COMMUNITY ORGANIZATION FOR SOCIAL WELFARE

An Analytical Study of A Low-Income Transitional District (Vancouver 1952-54) with Special Reference to Problems of Inter-Cultural Participation

by

BORIS STEIMAN

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ABSTRACT

This thesis arose out of the experience of a field work placement in the Welfare Services Section of First United Church during the 1952-53 school term. Accurate information about the neighborhood in which it was located was required in order to provide guidance for future recreation and welfare developments in the district.

The lack of community organization in this neighborhood prompted a closer look at the existing conditions and plans for a detailed survey were laid. Factual information was assembled, many meetings were held, and opinions and attitudes from many sources were canvassed.

The significance of this study to social work is manifold. It shows how this neighborhood became a "problem area," but also attempts to assess its assets as well as its liabilities. It indicates the many sources necessary to gain a thorough understanding of the people of a neighborhood. It underlines the generic nature of social work and the variety of roles required from the social worker. Particularly, it approaches the area as a case example of community organization where many different ethnic groups are present, and there has been little previous experience in self-help.

If there is to be any positive change in the area it must be done with the closest cooperation of the local residents and leaders. The resources within the local community that have been uncovered must be developed and supported while every means must be taken to reform or offset the unwholesome physical conditions.
ACKNOWLEDGMENTS

A paper of this nature is not possible without the assistance and cooperation of many persons in many fields of work. The writer wishes to thank the many men and women who gave freely of their time to discuss the various aspects of the topics studied in this thesis.

The advice and suggestions of Dr. L. C. Marsh and Miss E. Thomas of the School of Social Work and Reverend H. Morrow of First United Church made this project a meaningful and positive experience. Their interest and criticisms have been invaluable.

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter 1.</th>
<th>What is Community Organization?</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. History and Development of Community Organizations. Canadian Examples.</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>B. Definitions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Aims and Objectives of Community Organization.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. Social Work and Community Organization.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. Principles of Community Organization.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. Reasons for this Study.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 2.</th>
<th>The Study Area and The People.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Area Under Consideration.</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>B. Population.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Physical Conditions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. Institutions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. Agencies.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. Previous Studies of the District</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. Local Opinions about the Area.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. Some Social Conditions Significant to this Study.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 3.</th>
<th>Leadership and Participation.</th>
<th>52</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Community Organization and Democracy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Leadership in the Strathcona Area.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Strathcona Case Committee.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. Attempts at Community Efforts in the District.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 4.</th>
<th>Assets and Liabilities.</th>
<th>61</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Stocktaking.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Community Organization in Such An Area.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Responsibilities for Developing Area.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. Community Organization not Monopoly of Social Work.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. Suggestions and Recommendations.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Appendices:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. List of persons interviewed during Study.</td>
<td></td>
</tr>
<tr>
<td>B. Distribution of Community Chest and Council Funds in the Survey Area 1950-54.</td>
<td></td>
</tr>
<tr>
<td>C. Bibliography.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Charts:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fig. 1.</td>
</tr>
<tr>
<td>Fig. 2.</td>
</tr>
<tr>
<td>Fig. 3.</td>
</tr>
<tr>
<td>Fig. 4.</td>
</tr>
</tbody>
</table>
COMMUNITY ORGANIZATION FOR SOCIAL WELFARE

An Analytical Study of A Low-Income Transitional District (Vancouver 1952-54) with Special Reference to Problems of Inter-Cultural Participation
CHAPTER I

Organizing activities in communities has a history about as old as society itself. The methods may not have been as clear as they are today, nevertheless every civilization has examples. The history of the early Romans, Greeks, Hebrews and Egyptians is laden with examples of community organization.

There were many significant developments in the late 19th and early 20th centuries from which the principles accepted today by professional workers in this area have been derived.

The first conscious beginnings of community organization for welfare purposes can be traced at least, to the beginning of the charity organization movement in England in 1869.

During the early 19th century the field of philanthropic work was largely concentrated on the work of poor relief. The failure of the church and state to deal adequately with the problem of poverty led to the organization of many private relief societies, under various auspices with little or no attempt to correlate their activities. The resulting confusion in the administration of relief seemed to increase rather than alleviate the evils of poverty.

The effort to meet this situation led to the calling of a conference in London in 1868, to which were invited representatives of all the charity societies in the city. The following year those most interested in this new movement succeeded in establishing a "Society for Organizing Charitable Relief and Repressing Mendicity," which later was renamed the Charity Organization Society.
In America the struggle to overcome the evils of poverty became prominent enough to attract consideration in the Eastern States as early as the 19th century. Various relief societies were formed which for the most part distributed alms.

By 1840, there were over 30 relief societies in New York City working with very little knowledge, if any, of each others plans. This lack of co-operation led a few years later, to the organization of the Association for Improving the Condition of the Poor, which became the dominant charitable institution for the next 30 years. This new association made possible an important step toward better co-ordination by the fact that its organization was broad enough to cover the whole situation. The panic of 1873 and the business depressions that followed brought about such heavy demands upon charity that they could not be met. As a result attempts at a better organization for relief were made in several places. The most successful was at Buffalo where in 1877 Reverend Gurteen who had formerly been connected with the London Charitable Society, led the establishing of a similar society. The society divided the city into districts each with its own committee. Its work was to be done through the medium of a friendly visitor assigned to each family. The Society was to give no relief fund of its own, but was to act as an investigating group and send needy cases to appropriate agencies.

As the above pattern expanded to other cities it met opposition from strongly entrenched charity societies. Nevertheless, the time seemed right for such a movement and it spread from
city to city under the guidance of its well-equipped leaders. By the end of the 19th century the Charity Organization movement had been assured of a place of leadership in the whole field of social work.

The social settlement movement that supplied many of the first community workers also had its origin during this period.

With the impulse of the World Fair in Chicago in the last decade of the 19th century the city planning movement got under way a few years later. In 1907 the Pittsburgh survey stimulated by Booth's monumental works on *Life and Labor of the People of London,* and other English studies, started American cities thinking about the welfare problems of communities as inter-related aspects of organic wholes. There were beginning efforts in many cities looking definitely towards a more unified approach to the social problems of the community. From then on to 1917 the social workers of American cities were increasingly conscious of the problems growing out of the multiplicity of welfare agencies, their common aims, and their inter-dependence. Some important beginnings were made in that period toward organizing the resources of communities for more effective action. The Council of Social Agencies had its birth in this decade and charities endorsement committees sprang up in a number of cities for the purpose of standardizing the work of the agencies.

It remained however for the circumstances of World War I to give the final push to the movement. During the war attention was forcibly drawn to the necessity for united action in many ways, and by the time the Armistice was signed organization was the
dominant idea everywhere. It was impossible for social agencies to escape the general trend. Community organization became the watchword in business, civic activities, religion, as well as in social work and health work. Courses under the title of "Community Organization" first appeared in American Universities in the early 1920's. Conferences and councils were everywhere called to discuss the relation of different agencies to one another and "correlation" and "co-operation" became the most important terms in the vocabulary of those interested in promoting the good life.

During the depression of the 1930's financial conditions became so impossible for the existing agencies that the government had to step in and assume responsibility for much of the relief. Many schemes were tried to co-ordinate the resources of the country to meet the critical situation. Each community had to organize its own resources in order to alleviate the conditions of dire poverty and substandard existence.

It was during this period that the experience and knowledge of welfare and relief agencies was heavily drawn upon. It was also during this period that great strides were made in community organization.

One of the results of this experience was the setting up at the 1938 Conference of Social Work of a separate section to deal with community organization. The formation of an Association to Study Community Organization was set up in 1940. However, the entry of the U.S.A. into the Second World War delayed the operation of this newly formed organization until 1946 when it became an Associate Group of the National Conference of Social Work.
The material thus far mentioned concerns only the British and American experience. Although there has been little written about community organization in Canada it is not for lack of examples in this field. Community organization in Canada as in other countries covers an extremely wide range of areas including community organization for recreation, education, health, welfare, fund raising, and combatting juvenile delinquency.

One of the earliest and best known examples of organizing welfare services is the Child and Welfare Council which is known today as the Welfare Council of Canada. Many communities throughout the country were organized through the efforts of this agency to provide adequate welfare services.

In her book, "A Man to Remember," Grace MacInnis tells about her father, J. S. Woodsworth and the work he did for six years among the uprooted immigrants in North Winnipeg. By the end of this time she tells us that,

....he had come at last to the conclusion that Social Service, left to the initiative of scattered individuals and organizations was no longer good enough. He envisioned a single clearing house, at the same time initiator and stimulus, which could work with every individual and agency in the field to do a planned job of social service so thorough that no one would be neglected and that no need would remain unmet. That was the dream that resulted in the Canadian Welfare League...(1)...

The purpose of the League was to promote a general interest in all forms of social welfare. It would make a practical study of Canada's emergent social problems caused by our large and heterogeneous immigration, by the rapid growth of our cities and the stagnation of some of our rural districts, and by the beginning

(1) MacInnis, Grace. A Man to Remember, MacMillan, 1953, p. 62
of industrialism and generally our entrance into a fuller national life.

The League planned to enlist citizens everywhere for personal service for the common welfare. In each community it would federate or otherwise organize for co-operation existing social institutions so that their work would become more effective. It aimed to train leaders for social work....There would be close co-operation with Canadian Clubs, industrial bureaus, government departments, universities and other educational institutions, and with various religious groups. (1)

Truly an ambitious programme in community organization.

The co-operative movement is also a fine example of community organization. Outstanding examples in Canada are the many communities that St. Francis Xavier University serves and the Wheat Pools and Folk Schools of the Prairie Provinces.

Since 1921 St. Francis Xavier University has assisted many Nova Scotia communities to solve their economic problems. As a result, Credit Unions, Fisherman's, Agricultural, and Consumer Co-operatives, co-operative insurance, wholesale organizations, co-operative housing and a variety of miscellaneous projects such as medical services, hospitalization, etc. have been organized.

The process of setting up these projects has shown that a people mobilized in democratic organizations can do great things for themselves without resorting to violence or revolutionary ideologies.

The Wheat Pools of the Prairies have done an outstanding job in bettering the social and economic conditions of thousands of persons. As co-operatives, they firmly believe that mutual aid is democracy in action. Hence, if they were to succeed they needed

to promote a vigorous program of education, both for their members and with the general public. Over the years this program has broadened to include every major area in the field of rural adult education.

As one writer has said - "grain handling is the means and a better community is the end." (1)

A review of the objectives of the Manitoba Folk Schools reads almost like a list of principles of community organization and democratic principles. Here are a few:

1. To make young people aware of the part they can play in community building.

2. To give them some confidence in expressing their thoughts with ease and vigor.

3. To release the energy and latent talents of youth in order to bring about a rich personal development.
   - to develop an understanding of the co-operative movement in its economic aspects.
   - to demonstrate co-operative living through group experience.
   - to create in all activities, a spirit of genuine fellowship through significant social experiences. (2)

For many years organization and preparation of leaders for physical education and other forms of recreational activities have been brought to the rural communities of Manitoba through the services of the Division of Physical Fitness of the Provincial Department of Health and Public Welfare. A departmental staff person assists a local committee to set up a permanent organization to handle local activities and provide adequate recreational facilities. Leadership courses are held periodically and potential

(2) Friesen, John, K. Manitoba Folk Schools, Leech, C. E. Kings Printer, Manitoba, 1951
leaders from surrounding districts congregate to participate in these courses. In addition key personnel attend courses at summer schools and other institutes. In addition to its staff, the Division makes available many other resources such as literature, films, projectors, sports equipment, etc.

The process of setting up these programmes has involved hundreds of persons in many communities. It has provided them with an opportunity to work together democratically and at the same time has tapped the potential resources of many citizens for the good of all.

Another example of community organization was the setting up of the Edmonton Community Leagues. (1)

In a recent paper by John Farina we learn that the first community league in that city was set up in 1917 in the Jasper Place district. The residents banded together and with assistance from staff members from the Extension department of the University of Alberta were able to form an organization to give them better transportation, and other essential services.

By 1921 the city had ten Leagues whose activities led to the greater use of school facilities after school hours, construction of skating rink, sidewalks, sewage system, gravelled roads, improved public transportation schedules, building of new schools, socials, and sports day.

The objects of the Federation of Leagues in 1921, taken from its constitution read -

"To facilitate the distribution of information between the units; to promote suitable programs and to become a clearing house for same; to take concerted action in matters of common interest and in the interest of the city as a whole, and to come to the support of individual leagues as deemed adviseable when so requested."(1)

By 1924 there were 20 leagues – and in 1939 the total had risen to 30.

Further examples of community organization would include National and Provincial Parent Teachers Association, Red Cross Blood Drives, Red Feather Campaigns, Federal Youth Commission, and Community Chests and Councils. To raise funds to provide vitally needed services the Community Chest and Council uses thousands of volunteers annually. Truly a gigantic task in community organization. In Canada, during 1953 $13,861,550 was raised to operate 1,029 agencies. (2)

During the second world war, in addition to the many efforts by local communities, to organize to assist the war effort, the Federal Government through its Wartime Prices and Trade Board set up special Consumer Committees. Under the direction of Byrne Hope Sanders, a National Campaign was started to educate housewives in the ways of rationing, preparation of menus and purchase of foods. Thousands of women throughout the country participated in this gigantic undertaking.

In the City of Vancouver, some of the outstanding examples of Community organization include: the formation of the Community Arts Council, the Co-Ordinating Council on Citizenship, the Vancouver Branch of the Canadian Folk Society, and the Civic Unity Association.

(1) Constitution and By-Laws of the Edmonton Federation of Community Leagues - 1921.
Community (Definition):

There is no single definition of the term "community" that will serve all occasions. A great variety of definitions may be found in print. Many of these definitions depend upon some kind of geographical limitation. All the people within some particular area make up "the community." The area may be rather exactly delimited -- a township, a ward, a county -- or it may be defined in general terms, such as "the smallest geographical unit of organized association of the chief human activities." The so-called "natural" communities or "neighborhoods" are presumably areas in which people live, shop, send their children to school, go to church and carry on a majority of day-to-day activities, such as leisure time and recreation. Actually, of course, such criteria can be applied only in a rather general way and often -- especially in large cities -- do not apply at all to the people residing in any area.

Other definitions of community are based upon dominant life-interests. According to such definitions, a community consists of persons bound together by some deep common concern. These persons may or may not live in proximity to one another in the same geographical area. Thus, members of a trade-union, a religious sect, or a political club would, from this point of view, constitute a community even though they lived in widely scattered neighborhoods throughout the city.

Since a considerable volume of social work is sponsored by sectarian groups, the religious interests is very frequently used

to define community. Reference is often made to the Jewish or the Catholic "community," or "congregation" which supports and directs various kinds of social agencies. Protestant social work is less sharply defined, though in most cities there are some programs under Protestant auspices -- Lutheran, Episcopalian, etc.

Some town planners (including even some British official plans) now use "community" to mean a group of "neighborhoods," e.g. neighborhoods of 5000 population making up a community (or borough or ward, etc.) of 25,000.

"Although these various definitions of community have their uses, the social worker cannot accept any one of them exclusively. His concept of community must necessarily vary in terms of the particular problem under consideration. The practical question facing the social worker is this: With respect to this particular problem, what is the area within which support must be mustered if substantial results are to be achieved. In one instance the answer may be the neighborhood or the ward -- as, for example, in attempting to improve methods of collecting and disposing of garbage. In another instance the answer may be the county, or perhaps the state, as in the case of trying to obtain an enlarged local levy or an increased state appropriation for relief. Or a nation-wide effort may be required, as, for example, in seeking to expand the coverage of unemployment compensation or to develop an integrated plan for the care of needy transients." (1)

Community Organization (Definitions):

Now that it has been shown that community organization is widespread let us examine the term more closely. Among the difficulties encountered is that the term community organization is frequently used synonymously with community agency. A compounding of this ambiguity makes it possible to speak of "a community organization practicing community organization in order to achieve community organization, - truly a confusing use of words." (2)

Another problem derives from the use of community itself with its usual connotation of a small geographic area. It is necessary of course to recognize that community organization is achieved in provincial, national, and inter-national communities and in racial, religious and similar groups, as well as in neighborhoods, towns, and cities. Any group of people living together in the same geographical area inevitably find it necessary to bring about some degree of organization among themselves in order to make their association workable or even tolerable. Beyond this further organization is effected as need is recognized, to enrich the association in many and varied ways.

The need for broad participation in planning has indeed become so generally recognized that the council device has become part of the social machinery in every sizeable community in the U.S.A. and Canada. Increasingly citizen activity is being re-emphasized as vital to these agencies in sharing planning in order that the product in showing results will be truly community organization for social welfare.

"Community organization for social welfare is the process by which people of communities as individual citizens or as representatives of groups join together to determine social welfare needs plan ways of meeting them and mobilize the necessary resources. The focus of the effort may be a functional field of social welfare, for example leisure-time and recreation, or a geographical area such as a neighborhood city or county." (1)

Community organization is a method in social work, as are social casework and social group work. Unlike the other two, the term "community organization" is not a sufficiently definitive...

welfare term to differentiate it from that describing other non-welfare organizational efforts in the community scene, since the term is applied frequently to activities of such organizations as chambers of commerce, political parties, labor unions, educational organizations, and many other segments of community life.

The term "community organization for social welfare" is generally accepted to describe the process as related to the field of social work. As one writer has suggested, "in its simplest form community organization for social welfare is achieved whenever a group of citizens, recognizing a need, band together to see that the need is met." This describes simply and accurately the generic nature of community organization. It does not include community organizations as a professional area of service with tested methods and known skills which when consciously and effectively applied, influence the processes at work to bring a better-balanced program of health and welfare services.

The aim of community organization is to develop relationships between groups and individuals that will enable them to act together in creating and maintaining facilities and agencies through which they may realize their highest values in the common welfare of all members of the community. (2)

In considering the aims and objectives of community organization, one needs to remember constantly that they may be accomplished only through a better adjustment of existing parts or the creation of new parts; that one deals with the groups and individuals of the community by improving their relationships; and that only on special occasions is it possible to deal with the community as a whole. The emphasis, which is particularly

(2) Sanderson, Dwight, Polson, Robert A. - Rural Community Organization, John Wiley & Son, New York, 1939. P. 76.
The technique of community organization then must be found in connection with the manipulation and control of individuals and groups instead of in some wholesale means of influencing and directing the community itself." (1)

"It is a mistake to regard the community as a simple social unit that lends itself readily to manipulation and organization. On the contrary, community organization consists, for the most part, in dealing with groups or combinations of groups within a community, and in adjusting their differences so that all may exist side by side with a minimum of friction." (2)

The aim of community organization states the criteria by which we direct our general intention or purposes, but, in order to achieve this aim, we need to determine just what definite objectives must be attained. Organization or integration as a means to certain ends may be desirable, but it is only a means to certain ends, and has content and meaning only as the ends desired are understood by the participants. What, then, are some of the specific objectives of community organization.

Common Need:

Unless there are common needs which individuals and groups are unable to satisfy for themselves and for which they require common action, there will be no dynamic for their action together as a community, as collective action is the basis of all community integration. The recognition of common needs, such as better roads, a new school, the suppression or prevention of delinquency, or the need of fire protection, which can be satisfied

(1) Steiner, Jesse Frederick, Community Organization, The Century Co. New York 1925, pp 325.
(2) Ibid. P. 327.
only through collective effort, forms the only firm basis for the first objective of community consciousness. The determination of the needs of the community is, therefore, one of the first steps. **Social Control:**

Obviously, one of the primary objects of community organization is to exercise such social control over the various groups and individuals which compose it as to enable them to act collectively for their common good. Social control becomes possible by the development of community spirit, by loyalty to the community, and by symbols which express the common objectives of community activity. **Protection Against Undesirable Influences:**

It is not enough to promote community betterment from within, for the community must be able to defend itself from the aggression of undesirable influences, which might be abolished if community sentiment were sufficiently strong and there was active co-operation between interested groups. It is interesting to note that whenever a community is hit by some disaster; such as a fire or flood, it at once organizes to meet the situation. Many a community has found that it can work together for the elimination of a saloon or drinking place. Or it may be that only by community action can the common water supply be protected from pollution, or an unsightly factory be prevented from being erected near a desirable residential section. The zoning of land is a protective device which many communities are taking up to prevent the undesirable location of gas stations, factories, and other businesses which injure the value and attractiveness of neighboring residential
property. For all these purposes, some method of community organization is essential, even though the actual control may be the function of a local government unit. The competition of commercial amusements in cities has forced some communities to improve the recreational facilities for their young people, which may be considered a protective measure.

Socialization:

The ultimate goal of all human association is the development of better personalities by the individuals concerned. We have seen that a community is composed of the various groups in which its people associate. One of the chief handicaps to community action is the number of families and individuals who do not belong to any formal organizations, who live a relatively isolated social life, associating only with their own families or neighbors.

Personality develops through association, and one of the objects of community organization is to promote groups or activities in which those who lack group association may be persuaded to participate. One of the best indexes of the socialization of the members of a community is the degree of their participation in its organizations. Just what is involved in this process of socialization is well described by Dr. E. W. Burgess:

The socialization of the person consists in his all-round participation in the thinking, the feeling, and the activities of the group. In short, socialization is personality freely unfolding under conditions of healthy fellowship. Society viewed from this aspect is an immense co-operative concern for the promotion of personal development. But social organization is not the end of socialization; the end and function of socialization is the development of persons. The relation is even closer: personality consists, almost wholly, in socialization, in the mental interaction of the person and his group. The person is
coming to realize that, in achieving his interests, he must at the same time achieve functional relations with all other persons. In this achieving of right relations with his fellows, in this capacity of fitting "into an infinitely refined and complex system of co-operation," the development of personality consists. (1)

Consensus:

To accomplish some unity of action, it is necessary that the people and their groups have some means whereby they may exchange views and come to a common understanding. This is usually accomplished by a gradual crystallization of public opinion through casual conversation at the store, the garage, at various group-meetings, etc., where people congregate. Unfortunately, however, hearsay and gossip often distort the facts and promote disagreement rather than consensus. Various means of promoting consensus may be devised, such as joint meetings of groups concerned with the same common interests, by the exchange of views between different groups through members who belong to both of them, or through some joint committee or council. Or, if the community is not too large, the old New England town meeting method may be used and a community meeting may be held, to discuss community problems. Obviously, parliamentary procedure is but a method of obtaining consensus in an orderly manner.

Community Identity:

Unless the individuals and organizations within a community area are able to think of it as being a spatial group apart from adjacent areas and unless they feel that they belong to it, the community has no identity and the foundation of community organization is lacking. The process of integration rests prim-

arilly upon a definite self-consciousness of the community.

Co-Ordination and Co-Operation:

Co-ordination to prevent conflict and promote efficiency and co-operation is particularly important in a small community. In larger communities, there is a sufficient constituency so that various groups may compete in events inviting public support without endangering their success. Events of this sort are constantly making for friction in the community which is unorganized, and we shall see that the co-ordination of such activities may be easily accomplished by a community calendar.

Frequently the community is too small a unit to make possible the independent support of desired facilities. To obtain them, it is necessary to co-operate with neighboring communities. Thus, to obtain a bus line, or a delivery route, or the extension of electric lines, it may be necessary for several communities to work together. Even in desirable competition, as in the maintenance of an amateur baseball or basketball league, the co-operation of several communities is necessary.

Leadership:

The development of leadership under which the community can act is essential. It is not enough to attain consensus, for all may agree that certain things are desirable and yet nothing is done about it. If the community is to be able to act as a unit, it must have leadership which is recognized and has community confidence. Community leaders are necessary to make decisions, to direct community activities, and to speak for the community both in relation to its internal organization and its outside relationships.
If there is no leader, no one can speak for the community and effective community action is aborted.

Community organization may result in some sort of formal organization, such as a community council to act as an integrating and directive agency, but its essence is not in any mechanism, nor can it be produced by the plans of any expert "social engineer." It is rather an attitude of the people and of their groups toward the supreme worth of the common welfare. It is a form of patriotism for the local community, and if it is to be effective in its social control it must come about through a gradual democratic process of achieving consensus about the common aims and objectives, and of developing willingness to act together under chosen leadership.

Many of the methods used in community organization are also widely used in case work and group work. Casework seeks the facts in order to help the individual or the family to find a way out of trouble. Community organization assembles data in order to help people to ascertain what a particular community needs and how its needs may be met. Fact-gathering, individualization, and diagnosis are common to all three processes. Group work provides training and experience in co-operative activity. It seeks to evoke responses that will help a group to achieve substantial agreement and to carry forward unitedly the common purposes of the group. Community organization likewise seeks to stimulate group action and to promote unity of purpose and the will to co-operate in the attainment of objectives. In a sense, group work is a training ground for community organization; for, in community
organization, the group seeks to transmit to other groups the experiences that have been effective in integrating its own approach to common responsibilities.

Changes in Emphasis:

Community organization has been considered as a process worthy of special study for only a comparatively short period of time. Even during this brief period, however, it has been possible to note certain changes and shifts of interest. In the earlier period the chief emphasis was placed on problems of co-ordination. Many agencies were operating in the same functional field. It was necessary to divide the field among them, to work out intake policies, to arrange for clearance and exchange of information. Some of the co-ordinating devices developed in that period have persisted and are still rendering an essential service -- notably the social service exchange.

Somewhat later, major emphasis came to be placed upon the cultivation of community support. In order to attain this objective, it was necessary to undertake jointly a number of functions which had previously been the responsibility of individual agencies. Joint financing provides the most conspicuous illustration of this trend. The effort to obtain wider support in the community also led to increased attention to fact-gathering, research, and interpretation. Social work had long been supported and directed by a relatively small group in the community. It became increasingly clear that this narrow base of support could be widened only by continuous dissemination of verifiable facts concerning social needs. It was also recognized that effective-
ness along these lines would necessitate a co-operative approach. Councils and similar mutual associations tended, as a result, to take over from the individual agencies the responsibility for directing research and for interpreting the findings to the community. In recent years emphasis has been placed to a greater extent than ever before upon the formulating of programs to provide for unmet needs. Private agencies, both individually and through local councils or national headquarters, have proposed specific social programs to legislators.

Many studies have been undertaken to reveal the scope and character of some particular need and to determine how the need may best be met. The question of interrelationships of agencies is not at present the dominant interest. Today the social agencies and the social workers are primarily concerned to arouse interest in the questions, What does the community need and how can we get what it needs?

Principles in Community Organization for Social Welfare: (1)

From the experience of many agencies have emerged certain accepted principles which seem universally applicable. (1) Community organization for social welfare is concerned with people and their needs. Its objective is to enrich human life by bringing about and maintaining a progressively more effective adjustment between social welfare resources and social welfare needs.

(2) The community is the primary client in community organization for social welfare.

(3) It is an axiom in community organization that the community is to be understood and accepted as it is and where it is. The focus is toward recognizing the inherent values in the personality and in enabling development to the fullest capacity. The full and constructive use of existing resources is indicated.

(4) All of the people of the community are concerned in its health and welfare services. Representation of all interests and elements in the population and their full and meaningful participation are essential objectives in community organization.

(5) The fact of ever-changing human needs and the reality of relationships between and among people and groups are the dynamics in the community organization process.

(6) Interdependence of all threads in the social welfare fabric of organization is a fundamental truth. No single agency can usefully "live unto itself alone, " but is constantly performing its functions in relation to others.

(7) Community organization for social welfare as a process is a part of generic social work. Knowledge of its methods and skill in their application will enhance the potentialities for growth and development of any community effort to meet human needs.

Process:

Community organization in the social welfare field may be described as encompassing those processes at work toward these ends: (1) gaining facts about human needs, (b) analyzing resources (services) available to meet needs, (c) synthesis,

(1) Ibid.
correlation, and testing of facts, (d) relating facts about need to facts about available services (e) bringing into participation in all phases of the process individuals and representatives of groups concerned, (f) fostering interaction of attitudes and representative viewpoints with the objective of reaching agreement through mutual understanding, (g) stimulating citizen interest in social problems and creating motivation for action through participation and education, (h) determining priorities, (i) developing and improving standards of service, (j) identifying gaps or duplications in services (k) adjusting or eliminating existing services or developing new services to meet needs, (l) enhancing community understanding through education, and (m) mobilizing support -- moral and financial.

Methods:

The term "method" implies some systematic application of known procedures and actions toward some established objectives. Methods in social work are tested in the crucible of experiences. From trial-and-error beginnings some methods in community organization have evolved and are sufficiently discernible to make possible their articulation. Social work, practiced as it is, in that dynamic climate of human relationships sees its established methods in all areas of practice constantly in a state of transition -- improving with study and experience.

Some of the methods usually identified with community organization are:

(1) Administrative and process recording. Some type of administrative recording is in use in every agency engaging in

(1) Ibid. P. 124-125.
community organization. Minutes, annual reports, project progress reports are examples of some types of essential administrative recording.

(2) **Research.** Research in social work has been defined as "the scientific testing of the validity of social work function and method." Fact gathering, analysis, synthesis, and testing are all involved in research as a method. Surveys and special studies illustrate the use of research methods. Facts provide the foundation in the structure of community organizations.

(3) **Consultation.** Difficult of description as a method, consultation service is implicit in the role of all agencies carrying any major responsibility in community organization. Staff members of community welfare councils and community chests find themselves in consultation relationship in such subject-areas as budgeting, personnel policies and practices, interagency relationships, methods of interpretation, and so forth.

(4) **Group conference.** Need to draw groups of people together informally to discuss common problems is fulfilled in use of the group conference method. Less formal than committee structure, such group discussions allow for participation of more people in formulation of policies and plans. Institutes, workshops, and conferences developed around special problems are used extensively.

(5) **Committee operation.** The committee is a basic tool in community organization and as a method is in common usage in all types of agencies. In community organization for social welfare it is the means by which and through which many of the processes take place.
(6) **Interpretation.** One of the major problems in community organization is that of improving and increasing communication. Lack of full and adequate communication between groups and individuals, some of whom may be actually or apparently in opposition, is responsible for much resistance and frustration. The usual connotation of the word "interpretation" is equally pertinent insofar as community organization is concerned. This method involves use of skill in public relations and publicity through all accepted media.

(7) **Administration.** The knowledge and skills in administration are drawn upon constantly by the professional worker in community organization.

(8) **Mobilization.** This refers to the mobilization of manpower, of finances, and of all other resources essential to the realization of a given project. Increasingly, emphasis is placed on the citizen role in health and welfare services. Implicit here is the knowledge required in bringing citizens into meaningful participation, developing leadership, and, in general, creating a working force behind a given project. Efforts toward needed social legislation are a part of resource mobilization.

(9) **Negotiation.** The skill of negotiation is employed in every aspect of community organization; negotiation with individuals, with large and small groups, and, in a sense, with the community as a whole is part and parcel of the community organization function.

**Community Organization and Democracy:**

As both a process and a product, Community Organization for social welfare is an expression of the democratic functioning
of society for the good of its citizens. The objectives of social-work - security, personal adjustment, health, self-expression, the welfare of the community - are attained only as people join together in purposeful effort to reach them. Through free association in support of a common cause and responsible participation in organized social enterprise, the citizens of a democracy are able to turn social welfare potentialities into actualities and themselves grow in stature during the process. Community Organization work is thus a challenge and an opportunity which faces every good citizen.

Community Organization in social work is the process of creating and maintaining a progressively more effective adjustment between community resources and community welfare needs. This adjustment is achieved through the participation of individuals and groups in the community. It involves the articulation of problems and needs the determination of solutions, and the formulation and conduct of a plan of action. (1)

Community Organization and Social Work:

If we accept the principle of starting where people are physically, mentally, emotionally, spiritually, what are some of the other guideposts to solving health and welfare problems which may be traced to our growing body of social work knowledge about people and the communities in which they live?

First, social work as a profession has been constantly pushing back problems to their causes. Great emphasis is placed on preventive service. Thus we find concern for environmental factors such as housing, play space, sanitation, zoning, safety and a good social climate, including interracial and intercultural understanding. Educational programs on family life, parent child relations, and symptoms of behaviour problems are designed to give insight and early recognition of trouble requiring expert guidance. Much concern has been expressed for getting people and services together to prevent or to treat the problems at an early stage.

of development. This involves both a knowledge and an acceptance of community services; as well as their availability.

Second, more and more emphasis is given to mental hygiene. We realize the need for ego satisfaction through opportunities for self expression and a sense of being an important participant in a group to which we have a sense of belonging. The concepts of interaction of individuals within the group and the art of group development are expressed in the current interests in group dynamics.

Third, social work has always been dependent upon other professions such as medicine, law, psychiatry, sociology, and nursing. More and more it recognizes the interplay between housing, employment, city planning, law enforcement, education, religion, and race relations as important to the social problems with which it deals. If we agree, then, that social work of the future is not an isolated professional practice, but is an integral part of the social life of the community, we recognize that its effectiveness in solving welfare problems depends upon strengthening all aspects of community life through programs of prevention, practical application of mental hygiene concepts, and integrating welfare broadly to include work with all related fields. The various social forces and programs which are treated as specializations at the national provincial or city level merge in the district or neighborhood of the city where they directly affect the lives of people. Here such concerns as health, delinquency, recreation, housing, rat control, family and child welfare, liquor control, old age, street lights, employment, and zoning make up the warp and woof of the pattern of life of the family and individuals. (1)

The public look to social work for periodic over-all accounting of the needs and services present in any field (health, delinquency, child welfare, etc.) for co-ordination of effort among the organizations at work in the field, and for leadership in planning a community program of next steps in progress towards accepted goals. As agencies work together in councils they meet this obligation with varying degrees of effectiveness. Voluntary joint activity seldom proceeds with the dispatch common to live operations in industry or commerce, and results are often slow in eventuating, and when secured, are fraught with compromise. In

the long run however, steady progress is made whenever diligent and persistent effort is put into the process.

**Method:**

The reason for the study was to consider this specific area in Vancouver as a "case study" of the principles outlined in the body of this chapter.

The idea of this thesis arose out of a second year social work, field work placement at First United Church, Vancouver, during the 1952 - 53 school term. During the spring of 1952, Reverend H. Morrow, Director of Alexandra Neighborhood House left that agency to take charge of the welfare services of First United Church. The enormity of this task prompted Rev. Morrow to request the School of Social Work for a student interested in community organization to assist him to make a study in the district in which the Church was located. It was hoped that the results of this study would give direction to the Board of the Church for future action. Under supervision of Mr. Morrow the study began.

Information about population, institutions, agencies, ethnic groups, etc., were obtained and recorded. Means of locating local leadership were considered and attempted. Determination of needs were outlined and the future of the area was discussed. The records of the field work placement were used to give a picture of the area under consideration and suggestions and recommendations concerning the future plans for the area are based on the total picture.

Among the methods used during the placement were individual and group interviews, attendance at meetings as an observer,
and/or participant, preparation of charts, maps, and sketches.

Two progress reports and one final report were prepared. Interviews were held with the Community Chest Staff, important businessmen, the Town Planning Commission, The City Land Office, The Health and Sanitation Department, professional workers in the Area, as well as many residents of the district.
CHAPTER II
THE STUDY AREA AND THE PEOPLE

For purposes of this study the area was divided into three sections, (Fig. 1). In 1952 a survey was undertaken to provide certain information for First United Church and its future planning in the district. Since the church is located at the corner of Hastings and Gore, it was decided that Areas A and B would have to be considered along with Area C in order to obtain a complete picture. Boundaries were drawn to coincide with those of the Bureau of Statistics in order to obtain information from the 1951 Census figures:

Area A is part of the Central Business District, bounded by Cambie Street on the West, False Creek to the South, Main Street on the East and Burrard Inlet to the North. Hereafter this will also be referred to as the Downtown Area.

Area B, which is bounded by Main Street on the West, Hastings Street to the South, Glen Drive on the East and Burrard Inlet to the North, will be referred to as the Industrial Area.

Area C, will be called the Strathcona Area. Its western boundary is Main Street; it then goes south to Terminal Avenue, thence east to Glen Drive and North along Hastings Street.

Being close to the commercial centre and not far from the industrial and shipping sections of Burrard Inlets waterfront, a large portion of Areas A and B was invaded by industry, whereas Area C became one of the earliest residential developments in the city. As industry developed and the city expanded the original residents moved to the newer districts.
Fig. 1. Relation of the Survey Area to Vancouver City

- First United Church

Survey Area equals
A + B + C
Since that time this locality has become the meeting ground for a variety of racial and national groups. Some of these groups still live in the area while only traces can be found of others. The Chinese, Japanese and Italian people were among the earliest to settle in that locality and today residents of Chinese and Italian origin are still there in great numbers. Only a small number of Japanese have returned to the area since they were evicted during World War II.

With the influx of many immigrants during the migration peak of some thirty-five years ago, the area also became the social and religious centre for a number of Central European peoples as well as the existing Oriental community. The newcomers naturally gravitated towards their kinsmen and because of the language barrier they set up a number of cultural 'islands' which still exist at present. The district soon became the home of many migratory workers of the lumbering, mining, and fishing industries. This resulted in shifts of ownership in housing. Many of the former family residences were converted to boarding and rooming houses to accommodate the overflow from the cheap hotels and rooming houses of the down-town district. Since most of the houses were wooden, changes of occupancy and inadequate conversion led to deterioration. The greatest amount of deterioration is to be found in Area B which is zoned for heavy industry and is likely to be totally converted into an industrial area within the next ten to fifteen years if present trends continue.

At present the population includes, among others, contingents of Chinese, Japanese, Italian, Negro, Scandinavian,
Anglo-Saxon, Ukrainian, Hungarian, and Russian peoples. Most of the ethnic activities are carried on in Area C, and as was mentioned earlier it has become the social and religious centre for a number of national groups. There are at least 23 ethnic and racial groups represented in the whole area. An indication of the mixed nature of some of the families becomes evident as one checks the list of children that attended the Strathcona Day Nursery during 1952.

<table>
<thead>
<tr>
<th>No.</th>
<th>Ethnicity</th>
<th>No.</th>
<th>Ethnicity</th>
<th>No.</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>French-Irish</td>
<td>6</td>
<td>Ukrainian</td>
<td>1</td>
<td>Austrian-Scottish</td>
</tr>
<tr>
<td>3</td>
<td>English-Chinese</td>
<td>3</td>
<td>Norwegian</td>
<td>1</td>
<td>English-Swedish</td>
</tr>
<tr>
<td>1</td>
<td>Norwegian-Ukrainian</td>
<td>1</td>
<td>Ukrainian</td>
<td></td>
<td>Chinese-Irish</td>
</tr>
<tr>
<td>1</td>
<td>Scottish</td>
<td>1</td>
<td>Irish</td>
<td>1</td>
<td>Irish-Canadian</td>
</tr>
<tr>
<td>1</td>
<td>Irish</td>
<td>5</td>
<td>English</td>
<td></td>
<td>English-Irish</td>
</tr>
<tr>
<td>1</td>
<td>Polish-English</td>
<td></td>
<td>Swedish</td>
<td>1</td>
<td>Italian-Polish</td>
</tr>
<tr>
<td>1</td>
<td>Finnish-Indian</td>
<td>1</td>
<td>French-English</td>
<td></td>
<td>Italian-Polish</td>
</tr>
<tr>
<td>2</td>
<td>Irish-Scottish</td>
<td>1</td>
<td>Jewish-Russian</td>
<td>1</td>
<td>Scottish-Irish</td>
</tr>
<tr>
<td>5</td>
<td>English</td>
<td></td>
<td>Czech-German</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>1</td>
<td>German</td>
<td>2</td>
<td>Ukrainian-Canadian</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 2 shows the approximate distribution of ethnic and racial groups throughout the whole study area.

A check of the 1951 Census report shows that almost 50% of the persons in the whole area were born in foreign countries and that over sixty per cent have a mother tongue other than English.

Detailed distribution for each sub-district in the study area is shown in Figure 3, while the totals are shown in the table following:

(1) From report of the Casework Agency Review Committee on Strathcona Nursery School, June 25, 1951.
(2) Information contained in private correspondence with Chief, Population Section, Census Division, Dominion Bureau of Statistics - April 1953.
Distribution of Mother Tongue and Birthplace (Per Cent):

<table>
<thead>
<tr>
<th>Ethnic &quot;Index&quot;</th>
<th>Area A</th>
<th>Area B</th>
<th>Area C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother Tongue Other than English</td>
<td>61%</td>
<td>55%</td>
<td>68%</td>
</tr>
<tr>
<td>Birthplace other than Canada &amp; Br. Countries</td>
<td>54%</td>
<td>42%</td>
<td>49%</td>
</tr>
</tbody>
</table>

Area A or the Downtown Area, which is part of the central business district and covers some 18 city blocks, contains some 500 families; 1,600 single men and 250 single women. Children up to age of fourteen comprise only four per cent of the total population and sixty per cent of the males in this Area are over the age of 55. This is a man's area, and few women live here if they can avoid it. Men outnumber women three to one in the whole district but in this area the proportion is 7 to 1.

Area B or the Industrial Area which covers 27 city blocks is believed to contain 900 families, 700 single men and 350 single women. Fifteen per cent of its population is under the age of 14, while 46 per cent of all males are over the age of 55. During and after the last war, (1939-45) many families lived in the lodging houses in this district. Recent reports from the City Health Department show that this situation has been considerably reduced and at present there are relatively few families living in lodging houses. Area C, or the Strathcona Area, on the other hand covers 45 city blocks and contains some 1800 families, 1,350 single men, and 650 single women. Children up to the age of 14 make up fifteen per cent of the population, while 43 per cent of the male population
is over 55 years of age. The proportion of males to females for both district B and C is 2:1.

Although some 16,000 persons reside in the Survey Area only a small portion (9 1/2 blocks) is actually zoned for residential purposes. The rest is heavy industrial, general business and local commercial. (See Figure 4). Area A is zoned as a general business district with some heavy industry at its northern tip. Here also we find sixty-six restaurants, twenty-two hotels and seventy-two lodging houses. Most of the people of this district reside in these lodging houses. The 4500 persons living there are crowded into 479 households which means an average of 15.4 persons to each household. Compared with the city average of 3.3 this is a highly overcrowded area.

When one considers that this is a business district it is difficult to believe that so many persons live there. This excerpt from a recent Survey is a description of many of the living quarters.

.....generally speaking, transients and families occupy about one-half of the rooms, and the remaining accommodation is held by single men and women and by married couples renting on a weekly or monthly basis...many of the lodging houses begin on the second floor, at the top of a long bare stairway, often insufficiently swept. The ground floor may be occupied by any type of business, shoe repair, butcher shop, second hand store, cafe or beer parlour.

The operator's office (usually also his living quarters) faces the stairway and is often adorned with old calendars and fly-specked signs and bulletins relating to the rules of the house.

Long dark corridors branch out, with rooms opening off on either side. Sometimes it is necessary to light a match

(1) Survey of Social and Health Conditions in a Special Area of Downtown Vancouver. - Community Chest and Council of Greater Vancouver 1947 (To be referred to as Downtown Survey of 1947.)
to pick out the room number desired. Most lodging houses are at least two floors high and some more. Only a few have elevator service.

Doors and walls are flimsy and permit sounds and smells to escape into the halls.

Bathrooms and toilets are dark, cramped and discolored looking, a far cry from the spick and span, tiled bathrooms of the modern apartment or hotel. One would hesitate to bathe a child in most of the rusty looking tubs.

Inside the rooms, the furniture is of the scantiest; an iron bed, sagging mattress, dresser and chair usually comprise the equipment. Linoleum or worn mats cover the floor. Curtains are flimsy and grimy. Walls are stained and badly in need of decorating. The lighting is bad and the view consists of the brick wall of the next building.

Even when the housekeeping of the operator is good, and the sanitation meets the requirements of the City Health Department, it would be difficult to imagine more unattractive, depressing, and uncomfortable housing.

Some of the social workers on the staff of the City Social Service Department who are in touch with more than 25 percent of the persons in the district believe that many of the single persons were not of the type that could easily be rehabilitated.

"The down town area has a tremendous mobile, isolated group that drifts out here. They were not the type that could be socialized." They did not wish to participate in anything. They were a group of psychopaths, alcoholics, and deviantes." Many who claim to be single we believe are really married and have for one reason or another left their wives and families...." There was great apathy among the group. The only recreation that existed in the area was the reading room in the Central City Mission which was a small and poorly equipped, the Vancouver Library, the waiting room of the B.C. Electric Station, and the beer parlors. These men do not take part in anything. There is no give and take, they are 'neutral apathetics.' They have never had anything and are conditioned to hardship, they do not expect anything and are not disappointed if they do not get anything. For some of them their greatest ability is to keep the cheap room they have. Most of them do not know their neighbor, nor
wish to do so. They do not wish to associate with anyone nor will they accept any responsibility. Most of them just go from one warm place to another."

The figure of 25% of persons who are known to be dependent upon one form of social assistance or another (this of course does not include the many persons who are not eligible for assistance under any of the existing categories) is extremely high when we realize that in the city of Vancouver, the dependency rate is just over 3%.

It is worth while to note that 59% of the social assistance cases for the whole survey area during 1952 lived in this downtown area.

Area B which is north of Hastings Street is considerably blighted with industry. Large industries line the waterfront and others have been set up in all nearby blocks. It was here that most of the Japanese Community lived until the last war. The ancient houses, old stores and waterfront shacks were taken over by migrants from the prairies, many of them of central European origin, who came to work in Vancouver shipyards during the war. Many of the occupants are truck drivers, fishermen, loggers, and unskilled workers in the canneries. Children play around the dirty wharves; and in the oily, sewage tainted water of Burrard Inlet. The park on Powell and Jackson, a relic of the area's original residential character, is now used only for men's ball games. St. Joseph's Hospital, was once fairly well situated with a view across the bay, but is now a forbidding structure surrounded by the noise and dirt of industry. Odours from the canneries and other plants

(1) Field Work Placement Records including this information are on File at the School of Social Work, University of British Columbia.
are ever present.

Of the three Sections in the study, Area B shows the greatest amount of deterioration in housing. In spite of this there are 175 homeowners and sixty per cent of its lodging houses are owner operated. The rentals in this district are more comparable to Area C than to Area A.

The statement is frequently made about the Strathcona Area that increased industrialization has made the neighborhood unsuitable as a residential area. However, an actual count in Area C shows that there are only thirteen major industrial plants located in the area and most of these are on the fringe of the district. The area also contains fourteen minor industries such as produce and poultry stations and small truck and transfer depots. Six gas stations, eighteen grocery stores and fourteen local commercial enterprises make up the remainder of the industry in the Area. (Fig. 4).

There are four main types of residential buildings in the Strathcona and Industrial Areas. These include single houses, not necessarily housing only one family; apartments, including suites built around and over stores; rooming houses and cabins. Although housing is not considered too good in Area C it is considerably better than that of Areas A and B. Home ownership in the Strathcona Area has increased from 27 per cent in 1947 to 37 per cent in 1952, and 61 per cent of the lodging houses are owner operated. This Area has 1,913 households with an average of 3.7 persons in each. The average number of persons per household for Area A and B is 15.4 and 5.3 respectively.
Remarking upon rentals, Dr. Marsh in his report in 1947 stated that: - In general, this is a low-rent area. An important point is that these properties were still under rent control when this survey was made; a few rent increases were noted in those years (1946-7) but they have become more common since. Chiefly, however, it is a substandard and deteriorated area.

The proportion of houses and rooms renting at less than $15, and even as low as $5 or $6, is more striking; it is in fact a clear index of the deteriorated character of the property of the district. (1)

Prevailing rents at that time were $16 - $29 per month for unfurnished rooms - $18-30 per month for sub-tenants renting furnished quarters. Typical rent of a family living in a cabin was $17 while unfurnished sleeping rooms brough $6 to $12 per month.

As Dr. Marsh points out, "whether rents are really low or not depends on what the tenant gets for his money."

The Downtown Survey of 1947 stated that the average monthly rent in the area it covered (Area A) was $25.30. In figures obtained during the author's study this amount had reached $28.00, and the most recent report of the Vancouver Housing Association of a study made during the winters of 1952-53 give the following average monthly rentals: (All of this was shared accommodation.)

- Furnished rooms for family ...........$35
- Unfurnished rooms for family .......$27
- Single room for family .............$34.

Although there has been a steady rise in rentals over the years the calibre of the accommodation has deteriorated. If the earlier figures are to be considered as "cheap" rents, and measured against the substandard or over-crowded accommodation they buy, so

also must the present rents which are still low in comparison with new housing built elsewhere.

**Religious:**

Outside of a number of "missions" there are no religious institutions in the Business District. On the other hand in Area B or the Industrial Area, we find St. James Anglican Church (the oldest church in Vancouver), The Salvation Army Temple, St. Paul's Catholic Church, The Scandinavian Baptist Mission and the Franciscan Sisters of Atonement, Convent. In addition to its conventional Church activities, St. James Church operates a small kindergarten (15 children) as well as a home for old men which accommodates 28 pensioners under the supervision of a retained nurse.

All the above-mentioned institutions in addition to their regular duties are actively engaged in providing food and shelter for the many destitute and needy individuals and families that are to be found living in and about the neighborhood.

The religious institutions in the Strathcona Area would include the following: First United Church, Sacred Heart (Catholic) Italian, St. Marys (Ukrainian Catholic), Chinese United, Chinese Catholic, Chinese Anglican, Chinese Presbyterian, Chinese Pentecostal, Chinese Christ Church, Russian Orthodox, African Methodist Episcopal Church, St. Vincents Shelter.

It is interesting to note that all but one of the above named churches have definite ethnic or racial congregations. However in most cases services in English are provided for the younger members.
First United Church, which is the second oldest Church in Vancouver, was for many years the place of worship of some of the city's earliest citizens. It, along with St. James, was situated in the heart of the best residential area and both were supported by large influential congregations. With the development and expansion of the city, the function and membership of these churches has altered considerably. Today, only five per cent of their membership live in the district whereas most of their community services are utilized by the needy families and individuals of the neighborhood. Assistance in the form of meals, groceries, and used clothing is provided for a large number of unemployed men many of whom come from the Downtown Area.

Education:

Eight pre-school centres provide accommodation for 346 children. One of these, the Strathcona Day Nursery which is located in the Industrial Area can accommodate fifty children of working mothers from the district. The hours of operation are from 7 A.M. to 6 P.M. During 1951 there were 120 children registered with an average daily attendance of 37, while in 1952, 143 children were registered and the average daily attendance was 42. A number of mothers have been trained to assist the permanent staff and there are indications that this much needed service might be expanded.

The Strathcona School, the only public school located in the Survey Area has an enrollment of over 1000 of which 60% are Chinese. Since Hawk's street is a school boundary the children east of this street attend Seymour School. The Sacred Heart Church and the Chinese Catholic Mission accommodate 85 and 46 pupils
respectively in their parochial schools while all high school students must attend schools out of the district.

Language schools are conducted by the Japanese, Chinese, Ukrainian, and Russian groups while English classes for new Canadians are carried out mainly by the Chinese Church groups.

Recreation:

Recreation in the Downtown Area is confined mainly to the Public Library reading rooms, pool rooms, beer parlors, and movie houses. To a number of the men, these reading rooms are the only form of recreation they have since they are provided free of charge.

The recent closing of the main reading rooms due to lack of funds has robbed many of these men of their only form of wholesome recreation and will increase the present over-burdened facilities of the remaining reading rooms. The other forms of recreation mentioned are beyond the means of most of the men, nevertheless many of them somehow manage to get enough money to frequent the beer parlours. Wholesome recreational activities in this area have been conspicuous by their total absence. Recreational facilities in Area B are only slightly better than in Area A. The Police Gymnasium is open to groups of boys for boxing and wrestling classes. St. James Church has a small gymnasium for its members, while Oppenheimer Park (formerly Powell Street Park) is used mainly for senior ball games. Many of the children plan in and about the wharves and railroad yards and factories and are in constant danger. The development of industry in the Area has brought with it a heavy flow of traffic which has robbed the children of their
only play ground—the street. Recently an official of the police department mentioned the fact that a number of the industrialists in the area were willing to provide funds to set up a play ground for children. This action would not only discourage the children from vandalism but would also prevent accidents on their property. Although this may be "enlightened self interest" on the part of these business men it could be one of the means of providing some of the urgently needed play space in the area.

The Gibb's Boy's Club, the Pender Y.W.C.A., and the Kiwassa Girls Club are the three main recreational agencies serving the Strathcona Area. Their activities attract children and young adults not only from the immediate surroundings but also from adjoining districts. Some 242 boys attend the Gibb's Boys Club while the membership of the Pender Y.W.C.A. is around 350. Although the Kiwassa Girls Club is just outside the survey Area it has been included in the study since it has over 200 members, many of whom reside in the survey area. Twenty-one volunteers assist in the program work in this agency. The Boy's Club and the Pender Y.W.C.A. have 17 and 19 volunteers respectively.

The Girl's Club and the Boy's Club, each have one full-time director and one part-time assistant and the Pendery Y has two full-time staff persons. The two former agencies have a heterogeneous membership whereas 90 per cent of the members of the Pender Y.W.C.A. are Chinese. This agency was originally set up to provide recreational facilities for the Chinese Community and was called the Chinese Y Centre. As time went on the work of the agency expanded and the membership could not be confined to the Chinese and that the Y had to serve the whole community. When a
new building was recently erected the name was changed to the Pender Y.W.C.A.

Play space in the district is limited. Outside of the two parks which are seldom used, the streets, alleys, vacant lots and False Creek Flats are the playground for most of the children. A successful summer playground program in McLean Park attracts many youngsters; and it is hoped that as McGeer Park is developed it will become the centre for most of the sports activities of the area.

Gradual additions to the Strathcona School has eliminated most of its play space. An empty lot across from the school which might have been used as a playground is now occupied by an industrial plant. Traffic to this location has added greatly to the existing traffic hazard.

Although there seems to be considerable concern for recreational and leisure time activities for children planning for non-commercial activities for adults are not in evidence.

In addition to the agencies mentioned above, three national halls are located in the district: The Association of Ukrainian Canadians, the Russian People's Home and the Yugoslavian Educational Home. The first two utilize their buildings for a variety of cultural and educational activities and the latter is used only for meetings.

Health and Welfare Agencies:

For many years this general locality has produced many health and sanitation problems and has received a great deal of attention from the Metropolitan Health Committee. Both morbidity
and mortality rates are high among the people in this area. The following schedule indicates certain health aspects and the order of their significance in the surveys area as compared to other areas of Vancouver.

**City of Vancouver**

**Summary of Various Rates by Census Areas - 1951 (1)**

<table>
<thead>
<tr>
<th>Index</th>
<th>Census Area</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td><strong>Birth Rate</strong> (per 1000 population)</td>
<td>11.2</td>
<td>18.8</td>
</tr>
<tr>
<td><strong>Still Births per 1000 pop.</strong></td>
<td>44.7</td>
<td>5.4</td>
</tr>
<tr>
<td><strong>Death Rate: Rate per 1000 population</strong></td>
<td>35.6</td>
<td>19.3</td>
</tr>
<tr>
<td><strong>Tuberculosis death rate (per 100,000 pop.)</strong></td>
<td>142.7</td>
<td>102.9</td>
</tr>
<tr>
<td><strong>Pneumonia</strong></td>
<td>167.9</td>
<td>102.9</td>
</tr>
<tr>
<td><strong>Infant Mortality Rate per 1000 live births</strong></td>
<td>44.7</td>
<td>21.7</td>
</tr>
</tbody>
</table>

In addition to the house calls made by the Metropolitan Health Nurses, the Victorian Order of Nurses make an average of 15 calls each day. The school nurses who are in contact with most


(2) City of Vancouver is divided into 38 census areas, See Fig. 1.
of the families report that there has been a marked improvement in the Public Health situation during the past few years. This they believe can be attributed mainly to the influence of Strathcona and Seymour schools.

The Venereal Disease Division of the Department of Health and Welfare, reports that the area under consideration, and particularly the downtown area has been the zone of highest facilitation in the city and province for many years. Most of the contacts reported are in the lodging houses and it has been shown that the standard of living and behaviour in the lodging houses is a reflection of the personal standards of the proprietor and that premises can be operated respectfully in any district.

The Sanitary Division of the City Health Department estimates that more inspection time is required for this area than for any other of similar size in the city, yet they receive few complaints from the residents. The people seem to tolerate unsatisfactory conditions because many of them feel that it would not do them any good to complain.

Many social agencies operate in the district and there is a wide variation in their case loads. Figures obtained from the City Social Service Department show that in 1952 there were 789 social assistance cases in the survey area. In addition there were 447 persons receiving Old Age Assistance and approximately 2000 Old Age Security recipients were receiving the Provincial Bonus. It has also been estimated that some 600 persons in the locality were in receipt of War Veterans Allowance and Workmen's Compensation pensions. These figures total almost twenty-five per cent of
the persons living in the area. However, they do not include the
great number of needy persons who are not eligible for assistance
under any of the above mentioned categories. A considerable num­
ber of these persons, who are classified as unemployed employables
are helped by various organizations which include the Salvation
Army, First United Church, St. James Church, St. Pauls, The Sisters
of Atonement, and St. Vincents Home and Shelter. The problem of
these men is serious enough to warrant a separate study. It is
gratifying to hear that such a study is at present under considera­
tion by the Federal authorities.

In 1952 the Family Welfare Bureau reported 27 out of its
1230 cases to be in this district. During the same period the
Children's Aid Society dealt with 103 cases in the same district.
The Strathcona Case Committee which meets periodically to discuss
and handle specific social welfare cases within the locality is
composed of representatives from the following agencies and organi­
zations; Kiwassa Girl's Club, Pender Y.W.C.A., City Social Service
Department, Family Welfare Bureau, Children's Aid Society, Metro­
politan Health Committee, Victorian Order of Nurses, Strathcona
School, Catholic Children's Aid Society, Health Centre for Children,
School Attendance Officers, Women's Division of the Vancouver City
Police Attendance Officers, Women's Division of the Vancouver City
Police Department and First United Church. Other agencies such as
the Salvation Army, The Vancouver Housing Association and the Juven­
ile Court attend by invitation.

Most of the missions for "saving and uplifting" are
located in this district and carry on a flourishing trade among the
many derelicts and drifters that frequent the locality. Many of these men look forward to the 'bowl of soup' that is often their daily sustenance.

**Previous Studies:**

Excluding the present study made by the author at least five other studies or surveys have been made which concern the area under consideration.

The first of these was by Dr. Mutchmore who came from Toronto in 1928 to offer suggestions for the expansion of First United Church. The next study done in 1945, examined the recreational facilities of Vancouver. Reverend H. Morrow's Thesis on The Community Services of First United Church was completed in 1948 and gives a thorough picture of the function of First United Church. In 1947 The Community Chest and Council undertook a Survey on Social and Health conditions in a special area of downtown Vancouver which covered all the Downtown area of the present study as well as a good portion of Areas B and C. A most thorough study of the Strathcona area was made in 1947 for a Report on a Demonstration Slum Clearance and Urban Rehabilitation Project.

**Local Opinions About the Area:**

During the course of the survey, many persons were interviewed and a variety of viewpoints and suggestions were obtained about the Strathcona Area. Some of the main points were to rebuild or maintain the district as a residential area; many persons want to live there for a variety of reasons; there were many permanent residents as well as homeowners residing there; clean up the slum.

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(2) For names of these persons and agencies See Appendix A.
conditions; improve the roads; more play space needed; no recreational facilities for adults; build a recreation centre; use schools for youth and adult recreation; set up a representative group to speak for the area.

The above list was compiled from the interviews with local residents, church leaders, social workers, health personnel, and education representatives. The unanimous reply received from business and industrial leaders was to rezone the entire area for industry. However, the greatest majority of persons agreed that the district should be maintained as a residential area.

Other points that were mentioned include, making the present site more attractive; the churches should be doing more to develop the leadership potential; set up a small housing development; rebuilding the total area would be too costly; not enough permanent residents to warrant rebuilding the area; residents not making a positive contribution to the neighborhood; the transients cause the trouble; and give area adverse publicity.

When considering some of the replies one must take into consideration the knowledge the respondent has about the area, his experiences there, good or bad, his interests in the area, etc. It appears that the business men and industrialists who were approached were only interested to see that the area was turned over to industry. Little or no consideration was given to the many persons residing there and their hopes and wishes. One gentleman stated that the area was full of transients, foreigners and the scum of Vancouver. There were no permanent homes there and that no nice people lived in the area. This type of response indicated, among other things, how little this man knew about this district.
On the other hand, the people that knew the existing situation showed great understanding and expressed their hope for renewed efforts to build up the area.

One social worker mentioned that there was intellectual impoverishment in the district. She pointed out however, that in other districts similar problems existed but that the people there work together to alleviate these problems. It is not unusual, while making a study of the agencies of a district, to find that one or two agencies are not quite performing their stated purpose or that others are undertaking more than they ought to.

It would seem that the school (in the person of its principal) is doing a task that is not in keeping with its purpose or facilities. Family guidance and counselling could be handled more capably by other agencies. The task of the school is to bring enlightenment and democratic living to its constituents. Much work could be devoted to involving the parents in evening activities where a more positive approach could be made to them. As it appears now the only contact that the school has with parents is the result of difficulties with the children. The school is not a social agency and should not be operating in this field.

A somewhat similar situation was brought to light when it was learned that the staff of one of the Day Nurseries were acting as family counsellors. This was taking up a considerably amount of time that should have been devoted to the administration and operation of the agency. At the time of this writing discussions were under way to arrange for referrals to be made to competent agencies to handle the cases that come to the nursery.
It is to such matters that the Strathcona Case Committee should turn its attention.

**Significant Social Conditions:**

In the matter of transiency, a factor difficult to measure, it is estimated that the average transient family remains in the area for 18 months and that some 30% represent new and possible mobile population. These figures are compiled from the records from the Seymour School, Salvation Army, Gibbs Boy's Club, and the Kiwassa Girl's Club.

Since the Strathcona Area adjoins the down-town area any adverse publicity concerning the down-town area is bound to be felt by the residents of the Strathcona district. "The 'bad name' of the downtown district is not easy to 'live down.'" "The tone of the district as it exists at present lowers the name and reputation of the agency no matter what the quality of the work."

The results of the study confirm that there are little or no facilities for wholesome adult recreation within the area.

According to the figures compiled in an earlier study we see that more than 60% of all wage earners of the district live within one mile of their work. This fact may also give us the reason for the 10% increase for resident home owners in the Strathcona Area. Furthermore, from the statements of several industrialists, as well as other business people, we learn that a pool of readily accessible labor must be near the water-front industries.

(1) Marsh, Rebuilding a Neighborhood - Page 8.
(2) Ibid. Page 8 - Footnote.
(3) Ibid. Page 10.
Among the other social conditions significant to the study we find more than usual apathy associated with deprived or blighted localities. Attempts to involve local residents to participate in the affairs of the neighborhood have been tried from time to time but with almost no success. One important exception must be noted. In the late 1930's the efforts of the Italian Rate Payers Association, under the capable leadership of their Legal Counsel, Mr. Branca, petitioned the Civic Authorities and were successful to rezone a small portion of the Strathcona Area as a residential district. This was indeed an example of co-operative effort by the citizens for the benefit of the community. Unfortunately there are no other successes to report at this time.

Temporary residence is often given as the reason for the apathy and non-participation of many persons in the neighborhood. Elsewhere in this paper it has been noted that almost one-third of the residents spend only between 15 to 18 months living in this area. Many claim that they do not wish to become involved as they will soon be leaving the district. Others find it difficult to make any roots into organizations during their short stay and of course there are those who abstain from organized activities of all sorts.

Does all this mean that there is no leadership in the Strathcona Area? What attempts have been made over the years to involve residents in large-scale activities? Why is it difficult to locate potential leaders who will act as spokesmen for the district? Let us examine the questions more fully.
CHAPTER III

Community Organization and Democracy:

Community organization involves both the active participation of the people in community affairs and the leadership of those best fitted to direct its activities. Among the various experiments that have been tried out in this field few have satisfactorily approximated this goal. Mere provision of opportunities for the people to work out their own plans and policies is not sufficient, for usually only a minority take advantage of such opportunities, and the results are frequently disappointing. On the other hand, when the natural leaders assume responsibilities on their own initiative as they do in a paternalistic regime, the effect on the people is likely to be depressing or may even lead to open revolt. What is needed is a plan of organization that will produce efficiency without imperilling democracy. Perhaps when the conditions of life become such that thorough cooperation is essential for community progress, a rational plan of community organization may be able to win a larger measure of public support.

What then, does leadership mean in the Strathcona Area?? Are opportunities available for citizens in this neighborhood to prove their leadership abilities? What type of leadership exists in this area? Who is providing it?

By looking into these questions we shall see the existing situation. A number of ethnic and racial societies and schools are located in the vicinity. (1) The largest of these groups is the (1) See Fig. 2.
Chinese Community which has a large number of tongs, societies, clubs, etc.

Since the Chinese situation warrants a separate study, suffice it to say that many obstacles appear in the path of Chinese participation in community affairs. There are undoubtedly many capable Chinese leaders who could make a most valuable and positive contribution to the improvement of the neighborhood.

It would require a highly specialized job to prepare the Chinese people to accept participation in community affairs.

Leaders are also to be found in the Italian, Russian, Ukrainian, Yugoslav, and Japanese organizations. How do we know? The fact that these groups have been operating for many years within their own sphere proves this. Successful programs have been conducted by them for their own people but seldom have they worked together. Although later on we will show several weak attempts at some organized efforts in the area - to our knowledge there has not been a project in which all groups have participated. Individual efforts by the Italian Community succeeded to rezone a small portion for residential purposes, while the Canadian Association of United Ukrainians was one of the initiators to have McGeer park converted into a playground.

A great number of people staff the agencies, schools and institutions already mentioned. How many of these actually reside in the district? Of more than one hundred staff personnel and volunteers of the Gibb's Boy's Club, Kiwassa Girl's Club, Pender Y.W.C.A., Strathcona and Seymour Schools, only three live
in the area. Of all the others, only the Sisters and Priests of the parochial schools and kindergartens reside there. Some of the mothers of the Kiwassa Mother's Group and almost all of the parents of the Strathcona Day Nursery Parent's Group live in the neighborhood.

**Professional Leadership:**

In Chapter II, the composition and object of the Strathcona Case Committee was mentioned. None of the persons representing these 19 agencies resides within the study area.

An examination of the work of this committee indicates that it has not been very effective. It meets seldom and then only for a very specific cause, and seldom concerns itself with the neighborhood.

A case committee should add strength and incentive to the solution or alleviation of district problems. The representatives to this body are particularly aware of the many difficult situations in the area. Through the limitations of their own agencies they may be frustrated and handicapped when it comes to taking individual action. However the case committee affords an excellent opportunity to join forces with other workers in the united action, that would mean closer working relationships, more joint projects, more referrals and inevitably a more complete service to the people.

**Attempts at Community Organization In the District:**

One might feel after reading about the lack of local accomplishment that there have not been any attempts to involve the residents in co-operative efforts. This is not so.
During the winter of 1951 the mothers of the district became quite concerned about delinquency in the locality and through the efforts of the Kiwassa Mothers Group, Mrs. T. Exner, of the faculty of the University of British Columbia School of Social Work, was invited to discuss the situation with the women. Some 25 mothers attended six meetings at which most of the ethnic and racial groups in the neighborhood were represented. Following are some points Mrs. Exner made in conference with the writer:

The mothers went to Chief of Police Mulligan re more policing of the area. A number of drug addicts were in the area and had been found using the common washroom of over-crowded houses as a place to give themselves injections. These washrooms were practically open to the public and the mothers were quite concerned about this matter.

It was brought out that there were no P.T.A.'s in the area nor did the parents have a place to meet...when the matter of P.T.A. was discussed the principals of both Strathcona and Seymour Schools were approached without success. The only thing one principal could offer was a course in English to the people in the area. The other principal was impressed with the delinquency in the area and felt that the parents of non-delinquents did not need an organization while an organization for the parents of delinquents would do them no good.

It was also brought out at that time that the Mental Health Coordinator had not contacted any parents whatsoever, although he had done some work with the individual students at the school.

The Kiwassa Mothers and Strathcona Day Nursery Mothers went to the P.T.A. headquarters to see about getting an organization in the area but the matter was not followed through.

Although this group met to discuss the behaviour of adolescent girls they also pointed out that none of the Churches offered recreation for adults. They felt that there was no place where they could participate in activities with their children.

The efforts of the Strathcona Day Nursery to involve parents in its program has proved that some of the mothers are
interested enough to assist the nursery staff. Some have even undertaken an in-service training course and become part-time assistants. At present a 'Parents' group meets once a month. The program which was formerly arranged by the staff is now planned and carried out by the parents. More and more the people in the district are taking the responsibility for the activities of the group. The director of this agency believes that there exists a desire on the part of many people in the area for betterment but that they lack the knowledge to go ahead. They feel the inability to provide leadership although there are signs that this leadership is developing as is their desire for knowledge. It was also her belief that this Parent's group might eventually be the nucleus for a P.T.A. in the district.

Attempts by the staff of the Gibbs Boy's Club to involve parents of members in the program has met with no success. At a recent championship basketball game in which the agency was involved - 36 telephone calls resulted in three fathers attending this game.

The Halloween Committee that was supported by the Parks Board and the Group Work Division of the Community Chest was able to get an adult committee to work along with the Teen Committee. This whole venture may eventually become a unifying force in the district.

More recent attempts to revive interest in a P.T.A. have been put forth by Mrs. T. Harris. Mrs. Harris who has been mentioned earlier in this paper is a Board Member of the Strathcona Day Nursery. It was her intention to set up a P.T.A. without the
support of the principal of the school. However after consulta-
tion with the author she discussed the plan with the principal
who suggested that the formation of a group of pre-school parents
might eventually lead to a proper P.T.A.

As part of the survey both school principals were inter-
viewed and the matter of P.T.A.'s were discussed. Among the
reasons given for the absence and lack of success to set up a
P.T.A. are the following:

(a) there is a conscious awareness of language
barriers among the people living in the area.
(b) economic problem of not having suitable clothing
to wear to meetings.
(c) there was no one to look after the children on
meeting nights.
(d) there are too many parents working odd shifts.
(e) in some cases both parents are working.
(f) most of the parents were just not interested.
(g) because of the great number of Chinese pupils,
it would be impossible to get a truly representa-
tive group of parents.
(h) many of the people do not live there long enough
to participate in any group activities.

One of these gentlemen stated that a P.T.A. could not
be forced on the school nor would the school wish to force a
P.T.A. on to parents. He went on to say the P.T.A.'s usually
start for two reasons. One, to find fault with the curriculum and
teachers and the other was to raise funds for the school. He felt
that most of the parents in this area were not interested in either
reason at present.
Although some of the reasons stated bear some validity, it does not excuse the principals from making every effort to encourage the parents to take a greater interest in the welfare of their children. The combined efforts of the school staff and parents could do much to overcome some of the stated obstacles to the formation of a P.T.A.

One principal remarked, quite emphatically, that since there were a overwhelming number of Chinese pupils the P.T.A. would not be truly representative. This is a very narrow view since the only representation needed in a P.T.A. is interested parents, regardless of their race or ethnic background.

It is quite likely that one of the main reasons that a P.T.A. does not exist is that no genuine effort has been made by the schools to cooperate with parents to set up such an organization. The two reasons given earlier for the formation of P.T.A.'s may be true in certain cases but is the exception rather than the rule.

Among other things P.T.A.'s offer many positive experiences for parents to learn more about their children's health, education and welfare. It would appear that the attitudes of the principals were a negative factor in the formation of a P.T.A.

At this point let us look at the ethnic and racial distribution of pupils of the two public schools in the district. This was the order as of July 1952:
Strathcona School (1,000 pupils):

<table>
<thead>
<tr>
<th>Language</th>
<th>Strathcona</th>
<th>Seymour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese</td>
<td>626</td>
<td>164</td>
</tr>
<tr>
<td>Anglo Saxon</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Ukrainian</td>
<td>48</td>
<td>64</td>
</tr>
<tr>
<td>Japanese</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Italian</td>
<td>32</td>
<td>26</td>
</tr>
<tr>
<td>Scandinavian</td>
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<tr>
<td>Polish</td>
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<td></td>
</tr>
<tr>
<td>German</td>
<td>16</td>
<td>15</td>
</tr>
<tr>
<td>Finnish</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>French</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Russian</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>American</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Other Foreign</td>
<td>39</td>
<td>48</td>
</tr>
</tbody>
</table>

The Strathcona School has been called a "small United Nations." It is there that these children work together in a truly democratic manner. Why shouldn't the parents benefit from this situation? In addition to learning more about their children, they would gain some of the advantages of participating with their neighbors in projects of common interest. They would get a more widespread feeling of belonging to the community and sharing its responsibilities. The pride which comes with this feeling is infectious.

It would open up more channels of communications both for individuals and for groups, and projects which could never be accomplished by 10% of the people might be undertaken with confidence if 40% were to put their efforts behind them.

Such might have been the case in the matter of the re-zoning of the remainder of the Strathcona Area as a residential district. (A small portion was re-zoned through the efforts of the Italian Community shortly before World War II).

Several attempts have been made to have this locality re-zoned as a residential area. Three letters are on file at the
City Hall. The first dated April 18, 1951, is from First United Church, the second, dated June 28, 1951 is from the Vancouver Housing Association and the third dated November 23, 1951 is signed jointly by First United Church, Strathcona School, St. James Church and the Salvation Army.

Among the groups in the district interested to improve living conditions is the Negro Citizens League. It is also pressing for improved roads and housing as well as more play-space.

All these efforts were made by well-meaning individuals, who are really "outsiders." They do not reside in the area although they are part of it because of the nature of their work. How much more effective would have been a petition from a majority of the residents of the district! An official of the Vancouver Housing Association stated, "the city would listen to people."

In spite of this the greatest percentage of people interviewed during the course of this study were in favor of rebuilding the neighborhood as a residential area. As one social worker has said, "If there were better housing the younger generation... would be encouraged to stay and those who have moved further out, might be tempted to return." (2)

Thus far we have looked at the leadership and participation in the Strathcona Area. In many respects it has not been too good. However there are many encouraging factors which will be discussed in the following pages.

(1) This correspondence is available at the City Planning Department and shows that although repeated requests were made to have the area re-zoned as a residential area no action had been taken by the Town Planning Commission as of October 2, 1951.

(2) MARSH - Rebuilding a Neighborhood - Page 8 - footnote.
CHAPTER IV

Now that we have had a thorough look at the area and its people, let us "take stock" of the situation.

Very often in studies of this nature one uncovers many negative aspects or conditions. Many of these are serious and this district is no exception. However, too often the negatives are stressed and positive findings may often be overlooked or just not considered.

Liabilities:

First, let us look at some of the liabilities of this neighborhood:

1. The condition of a large portion of the housing is deplorable and substandard.

2. Some 30% of the families are transients. Their average length of residence in the district is approximately 18 months.

3. Almost 60% of the persons in the district speak a language other than English.

4. There has been very little integration into Canadian life by many of the old time residents of the area.

5. Over 30% of the persons in the area are known to be dependent.

6. Communication between most ethnic groups in the neighborhood is almost non-existent.

7. There does not exist a P.T.A.

8. There is no known representative group to speak for the people in the district.

9. There is a definite lack of wholesome recreational and social facilities for adults.

10. Almost all of the leadership in the fields of recreation, education and religion reside outside of the area under study.
11. Seemingly the area is ideal for industry and this view has many supporters among the top level business people and industrialists of this city.

12. The area suffers greatly from adverse publicity since it is very close geographically to the downtown business district with which much crime, adult delinquency, and other vices are often associated.

13. At present the existing Strathcona Case Committee is ineffective.

14. The area has for many years been the target for "Do-gooders."

15. A number of churches seem to be working with national or racial groups and not with the general community.

Although it may not be possible to show that the area under study is a slum area, it would not be difficult to prove that it is a blighted area. Queen and Carpenter in their recent book, The American City, have listed the following set of criteria by which to measure blighted areas.

1. Relatively high density of population.
2. More males than females.
4. Many old men.
5. Heterogeneity of population.
6. Highly mobile population.
7. Large number of "detached" persons.
8. Few acquaintances and friends.
9. High morbidity and mortality rate.
10. High incidence of Venereal Disease, Tuberculosis, and suicide.

11. Presence of missions for the purpose of "saving and uplifting."

12. Institutions that seem indigenous to such an area - pawnshops, second hand stores, lodging houses, cheap restaurants, poolrooms, houses of prostitution, etc.

13. Poverty, disease, vice and crime are identified with far greater frequency in this area than with other parts of the city.

Ecologically, the whole study area fits into the transitional or blighted zone. Examination of the three divisions within the study area shows, however, that Area A and B conform to these criteria more than does the Strathcona Area. Nevertheless, due to their proximity the Strathcona Area is bound to be adversely affected. These are some of the reasons that make it difficult to apply community organization principles in this Area.

Assets:

A list of assets of the district would include the following:

1. The Strathcona area must be considered a bona-fide community.

2. Most of the 1800 families in this area are permanent residents.

3. More than 37% are resident homeowners.

4. Very little heavy industry is to be found in the area. See Fig. 4.

5. Many groups and agencies have an investment in this district. (1)

6. Other groups that have shown a real interest in the local residents are First United Church, Pender Y.W.C.A., Kiwassa Mothers Group, The Strathcona Day Nursery Parents Group, St. James Church, The Salvation Army, and the Vancouver Housing Association.

(1) Almost all the funds allocated by the Community Chest and Council in this district are spent in the Strathcona Area. The distribution of these funds are shown in Appendix B.
7. Leadership, inspiration, as well as material and spiritual assistance has been provided by First United Church for many years. In addition it has fostered and created an interest in the problems of the area. From the time of the first report in 1928 by Dr. Mutchmore, this institution has been aware of many of the shortcomings of the district. With the recent arrival of Reverend H. Morrow to head the Welfare Services of this Church this present study was made possible.

8. There are 11 other churches in the Strathcona Area and 4 more in the district north of Hastings Street.

9. There is a wealth of untapped potential in the ethnic and racial societies.

10. Availability of pertinent factual material from previous studies.

11. Professional participation in the instance of the Strathcona Case Committee.


13. The positive possibilities in the future of the area expressed by most of the persons interviewed during the present survey.

14. Enlistment of support of Civic departments to rebuild the Area by local organizations.

SUMMARY DISCUSSION

In Chapter one the basic principles of Community Organization were outlined and described. The conditions under which we could expect community organization to operate were also mentioned. From all the information presented about the Strathcona Area, we can conclude that it is not a "normal" area, and, therefore we cannot apply to it the basic principles of community organization.

When one realizes that for many years the residents of this neighborhood have had little or no opportunity to participate in the affairs of their own community, one can readily understand the
existing apathy and indifference that exists today. The lack of interest in communal affairs has not allowed the citizens to become familiar with the basic democratic tools of group participation and acceptance of responsibility. No wonder it is almost impossible to locate potential leaders. The duties and responsibilities of leadership are foreign to them. Is it any wonder that they stay within the satisfying and protective sanctuary of their clubs and organizations. The problem of how to reach these persons is not to be solved easily or quickly.

Since the "Normal" elements for carrying out community organization are not noticeably discernible in this neighborhood, let us consider the distribution of responsibilities to improve or alleviate this situation.

To begin, let us pose these questions: - Is the larger community responsible for a blighted or underprivileged area? Has it the right to permit this cancerous condition to exist? Many would feel that all blighted areas are the responsibility of the whole community and that every effort must be made to correct the situation.

Alleviation of deplorable conditions would in the final analysis be more profitable in prevention of crime, disease, broken homes, and many other social ills that are usually associated with underprivileged areas.

The many positive elements that have been outlined as currently existing in this area make it possible to make some suggestions to improve the situation.
The first responsibility lies with the people of the neighborhood. A better neighborhood makes better people, and the people of the neighborhood are the ones to start making it better. When they, themselves, join with their neighbors to plan, to work, or to act together, a great thing can happen. They can tap the powerline of genuine democracy in spite of poverty, inequalities, prejudice, and indifference. Then, the existing educational, religious, recreational, and other agencies in the area must lend their fullest support to any plan which will make the lives of the citizens richer and fuller.

One cannot overrate the importance of the Strathcona Case Committee in any plan for the area. The potential of professional competence is unlimited. It must be given a clear frame of reference in which to operate.

The Community Chest and Council through its Social Planning Division must continue to support and encourage the work that has already been done to bring the facts to the fore. It must co-operate with other interested civic bodies to arrive at some definite decision about the future of the area. Then, there is the Citizen and Immigration Branch of the Federal Government that has so much to offer both to the newcomer to Canada as well as the Canadian Citizen of longstanding. Positive integration of newcomers into a new life in this country depends both on the newcomer and the "old Canadian." Many gaps exist in this situation that might be capably handled by the Citizenship Branch in conjunction with the existing educational facilities.

Then too, has not the Civic Planning Body and Park Board also a responsibility to this district as it has to the others in
the city? What of all the churches in this district?

The welfare activities of the church are the most ancient and probably the most firmly fixed in the habits and thoughts of the general population. Throughout the whole history of the Christian Church and, also, in the Jewish Faith, the association of deeds of mercy with religious activities has been firmly fixed in the minds of the people. In fact, many persons regard welfare activities as one of the most important modes of expression of the religious impulse. It has, therefore, been taken as a matter of course that the Church occupies a conspicuous place in the promotion and maintenance of such services.

In the earlier chapters we have mentioned the work of First United Church. It is vast and varied. It is only through the foresight and determination of the leaders of this Church that two studies have been possible. The first was Reverend H. Morrow's Thesis, The Community Services of First United Church, and the present study. In his paper Reverend Morrow made the following observations:

A protestant church can not expect to become the community centre in this area, but it is possible for it to provide real leadership as one agency working for the community. In developing programs care must be taken to see that there is no competition but that the various churches and agencies offering service complement each other, so that there is maximum service to people.

Should such a plan be followed, it is important that the church insist on a high quality of leadership. Consideration should be given to the appointment of a director who is trained in social group work.

Under existing circumstances there seems little likelihood of a community association developing in the Strathcona Area. Such districts tend to lose their potential leaders and the deteriorated and overcrowded housing conditions depress the
inhabitants so that there is little evidence of community feeling. It would appear that, so long as present housing conditions exist, the neighborhood will have to depend on agencies and organizations to provide many of the functions of the community control.

Two opportunities seem to present themselves to the Church, the first is the provision of a seven-day-a-week program of leisure time activities. The second is to develop a program of friendship groups under strong professional leadership. If it follows out these opportunities, First Church can meet a very real need in the East End of Vancouver.

Social action to be effective, needs the co-operation of all the agencies in the area as well as the people. However, since the agencies have the machinery for organization, they should make every effort to bring the information about the district, its shortcomings and its possibilities, to the citizens and to assist them to understand the situation. The potential leadership in this district is an unknown quantity. Who is in a better position to discover and develop it than the professional social and recreational workers? Although the Strathcona district is one of the most marked examples of the deteriorated residential area in Vancouver, yet it is a district that contains a high percentage of families. Industry has not made as great in-roads into this district as into the adjacent territory to the north. Basically, this is still a residential area. Many families living in the neighborhood have expressed a preference to continue residing in this section of the city because of the close proximity to work and the city centre.

Pressure of low income, housing shortage, and since the war, high cost of living have forced more and more people to live in the blighted and sub-standard areas as they cannot afford the rents demanded for more adequate living accommodation. But in such an environment, people become apathetic and community feeling disappears. (1)

Although this paper is written to show how Social Work can help to alleviate conditions in this blighted area, let it not be assumed that community organization is the monopoly of social work. Community organization cannot be confined in its application to any one narrow water-tight area of human need. It must deal with

communities as a whole. The list of agencies and institutions mentioned above indicate that only through co-operating with religious, educational, recreational, health planning, etc., authorities will it be possible to make any order out of the existing chaos.

The profession of social work is beginning to make a contribution to the analysis of the process of community organization. The professional community organization worker acts as the "agent" for continuous study of the problems of the neighborhood, for planning among health, welfare, and educational agencies and stimulating the thinking and action of the neighborhood groups in regard to health and welfare matters.

Social work can contribute through one of its original functions in the operation of settlement and neighborhood houses as well as its more recent fields of case work, group work, community organization and social research.

**SUGGESTIONS and RECOMMENDATIONS**

A number of suggestions to alleviate many of the problems of this district have been suggested. Among them are:

1. Build a community centre.
2. Set up a neighborhood house.
3. Set up a neighborhood association.
4. Rebuild the neighborhood.
5. Industrialize the complete district.
6. Send in a community organizer.
7. Set up community projects with a common need.
8. Make existing area more presentable.

Since the area has so many possibilities as a residential
area it should not be turned over to industry. If it is to remain a residential area there are two possibilities - (a) rebuild it according to plan on the nature of the Rebuilding a Neighborhood Report, or (b) try to improve existing conditions.

Under present conditions it is not likely that the area will be rebuilt until some of the other suggestions are set into motion. Such a tremendous undertaking would undoubtedly require the whole-hearted support of all the residents in the area as well as civic, provincial, and federal departments. A great deal of ground work would have to go into preparing both sides to accept the whole plan. This is really a long range task and would require the cooperation and efforts of all the leaders, social, and recreational workers, agency boards religious, and educational personnel, ethnic and racial organizations as well as the support of the Community Chest and Council.

Basic to the success of any positive plan is more effective local organization with good leadership. Local groups are usually dependent upon their elected officers for leadership. There may be some supervision and stimulation from outside the community but the real responsibility for keeping an organization going rests upon the local people themselves. Finding qualified leaders is not an easy task. It usually means persuading some capable and very busy person to assume the office. It is important, therefore, that organizations follow a policy of leadership training for their officers, not only for those who are now in positions of responsibility, but those who are potential leaders.

It is not the purpose of this paper to outline programs of
training for leaders. Many excellent books are available on this subject.

The foregoing suggestions of improving local organizations and leadership should be part of the normal procedure of all progressive communities. Unfortunately, this is not the case in all districts. Under the best of conditions such a plan is painstaking and requires much patience and perseverance.

In the Strathcona area where the situation is not very conducive to participation and assuming responsibility, the task must be even slower - more painstaking. Great care must be taken to ferret out potential leaders and they must be stimulated and motivated to accept leadership roles in keeping with their ability to accept responsibility.

Community Projects:

Although it is not too difficult to prepare a list of community projects, there is no assurance that they will be acceptable to the persons who will have to carry them out. It would be preferable to compile such a list along with a representative group of citizens from the district. Included in a list of community projects might be -- a field or sports day, a community sing-song, dramatic productions, clean up and planting, community choir - or orchestra - choral groups, athletic teams, picnic, blood drive, T.B. X-Ray, Red Cross Drive, and Red Feather Drive, self survey of district and recreational facilities study. One would hope that in working together a community esprit-de-cors would be built up through the satisfactions of shared emotional experiences and diverse elements in the community.
would forget their differences in loyalty to a common enterprise.

The primary leader may be an outsider, who acts as a stimulator, but if it is to succeed, the final responsibility must rest upon local leaders. As Lindeman has pointed out, "It does not seem to matter who originates the consciousness of need or acts as stimulator, so long as the feeling of need is spread so that it is accepted by the groups involved." Great care must be exercised in selecting the leaders, particularly in the beginning. The outsider or employed leader will do well to canvass the situation thoroughly and discover who are the accepted and trusted local leaders, and then stimulate the people to designate their own leaders for various phases of work. It is important that the leaders should be thoroughly imbued with the values of community organization, but sometimes those who seem to be most alert to them, may not be dependable or acceptable to the group. It must be constantly borne in mind that, although, leadership is fundamental, the success of the program will depend upon the degree to which it is accepted by the individuals and groups in the community. A consensus must be developed among them, so the program becomes theirs and not that of a few leaders.

Public Relations and Communication are two of the tools that could be of great value to the success of any local program. The local citizens must be regularly informed as to the progress of both the individual efforts of agencies in the district as well as any combined efforts.

(1) Lindeman, Edward C. - The Community - An Introduction to the Study of Community Leadership and Organization. P. 124
Community projects should be creative; shared experiences that prove satisfying. It is important to go about community leadership systematically instead of impetuously. Time devoted to community effort is only a small portion of time. Therefore, the time we do give must be well directed, to the point, so that each successive endeavour builds on what has gone on before.

The farther removed the planners are from the community where the program is to be put into action, the less effective will be their planning. Programs too hastily devised and based on too limited observation by a few self-chosen people frequently have to be changed later on....Proper anticipation avoids later amputation. Include in early planning those responsible for carrying out the planning. This sharing in the development and achievement of the program is necessary to the morale of the workers. Getting the help of people in the early stages makes them feel responsible for the success of the program—but more important, it gives them a say in what directly concerns them. (1)

**Neighborhood Council:**

One of the earlier suggestions was the formation of a neighborhood or district council. From what we have learned about the Strathcona Area, we must agree that the district is far from ready to assume the responsibilities attached to such an organization. A Council is normally a co-ordinating body. At present there is really nothing to co-ordinate.

**Neighborhood House:**

Let us consider the advantages of a Neighborhood House. A neighborhood house performs a function in facilitating the free association of all groups within the community. It is desirable

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(1) Sanders, Irwin T. Making Good Communities Better (Revised), University of Kentucky Press, 1953. P. 40.
that people should meet with their neighbors, no matter what their respective identities or differences may be, under circumstances which require all to treat one another as equals, and on a variety of matters to strive to come to a common mind.

The neighborhood house would certainly be a common meeting ground for persons of varying backgrounds to meet for a variety of purposes - recreational, social, concerts, discussions, educational, etc. It would also be non-political, non-sectarian, etc., and would serve all equally and would serve to attract all people.

A neighborhood house would provide an opportunity for adult participation in a variety of interest and social groups. Representation and experience on a House Council as well as on committees of the various activities would further provide the long-needed involvement which should lead to recognition of needs.

After the adults and young adults have had a good experience in participation and assuming responsibility in the existing organizations - only then - and through their positive experience - will they realize that they have a responsibility to the community and by then it is hoped that they will have learned some of the tools of democratic procedure which are essential to the formation of a strong community organization.

Eventually a citizens self-survey of the community would make the local people highly conscious of the needs of the area. So far the needs have been discovered and stated by outsiders which is not quite the same thing. People in the area were not directly involved in these studies and were not able to become emotionally conscious of the needs. This experience should also provide an
opportunity to publicize the positive contributions of the area.

Professional leadership must continue to work with organizations that show positive interest in co-operation - i.e. - Strathcona Day Nursery Mothers, Kiwassa Mothers, Teen Committee, Adult Committee, Pender Y.W.C.A., Youth Programs in Kiwassa and Gibbs, First United Church, and St. James Church. Strathcona Case Committee agencies should combine efforts to locate potential leaders, - encourage them to participate, and give strength and incentive to projects.

In addition every means to involve the local citizenry must be sought whether it be through a Blood Drive, Red Feather Campaign, Clean-up Campaign, T.B. X-Rays, Halloween Party, Christmas Parties, etc. Every effort by existing recreational agencies must be made to involve parents at every level at which they might be able to function.

Continuous study and evaluation of the neighborhood must include a large number of citizens representing most interest groups in the community. (See footnote-Page 76-for representation on Jackson Street Council.) If they can be brought together to participate democratically in every phase of the study, they are almost certain to develop an awareness of, and involvement in, the problem they are studying. This method should provide an equal status contact with members of other racial and religious groups. Such contact in the course of the joint project stands a good chance of effecting some breakdown of barriers between groups.
Mildred Barry in a recent article has stated that, "Community Organization in social work is the process of creating and maintaining a progressively more effective adjustment between community resources and community welfare needs. Thus, adjustment is achieved through the help of the professional worker and through the participation of individuals and groups in the community. It involves the articulation of problems and needs. The determination of solutions, and the formulation and conduct of a plan of action." (2)

The chief concern of the one who would increase co-operation may well be the creation of conditions and facilities for the encouragement of acquaintance and mutual confidence. Given a spirit of confidence and understanding and competent personnel, the workers will generally find ways of co-operation that are adapted to their needs. The particular form of the co-operative machinery is not a matter of vital concern. No great amount of outside effort is necessary to bring it into existence. It will appear almost spontaneously when the conditions are ripe for it and qualified personnel exists.

(1) Member Organizations: 1951

- Alaska Fish Cannery Workers Union
- Bailey - Gatzert P.T.A.
- Buddhist Church
- Cathay Auxiliary Unit 186
- American Legion
- Cathay Post 186, American Legion
- China Merchants Club
- Chong Wa
- Civil Liberties League of Seattle
- Evergreen Temple 157, IBPOEW
- St. Peter's Japanese Mission
- Ship Scalers Union, Local 589
- A.F.L.
- Fashionette Club
- Filipino Community of Seattle & Vicinity
- George Washington P.T.A.
- International Thimble & Social Club

- Japanese American Citizens League
- Japanese Baptist Young People's Council
- Seattle Urban League
- Tyre Lodge 48, A.F.&A.M.
- Wee Moderns
- Japanese Methodist Church
- Lewis Ford Auxiliary 289, V.F.W.
- Lewis Ford Post 289, V.F.W.
- Lotus Young Buddhist Association
- Neighborhood House
- Owl's Club, Inc.
- Philo Rati Club
- Puget Sound Lodge 109, IBPOEW
- Royal Esquires of Seattle

"The starting point for the practical organizer of community machinery is not abstract logic but a thorough knowledge of the life and problems and personalities of the community for which the machinery is to be built." (1)

Since in every community there is already an established way of getting particular things done, we must use as far as possible the existing set-up in order to achieve the best results.

**Community Organization Steps Covered By The Survey:**

Edward C. Lindeman, one of the foremost authorities on community organization has listed the following steps in the process of community action: (2)

1. **Consciousness of Need:** Some person, either within or without the community, expresses the need which is later represented by the definite project.

2. **Spreading the Consciousness of Need:** A leader, within some institutions or group within the community, convinces his or her group, or a portion of the group, of the reality of the need.

3. **Projection of Consciousness of Need:** The group interested attempts to project the consciousness of need upon the leadership of the community, the consciousness of need becomes more general.

4. **Emotional Impulse to Meet the Need Quickly:** Some influential assistance is enlisted, in the attempt to arrive at a quick means of meeting the need.

5. **Presentation of Other Solutions:**

6. **Conflict of Solutions:** Various groups lend their support to


one or the other of the various solutions presented.

7. **Investigation**: It appears to be increasingly customary to pause at this point, and to investigate the project with expert assistance.

8. **Open Discussion of Issue**: A public mass meeting or gathering of some kind is held, at which the project is presented.

9. **Integration of Solutions**: The various solutions presented are tested, with an effort to retain something out of each.

10. **Compromise on Basis of Tentative Progress**: Certain groups relinquish certain elements of their plan in order to save themselves from complete defeat, and the solution which results is a compromise with certain reservations. The means selected for meeting the need are not satisfactory to all groups, but are regarded as tentatively progressive.

Thus far, this study has completed the first three steps and started on the fourth. This has been accomplished by building on to the existing studies that have been done concerning the district.

In every community a handful of people work faithfully and continually. As soon as they lay aside one task, another is waiting. Some of them serve in numerous capacities at the same time. This concentration of work and influence within a small group of able and willing leaders is unavoidable, but it also tends to ignore the potential services of many persons who live outside the narrow limits of organized workers for the community. If enough of these were recruited to active service in whatever capacity their
background and skills would permit, it is conceivable that the rate of progress would be stepped up greatly.

It has often been assumed that only a few persons are able to take a hand in communal affairs. There is an alternative choice that many helpful hands have remained unused simply because, under the accepted routine, they were not invited to participate. How to awaken the interest of the majority of the citizens is a problem - also a challenge - to the extent that we find the methods for enlisting the interest and help of larger and larger numbers of citizens; to that extent we develop the resourcefulness and the community to meet its problems.

It is reasonable to assume that the talents, and experience of many citizens are available for community improvement, as soon as we can establish the pattern within which they can work.
APPENDIX A

List of Persons Interviewed During The Study

Religious Institutions:

Miss Mossop
Miss Harris
Father M. Hanley
Rev. T. Moore
Father D. Sommerville
Father Byrnes
Rev. R. A. Redman
Rev. H. Morrow
Mrs. M. Rollins
Miss J. Oliver
Sister Pious
Sister Superior
Father Delatore
Rev. Boniface
Miss R. Yeandle
Pastor Snellman
Miss E. Sawbridge
Father Leonard
Pastor Gulbranson

Chinese United Church
Chinese United Church
Catholic Welfare Headquarters
African Methodist Episcopal Church
St. James Church
St. Paul's Church
First United Church
First United Church
First United Church
First United Church
Franciscan Sisters of Atonement
St. Vincent's Shelter
Sacred Heart Church
St. Mary's Church
Chinese Presbyterian Church
Finnish Lutheran Church
Chinese Anglican Church
Chinese Catholic Mission
Scandinavian Baptist Mission

Welfare Agencies:

Mrs. B. Ma bee
Mrs. P. G. Massey
Miss E. Tuckey
Mr. J. Chambers
Mr. R. S. Astbury
Miss M. Wright
Mr. F. McDaniels
Mr. H. Hearndon

Family Welfare Burea
Children's Aid Society
Children's Aid Society
City Social Service Departmen
City Social Service Departmen
City Social Service Departmen
City Social Service Departmen
City Social Service Departmen

Education:

Mr. H. E. Patterson
Mr. Y. D. Boyd
Miss B. Howard

Strathcona School
Seymour School
Strathcona School

Health:

Dr. S. Murray
Miss D. Shields
Mrs. M. McKenzie
Miss J. McCarthy
Mr. W. Wookey
Mr. G. Waller
Miss E. Graham

Metropolitan Health Committee
Metropolitan Health Committee
Metropolitan Health Committee
Metropolitan Health Committee
Metropolitan Health Committee
Metropolitan Health Committee
Victorian Order of Nurses
Appendix A

Recreation Agencies:

Mr. R. Smith  Mr. W. Norman  Mr. C. Haws  Mrs. J. Emmott  Miss E. Fung  Miss J. Henderson  Miss F. Rodriguez  Mr. T. Stenson  Mr. G. Wakely

Ethnic and Racial Groups:

Miss M. Nikishima  Mr. Foon Sien  Mr. J. Dubno  Mr. J. Plakas
Japanese Canadian Citizens Association  Chinese Benevolent Association  Association of United Ukrainian Canadians  Yugoslavian Educational Home

Community Chest and Council:

Donalda Mcrae  Mr. R. Bialuski  Mr. G. Jones  Mr. T. Exner

City of Vancouver:

Mr. T. Flannagan  G. Sutton Brown  G. Stevens  G. Grant  R. Green  N. Wightman
Land Sales Department  Director of Planning  Juvenile Detention Home  Juvenile Detention Home  Juvenile Detention Home  Juvenile Detention Home

Police Department:

Walter Mulligan  S. Armeneau  W. Roddy  N. Hewitt
Chief Constable  Detective  Constable  Inspector Women's Division

Miscellaneous:

Mr. E. Orr  Mr. R. Rose  Mr. J. Eckman  Mr. P.R.U. Stratton  Mrs. A. MacDonald  Mrs. M. Judge  Mrs. O Harris
Vancouver Board of Trade  Vancouver Board of Trade  Greater Vanc. Industrial Development Board  Vancouver Housing Association  Vancouver Housing Association  Director, Strathcona Day Nursery  Housewife
APPENDIX A

Miscellaneous - Cont'd:

Dr. W. G. Black  Citizenship and Immigration Department
Dr. F. Black  Historian
Mrs. T. Exner  School of Social Work, U.B.C.
Dr. L. C. Marsh  School of Social Work, U.B.C.
Dr. C. W. Topping  Department of Sociology, U.B.C.
Miss M. Sweeney  Executive Director, Community Arts Council
Miss R. Manca  Jackson Street Community Council, Seattle, Wash
Mr. C. Bonting  B. C. Underwriters Association
Mr. R. M. Kinncaid  Bureau of Statistics.
APPENDIX B

Distribution of Community Chest Funds in The Survey Area - 1950-54

Total Chest Funds in dollars provided for Agencies or Services within the following boundaries:

Cambie and Glen.  Waterfront and Terminal.  - For the years 1950 to 1954 inclusive.

<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>1951</th>
<th>1952</th>
<th>1953</th>
<th>1954</th>
</tr>
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<tbody>
<tr>
<td>Camp Alexandra</td>
<td>5,151</td>
<td>6,132</td>
<td>7,740</td>
<td>10,225</td>
<td>9,002</td>
</tr>
<tr>
<td>First United Church Fresh Air Camp</td>
<td>885</td>
<td>877</td>
<td>1,150</td>
<td>1,500</td>
<td>1,200</td>
</tr>
<tr>
<td>Salvation Army-Welfare Department</td>
<td>-</td>
<td>-</td>
<td>1,000</td>
<td>1,997</td>
<td>2,300</td>
</tr>
<tr>
<td>Strathcona Nursery School</td>
<td>5,559</td>
<td>6,405</td>
<td>8,834</td>
<td>9,523</td>
<td>10,731</td>
</tr>
<tr>
<td>Vanc. Boy's Club-Rufe Gibbs</td>
<td>9,819</td>
<td>11,235</td>
<td>11,999</td>
<td>12,618</td>
<td>10,227</td>
</tr>
<tr>
<td>Vanc. Girl's Club (Vernon Drive)</td>
<td>-</td>
<td>-</td>
<td>1,300</td>
<td>1,300</td>
<td>3,477</td>
</tr>
<tr>
<td>Vanc. Sailor's Home (500 Alexander)</td>
<td>5,144</td>
<td>5,135</td>
<td>8,260</td>
<td>7,950</td>
<td>4,247</td>
</tr>
<tr>
<td>Y.W.C.A. - Pender East Branch</td>
<td>5,555</td>
<td>6,154</td>
<td>6,949</td>
<td>8,176</td>
<td>8,950</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>32,113</td>
<td>35,938</td>
<td>47,232</td>
<td>53,298</td>
<td>50,134</td>
</tr>
</tbody>
</table>

This amount does not include any private funds which are used to provide service for the many persons who are not eligible for assistance under the existing legislation. Nor does it include the amount paid to many dependent persons who come under the Old Age Security Act, Old Age Pensions, Social Assistance, War Veterans Allowance, etc.  No doubt the financial total of all these programs

(1) Compiled by the Budget Secretary of the Vancouver Community Chest and Council at the request of the writer.

* Vancouver Sailors' Home moved to 1301 Robson Street at the end of June, 1954, therefore, the 1954 grant shown above is for the first six months of 1954 only.
would be considerable. It would also be interesting to learn how much time is devoted by agency staffs to provide service to people in this Neighborhood. This would be a suitable topic for a future study.
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