, but possibly they can be accounted for when the children are considered individually in the next chapter.

The children in this study seem to be more concerned with the factors of disposition relating to interrelationships, rather than those relating to accomplishments. This is particularly true of the German and migrant children, who made many more references to relatedness than to accomplishments. A curious fact here was that the German children showed much less concern about accomplishment than either of the other two basic groups. If Eisenstadt's theory is accepted, that members of stable families have less need to prove themselves outside of the family, then this finding is easily understood as the German families were shown to be more stable.

c) Likes and Dislikes

This sub-category of disposition concerns the likes and dislikes of the children. The settled Canadians made more statements which fell into this category than either of the other two groups.
Most of the statements were in answer to the question, "What might he find out about you?" Most of the answers were concerned with sports and activities such as, "I like to read", "I like driving with my Dad", and "I like parties". Some of the children said that they liked school and others said that they liked living in Vancouver. There were insufficient statements in this category to make it possible to draw any conclusions about the likes and dislikes of the children and their relationship to the self image.

Ambition

The fourth category, ambition includes very few statements. Only three children mentioned their occupational ambitions. Each of these children was a settled Canadian. A fourteen year old girl said, "I want to be a teacher", and a thirteen year old girl said, "You might tell her about what you want to do after graduation from high school". The only boy who mentioned his ambition was a twelve year old boy; he said, "I want to be a Mountie". This limited number of references to personal ambitions deserves further consideration. There are three possible reasons for the children neglecting to mention their ambitions. Firstly, the questionnaire did not give adequate opportunity for the children to discuss their ambitions. Secondly, the children were reluctant to reveal their ambitions. Thirdly, personal ambitions were not an important part of the children's self images.

Regarding the first explanation, the only opportunity
for referring to personal ambition on the questionnaire was in the question, "What are some of the things this person may find out about you?" There was no question referring specifically to ambitions, therefore the same opportunity was not given for the discussion of ambitions that was given for other topics, such as spatial relationships or activities.

In reference to the second explanation, some children may have considered mentioning their ambitions during the interview, but did not because they feared appearing ludicrous or unrealistic. A child may think that an adult would consider his ambitions ludicrous if he wanted to be a street cleaner in order to find a great deal of money. Also, a child may fear that the adult would consider him unrealistic if he aspired to being a great actor when he had no dramatic ability. This is a possible explanation, however the ease with which the children discussed previous topics makes it seem unlikely that they would be shy about discussing their ambitions.

The third explanation suggests that the children did not mention their ambitions because they were unimportant. But it cannot be assumed that ambitions were unimportant to the children simply because they were not mentioned. On the contrary, ambitions may be of such obvious importance to the children that it is unnecessary to mention them. A parallel to this occurred where the children did not mention their parents in answer to the question regarding specific relatedness. Apparently the children did not mention their parents because they felt that their importance was generally
recognized. However, the lack of reference to the parents is not completely analogous to the lack of reference to ambition. The former was probably a conscious omission by the children, because they believed that the question, "Who are the people closest or most important to you?" implied that their parents were automatically included. The second omission cannot be explained in this way because ambitions were in no way implied in any part of the questionnaire. Therefore, it seems likely that ambitions were not mentioned by most of the children simply because they were not sufficiently important to warrant comment.

There seems to be two main reasons for the limited number of references to personal ambition. One is the lack of opportunity given in the questionnaire for references to ambition. The other reason is the lack of importance of ambition to the children.

Spatial Relationships

The fifth category, spatial relationships is divided into two sections. The first sub-category includes institutional locations, such as, "I live on eighth street", and "I spend most of my time at home". The second sub-category includes such statements as, "I'll be standing at the front of the room", or "I'll be sitting in the front row". In analysing the statements in the first sub-category it was found that all the children identified with two institutions, the home and the school. Next in importance to the home and school was the home of a friend, then, the home of relatives.
The migrants and settled Canadians included places of employment and places of entertainment in their statements, but the German children did not mention either. The settled Canadians also mentioned places of learning outside of the school, such as, "my dancing teacher's studio", or "the home of my music teacher". The places of entertainment mentioned by the migrant children differed from those mentioned by the settled Canadian children. The answers of the migrant children included only public places of entertainment, such as, theatres, roller skating rinks, and the beach. The answers of the settled Canadians referred to social groups, such as, Boy Scouts Kivan Club, and C.G.I.T. The former statements all referred to places where no membership was necessary, while the latter referred to places which involved membership, regular attendance and a feeling of belonging. The German children appeared to be more limited in their institutional identification than the children of the other two groups. Apart from the school, the German children associated only with their homes, and homes of relatives.

It appears that the German children spend more time with their families than either the migrants or the settled Canadians. This strengthens the argument stated in the last chapter that the German children are members of more stable families than the children of the other two groups. Therefore, they are better equipped to withstand the strains of adjusting to a new social and cultural environment.
The second subsection, physical location, includes statements about self locations within a room. Most of these statements were in answer to the question about the body image. Nine of the children located themselves, either sitting or standing in a particular section of the room. These statements were distributed quite evenly among the children on the bases of age, sex, and basic group.

Activities

The sixth category, activities is composed mainly of statements in answer to the question, "What are the things that you spend most of your time doing?" Every child mentioned participating in a particular type of play or sport. The activity next in importance was watching television. Seventeen migrants and Canadians watched television, while fourteen spent time reading; seven went to the movies and two listened to the radio. None of the German children mentioned television or radio, and only two said that they went to movie pictures. Six of the German children said they spent time reading.

The German children appear to have less variety in their entertainment activities, which are centred largely around the home and the school, e.g. "helping my mother", "playing with my sister", and "stay at home and write letters". The activities of the Canadian and migrant children centre outside of the home to a great extent, e.g. "delivering papers", "riding ponies", "visiting", ...
and "bike riding". Only one child mentioned sleeping, probably because the children consider this as doing nothing.

**Factual Statements**

The final category includes all the factual statements about the self. This category includes such statements as, "I have a gold watch", and "My name is Jim". A very small number of children mentioned their material possessions, and even fewer mentioned their names. This is quite noteworthy when one remembers that the proper name is the most common form of personal identification used in our society.

**CONCLUSIONS**

The settled Canadian children spoke more freely about themselves than either of the other two groups. The German children probably did not speak so freely because of the language barrier. There is no such obvious explanation however, for the migrant children who gave fewer answers than the settled Canadians.

The children studied identified primarily by characteristics which did not have generally recognized negative or positive values. When it was impossible to avoid self evaluations, the children made more positive than negative evaluations. Even when confronted with such a question as, "What might this person think of you?" many of the children tried to avoid the necessity of making a self evaluation by giving such evasive replies as, "He might think
I have a cute little brother", or "He might think that I help my mother". Another indication of the children's hesitation in evaluating themselves was by the relatively few answers received to the above question, as compared with any other question.

The children volunteered information more readily in respect to the body image than to any other aspect of the self image. They seemed to find it much easier to speak about this aspect of the self than any of the other aspects studied.

The home and the school seemed to be the two most important institutions to all the children. The Germans are more aware of their national identity than are the Canadians. The probable reason being that the Germans are members of a minority group, whereas the two Canadian groups are members of the host society. All the settled Canadian children identify with at least one organized social group. They also identify with places of employment as do many of the migrants. The German children do not identify with places of employment nor organized social groups.

The friendship circles of the German children are more limited than those of the Canadian children. The German children are more family centred in their activities than either of the other two groups. The Canadians participate in more activities which centre outside of the home. Such activities as, "going to the movies" "playing ball with the kids at Gordon House", and "waiting for papers at the shack", were mentioned by the Canadian children. The German
children appear to have a more definite nucleus of identification. This nucleus includes the family, the school, and a few close friends. The children in the other two groups identify with many more diversified groups.

There are factors found in this study of the self image which support the explanation of why the migrants have as much, if not more difficulty in adjusting to their new environment than the immigrants. There are several indications that the immigrants have stronger family ties than the migrants. The children in the former group indicate that they center their activities around their homes to a much greater extent than the children in the latter group. The German children also have fewer close friendships outside of the home than the migrants. They do not identify with personal accomplishments to the same extent as the migrants. These findings support Eisenstadt's theory that the people with stable families are better able to adjust to a strange situation. Eisenstadt also claims that the people with stable families are not as concerned with personal accomplishments, because they have a feeling of security which the people with the non-stable families lack.

The findings on the self image also support the idea that the German children do not identify with the host society as completely as the migrants. The people whom the German children regarded as 'close or important' were almost exclusively German people. Since the German children identify with a minority group,
they do not compare themselves with the settled Canadians, who have always lived in Vancouver; as in contrast to the migrant children who compare themselves to the Canadian children. This may be the reason for the German children appearing to be more satisfied than the migrant children, in their role as the strangers.

The prediction at the conclusion of the last chapter stated that there would be no greater similarity between the self images of the migrant and the settled Canadian children, than between the German and the settled Canadian children. The data from this study does not establish conclusive evidence in this regard. However, in at least three areas, the opposite seems to be the case. The German children are more family and home centred in identification than the other two groups, with regard to institutional identity, social relationships and activities. The German children also differ from the other two groups by having a greater degree of national consciousness.
CHAPTER FOUR

SELF IMAGE AND ASSIMILATION

This chapter discusses the relationship between the self image and the degree of assimilation. In order to study this relationship, children with varying degrees of assimilation in the Canadian culture are compared on the basis of the self image. The aim of the chapter is to discover self image characteristics which are correlated with the degree of assimilation.

The comparisons are concerned with five aspects of the self image discussed in the previous chapter: body image, social relationships, spatial relationships, activities and disposition. The other two reference categories discussed in chapter two, ambition and factual statements were omitted because of the lack of material in these areas.

The material discussed in this chapter is based upon three comparisons; firstly, a comparison of the best assimilated settled Canadian children with the poorest assimilated immigrant and migrant children secondly, a comparison of the five best assimilated immigrants and migrants with the five best assimilated settled Canadians, finally, a comparison of the five best assimilated immigrants with the five poorest assimilated immigrants.

It is hoped that these three comparisons will shed some light on the question regarding the relationship between the self
image and the degree of assimilation.

Body Image

The comparisons of the body image were made in three separate areas: clothes, physical characteristics and facial features. The first area clothes, dealt with references made to wearing apparel, including jewelry and any other accessories. The area physical characteristics, includes descriptions of height, size, weight and any other aspect of the outer body. The area entitled facial features includes all references to face, hair, ears, and glasses.

There were more references made to the body image than to any other aspect of the self image. However, no characteristics distinguished the body image of the well assimilated children from that of the poorly assimilated children. There was a great deal of similarity between the body images of all the children. Even the area discussed most extensively - clothes, showed no significant difference on the basis of the children who were well assimilated and those who were poorly assimilated.

It appears that no correlation exists between the body image and the degree of assimilation. However, it must be remembered that the present findings are based on data collected from children who are fairly homogeneous in physical appearance and dress. Possibly some body image differences would be apparent if the groups studied were less homogeneous; for example, a comparison involving groups of Asiatic children and Canadian children. In such a
Specific and Collective Relatedness

In the two areas of social relationships studied, specific relatedness and collective relatedness, some differences were found between the children who were well assimilated and those who were poorly assimilated. In each, the former group indicated a greater number of social relationships than the latter.

In the area of specific relatedness, that is, identification with other individuals, it was found that the poorly assimilated child identified almost exclusively with members of his own family. The well assimilated child identified not only with family members, but also with relatives and friends. Neither group of children revealed a consistent order or pattern of references. However, it was noted that a greater identification with individuals outside of the family always occurred among the well assimilated children.

In the first comparison it appeared that the well assimilated child always identified with a greater number of individuals than the poorly assimilated child. This however, did not hold true in all cases studied. Some of the well assimilated children identified with fewer people than the poorly assimilated. The difference was found to exist, not in the number of people with whom one identified, but the number of people outside of the family with whom one identified. Both groups of children included many family members in
the self image. But it was found that the well assimilated children identified with many non family members whereas, the poorly assimilated identified with only members of their families.

In the area of collective relatedness, that is identification with social groups, some difference was noted between the well assimilated and the poorly assimilated children. The primary difference was the number of groups with which the children of high and low degree of assimilation identified. The well assimilated children identified with various social groups outside of the family. The poorly assimilated children made reference to no other social group. As the child becomes highly assimilated, he will function within a greater number of social groups, and consequently identify with more groups.

All settled Canadian children belonged to at least one social club, and so did most of the well assimilated immigrants and migrants. Many of the activities of the children were concentrated around these social groups. This is probably another manifestation of the well assimilated children's greater interest outside of the family.

That children identify with many individuals and groups outside of the family may be another way of stating that they are well assimilated. However, it is still important to the present study because this identification with others manifests itself as part of the self image. Other characteristics of the degree of
assimilation are not manifested in the self image. One of the aspects of the self image which is indicative of the degree of assimilation is an individual's identification with others. Friendship with others is an indication of a degree of assimilation. It also forms a part of the self image, and identification with others.

Spatial Relationships

In the area of spatial relationships, that is identification with various institutions, differences were found to exist between the children of different degrees of assimilation. All the children, regardless of the degree of assimilation identified with the home and the school. The differences occurred in the children's identification with other institutions. The well assimilated children identified with considerably more institutions than the poorly assimilated children, and the former's activities were more often carried on outside of the home. The poorly assimilated children centred their activities almost exclusively within the home and the school, with major emphasis placed in the home.

The difference between the children with varying degrees of assimilation was found to exist within each ethnic group. Among the German children it was found that the well assimilated children made considerably more references to institutions outside of the home and school than the poorly assimilated German children. A positive correlation was noted among the German children. As a child's degree of assimilation increased so did the number of insti-
tutions with which he identified.

Activities

A relationship seems to exist between the degree of assimilation, the type of activities in which a child participates and the number of institutions with which he identifies. The well assimilated child identifies with many institutions and activities. The poorly assimilated child restricts himself largely to the home and the school. This distinction between the activities of the two groups is clearly seen in the remarks of the nine and ten year old children: "I play football on the playground", and "I play down on the flats with the kids". The poorly assimilated children made such remarks as: "I help my mother", "I do my homework", and "I'm usually at home".

In determining the activities of the children of differing degrees of assimilation, it was found that the difference was mainly in the place of activity and not the type. The well assimilated group participates in activities in many different areas, whereas the group of poorly assimilated children limits its activities almost exclusively to the home and the school.

Disposition

In the area classified as disposition, references concerning personality qualities - either those involving ability to relate to others or personal accomplishments - are analysed. It was
often difficult to categorize the references into the first or second of these areas. However, it was decided that such references as, "I am a nice boy", "I am friendly", and "He might like me" belonged in the first category, while "I am a good athlete", and "I play the piano very well" belonged in the second category.

One would expect the poorly assimilated children to show a greater awareness of social relationships because of the tensions they are likely to be experiencing in this regard. However, the opposite was found to be the case. Comments typical of the well assimilated children were: "I am a good friend", and "I am nice". Perhaps this awareness, rather than being a manifestation of the strains felt in adjusting to a different environment, as previously suggested was an aid to the assimilation process. Possibly the child who is most aware of his ability to relate to others is the one who is able to adjust most readily to a novel situation, because he perceives what personal qualities are necessary for membership in the group. The children did not show much concern with their personal accomplishments.

Conclusions

On the basis of the above findings it must be concluded that no general correlation exists between the self image and the degree of assimilation. However, in certain areas of the self image, correlations do exist. Of the five self image areas investigated: body image, social relationships, disposition, spatial relationships...
and activities, correlations were found in four areas: social relationships, spatial relationships, activities, and disposition. In the area of social relationships a positive correlation was found between the number of people with whom one identifies and the degree of assimilation. In the area of spatial relationships the well assimilated children were found to identify with several institutions beyond the home and the school, while the poorly assimilated identified only with these two. As the degree of assimilation increased, the activities of the children extended beyond the home and the school.

Generally speaking, the poorly assimilated children confined their references within the home and the family, while the well assimilated children made references to many other areas. They referred to several other individuals, institutions and activities. Another difference between the two groups was the greater concern with disposition relating to social relationships among the well assimilated children. They placed much more emphasis on their ability to develop friendship with others.
CHAPTER FIVE

SUMMARY AND CONCLUSIONS

The Subjects

The children studied were Vancouver school pupils who ranged in age from nine to fourteen years. The subjects were organized into three matched groups: German immigrants, Canadian migrants and native Vancouverites. The children in the first group had emigrated from Germany to Vancouver within the last year. They were all members or former members of New Canadian Classes. The children in the second group, the migrant Canadians were children who had migrated to Vancouver from Alberta, Saskatchewan, Ontario and Prince Edward Island within the last year. The third group, the native Vancouverites or settled Canadians included only children who had always lived in Vancouver. In each of the groups there were seven boys and eight girls.

The children in the three groups were matched on the bases of age, sex, father's occupation, academic grades, and school citizenship ratings. Each child's school progress was normal, and his health was good according to school medical records. All of the subjects seemed interested in the study and were very co-operative.

The Problem

The study was a qualitative rather than a quantitative one; that is, it was designed to investigate the relationship
between two concepts rather than to reach conclusions about a particular problem. The two concepts studied were the self image and the degree of assimilation. It was hoped that by studying these concepts independently, and then by comparing them to each other that it would be possible to ascertain the importance of an individual's self image in determining his rate of assimilation into a culture.

The criteria used to determine the degree of assimilation were: participation in community activities, number of friendships within the community, satisfaction with the present environment and homesickness. The children who were found to have different degrees of assimilation were compared on the basis of the self image. If self image differences were found between the two groups they were analysed to ascertain their bearing on the degree of assimilation.

The areas of the self image studied were: body image, social relationships, disposition, ambitions, spatial relationships, and activities.

Three basic assumptions underlie this study. Firstly, it is assumed that the self image develops as a result of social experience. Secondly, it is assumed that the children of the host society are better assimilated than the immigrants or migrant children. Finally, it is assumed that meaningful comparisons may be made between the self image and the degree of assimilation.

The Hypothesis

There are two parts to the hypothesis of the study. The
first part states that there are self image characteristics which are common to members of one national group, and these features distinguish them from members of another national group. The second part states that these distinguishing characteristics decrease as the members of one national group become assimilated with another national group.

Summary of the Findings

In the study of assimilation it was found - contrary to expectations - that the migrant children were more seriously affected by tensions in resettling in their home country, then the immigrants were in settling in a strange country. In fact, in certain instances the migrants were found to have greater difficulty in adjusting to the new environment than the immigrants.

There were five areas of assimilation discussed: degree of incorporation, degree of occupiedness, preference for culture, comparison between cultures, and homesickness. In the area of incorporation it was found that the migrants identified with people in their former places of residence to a greater extent than the immigrants. The immigrants, therefore, appear to give up their former ties much more readily than the migrants.

Social Relationships

Both the immigrants and the migrants were found to have more limited friendship circles than the settled Canadians. The
German children were more family-centred in their friendships than either of the other two groups. A probable reason for the Germans being more family-centred is the language difference. Over ninety per cent of the German children spoke German when they were at home. Very likely they enjoyed spending their out of school hours with people who spoke their native language, after having spent the school day struggling with the English language.

When asked if the settled Canadian children treated them differently than native Vancouverites, the majority of the German children answered affirmatively. They said that the Canadian children mistreated them. Only three of the migrant children thought that they were mistreated by the settled Canadian children, and none said that they were treated better than the settled Canadians. It is possible that the German children did receive poorer treatment from the native Vancouverites than the migrants because they formed a distinct minority group in the school. The German children were members of the New Canadian Class, whereas the migrants became indistinguishable members of the regular classrooms.

Activities

In the area of occupiedness - participation in social activities - it was found that social clubs played a very important role in the lives of the settled Canadian children. Every child in the settled Canadian group belonged to one or more clubs. The opposite was the case with the German children; none of them belonged
to social clubs. Some of the migrants became members of clubs, but none of the immigrants did. Possibly the lack of social group membership among the immigrants resulted from two factors: the language barrier, and the geographic distance between the homes of the New Canadian Class students.

It was interesting to find that more migrant children were working in remunerative employment than settled Canadian children. There was no apparent reason for this, but it may have been a result of different social values between the two groups of children. Perhaps, the migrant children who were living in the transitional zones studied, had different social values than the settled Canadian children who were living in these areas. This possibility is suggested by the school attendance records. They indicate that ordinarily the migrant children stay only a few months in the schools of these transitional areas; then they transfer out of the school and either move to a better residential area, or leave the city entirely. Only one of the immigrant children was employed. The lack of remunerative employment among the immigrant children was, at least partly explained by the language barrier.

Environmental Comparisons

In the area of culture preference - likes and dislikes in respect to the countries lived in - the migrants seemed to be the least satisfied of the three groups, and the Germans the most satisfied. However, the majority of both groups were glad that they
had moved to Vancouver. When asked what they liked most about life in Vancouver, the children's answers varied a great deal. Some of the children talked about certain geographical areas in the city, some mentioned the comforts and opportunities of the city, some mentioned the geographical setting and climate, while others mentioned the people in the city. The German children placed greatest importance on the comforts and opportunities of the city. The migrants attached greater importance to the geographic and climatic conditions. The aspects of the city which the children disliked were: rain, heavy traffic, and the fast tempo of the city life.

The majority of both the migrants and the immigrants said that they enjoyed living in Vancouver as much as in their former homes. But more German children than migrant children said that they enjoyed living in Vancouver. There appeared to be some ambivalence in the feelings of the migrants toward their preference for former or present environment. It was observed that the direction of their preference altered with the wording of the questions. The more dynamic the question, i.e. if the question implied a return to the former home, then the greater the preference shown toward their present environment, Vancouver. It seemed that the children liked to reminisce about their former homes, but they did not wish to return to them.

The migrant and German children had different views regarding friendships with Vancouver children. More migrants than
Germans thought that it was easy to become friends with the Vancouver children. There was a positive correlation between the length of time a German child was in the city and the belief that friendships with Vancouver children were easy to develop. Therefore, it seems likely that the belief was affected by the children's ability to speak English. Probably the German children found it easier to make friends in Vancouver after they had lived in the city long enough to learn to speak the English language. No correlation existed between the time a migrant child had been in the city and his feelings regarding friendships with Vancouver children. It was also found that most of the migrant children thought they had more fun with their former friends than with the friends in Vancouver. This was not true of the German children. They said that they enjoyed their Vancouver friends equally as much as their friends in Germany. These findings suggest that the migrant children reminiscence about their former homes with greater fondness than the Germans. The German children seem to accept their new environment more willingly than the migrants.

**Self Comparisons**

Contrary to what may be expected, more migrants than immigrants considered themselves different from the settled Canadians. Perhaps, differences were more apparent to the migrants because they were able to compare themselves with settled Canadians more readily than were the Germans. Because of the similarity between the backgrounds of the two groups of Canadian children, the
migrants were able to make more detailed comparisons. The migrant children were able to focus their attention on the school and make many comparisons between themselves and the settled Canadians on this basis. The German children were not able to make such detailed comparisons because their former and present situations were too dissimilar to make minor differences apparent. For this reason their comparisons had to be made on a more personal basis.

Environmental Adjustment

Both groups of children gave evidence of homesickness. Most of them said they felt more at home in their previous places of residence than in their present ones. They missed people or things which they left behind in their former environment. The German children missed relatives, while the migrant children's chief regret was the loss of their friends. In the area of homesickness the migrant children again indicated a much greater degree of dissatisfaction with their present environment than the Germans.

The conclusion drawn from this study of assimilation was that the migrant children were under greater strain in adjusting to their new environment than the immigrant children. There appears to be two explanations for this difference. The first explanation was based on Eisenstadt's theory of the relationship between family solidarity and predisposition to change. Because the immigrants have more solidary families (as suggested by the greater amount of time the German children spend with their families)
they are better able to accept the disturbing affects of life in a strange country than the migrants, whose families are less solidary. Another reason for the immigrants being able to accept their position in a strange city much better, may be due to their greater preparation for change. The German children probably came to Canada expecting to find everything strange and unusual. Therefore, they were more able to adjust to the new situation than the migrants who were unprepared. The German children also have their adjustment difficulties eased by association with children in the New Canadian Classes who are in a similar situation. The German children identify with other immigrants who are in their class at school, and are able to share their experiences and frustrations. Another possible explanation for the German children having fewer tensions than the migrants is the language factor. The German children have the language barrier on which to pin all their frustrations, whereas the migrants have not; they must seek more subtle explanations for their frustrations in the resettling situation. The satisfaction of 'understanding' their frustrations may relieve many of the tensions of the German children.

Self Image

In the study of the self image more information was received from the settled Canadian children than from either of the other two groups. They spoke more freely about themselves than either
the Germans or the migrants. Seven areas of the self image were studied: body image, social relationships, disposition, ambition, spatial relationships, activities, and factual statements. The first area, body image was discussed more extensively by the children in each of the basic groups than any other area. But there was no significant differences between the body image answers of the various groups.

In the area of social relationships it was found that the group regarded as most important by the children was the family. Each of the settled Canadian children identified with at least one social group or club, as well as the family. None of the German children identified with social clubs; however, many identified themselves as members of the German nation. The migrants identified with clubs, and several of them regarded themselves as being Easterners. The migrants were found to identify with a greater number of people than the children of the other two groups. Perhaps they did not have the strong family and group ties that the other children had, therefore they found it necessary to identify with groups outside of the family.

All the children placed more emphasis on their success in social relationships than on their accomplishments in any other area. The group of children least concerned with their personal accomplishments was the German group. This supports Eisenstadt's theory that the people with the most solidary families are the least
concerned with personal accomplishments because they feel secure in their family status, and have no need to prove themselves in order to retain this status. However, all the children showed some concern with their ability to associate with others; such statements as "I am nice", "I'm friendly", and "I'm easy to get along with" were common.

The institutions with which the children identified most frequently were the home and the school. Two of the groups, the settled Canadians and the migrants also identified with places of employment and places of entertainment. The German children identified with homes of relatives and friends, as well as their own homes. Also, their activities centred around the home to a greater extent than the activities of the other two groups. The Canadian children spent much more time at theatres, clubs, jobs, and other places outside of the home than the Germans. These data again support the suggestion that the immigrants have stronger family ties than members of the other two groups; therefore, the Germans are able to withstand the difficulties of social adjustment much better.

The self image findings support the suggestion that the German children do not identify with the host society as completely as the migrants. The people regarded as close or important by the German children were almost exclusively German people. Since the Germans identified with a minority group, it seems possible that
they may not expect privileges equal to those of the host society members. Perhaps this is one reason why the German children appear to be more satisfied in their role as the stranger than the migrants.

Settled Canadian Children's Views of the Immigrants and Migrants

All the settled Canadian children were aware of the presence of the immigrant children in the school and most of them were personally acquainted with some of the immigrants. They usually met the immigrant children through the school. The majority of the settled Canadians were also acquainted with migrant children personally, and all were aware that some migrant Canadians attended their school.

Most of the Canadians felt that the immigrants endeavoured to become friends with the other students in the school. But, the Canadian children stated that they failed to reciprocate this friendliness. The Canadian children gave indications that they had guilty feelings regarding their treatment of the immigrants, particularly when they did not welcome the immigrant children into their friendship circles.

The majority of the Canadian children thought that the immigrants were different from themselves in three ways: the language difference, the personality differences, and the differences in wearing apparel. Many of the Canadians thought that the immigrant children possessed more admirable personal qualities than themselves.
Most of the Canadian children thought that the immigrants enjoyed living in a strange land. The reason they gave for this was that they thought the immigrant children enjoyed the novelty of a different country, and the excitement of participating in new activities. It is interesting to note the discrepancy between this reason and those given by the immigrants, themselves. None of the German children mentioned the excitement or the novelty of the situation, instead they mentioned geographic and climatic factors, opportunities and comforts, and the people in their new environment. None of these reasons were mentioned by the settled Canadians. The discrepancy in the answers is probably accounted for by the fact that the settled Canadians had lived in only one city, therefore life in a strange land was only an imaginary experience. On the other hand the immigrant children had experienced life in two separate countries, and life in a strange land was a real and ordinary experience. Therefore, they were able to evaluate the benefits of one country over another in specific terms with reference to their own lives. The Canadians were able to think of life in a strange country only in a general and imaginable way, as an adventure filled with new and exciting experiences.

The discussions with the settled Canadian children suggested that they felt obliged to be friendly with the immigrant children, but they were not willing to exert the necessary effort to foster friendships. Although many of the children said they
enjoyed associating with the immigrants, most of them were failing to take advantage of these friendship opportunities. Perhaps the children were afraid of losing status in their peer groups if they associated with the immigrant children. The Canadians appeared to have some guilty feelings regarding their treatment of the immigrants but they were unwilling to encourage them into their friendship circles. Many of the settled Canadian children said that the immigrants were either ignored or mistreated by the Canadian students. This agrees with the statements made by the immigrants themselves; they also believed that they were mistreated by the Canadians.

The chief complaint was that the Canadians did not play with them or try to make friends with them. The German children however, were optimistic in believing that this situation would change once they learned to speak English fairly well. Probably, they were partly correct since one of the reasons the Canadians gave for not inviting the Germans to play games was that it was very difficult to explain the rules of the game to them. This difficulty would be eliminated once the immigrants learned to speak English.

Relationship Between the Self Image and the Degree of Assimilation

There is no general correlation between the self image and the degree of assimilation, but in certain areas a relationship appears to exist. Six areas of the self image of highly assimilated children were compared to the same areas of poorly assimilated
children to determine the relationship between the self image and the degree of assimilation. The six self image areas compared were: body image, social relationships, disposition, ambitions, spatial relationships, and activities. Correlations were found in three areas: social relationships, spatial relationships, and activities. In each of these areas the differences noted between the highly assimilated children and the poorly assimilated ones were dependent upon their family relationships. The poorly assimilated children were more family and home centred in all their enterprises than the well assimilated children. As the degree of assimilation increased so did the degree of identification outside of the home and family.

Conclusions of the Study

It is difficult to draw any solidly grounded conclusions on such a limited study in this field. However, certain conclusions can be deduced which are applicable within the limitations of the present study.

From the study it can be concluded that the children experience many adjustment difficulties when they move to an unfamiliar environment. These difficulties are experienced, both by children resettling in the same country and by those who are settling in a strange country. There are indications that the former group is subjected to greater tension than the latter group. Three reasons account for the discrepancy in tensions experienced; firstly, the immigrant children studied have stronger kinship ties,
secondly, they are better prepared for their role as the stranger and thirdly, they 'understand' their difficulties. The children with the stronger family ties will accept the position designated to them by the host society, because they have a greater feeling of security than the children who have less stable families. The migrant children studied, lacked the family solidarity of the immigrant children. Therefore, they did not have the same support when contending with disturbing influences.

The second reason for the immigrants being less disturbed by their present situation was the lengthly preparation they underwent before emigrating to Canada. It is probable that the immigrants made more elaborate preparations for their adventure than the migrants, because of the immigration requirements which they must meet and the great expense involved in moving to Canada from Germany. Because of the time, thought, and effort involved in making these preparations, the immigrants are likely to be better prepared physically and mentally than the migrants. There is also the possibility that the prospective immigrants who are not likely to adjust to a new environment will be prevented from emigrating, because they cannot fulfill the legal requirements. A third reason for the immigrants experiencing fewer tensions than the migrants is that they 'understand' their difficulties. Although the language problem faced by the immigrants appears to hinder the process of assimilation, it may actually aid
it by decreasing the tensions involved in adjusting to a strange environment. The language barrier provides the immigrants with satisfactory explanation for their difficulties. Thus, it makes them feel that once they conquer the language of the country, their problems will be solved. The migrants do not have such an explanation for their assimilation difficulties, therefore, they become frustrated by them.

Another possible reason for the immigrant children experiencing fewer difficulties than the migrants is their identity with a minority group. They identify almost exclusively with other immigrants. Therefore, they are not disturbed if they do not receive treatment equal to that received by the Canadian children. The migrant children identify with the members of the host society; therefore, they are frustrated by the difficulties involved in the role of the stranger.

The self image of the well assimilated children differs in scope with the poorly assimilated children. The former have more diffuse points of reference than the latter. The poorly assimilated children focus their identity with their families, homes, and school while the well assimilated children identify with many additional groups and institutions. As the degree of assimilation increases, so does the scope of the self image.

The findings indicate that the self images of the German children are more family centred than those of the Canadian
children. From the present study it is impossible to know if this greater degree of family and home identification is typical only of the German immigrant children or of all immigrant children. However, these findings do support the first part of the hypothesis which states that there are self image characteristics which are common to members of one national group, and these features distinguish them from members of another national group.

The second part of the hypothesis states that the distinguishing characteristics of one national group decrease as its members become assimilated with another national group. The primary difference found between the self image of the German children and the self image of the Canadian children was the latter's greater degree of identification outside of the home and family. It was also found that as the degree of assimilation of the German children increased their identification beyond the home and family also increased. In other words, the self image differences between the two groups decreased as the degree of assimilation increased. This negative correlation between self image differences and degree of assimilation, supports the second part of the hypothesis.

Criticism and Suggestions for Further Study

Unfortunately, there was some unforeseen overlap in the data collected about the self image and the degree of assimilation. When the questionnaires were designed they were intended
to elicit information about two separate concepts. The first was to gain information about the self image (the picture that each child had of himself). The second was to gain data about the degree of assimilation (the extent to which an individual has become part of the culture in which he lives). However, when the data were analysed it was found that some of the questions asked in one of the questionnaires gained similar information to questions asked in the second questionnaire. The only difference between the information, being the form in which it was presented; one example of this overlap is in the areas of 'degree of occupiedness' (assimilation questionnaire) and 'activities identified with' (self image questionnaire). Two of the questions asked in order to determine a child's degree of occupiedness were:

"Do you have a job after school or on Saturdays?"
and
"Do you take lessons outside of school?"

To determine the activities with which a child identified the question, "What are the things that you spend most of your time doing?" was asked. If a child answered affirmatively to the first two questions he would likely mention both, his job and his lessons in answer to the third question. In this way some of the same factors were considered both in determining the degree of assimilation and as part of the self image. Some overlapping also occurred between the areas of spatial identification and degree of occupiedness, and between social relationships and degree of incorpor-
ation. In future studies, this overlapping should be avoided. Possibly, this could be done by developing a more objective method of determining the degree of assimilation.

A probably weakness of the study is the sampling technique. It is doubtful that immigrant children and migrant children attending school in a transitional area are of a comparable social class to permanent residents of the area. However, this situation was unavoidable because of the technical difficulties involved in studying children from many different school districts in the city.

The foregoing suggests that when additional research is undertaken with immigrant children, to test further the relationship between the degree of assimilation and the self image these weaknesses should be rectified. Tests which are mutually exclusive should be used, if at all possible. In future studies, the modified "Who Am I" test could be used, but another test of assimilation should be devised. Perhaps this test could be based on such factors as the retention of old world customs, style of clothes, and ability to speak English. It would also be valuable to study a different ethnic group, in order to know if the element of family centredness exists in all immigrants to a higher degree than in the native members of a society.

It would also be very interesting to study matched groups of German children who had lived in Canada for various
lengths of time. The modified "Who Am I" test could again be used. It is possible that progressive changes in the self image occur over a period of time spent in a foreign country.

It would also be worthwhile to do a long range study of immigrant children; probably lasting over a ten year period. In such a study the self image of a child could be tested upon arrival in Canada, then ten years later test him on his success as a Canadian citizen. A study of this kind would determine whether or not it is possible to predict a particular individual's ability to assimilate into another culture by studying his self image.
**CHART I**

**DISTRIBUTION OF SUBJECTS ACCORDING TO AGE, SEX AND BASIC GROUPS.**

<table>
<thead>
<tr>
<th>AGE</th>
<th>GERMANS</th>
<th>MIGRANTS</th>
<th>SETTLED CANADIANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 &amp; 10 years</td>
<td>2 Girls</td>
<td>2 Girls</td>
<td>2 Girls</td>
</tr>
<tr>
<td></td>
<td>3 Boys</td>
<td>3 Boys</td>
<td>3 Boys</td>
</tr>
<tr>
<td>11 &amp; 12 years</td>
<td>3 Girls</td>
<td>3 Girls</td>
<td>3 Girls</td>
</tr>
<tr>
<td></td>
<td>2 Boys</td>
<td>2 Boys</td>
<td>2 Boys</td>
</tr>
<tr>
<td>13 &amp; 14 years</td>
<td>3 Girls</td>
<td>3 Girls</td>
<td>3 Girls</td>
</tr>
<tr>
<td></td>
<td>2 Boys</td>
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</table>
### Chart 2

**Fathers' Occupations**

1. **Germans**

<table>
<thead>
<tr>
<th>Age</th>
<th>Labourers</th>
<th>Tradesmen</th>
<th>White Collar workers</th>
<th>Professionals</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 and 10 years</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>11 and 12 years</td>
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<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>13 and 1½ years</td>
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<tr>
<td><strong>TOTAL</strong></td>
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2. **Canadian Migrants**

<table>
<thead>
<tr>
<th>Age</th>
<th>Labourers</th>
<th>Tradesmen</th>
<th>White Collar workers</th>
<th>Professionals</th>
</tr>
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<tbody>
<tr>
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<td>4</td>
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<td>0</td>
</tr>
<tr>
<td>11 and 12 years</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>13 and 1½ years</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
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<td><strong>8</strong></td>
<td><strong>2</strong></td>
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</tr>
</tbody>
</table>

3. **Settled Canadians**

<table>
<thead>
<tr>
<th>Age</th>
<th>Labourers</th>
<th>Tradesmen</th>
<th>White Collar workers</th>
<th>Professionals</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 and 10 years</td>
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<td>3</td>
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</tr>
<tr>
<td>11 and 12 years</td>
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<td>13 and 1½ years</td>
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### Chart 3

#### Teachers' Ratings of Academic Ability

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<tr>
<th>Age In Years</th>
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<th>C+</th>
<th>C</th>
<th>C-</th>
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</thead>
<tbody>
<tr>
<td>9 &amp; 10</td>
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</tr>
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2. **Canadian Migrant Children**

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<th>C</th>
<th>C-</th>
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<td>0</td>
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</tr>
<tr>
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3. **Settled Canadian Children**

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<th>C</th>
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</thead>
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<tr>
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**Total**

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<tr>
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TEACHERS' RATINGS OF CITIZENSHIP

1. GERMAN CHILDREN

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<th>Age In Years</th>
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<th>C/</th>
<th>C</th>
<th>C-</th>
<th>D</th>
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2. CANADIAN MIGRANT CHILDREN

<table>
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<th>C/</th>
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3. SETTLED CANADIAN CHILDREN

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<th>C/</th>
<th>C</th>
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</tr>
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<tr>
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CHART 5

NUMBER OF CHILDREN IN EACH FAMILY

1. **GERMAN CHILDREN**

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<th>Age In Years</th>
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<td>2</td>
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<tr>
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2. **MIGRANT CANADIAN CHILDREN**

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3. **SETTLED CANADIAN CHILDREN**

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</table>

**Total**

|       | 6       | 19        | 10         | 7          | 3          |
APPENDIX A

Development of the Method

Self Image

There were many problems encountered in developing a suitable method with which to study the self image of children. Since the self image is a highly personal concept, it was decided that it should be studied only through tests which allowed the interviewee as much freedom as possible in deciding the aspects of the self to be discussed, and the way in which they should be discussed. With this thought in mind, an essay type test was devised. The method was simply to have the subjects write an essay entitled, "Who am I". This method was tested in October of 1955 on a 'below average' class of grade six students. There were thirty children in the class, twenty-one boys and nine girls. The children ranged in age from eleven to fifteen years with intelligence quotients from 72 to 109, the average being 94. The group was composed of both white and Oriental children. The majority of the children were of Chinese origin. Although it would have been possible to test a class of brighter children, the present one was chosen because the teacher felt that these children were less inhibited and therefore, more likely to answer the question, "Who am I" honestly and completely.

The testing was conducted by the class teacher. She
read the following instructions to the students:

"Each of you is to write a half page essay in answer to the question, "Who am I?" The essay is to be a word picture of yourself. You may write a physical description of yourself, tell about the groups to which you belong, tell about the things you do, or anything else that you think answers to the question, "Who am I?"

Do not write a history of yourself. Do not be concerned about the grammar or style of the essay. The content of the essay is the only part that is important. Remember, you are not limited to writing about any particular part of yourself. Just ask yourself the question, "Who am I?" and write as complete an answer as you can.

Upon receiving these instructions most of the children seemed confused and were unable to begin writing their essays. After a few minutes the teacher re-read the instructions and wrote some parts on the black-board. With this extra assistance the children were able to commence writing. There was a great deal of conformity in the pattern of the essays. Perhaps this conformity was a result of the instructions given, particularly those written on the black-board.

The aspects of the self which the children wrote about were: physical self, friendships, activities, group membership, ambitions, and self evaluations. Each child wrote about these aspects in the same order as they are listed here. Variations in the pattern of the essays occurred only when one or two of these were omitted.

In analysing the essays it was found that every child identified with a fairly regular pattern of activities. Every
child spent more time writing about these activities than about any other topic. It is likely that the children wrote mainly about activities because they were more interested in this topic than in any other. It is also possible that the children found it easier to write about their activities because they were less personal than the other topics suggested.

It was interesting to note that all the Oriental children gave their racial origin, but only thirty-six per cent of the white children indicated their racial heritage. Race, when mentioned was usually at the very beginning of the essay. Since the children lived in an area where there was a large Chinese population, one would not expect the Chinese children to be so much aware of their racial origin than the white children. The girls in this group referred to their racial origin as often as the boys, contrary to the findings of the Kuhn and McPartland study.¹ Sex was mentioned by approximately half of the children. The girls, more often than the boys referred to their sex. This may have been partly due to the fact that there were considerably more boys than girls in the class. For this reason, the girls may have been more conscious of their sex than the boys. This same discrepancy in sex references was found in the Kuhn and McPartland study.

Friendships were very important to the children. Twenty-nine of the thirty children spoke about their friends. Twenty-one of these children mentioned a 'best friend'. The best
friend was always a person of the same sex as the respondent. Only three of the children mentioned friendships involving a romantic interest. These were all girls who spoke about their 'boy friends'.

The children made very few self evaluations. Only three adjectives were used by the children to evaluate themselves. The words used were: "ugly", "stupid", and "just right". Another way in which the children judged themselves was by their popularity. Five of the children mentioned, whether or not people liked them. Only one of these children thought that he was disliked. This discrepancy in number may indicate that most of the children felt well liked. On the other hand, it is very possible that the children who believed themselves to be unpopular, simply did not mention popularity.

It was learned from the above study that information about the self image of children can only be gained by giving fairly specific instructions. Therefore, it was decided that the interview technique would be a more suitable means of studying it. The interview technique seemed superior mainly because it allowed for individual differences; that is, if a child did not understand a question it could be reinterpreted for him without setting a specific pattern for every child to follow, as in the above experiment.

Interview questions were drawn up with the hope of eliciting a true picture of the self image of each respondent. It
was decided that the first question in the interview should be a very broad one which offered the interviewee a great deal of scope for his own thoughts. The questions following this one were to be more direct. The opening questions which was finally decided upon was, simply, "Who are you?"

Since it was impossible to test this method on school children it was tried on a small group of university students. In each case the first question proved to very difficult to answer and seemed to cause the respondent considerable embarrassment. Usually it was necessary to offer a great deal of assistance before any reply was given to the question. Since this question was asked in order to gain a spontaneous response from the interviewee, its value was greatly diminished when prodding was offered. The remaining questions were more explicit, and the students were able to answer them with less difficulty. However, the answers were still accompanied with some uneasiness and hesitation.

The above method may have been more successful in interviewing school children than it was with university students, but the chances of its success did not seem to warrant the time necessary for further testing. Since the topic of the self aroused a feeling of uneasiness in the interview situation, the written questionnaire was once again considered. The "Twenty Statements Test of Self Attitudes", as introduced by Kuhn and McPartland was tested informally on a small number of adults and children. This
The method is simply to ask the subjects to write twenty answers to the question, "Who am I?". The instructions were read aloud as follows:

There are twenty numbered blanks on the page below. Please write twenty answers to the simple question, "Who am I" in the blanks. Just give twenty different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Don't worry about logic or importance. Go along fairly fast, as your time is limited.2

Twelve minutes was allowed for each person.

This method was a little more successful, but did not elicit enough information from the subjects, and at times it did not gain the type of information desired. One of the children wrote twenty pretend answers, e.g. "dog", "cat", and "monkey".

This test was only used on English speaking children, but it was felt that bilingual children may have greater difficulty in answering the question, and also be more inclined to write fictitious answers.

Because of the lack of success of these direct questions it was decided that the problem must be attacked in a more subtle way. It seemed possible that some imaginary situation would be helpful in lessening the inhibitions of the respondents. With this thought in mind the question, "Who am I" was changed to:

I want you to pretend that there is a person in this city who wants to find you. All that this person knows about you is that you live in North Vancouver. The only way that he will ever know who you are is for you to write a description of yourself for him. Now, what could you say about yourself that would make it possible for this person to find you, out
of all the other people in North Vancouver.

This question along with the question, "What sort of a person are you?" was asked of a number of North Vancouver elementary school children. They ranged in age from six to thirteen years. The first question was answered fairly well by some of the children, but others required a great deal of prodding before they were able to give any information. Another weakness of the question was that it caused some of the children to spend considerable time and effort in thinking of various ways to help a person locate them, rather than simply describe themselves. One child said he would send this person a picture of himself, and another said he would send a note saying the place where he would be. At other times the children would give very elaborate descriptions of people or things dear to them. While these descriptions may have been significant in themselves, it was necessary to limit the time of the interviews, therefore some method had to be devised which would keep the thoughts of the children focused on themselves, and yet not be too limiting. It was decided that the question should be broken into more specific questions which would still incorporate the pretend element.

The second question, "What sort of a person are you?" was intended to gain qualitative descriptions of the children, but it was very unsuccessful. Less than a third of the respondents gave additional information to their previous answers. Perhaps,
if this question was worded less directly, by the incorporation of a pretend element it would be easier for the children to answer.

With the above thoughts in mind a questionnaire was devised with four separate parts. Each part of question was designed to probe a different area of the self image. The first of these parts was designed to gain a physical description:

1. I want you to imagine that you are at a meeting with all the other students from your school. Somebody telephones you. You invite him over to talk to you. This person has never seen you before so you must describe yourself to him in order that he can find you out of all the other people in the assembly.

The second part of the interview was designed to gain a self evaluation of the individual:

2. Let's say that this person did find you and he came over to talk to you in order to find out something about you. After he talked to you for awhile, (a) What are some of the things that he might find out about you? (b) What are some of the things that he might think about you?

The third question was asked in hope of discovering the institutions with which the respondent identified:

3. If a person wanted to find you for some important reason, where should he look?

The fourth question was simply, "What are the things you spend most of your time doing?" The object was to learn the activities with which the child identified. Since the children had in previous questionnaires spoken freely about their activities, it was decided that this question could be asked directly. A fifth
question was also tested:

5. I want you to pretend that you are writing to a pen pal for the first time. You are describing yourself to this person. What are the things that you will say?

The first four questions were tested on some of the children who previously had answered the question, "I want you to pretend that there is a person in this city who wants to find you... Now, what could you say about yourself that would make it possible for this person to find you, out of all the other people in the city?" The results were very encouraging. The children found the four questions much easier to answer and gave more information about themselves. This new questionnaire proved to be superior to the former one in two ways: it was easier to answer, and it directed the respondents' attention. This second feature was particularly valuable because it kept the respondents from becoming too involved in any one area. In the original questionnaire some of the children described in great detail articles or people very remote from the self image. The difficulty of directing the interviews was at least partially overcome through the use of these more direct questions. Since these more direct questions partly eliminate the necessity of probing for answers, they gained more reliable responses.

These five questions were tested on a number of children ranging in age from eight to fourteen years. The results were very promising. Most of the children were able to answer the questions without difficulty. Some of the children were asked
questions one to four, and others were asked the five questions. The fifth question seemed to be the most difficult for the children to answer, regardless if it was placed first or last on the questionnaire. If the question was asked first, it was answered no better than the question, "Who am I" by the university students. If the question was asked after the other four it produced a repetition of the answers to the previous questions. The only additional type of information elicited through this question was identification with family members and friends. In view of these findings, it seemed reasonable that the fifth question should be replaced with a question which would elicit information about the individuals' social relationships with others. For this reason, the question, "Who are the people closest or most important to you?" replaced the original fifth question.

These five questions appeared to cover the topic adequately, and to be within the comprehension of the children. Therefore, they were used in the final interviews.

Assimilation

Many criteria of assimilation were considered before the final test was decided upon. Some of the criteria considered were: teachers' ratings, ability to speak and write the English language, physical appearance, manner, attachment to Vancouver, and homesickness. No single criterion seemed adequate for judging a
child's degree of assimilation; so it was decided that a combination of them must be used. The factors chosen to form the basis of a questionnaire were: satisfaction with Vancouver, homesickness, for native country, participation in social activities of the present environment, friendships in the present environment, and use of the English language.

A test consisting of two parts was devised for studying these factors. The first part was in the form of a questionnaire containing three sets of questions. The first set was for all the children. The second, for the German children, and the final set for the Canadian migrant children. The second part of the test was designed for interview purposes and consisted of a number of subjective questions about the children's feelings toward life in a strange country. There were three separate sets of questions within this interview questionnaire. One set was for each of the three basic groups. The purpose of these sets of questions was to act as a check on the first questionnaire, and to gain further information about the problems encountered by the immigrant children.

The original set number one read:

1. Who are your good friends?
2. When you are not at school with whom do you spend most of your time?
3. With whom do you usually play at school?
4. Do you belong to any clubs? What are their names?
5. Do you take any lessons outside of school?
6. What language is usually spoken in your home?
   a) Is any other ever used?
   b) What language do your parents speak to each other?
c) What language do your parents speak to you?
d) What language do you speak to your parents?
7. Of all the places you have lived which one do you like the most?
8. If you had a choice of living in any place you have ever lived in, including where you are now living which would you choose?
9. Of all the places you have lived in which did you feel most at home?

German children only:
1. Would you like to go back to Germany to live?
2. Would you like to go back to Germany for a visit?
3. Do you have as much fun with your friends in Vancouver as you had with your friends in Germany?
4. What do you like most about Vancouver?
5. What don't you like about Vancouver?
6. Are there particular people in Germany whom you miss? Who are these people?
7. Are there certain things which you did in Germany that you would like to do here but are not able to?

Migrant Canadian children:
1. Would you like to move back to Eastern Canada to live?
2. Would you like to go back to Eastern Canada for a visit?
3. Do you have as much fun with your friends in Vancouver as you had with your friends in the East?
4. What do you like most about Vancouver?
5. What don't you like about Vancouver?
6. Are there particular people in the East whom you miss?
7. Are there certain things which you did in the East that you would like to do here but are not able to?

In this group of questions many changes were necessary after the first trial test. Some of the questions were too difficult for the children to understand; some were repetitious and some ambiguous. In making a comparison of the answers, some were not comparable with others. Therefore they had to be analysed in
a qualitative way. Questions which elicited such answers were moved to part two of the questionnaire. As a result of this first testing new questions were added and old ones omitted.

The original plan was to have the first questionnaire given to a number of children simultaneously, and to have them write the answers. The second questionnaire was to be used on an interview basis and the children were to be encouraged to discuss the questions freely. However, because of the language difficulty of the German children, and the younger children's lack of experience with the answering of questionnaires, it was decided that both questionnaires should be used in an interview situation.

In the first questionnaire, the question, "Who are your good friends?" was changed to "Who is your best friend?" This change was necessary in order to facilitate the comparison of data. The original question resulted in a great discrepancy in the number of friends mentioned by the individual children. The children's interpretations of a good friend seemed to vary a great deal. However, the concept of a best friend seemed to be universal among the children, as indicated by the answers in the essays written on the "Who am I" topic. Question number six was concerned with language, but it was omitted from this set of questions.

Since the settled Canadian children would in all probability, be from English speaking homes there was no need to ask them this question. Only one additional question was placed in
this set of questions, "Do you take any lessons outside of school?"
Since one of the criterion used to evaluate a child's degree of
assimilation, the number of community activities in which he par-
ticipated, this question seemed to present another means of dist-
inguishing between the well assimilated and the poorly assimilated
children.

In the second set of questions which was given only
to the German children, and the third set which was given only to
the migrant Canadian children, several changes were necessary. The
main reason for these alterations was that the questions did not
attain the desired information, and they were not easily understood
by the children.

Many changes were necessary when the second part of the
questionnaire was tested. The original questionnaire which was de-
signed for interview purposes read as follows:

German children only

1. Did you like moving to this country? Why?
2. What did you find most exciting about coming to
   Canada?
3. What did you regret most about coming to Canada?
4. What was the nicest part about coming to Canada?
5. What was the worst part about coming to Canada?
6. Is it easy to make friends in Vancouver?
7. Do you feel any differently about Vancouver than
   when you first arrived?
8. Do you think that Vancouver children treat you
   any differently than they treat other children
   who have always lived here?
9. Do you think that because you used to live in
   Germany you are any different from other children
   who have always lived here?
10. What do you miss most about Germany?
Migrant children only;

1. Did you like moving to Vancouver? Why?
2. What did you find most exciting about coming to Vancouver?
3. What did you regret most about coming to Vancouver?
4. What was the nicest part about coming to Vancouver?
5. What was the worst part about coming to Vancouver?
6. Is it easy to make friends in Vancouver?
7. Do you feel any differently about Vancouver than when you first arrived?
8. Do you think that Vancouver children treat you any differently than they treat other children who have always lived here?
9. Do you think that because you used to live in Eastern Canada you are any different from other children who have always lived in Vancouver?
10. What do you miss most about the East?

Settled Canadian children only,

1. Would you like to move away from Vancouver? Why?
2. What would you miss about Vancouver if you moved away?
3. What are the things you like about Vancouver?
4. What don't you like about Vancouver?

In the first two sets of questions, numbers one to five had to be altered because the children interpreted them as referring to their trips to Vancouver and not in the more general sense in which they were intended. There were also several words and phrases which had to be changed because the children misinterpreted them.

The set of questions, which was designed for the settled Canadian children had to be completely changed. When this set was tested it was found that the questions were not meaningful to the children. Since the children had never lived in any other place but Vancouver, they were unable to compare their present
environment with any other. Therefore, their answers were in the realm of fantasy, and not comparable to the corresponding sets of questions given to the German and Canadian migrant children. It was decided that information from the settled Canadian children about their views of the immigrant and migrant children in Vancouver would be more valuable. With this in mind an entirely different set of questions was designed. It was devised to gain some knowledge about the Canadian children's feelings toward the immigrants and migrants, and their relationship with them.

Samples of the tests which were used in the actual study are included at the end of this appendix.
INTERVIEW ON THE SELF IMAGE

1. I want you to imagine that you are at a meeting with all the other students from your school. Somebody telephones you and you invite this person over to talk with you. This person has never seen you so you must describe yourself to him so that he will be able to find you out of all the people at the meeting. What would you tell him about yourself?

2. Let's say that this person did find you and he came over to talk to you to find out what sort of a person you were. After he talked to you for a while what are:

   a) some of the things he might find out about you?

   b) some of the things he might think about you?

3. If a person wanted to find you for some important reason, where are the places that he should look for you?

4. Who are the people closest to you?

5. What are the things that you spend most of your time doing?
QUESTIONNAIRE ON ASSIMILATION

Part A

1. Who is your best friend?

2. When you are not at school with whom do you spend most of your time?

3. With whom do you usually play at school?

4. Do you belong to any clubs?

5. Do you take any lessons outside of school?

6. Do you have a job after school or on Saturdays?

7. Of all the places you have lived which one do you like the most?

8. If you had a choice of living in any place you have ever lived in, which would you choose?

9. Of all the places you have lived, in which do you think you felt most at home?

Part B  Canadian migrant children only:

1. Would you like to go back to the East to live?

2. Do you have as much fun with your friends in Vancouver as you had with your friends in the East?

3. Are there special people in the East whom you miss?

4. Are there certain things which you did in the East that you would like to do here but are not able to do?

5. Do you enjoy living in Vancouver as much as in the East?

6. Is it easy to make friends in Vancouver?

German children only:

1. Would you like to go back to Germany to live?

2. Do you have as much fun with your friends in Vancouver as you
had with your friends in Germany?

3. Are there special people in Germany whom you miss?

4. Are there certain things which you did in Germany that you would like to do here but are not able to do?

5. Do you enjoy living in Vancouver as much as in Germany?

6. Is it easy to make friends in Vancouver?

Part C  Canadian migrant children:

1. What language is usually spoken in your home?
   a) Is any other ever used?
   b) What language do your parents speak to each other?
   c) What language do your parents speak to you?
   d) What language do you speak to your parents?

2. Are you glad that you moved to Vancouver? Why?

3. What was there in Eastern Canada that you did not like to leave?

4. What is the nicest part of living in Vancouver?

5. What is there about Vancouver that is not so nice?

6. Do you think that Vancouver children treat you any differently than they treat other children who have always lived in Vancouver?

7. Do you feel any differently about this country from when you first arrived?

8. Do you think because you used to live in the East you are any different from children who have always lived in Vancouver? e.g. you may have different ideas or ways of doing things.

9. What do you miss about the East?

   German immigrant children:

1. What language is usually spoken in your home?
   a) Is any other ever used?
   b) What language do your parents speak to each other?
   c) What language do your parents speak to you?
   d) What language do you speak to your parents?
2. Are you glad that you moved to Vancouver? Why?

3. What was there in Germany that you did not like to leave?

4. What is the nicest part of living in Vancouver?

5. What is there about Vancouver which is not so nice?

6. Do you think that Vancouver children treat you any differently than they treat other children who have always lived in Canada?

7. Do you feel any differently about this country than when you first arrived?

8. Do you think because you used to live in Germany you are any different from children who have always lived in Canada? E.g. you may have different ideas or ways of doing things.

9. What do you miss about Germany?

Settled Canadian children only:

1. Did you know that there is a class in your school especially for New Canadians?

2. Do you know any students who are in this class or who used to be in it?
   a) Do you think that the children in this class try to make friends with the rest of the students in the school or do they stay in their own group?
   b) Do you think that these children are any different from the other children in the school?
   c) Do you think that you learn anything from these New Canadian students?
   d) Do you think that the children in this school try to get to know the students who are in the New Canadian classes?

3. Do you know any other children who came to Canada from other countries?

4. Do you like to get to know children from other countries? Why?

5. Do you think that these children are any different from children who have always lived in Canada?

6. Do you think that these children enjoy living in a strange country? Why?
7. Do you know any children who came from distant parts of Canada?

8. Do you think that children who have grown up in distant parts of Canada are any different from children who have always lived around Vancouver?

2. Ibid, p.69.
Functional Analysis of the New Canadian Class

The New Canadian Classes were incorporated into the Vancouver school system with the aim of instructing the non-English speaking immigrants in English and citizenship. The idea underlying the organization of these classes was that the immigrants could progress more quickly in their studies if they spent some time in a class which placed emphasis on their particular problem. Although the classes were so constructed that the emphasis was on English and citizenship, some other subjects are taught as well. For example, if one of the New Canadian Class teachers finds that a child is up to a certain grade level in all subjects but one, she will give that child special coaching in that specific subject.

The administrators believe that the classes are successfully fulfilling the function for which they were designed.

Some of the immigrant children felt that they would progress more rapidly if they were enrolled directly into a regular class. This view was expressed very well by one of the little girls interviewed:

"I have two little sisters who are seven and eight years old. They are in regular classes at another school nearer our home"

**Question:** "Do they speak English very well?"

**Answer:** "Oh, they speak much better than me. They are in regular classes and use English all the time. In the New Canadian class we always speak German at
recess and noon hour, sometimes during classes too. It takes much longer to learn English this way"

Question: "You think it is easier to learn English in regular class do you?"

Answer: "Oh yes, it is much better to be in regular class. It is nice, you get to know children who live near you and you can play with them".

This feeling was also voiced by many of the other children. Although most of them appeared to be quite happy in their present classes, they were all eagerly awaiting the time when they would be placed in a regular class. The immigrants seemed to regard such a transfer in the same way that the Canadian children regard a promotion into a higher grade.

From the point of view of the classroom teacher, the New Canadian Class is a very welcome addition to the school system. She favours the class because, it relieves her of the burden of trying to give special attention to the non-English speaking students while conducting regular lessons with the other thirty to forty students in the class. The instruction of a child who cannot speak English presents a great problem to a teacher, especially if she has a fairly large class. She is usually so busy with the classroom work that she does not have the time to devote to the special needs of the immigrant child. This problem can be partially solved by encouraging the brighter children in the room to assist the immigrant children. As well as helping the immigrants with their immediate problems, such assistance is likely to help them become
acquainted with the children in their class. It also gives the children in the class some insight into the problems encountered by the immigrant children. However, even with the assistance of the members of the class, there is still a good deal of extra work for the teacher when she has a non-English speaking child in her class.

There is a second reason for the teacher favouring the New Canadian Class; it gives the school administrator an opportunity to evaluate each child's academic capabilities before placing him in a school grade. When a child from a foreign country enters a school, it is most difficult for the principal to accurately evaluate his past work in terms of the Canadian grading system. Even if the child presents reports from his former school, they are not likely to be very meaningful because of the translation and interpretation difficulties. If the principal places a child directly into a regular classroom, he is liable to place the child in the wrong grade. When this happens, the teacher probably will be struggling to teach a child work which is too advanced for him, or boring him with unnecessary repetition. In either case the situation is an undesirable one for both the teacher and the child. The New Canadian classes help to decrease the incidents of such situations.

The latent functions of the New Canadian classes seem to be two fold. Firstly, to break down the children's former
group loyalties and secondly, to assist the children to adjust to
the Canadian system of education. The first of these functions is
suggested by the fact that the migrants express much stronger loyalty
to their former homes than the immigrants. The New Canadian Class
seems to break down the former group loyalties of the immigrants,
and therefore, makes them more amenable to absorption in the regular
class. This apparently occurs in the same way that the 'replacement
depots' were found to break down the former group loyalties of sol­
diers during the war. Secondly, the New Canadian Class gives the
immigrant an opportunity to be with other children who are in a
similar situation with himself during a period filled with adjust­
ment problems. Because the immigrant children are able to talk
over their difficulties with other children who share the same
experience, they are likely to be less disturbed by them.

Dysfunctions

There are several dysfunctions of the New Canadian
classes. Most important of these is the tendency they have to
distinguish the immigrant children as a distinct minority group.
Many indications were given during the interviews that the Canad­
ians regarded the New Canadian Class as a distinct group in the
school. Such comments as the following were common:

The kids in the New Canadian class pretty well stay to themselves. Even when they come into
the regular classes they play with the kids in the New Canadian class... Most of them stick
to themselves and talk behind our backs. Most
don't mix well with the Canadians.
Because the Canadians regarded the immigrant children as members of a separate group in the school they were inclined to use the immigrants as scapegoats. They projected the blame for misbehavior on the immigrants. An example of this scapegoating lies in the remark of one boy who blamed the New Canadians for starting fights. "You just have to say something to them and they start fighting".

By distinguishing the immigrant as a separate group in the school, the classes seem to prolong the time required for the Canadians to learn to accept the immigrants as equals. If the immigrants were enrolled directly into the regular classroom, they probably would be regarded as equals by the Canadian children as soon as they entered the school, instead of spending six to eight months as members of a minority group. However, another problem may result if these children were placed directly into the regular class; would the New Canadians be amenable to absorption into the class? Even if the Canadians did accept them as equals, the immigrants may not desire to become like the Canadians. Indication was found in the study that the New Canadian classes made the immigrants more amenable to absorption. However, this question could only be answered satisfactorily by a comparative study of two matched groups of immigrant children; one group composed of children who had spent several months in a New Canadian Class and the other group composed of children who were enrolled directly into a regular class.

Another way in which the New Canadian classes seem to
deter the absorption of the immigrants into the Canadian culture is by restricting their friendships to fellow immigrants. These friendships between immigrants seem to continue even after the children are transferred into regular classes. Many of the children who are placed in regular classes continue their old friendships rather than cultivate new friendships with their Canadian classmates. This tendency is particularly evident when a group of children are transferred into a regular class, at the same time. They seem to form a small group within the class, and for sometime, associate only with its members.

Another dysfunction of the New Canadian classes results from their distribution throughout the city. Often it is necessary for the children to travel a considerable distance across the city to attend a New Canadian Class. The children who have to attend school outside of their home district are handicapped in developing neighborhood friendships. Because of the lack of peer group friendships the children are forced to associate mainly with family members during out-of-school hours. This in turn slows down the rate at which the children learn to speak English because they speak their native language almost exclusively when they are home.

From the above analysis it appears that there are several manifest and latent functions of the New Canadian classes, but there are also several dysfunctions. Probably the latter would be decreased if the New Canadians could be brought into
closer relationship with the Canadian students. This could be arranged by placing the New Canadians in regular classes for such subjects as physical education, music and art - subjects that do not require too much knowledge of the English language. For these subjects, each immigrant could be placed in a class with children of his own age. Such an arrangement would acquaint the New Canadians with children who would be potential playmates for him. Although such an arrangement presents many administrative problems it probably would offer many benefits to the immigrant children. Not only would this arrangement help the immigrants and the Canadians become acquainted with each other, but it would give the immigrant children greater opportunity to use the English language.

The immigrants should also be given an opportunity to associate with the Canadian students in the school during a weekly club period. If the children were given one hour a week during school hours for a special interest club of their own choice the immigrants would have a chance to meet with Canadian children who have similar interests. Once the immigrants have been introduced to the Canadians in an informal club situation, they probably would develop friendships with them on the playground.

Another way in which the school could assist the immigrants would be by helping the Canadian children understand and appreciate the New Canadians' difficulties. If the Canadian children were taught about the cultural heritage of these children they might become more interested in developing friendships with
them and assisting them whenever possible. Such an educational program would have to consist of more than a lecture by the teacher telling the children to be nice to the immigrants. It would have to be a regular unit of study. Perhaps the services of the immigrants could be enlisted during the course of the educational program. It seems that this could be successfully incorporated into the social studies program for all school children.

The immigrant children are usually kept in the New Canadian classes from six to eight months; at which time the children are fairly proficient in the use of the English language.

From the above discussion it seems likely that the interests of the immigrants would be better served if they were removed from the immigrant classes before this time. If the children were transferred to regular classes within approximately three to four months after their arrival in the country they would still gain a basic understanding of the English language and receive all the other benefits of the classes without falling far behind in the regular school courses, nor being considered as members of a minority group for an extended period.

The conclusions drawn from the present analysis are that the New Canadian classes should be continued as part of the school system but that certain modifications should be made. As suggested above, it would be advisable to make arrangements for the New Canadian students to join with other classes for such subjects
as physical education, music and art. During a weekly club period the immigrants should also be encouraged to associate with the Canadian students. Another way to approach the problem of immigrant assimilation is through education of the members of the host society. The adjustment difficulties of the immigrants probably could be lessened if the Canadian children understood and appreciated the immigrants' situation. This understanding probably could be fostered by studying the cultural background of these children during the social studies classes.
Consent Form

Dear Parent or Guardian:

I am a social science student at the University of British Columbia, at present engaged in a research study. The study is a comparison between children who have always attended school in Canada and New Canadian children who have formerly attended school in another country. It is hoped that through this study knowledge, useful in helping New Canadian children adjust more rapidly, will be gained. To continue this study it is necessary to gain the co-operation of many elementary school pupils. I would like the children taking part in the study to answer one questionnaire and participate in one half hour interview. The questioning and interviewing will be done in school at times which will not interfere with the children's school work. In keeping with School Board regulations it is necessary to gain your permission before your child will be allowed to participate in this project. I am looking forward to your co-operation in this undertaking and am free at your convenience to discuss the matter personally.

Yours truly,

Margaret Baxter

Please complete this form and return it to the school as soon as possible.

___ Yes, my child has my permission to participate in this project.

___ No, my child does not have permission to participate in this project.

__________________________
Signature.
BIBLIOGRAPHY


Thompson, Clara, "Identification With the Enemy and Loss of the Sense of Self", The Psychoanalytic Quarterly, vol. 9, 1940.