ANNOTATED BIBLIOGRAPHY OF
CANADIAN THESES AND DISSERTATIONS ON DIVERSITY (1980-2001)

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Aasen, Clarence Processes (1980). <u>Ethnicity, Politics and Urban Planning: Political Uses of French and Italian Ethnicity in Two Local Area Planning Processes</u>. University of Waterloo, PhD**:** N/A.

This thesis focuses on the political effects which ethnicity has on local area planning and on the effects which planning has on ethnicity. Using a case study in methodology, it traces the evolution of French and Italian ethnicity in Dalhousie, an inner city neighborhood in Ottawa-Hull. Intensive interviews were conducted with French, Italian and other influentials who were involved in two local area planning studies. These primary data were supplemented with a variety of secondary data. The theoretical framework developed in the thesis shows the advantages of viewing local area planning as an organizational setting for social interaction and strategic choice, and the advantages of emphasizing the social relations of ethnic units as a basis for understanding the influence that they wield in local area planning processes. The thesis also argues and demonstrates that planners must assume a holistic and historical approach in order to understand the planning-ethnicity interrelationship. Based on this case, it is obvious that ethnicity can and does have a variety of substantial impacts on local area planning; that ethnic influence on planning processes assumes a variety of social forms; that ethnicity is a variable status, a factor which has important implications for planning; and that an ethnic unit's sense of uniqueness, reinforced by outsiders' perceptions of it, is closely associated with the development and enactment of ethnic influence. Finally, the thesis argues and demonstrates that this ethnic influence is due to a combination of factors which are both endogenous and exogeneous to an ethnic unit, and that these factors include the organization and procedures which are used in local area planning.

Abdulee, Mohamoud H. (2000). <u>Somali Immigrants in Ottawa: The Cause of their Migration and the Challenges of Resettling in Canada</u>. University of Ottawa, MA**:** 166.

In less than a decade, from 1988 to 1996, more than 55,000 Somali refugees had arrived in Canada of which more than 7,000 thousand resettled in Canada's capital, Ottawa. The Somali migration represents the largest black immigrant group ever to come to Canada in such a short time. The push and pull factors of this Somali refugee influx included the bloody and prolonged civil war that has plagued Somalia since 1988, the repressive policies of the military regime of late

President Siad Barre (1969 - 1991), the colonial dismemberment of Somalia into three different parts and the economic hardships characteristic of postcolonial Africa. Unlike many other refugee groups such as the Vietnamese, most Somalis made it to Canada on their own without the assistance of the Canadian government or other humanitarian organizations. The overwhelming majority of Somalis entered Canada as refugees under the Refugee Class of the Immigration Act. As they began the process of resettling in Canada, Somali refugees encountered enormous difficulties in adjusting to Canada's socio-economic and political environment. Findings of this thesis indicated that Cultural, technological and linguistic differences between Somali refugees and the host society seem to have had profound impact on the integration pace of Somali refugees. This study dealt with the background factors of Somali immigrants to Canada and the challenges they faced in resettling in a country that shares little with Somalia in terms of culture, language and religion.

Acharya, Manju Prava (1996). <u>Constructing Cultural Diversity: A Study of Framing Clients and Culture in a Community Health Centre</u>. University of Lethbridge, MA**:** 230.

N/A

Achenback, Kathleen Elizabeth (1999). <u>Translating Diversity from Theory to Practice: Evaluating the Effectiveness of Experimental Learning in the Helping Professions</u>. University of Calgary, MSC**:** 131.

The literature suggests that helping professionals are not prepared to effectively meet the needs of increasingly diverse populations. Despite professional standards and multicultural training curriculums, translating diversity from theory to practice poses as a major barrier in acquiring multicultural competence. The purpose of this thesis focuses on increasing the competency of self awareness through an examination of how experiential learning impacts graduate students' perception of diversity. Through the process of grounded theory, a model was identified to explain how experiential learning is processed, the impact on cultural empathy, and the long term effects of such learning. The emerging framework, Challenging One's Notions through Cultural Experiential Processing Theory (CONCEPT) is discussed along with the implications for the helping professions. Considerations are also discussed for experiential learning in curriculum that addresses cultural diversity.

Acton, Lyle R. (1999). <u>Renewal in the Small Non-Profit Organization</u>. Royal Roads University, MA**:** 81.

Every community in Canada has a multi-cultural background that contributes substantially to the social and cultural life of the general population. The extent of this ethnic contribution is an outgrowth of the health of that multi-cultural community and its constituent clubs. The advantage to the general population can

be greatly affected when volunteer cultural organizations falter, apparently through a lack of membership support. This project involves a specific large ethnic membership-driven volunteer organization in an urban community in British Columbia, Canada. The project's purpose is to change the culture of the organization, help the organization to find its roots and re-establish itself as it was conceived. This requires bringing about an awareness of what the organization is doing, why they are doing it, who they are doing it for and how--given their significant organizational culture and the community context the group functions in. This process would also overcome the perception by the older membership that the organization is going to cease to exist because of its inability to generate enough income to support its activities and facilities.

Adeodu, Rachel Adenike (1997). Teachers' Understandings of Educating in Culturally Diverse Contexts. University of Alberta, PhD: 221.

The Province of Alberta, like many other provinces in Canada, has witnessed a phenomenal growth in the immigration of people from non-European countries in the last two decades. The children of these new immigrants, whose cultural backgrounds are often quite different from those of their teachers, find their way into Alberta's schools where most of the teachers are from an Anglo-Saxon, European background. These differences in the cultural background of teachers and students present a potential for misunderstanding and cultural conflict in the classroom. By examining demographic shifts in immigration to Alberta, and employing some autobiographical stories of my own family's struggles within a new country and culture, I raise questions and issues about how teachers and schools respond to culturally different children. This study then was an attempt to uncover teachers' understandings of educating children who are culturally different. It asks: how do we respond to the cultural "other" within our classrooms? The mode of research employed in this study is action research, a form of self-reflective inquiry undertaken to uncover and interpret inequities within society and reflected in schools, in order to come to a deeper level of self-understanding and thus improve one's own teaching practices. The participants, all experienced teachers, were from a variety of cultural backgrounds. Through the narrating of experiences during group conversations, the self and collective interpretations of the narratives, reflective journal writing and conversational interviews, participants became aware of their tacit assumptions, providing pedagogical insights into their practice. Participants constructed their identities as the cultural other, examined power relations between dominant and minority group members and came to understand their own biases. Participants also discussed the need to create a climate of trust as they interact with students and their parents, the need to negotiate conflicting paths, and the necessity to make efforts to respect and affirm cultural differences. The reflective journal writing, as well as the individual and collective interpretation of stories and experiences also served as a catalyst to a deeper level of self-understanding and transformation in participants' teaching lives. Implications of this study for educators and teacher education were discussed. Recommendations made include recruiting preservice

teachers from minority cultual backgrounds, hiring a culturally diverse teaching staff in schools and faculties of education, and mandating courses in multicultural education for all preservice teachers.

Adjin-Tettey, Paul (1991). <u>Funeral Rites Among Ashanti Immigrants in Toronto: A Case Study</u>. Wilfred Laurier University, MA**:** 154.

I attempt to answer the following questions: To what extent do the Ashantis who have migrated to Canada still hold on to indigenous concepts and funeral practices? By virtue of their being in two worlds what difficulties come their way if they try to follow indigenous practice to its letter? What innovations have they introduced into their funeral rites? Can a symbol or procedure be radically altered and yet perceived as the same? In a foreign context does ritual retain its unifying function? Funeral rites among Ashanti immigrants in Toronto represent a mix of Ashanti and Western cultures. The Ashanti immigrant community in Toronto has undergone tremendous acculturation due to emigration, but they still adhere to modifications of old values. The innovations introduced have not displaced the fundamental belief in ancestors. Ashanti funeral rites in Toronto exhibit a unifying function.

Adkins, Jennifer Nora (1999). <u>The Impact of the Employment Equity Legislation on Federally Regulated Organizations in Canada</u>. University of Calgary, MA**:** 198.

The Employment Equity Act was established in 1986 to eliminate the discrimination directed towards Aboriginal people, people with disabilities, visible minorities, and women (designated groups) within the Canadian labour force. Federally regulated companies are expected to identify and eliminate the barriers which prevent these groups from fully participating in their organizations. The objective of this thesis is to determine the impact of this antidiscriminatory legislation and to reveal the reaction of employers. This study examines data from the Legislated Employment Equity Program Annual Reports for the years of 1987, 1991, and 1995. The variables include numerical representation, hiring, promoting, and the salary of the designated group members, as well as the organization size, occupational group, employment type, and the Employment Equity Legislation. The resource dependency and minimum compliance theories are used to illustrate the outcome of this study.

Adley, Allyson Sarah (1999). <u>Re-Presenting Diasporic Difference: Images of Immigrant Women by Canadian Women Artists, 1912-1935</u>. Concordia University, MA**:** 128.

In the early decades of twentieth century Canada, many middle and upper-class Anglo-Saxon women social reformers helped shape Canadian immigration policy. Discourses on single immigrant women competed and clashed, converging upon Canadian women's images of immigrant women. These images are located at the interstices of opposing discourses that demanded single immigrant women in

order to alleviate the shortage of domestic workers in middle and upper class homes while simultaneously targeting the single immigrant woman as a potentially corruptive and destabilizing addition to Canadian society. By examining selected paintings, drawings, sculptures of immigrant women, I will explore how these representations both challenged and supported eugenic ideologies and how in some cases artistic production intervened in Canada's racist immigration policies.

Agard, Ralph L. (1982). <u>Sociocultural, Intelligence and Achievement Scores in a Black Toronto Population: An Analysis for Programming Decisions</u>. University of Toronto, EDD**:** N/A.

Use of SOMPA (Mercer and Lewis, 1978) California ELP (Estimated Learning Potential) norms with a Toronto Black population (N = 80) was examined comparing multiple regression analyses results, used for developing local norms, with those of the California normative sample. All three multiple regression analyses were significant. (P < .001). Constants for regressions were very similar to California's with Full Scale IQ constants being almost identical; (76.83 (California), 76.75 (Toronto)). In spite of different patterns of loadings, mean predicted WISC-R IQs generated by Toronto regression equations compared similarly to California's normative sample (largest difference four IQ points). ELPs obtained using both sets of SOMPA ELP norms (Toronto and California) had mean differences of 0.35, 1.77 and 0.53 on the Verbal, Performance and Full Scales respectively. These results were viewed as demonstrative of stability of California norms with a Toronto population if used on a group basis. Mean Toronto IQ scores (WISC-R) were approximately two-thirds of a standard deviation below the standardization mean for the test, (90.26, 92.62, 90.30 on Verbal, Performance and Full scales respectively). Academic achievement scores (PIAT Standard Scores) fell within a distribution expected for 'normal' performance, ranging from 95 to 105 with a mean Total Standard Score of 99.23 and a standard deviation of two. Correlational analyses resulted in relatively high correlations between Full Scale IQ and academic achievement (PIAT Total Score) (.87, .87, .86 for Verbal, Performance and Full Scale respectively, p < .001). These findings were in keeping with Mercer and Lewis's (1979) suggestion that nationally standardized WISC-R scores used with some Black children may be merely reflective of "school functioning level". Using cut-off points (below 69-mentally retarded; between 70 and 89-slow learner; 90 and 126-normal; 126-gifted), Full Scale ELP scores when used instead of conventional WISC-R scores, reclassified 69.4% of "slow learners" as "normal", and 4.7% of "normal" as "gifted". These findings imply that use of sociocultural background information (ELPs) in the assessment process may alleviate the overrepresentation of children from Caribbean backgrounds in the Toronto school system. (Deosaran and Wright, 1975; Gersham, 1976).

Aguiar, Maria Margarida (1994). <u>The School and Immigration Histories of Women from the Island of Sao Miguel in the Azores Region of Portugal: Its Impact on Their</u>

<u>Relationship with Their Children's Education within Toronto's Elementary School System</u>. University of Toronto, MA**:** 222.

In this study, adult immigrant women from a specific cultural group contribute to this process by examining key experiences in their lives from childhood to adulthood. Through in-depth audio-taped interviews with seven immigrant women originally from the island of Sao Miguel, in the Azores region of Portugal, these women examined three stages in their lives; (1) their early schooling on the island, (2) immigrating to Canada, and (3) having children in Toronto's elementary schools. One of the primary purposes of the study was to understand what impact elementary schooling and immigration experiences had on the lives of these immigrant women and to examine the possible connection to their relationship with their children's education. With the aid of an interview guide, the women were able to recall and reconstruct a detailed and comprehensive description of the school system they attended on the island over twenty years ago and in some cases longer. They also shared their feelings and perceptions of their personal immigration experience and we begin to understand what it meant for these women to immigrate from a small rural village to a large urban city in a very different country. And finally, as mothers of children attending Toronto's elementary school system, the women discussed their hopes and aspirations for their children's futures and what they expect from their children's schools. It is hoped that as schools gain more understanding of the   personal experiences and values of the parents and in some cases, as in this study, of the mothers of their diverse student population, schools and other related services may be better able to assist and support parents of different socio-cultural backgrounds in their role of nurturing and guiding their children throughout their school years.;

Aguzzi Bonar, Rita (1993). <u>Intra-Ethnic Differences of the Perceptions of Aged Italian Women in Receiving Care</u>. McGill University, PhD**:** 277.

This thesis is qualitative study of the perceptions of aged Italian women in receiving care. It examines intra-ethnic group differences between Italian-Immigrant and Italian-Canadian women, and their definition of the experience of receiving care. Also, it addresses gender, class, and ethnicity issues which have implications for social work practice, policy, and research. Sixty-one interviews were conducted with thirty participants, over the age of sixty-five. Participants were interviewed in their treatment environments with follow-up interviews in their home settings. Semi-structured in-depth interviews documenting these women's life histories, as well as participant observation, were the qualitative methods used to collect data. Interview transcripts and field notes were analyzed qualitatively to identify similarities and differences in participants' perceptions as care-receivers. A feminist theoretical perspective was applied to the discussion of the data. The study suggests that differences exist between aged Italian-Immigrant and Italian-Canadian women care-receivers. These differences are directly related to specific personal and social factors which nurture and oppress them. Aged Italian-Canadian women were found to have more resources, greater

independence with their supportive alliances, and higher levels of self-esteem and life satisfaction than aged Italian-Immigrant women. The findings provide insight into resources these women developed to deal with the constraints imposed on them by their gender, class, and ethnicity. The study suggests an integrated-interactive approach of practice, policy, and research to implement changes so as to meet the needs of these individuals. The study recommends that a feminist social work approach be adopted in the educational curriculum for the training of social work professionals.

Ahmad, Itrat (1995). <u>An Assessment Framework for Empowering Students in a Multicultural Society (Third-Grade)</u>. McGill University, MA**:** 166.

The purpose of this study is to describe, apply and critique an assessment framework, namely, 'Student-Centred Assessment' based on concepts presented by Stiggins (1994). The theoretical basis is found in the literature dealing with multiculturalism and education, the forces promoting change in assessment, and the current status of assessment methods. The analysis of the 'Student-Centred Assessment' reveals that in such a framework there is a constant interaction between the student and the assessor leading to student engagement and that there is a need for changes in the assessment practices. Of the weaknesses noted, adapting tools for   assessment is an ongoing challenge and the time needed to apply the framework effectively is a stressful problem. Based on these findings, various recommendations for practice and future research are made. The study examines the assessment of students in a regular grade three class, divided equally into a control and an experimental group randomly. Sources of data include documents, reports, and interviews with administrators, educators, and students. The control group is assessed by the classroom teacher according to norm-based tests. This teacher and the resource teacher then assess the experimental group by means of the methods outlined in the framework, to determine the inter-scorer reliability. Thereafter, the scores of the control group are compared to those of the experimental group to ensure internal validity and to analyze the framework. As well, interviews with school personnel ascertain the current status of assessment methods including sources for empowerment.

Ahmed, Abu Ishaque Mahbub Uddin (1985). <u>Class and Ethnic Consciousness Among the Bangladeshis in Toronto: Historical Bases and Current Patterns</u>. York University, PhD.

The dissertation examines the relationships between ethnic and class consciousness, in its historical and contemporary expressions, among the Bangladeshis in Toronto. The major thrust in the study is that of empirically assessing the effects of fifteen selected economic and non-economic predictors on ethnic and class consciousness of the Bangladeshi community. Eight measures of ethnic consciousness and ten measures of class consciousness are analysed. The data are derived from a survey of 100 Bangladeshi males and females in Toronto. The zero-order correlation and the multiple regression analyses are used to

determine the effects of predictors on ethnic and class consciousness. It is found that in the multivariate analyses, the number of statistically significant effects of non-economic factors are decreased, as observed in the bivariate analysis. Instead, class and status factors gain more significance. Gender, marital status and length of residence, which are significantly related to class consciousness, have no effects on ethnic consciouness. The thesis establishes a class base of ethnic consciousness and an ethnic orientation to class consciousness among the Bangladeshis. The zero-order correlation analysis indicates that the most political measures of class consciousness, i.e., perception of class inequality, support for working class rights, protests and welfare measures, are significantly related to the most political measures of ethnic consciousness, i.e., perception of ethnic discrimination and ethno-political consciousness. The thesis argues that such a pattern is due to the situational determinism of class and ethnic consciousness of which three structural factors are most important: the unique historical background of the Bangladeshis, their unique conditions of migration and the unique features of Toronto's labour market. The thesis concludes that in a segmented labour market, ethnicity is a principal component of the class structure; and that class consciousness is contained in ethnic consciousness.

Ahmed, Sanjeeda (1993). <u>Discrimination in Employment and Adaptation of Immigrants: Dimensions of Bangladeshi Experience</u>. York University, MA**:** 226.

This study describes and analyses the subjective perceptions of racial discrimination and adaptation by means of a survey of Bangladeshi immigrants in the Toronto Area. A majority of respondents perceived "less reward" as the typical differential treatment, referring to a variety of situations in promotional setting, e.g., comparatively fewer promotional opportunities, denial of promotion to key positions, low salary, underemployment, etc. Although it was anticipated that as members of a visible minority group, Bangladeshis would undeniably suffer from differential treatment, only one third of the sample reported such incidents. This finding, however, does not reduce the importance of the problem. For this one-third, especially the older, long-time residents and highly educated persons, who faced discrimination, personal adjustment difficulties appear to be a less serious problem than discrimination per se. In these perceptions, discrimination seems to occur more in promotion scenarios than in any other area. Reactions to the discriminatory incidents reveal some interesting choices made on the basis of people's experience and opinions. These responses also show how ineffective governmental anti-discrimination measures are, both as currently legislated and employed. The data on adaptation processes show how individuals have made accommodations to their new society. They also show how the recently-arrived immigrants perceive the differences of values and norms of the two cultures in their search for a sense of belonging in the new country. Specificity of time in migration appears to be a major determinant in shaping Canadian identity. Dealing with a dual sense of identity and the perception of acceptance from other Canadians as reflected in some respondents' socialization

patterns, is interpreted as one coping behaviour in response to racial discrimination.

Ahmed, Shameem (1991). <u>Day In Day Out: Women's Experience in the Family and the Reconstruction of their Secondary Status</u>. McGill University, MA**:** 179.

The basic research question this thesis addresses is how the secondary status of Bangladeshi women is reinforced through household labour. It is argued that gender relations and housework shape each other. To develop this, it examines the degree of participation of women in different areas of housework and family decisions. The thesis further explores whether the autonomy of women coming from the traditional Bangladeshi family set-up has increased as a result of their immigration to Canada and their exposure to Canadian family values. This is done by a comparison of the family experiences of Canadian and Bangladeshi women. Finally, it is suggested that age, position in the family and length of immigration are the indices of the autonomy of Bangladeshi women in Canada.

Ahmed, Shameem (1997). <u>Imagining Ethnicity: Role of the Montreal Bangladeshi Press in Ethnic Cohesion</u>. McGill University, PhD**:** 318.

This dissertation explores the relationship between uses of the Bangladeshi immigrant press in Montreal and the reinforcement of its readers' ethnic identity. The work is based on information gathered from two Bangladeshi newspapers published in Montreal-Probashbangla and Banglabarta. The study views ethnic identity as being perceived, enacted, and maintained symbolically through communication activities of ethnic group members. The Bangladeshi immigrant press is considered to be a major vehicle for its readers' perception of ethnic identity, and as a strong stimulus for its reinforcement. It is suggested that the nature and extent of use of the Bangladeshi immigrant press serves as indices of its readers' ethnic maintenance. The theoretical focus of this study is derived from the notion of "imagined communities", which suggests that people without direct face-to-face contact, through the sharing of symbols, may imagine themselves to be a community. This study argues that through the mediation and promotion of ethnic symbols, the Bangladeshi immigrant press provides its otherwise unconnected readers with a means to imagine their affiliation with the Bangladeshi ethnic community. Frequent exposure to the immigrant press works to reaffirm that identity.

Aigner, Ursula Monika (1995). <u>Intercultural Communication: Considerations and Limitations as Reflected in Translation, with Practical Applications for Canadian Refugee Claimants</u>. McGill University, MA**:** 108.

The aim of this thesis is to demonstrate that communication involves more than just language. Culture is central in the process and must be taken into account in order for effective communication to be achieved. The emphasis is on translation and how it is actually a form of intercultural communication. A host of examples

are provided to show how translation is severely limited and at times nonsensical when cultural factors are ignored. Intercultural communications is also discussed in detail to shed light on what is involved. The resulting arguments pertaining to the limitations inherent in translation and intercultural communication are then put into the context of refugee hearings in order to provide some practical applications and point to areas where communication may be deficient.

Aiken, Rebecca B. (1985). <u>Montreal Chinese Property Ownership and Occupational Change, 1881-1981</u>. McGill University, PhD**:** N/A.

Property ownership and occupational change are used to understand the social and economic organization of the Chinese community in Montreal. These data can be understood with a model of the lineage mode of production, situated within an ethnically defined dual economy. Original immigration data show distinct patterns for Eastern Canada, and the independence of migration from Canadian legislation. The history of Chinese property ownership reveals encapsulated, long term tenure with transfers related to life cycle crises rather than market conditions. Chinese occupations are highly concentrated in service sector specialities which support domestic production units. The Chinese community is present throughout the Island of Montreal, while Chinatown contains some specialized institutions rather than being a ghetto. Current demographic changes may jeopardize the future of secondary Chinese centers such as Montreal, in favor of larger centers such as Toronto and Vancouver.

Akbari, Syed Ather Hussain (1988). <u>Some Economic Impacts of the Immigrant Population in Canada</u>. Simon Fraser University, PhD.

Immigration policy in Canada has undergone several significant changes over the past 25 years. Domestic economic conditions provided a major impetus to these changes. The present study is an attempt to evaluate the efficacy of Canadian immigration policy over this period by assessing certain impacts on the native-born population. The study is conducted in two steps using microdata from the 1981 Canadian Population Census. First, the life-cycle theory of consumption, savings and investment has been used to hypothesize an immigrant's impact on the native-born population through the public treasury. This theory implies a positive net impact from the immigrant population since immigrants are generally younger at the time of their arrival and spend their productive lives in Canada. Major tax contributions and consumption of public services in Canada have been estimated to obtain a balance sheet of transfers between immigrants and original residents. Second, the impact of various policy-prone characteristics such as education, labour market experience, ethnicity, gender, etc. are also analysed. For this purpose the impact on earnings is analysed via a human capital framework. Earnings models are estimated for immigrants and the native-born population using Ordinary Least Squares. The unit of analysis is the household. Most of the implications derived from the theory of life-cycle behaviour are confirmed. When tax contributions and the consumption of all major public services are analysed, it

is found that the stock of post-1955 immigrants circa 1981 had a positive impact on the standard of living of the native-born population. The second part of the analysis reveals that because of the selection criteria used for admission, immigrants in general were able to improve their economic performance over their lifetime in Canada. European immigrants perform better than Canadian born residents. Immigrants from Asia, Africa and Central America require ten to fifteen years to emulate the economic performance of the Canadian born stock. However, overall, their economic performance is similar to that of the native born. The marginal impact of the length of stay in Canada on earnings is higher for this latter group of immigrants. In sum, given the present analysis, it may be concluded that immigration policy in Canada has been successful in obtaining a positive impact from immigration.

Akoodie, Mohammed Ally (1980). <u>Immigrant Students: A Comparative Assessment of Ethnic Identity, Self-Concept and Locus of Control Amongst West Indian, East Indian and Canadian Students</u>. University of Toronto, PhD.

A sample consisting of 147 Canadian, West Indian and East Indian high school students from the Toronto area were administered the Tennessee Self-Concept Scale, the Group Cohesiveness Scale and Rotters Internal-External Locus of Control Scale. The purpose of the administration of the instruments was threefold. Firstly, the specific purpose was to identify and explore differences amongst the three groups in Self-Concept, Group Identity and Locus of Control. The second objective was to explore the interrelationships that existed between the variables and the final objective was in the development of an Ethnic Identity Scale. The results showed that the East and West Indian students in the study had Self-Concepts that were similar to that of the Canadian students, were more internally controlled and the West Indian students had a stronger ethnic identity score than the East Indian and Canadian students. The identity score of the East Indian and Canadian students was moderately high but did not differ in any significant fashion. The variables of sex, grade and numbers of years in Canada were not related to the scores but social class was significantly related. The interrelationships between the tests were significant: high Self-Concept was associated with a low internality score and a high ethnic identity score.

Akotia, Charity Syliva (1992). <u>Kitchener-Waterloo Immigrant Settlement and Adaptation Program (ISAP): A Process and Outcome Evaluation</u>. Wilfred Laurier University, MA: 178.

This research is an evaluation of the processes and outcomes of an Immigrant Settlement and Adaptation Program (ISAP) in Kitchener-Waterloo, Ontario. ISAP was established to facilitate quick and easy adaptation of newcomers in the region. I conducted personal interviews with 30 randomly selected participants of the program, and also a focus-group interview with four full time counsellors. The findings indicate that ISAP is performing very well in meeting its process and outcome goals. Many commented that integration into the community would have

been difficult had they not met their counsellors on arrival. The major themes that emerged included lack of adequate information, lack of close contact with counsellors, lack of follow-up on clients' progress, and their loneliness and isolation. Clients' unemployment was a major factor affecting overall well-being, self-esteem, and self-reliance. Thus, the vitality of employment in successful adaptation to the host country, Canada, was highlighted. ISAP advocating on behalf of its clients to work on "probation" basis with interested companies and linkage with helpful employment support groups should alleviate the stress of job searching for the new Canadians.

Akoto, William Boakye (2000). Educating the African Immigrant Child in Canada: A Study of How Ghanaian Parents Negotiate the Home-School Intersection. University of Toronto, EDD**:** 309.

This dissertation is an exploratory study of minority African parents' involvement in the education of their children in a Canada. Situated within a framework which underscores notions of pluralism and inclusion, the inquiry utilizes case study methods to focus attention on the particular challenges that Ghanaian parents encounter as they negotiate the intersection of the home and school in the education of their children in Canada. The major finding of the study is that Ghanaian parents' lack of awareness about educational policies and school processes in Canada combines with the insensitivity of school officials to attenuate the potential contribution of the parents to the education of their children. The parents' attitudes and behaviors concerning their children's education are largely informed by their pre-immigration educational and socialization experiences in Ghana, and their daily lived experiences in Canada. But, institutional and teacher practices do not offer much support to parents because such practices are removed from the parents' experiences and are largely fed by the "deficit thinking" paradigm. To maximize the contributions of Ghanaian parents to the education of their children in Canada, the finding points to the need to examine and interpret the relationship that schools maintain with Ghanaian families in the light of the parents' pre-immigration socialization experiences and present social, cultural and economic location within Canada.

Al Hihi, Mahmoud Moh' D. (1997). Arab Immigrants in the Canadian Labour Market: Expectations and Compromises. Concordia University, MA**:** 194.

Immigrants have always played an important role in the development of Canada. This study analyzes the adjustment problems of Arab immigrants who live in Montreal and have immigrated to Canada in the 1980's and the 1990's. It is an attempt to explore the nature of their economic adaptation. Economic adaptation is raised here as one aspect--albeit an important one--of their integration in the larger society. I have used both quantitative and qualitative methods in the analysis of the data that I have obtained from the interviews of the sample of Arab immigrants. The findings indicate that Canadian education and experience, length of residence, official languages proficiency (especially French), marital status and

community support are major influences in their integration in the Montreal labour market. This thesis also examines the relationships among expectations, compromises and outcomes.

Alam, Matiul (1996). <u>Literacy for Socio-Economic Integration of Marginalized Adults: A Case Study of a Canadian Pre-Employment Training Program</u>. Simon Fraser University, PhD**:** 251.

The purpose of the present study is to examine the utilization of various types of literacies, namely, basic, functional, cultural and economic literacy skills as perceived by the graduates of a pre-employment training program (PETP) who wish to play an active role in society. The specific research questions asked in this study are: what differences are there between basic literacy, functional literacy, cultural literacy and economic literacy and how does each affect the individual's movement in the real world of social integration and economic viability? What kinds of bridging processes and/or materials might be important in enabling socially-marginalized adults to move from basic literacy acquisition to economic independence? How are these processes and/or materials manifested in a literacy program operated through a pre-employment training program? What kinds of parallels are there, if any between the South Asian and the Canadian experience in linking basic literacy to community economic development? Case study research methods were employed and a total of 20 pre-employment training participants, who are all ex-convicts, were interviewed. Interview results show that in the case of every participant, basic and/or functional literacy skills were utilized in their previous workplace to some extent, indicating that basic literacy skills were necessary pre-requisites in a wide variety of occupations. Finding also suggest that cultural literacy and economic literacies involving critical thinking need to play a more prominent part in pre-employment training programs. Comparative findings based on the perception of the training participants, and parallel information drawn from a South Asian context indicate the necessity for institutional support for the socio-economic and occupational integration of the poor. Participants showed a keen interest in furthering their skills by taking additional training and educational programs. All participants felt that the original pre-employment training program was a turning point in their lives giving them increased self-esteem, increased confidence and new prospects for continuing education. Further applied research is needed to investigate in what ways and to what extent institutional support can be provided to achieve a sustainable effect in socio-economic and occupational integration.

Albright, Alison Lee (1997). <u>Immigrant Families of Disabled Children: An Exploratory Study</u>. University of Calgary, MSC**:** 179.

Limited previous research has focussed on immigrant families of disabled children. The current study has three objectives: First, to explore the experience of immigrant families with disabled children. A semi-structured interview was combined with two surveys to provide context-bound, descriptive information.

Second, to examine the impact of program intervention on the sample of families. A single group pretest-posttest design was employed. Third, to compare immigrant families' and service providers' perspectives regarding the service delivery system. An open-ended questionnaire was used to gather descriptive information. The findings suggest that immigrant families of disabled children need information, lack social support and experience isolation. Participation in a parent psycho-educational support program may address these issues. This study also reveals limited awareness of service providers regarding barriers to service access for immigrant families with disabled children. Recommendations for improving the delivery of services and considerations for future research are proposed.

Alemayhu, Retta (1990). Il/literacy in Canada: The Case of Ethnocultural Minorities in Metropolitan Toronto. University of Toronto, EDD**: 216.**

This thesis seeks to explore how a lack of literacy skills in English affects the lives of ethnocultural minority immigrants who have adopted Canada as their new home within the last six years. The study examines the language and literacy learning experiences and their impact on living conditions of immigrants who come from three different continents (Asia, Africa, and Latin America) and whose ages range between late twenties and early fifties. The data for the study were collected through the use of qualitative fieldwork techniques (i.e., participant observation, interviewing, and document analysis). To generate the data, a total of twenty-six people were interviewed: nine English literacy learner adults; six literacy programme coordinators; four provincial and federal government workers who were closely associated with the decision-making processes of government programmes in official language and literacy training; three English language and literacy instructors; and four community organization leaders. Moreover, ten volunteer tutors have participated in the study by responding to questionnaires. Observations were made in seven adult literacy training centres located within Metropolitan Toronto, and government and non-government documents were also collected from three levels of   government, volunteer organizations, boards of education located within Metropolitan Toronto, and a number of community organizations. The findings of the study show that the newcomers came to Canada driven by new hopes of making it in "a country of great opportunities." Their new reality (i.e., a lack of oral as well as written skills in either of the official languages of Canada), however, hinders them from realizing those dreams. The findings of this research also suggest that, as more and more non-English-speaking, non-literate and/or non-functional literate immigrants become new Canadians, the current official language and literacy training programmes have not kept pace with the new demands and needs of newcomers, in terms of the quality of programmes, resources, and classroom space. The study reveals that, while participating in language and literacy training programmes in Metropolitan Toronto is difficult for all newcomers, it is even harder for women who have children and other dependents under their care. We also learn from this study that adult official language and literacy workers (instructors and programme

coordinators) are very much underpaid and overworked. As a result, most of them do not wish to continue in their work. One of the major constraints here is an acute shortage of funds for adult literacy and official language training programmes. While the federal and Ontario government and some members of the business community have responded financially to the problem of illiteracy in the country (which now affects one out of every five Canadians), their contribution still falls   short of dealing with a problem of such national magnitude as well as meeting the many needs and demands of the newcomer adult literacy learners and the organizations that are trying to help new Canadians deal with the new demands in their lives. Finally, some recommendations are suggested for government and non-government organizations, and individual Canadians, to help improve government policies in the areas of language and literacy training, programme planning, the content and quality of teaching/learning materials, and official language literacy workers' economic conditions and training opportunities.

Alex, Scarlett (1991). <u>Acculturative Stress and International Student: A Comparison of Three Treatment Modalities</u>. McGill University, MA**:** 148.

This study investigated the effects of an orientation program on the acculturative stress of international students. The sample consisted of 36 international graduate students who were studying at McGill University. An orientation program was designed and implemented using three delivery methods--information giving, support, and a combination of the two. Pre- and posttreatment levels of acculturative stress were statistically analysed to ascertain the effects of this program. The quantitative results lacked statistical significance, but the qualitative analysis of the data indicated the orientation program was beneficial for international students. Participant responses denoted that the combination method was the most effective in meeting their needs. Additionally, a desire for more orientation programs specifically designed to meet the needs of future international students was indicated. Based on these findings, recommendations for future orientation programs and research on international students are outlined.

Allan, James L. (1998). <u>Sky's the Limit: The Operations, Renovations and Implications of a Montreal Gay Bar</u>. McGill University, MA**:** 105.

A burgeoning mega-club in the heart of Montreal's gay village, Sky embodies many forces active in gay club cultures and villages across North America at the end of the twentieth century. This project documents the daily operations of Sky-- as a complex architectural site, a complicated set of managerial practices, and a popular space in Montreal's Village--and outlines the theoretical implications of such an establishment for both the gay community and for club culture more generally. A large entertainment complex currently undergoing a major expansion, Sky cannot be theorized as either a wholly oppressive or completely liberatory development. Although Sky presents some of the advantages of a

mega-club for the gay community--increased diversity, accessibility and community--it also highlights the disadvantages in the development of such establishments: concentration of ownership, the removal of a gay presence from city streets, and the promotion of certain gay identities and cultures over others..

Allen, Andrew M.A. (1995). <u>Constructing Meaning: The Responses of Emergent Readers to Black Images in Children's Picture Books</u>. York University, M|ED**:** 135.

This research centres on the reactions of a group of 20 first grade Black students to the illustrations in a collection of "Black picture books." The findings suggest that the working-class Black emergent readers in this study preferred illustrations of Black characters in a detailed realistic style of drawing with backgrounds, settings, situations and content that were familiar and recognizable to the children. The students rejected illustrations that portrayed the Black characters; in a less than realistic fashion, in unusual or unfamiliar clothing, with bare feet, that used very dark colours, contained unfamiliar backgrounds or settings, or situations that were unfamiliar or in conflict with the students' reality. When the students came across books with any of these attributes, they lost their motivation to read and avoided or refused to read the books with these types of illustrations. Teachers can help address this issue by involving their students more in the review, selection and critique of classroom reading materials. Children's literature can serve as a tool to teach students to detect and critically analyze bias as they read. Teachers should also take into account the student's particular experiences, background and frames of reference when introducing and presenting books to the students.

Almonte, Richard (1996). <u>A Scholarly Edition of Mary A. Shadd's "A Plea for Emigration; or Notes of Canada West"</u>. Concordia University, MA**:** 195.

The goal of this thesis has been to provide a reliable edition of Mary A. Shadd's long-forgotten 1852 book A Plea for Emigration; Or, Notes of Canada West. Shadd was an abolitionist, teacher, editor, army recruitment officer, lawyer, advocate for women's rights as well as an immigrant to Canada from the United States who lived here between 1851 and 1864. This thesis follows conventions of editing embodied in editions published by the Centre for Editing Early Canadian Texts based at Carleton University. These conventions include an Editor's Introduction which provides biographical and literary context, as well as a complete editorial apparatus including explanatory notes, bibliographical description of copy-text and emendations. The editing of Shadd's book, it is hoped, will allow scholars and teachers to reassess the scope of writing by Blacks in the Canadian tradition, as well as establish Shadd as more than just a figure in history, but also as a writer whose works deserve to be read today.

Almyroudis, Eleftheria (1991). <u>The Acculturation of Greek Immigrants in Toronto, Canada</u>. Queen's University, MA**:** 215.

The present study had four goals: (1) To discover which particular mode of acculturation first and second generation Greek immigrants adopt in Toronto. It was expected that the first generation would be more integrationist, and the second, more assimilationist. (2) To measure the level of acculturative stress in both groups. It was expected that the first generation would have higher stress levels. (3) To evaluate whether marginalization is associated with higher levels of stress. (4) To measure the level of depression in both generations. It was hypothesized that the first generation would be more depressed than the second, and that such variables as age, sex, marital status, education, stressful life events, and social support would predict or mediate depression. The two generations do differ in the way that they adapt to Canadian society. The first generation was more assimilationist than the second, but also more separationist. Stress and depression levels were not significantly different in the two generations. Marginalization was, indeed, associated with more stress and depression in both generations.

Alonso-Coto, Miriam (1999). <u>L'immigration et la communauté d'accueil: Le cas du Saguenay-Lac-Saint-Jean</u>. Université du Québec à Chicoutimi, MA**:** 175.

Cette recherche, effectuee dans le cadre de la mai trise en Etudes regionales, traite de la problematique de l'immigration en contexte regional, c'est-a-dire hors des grands centres urbains cosmopolites et multiculturels. Sa specificite est de s'interesser au processus d'integration des immigrants dans un milieu regional ajoritairement francophone. Actuellement, le Gouvernement du Quebec propose une politique de regionalisation de l'immigration qui repose sur la presence de communautes culturelles en region pour attirer et retenir les immigrants. C'est dans cette perspective que nous avons tente d'identifier la communaute a laquelle se sentent appartenir les immigrants habitant au Saguenay-Lac-Saint-Jean ainsi que les particularites du processus d'integration dans le contexte regional. Lors des renocontres avec des immigrants qui habitent au Saguency-Lac-Saint-Jean, nous avons identifie deux facteurs qui attirent et retiennent les immigrants dans la region. (Abstract shortened by UMI.)

Amanor-Boadu, Yvonne Elizabeth (1996). <u>Inter-Ethnic Marriage as the Construction of Similarity</u>. University of Guelph, MA**:** 150.

This thesis is an investigation of the effects of inter-ethnic marriage on the ethnic identity of Canadian women married to men from ethnic backgrounds different than their own. Arguing for the need to go beyond studies of ethnicity to explorations of "ethnicized relations" it employs a critical framework with regards to the concepts of ethnicity and race. Ten informal, unstructured interviews were conducted with Canadian women, including one with the researcher herself. Information obtained in the interviews indicates that participants are involved in the day to day "construction of similarity" as a means of negotiating their own ethnicity. A model is proposed, including three methods of constructing similarity, which are based either on reckoning back to a common origin,

stressing common values, or sharing in cultural rituals. Each method has its own effects on ethnic identity as each also entails differing experiences of ethnicized relations.

Ambrose, Michelle Susan (1999). <u>Trends in Occupational Attainment of Women Immigrants to Canada, 1971-1991</u>. University of Calgary, MA**:** 75.

Using a data file created by merging public-use microdata files from the 1971, 1981, and 1991 Census of Canada, the intent of this study is examine the experience of a female immigrant cohort over time with respect to their occupational attainment levels. More specifically, I wish to determine the extent to which the effect of ethnicity on occupational status change over the careers of women aged 25 to 54 immigrating to Canada in the years prior to 1971. Changes in ethnicity effect on occupational attainment of women aged 25 to 34 immigrating prior to each of the census years are also studied in order to estimate the consequence of labour force changes for their occupational opportunities and the effect of changes in the ethnic make-up of the immigrant groups. In both cases attention has been paid to the labour market advantage of being educated in Canada compared to being educated in their country of origin. Using this design, cohort was held constant in the first instance and age in the second thus being able to separate age, period of immigration and cohort effect on occupational attainment. Models are estimated using multinomial logistic regression methods controlling for education level, language ability, work experience, marital status, number of children, size of place, full-time versus part-time employment and the probability of being the labour force. The results indicate that Canada's "vertical mosaic" appears to be a ranking of ethnic inequalities among adults educated before immigrating to Canada. Virtually each ethnic group at all ages experienced lower odds of employment, especially within the corporate sector of Canada's economic system, when compared to the attainment levels of the Canadian-born women. Plus there is no indication that the strength of effect of ethnicity declines over time.

Anand, Anitia Indira (1996). <u>Visible Minorities in the Multi-Racial State: When are Preferential Policies Justifiable?</u> University of Toronto, LLM**:** 170.

The purpose of this project is to delimit the circumstances in which it is justifiable for the state to implement preferential policies in favour of visible minorities and to outline an approach to policy formulation in such circumstances. The thesis argues that visible minorities warrant preferential treatment in order to rectify past injustices and to redistribute advantages to visible minorities who are chronically poor. The thesis then asserts that "supply-side" over "demand-side" policies should be adopted. Supply-side policies are preferable because they tend towards the ideal of substantive equality by ensuring that individuals have a minimum level of subsistence. However, if the goal of achieving substantive equality is to be taken seriously, the poor should be entitled to benefit under preferential

policies. Thus, preferential policies should target poor people generally and visible minorities specifically.

Anand, Sanjeev Singh (1997). <u>Expressions of Racial Hatred and Criminal Law: The Canadian Response</u>. University of Alberta, LLM**:** 170.

This thesis argues that the criminal proscription of hate propaganda in Canada is justifiable from a constitutional perspective. It also asserts that criminal law has a special and necessary role to play in combatting hate propaganda. By and large, the criminal offences pertaining to hate propaganda are well drafted, in that they catch the most serious types of hate propaganda while giving great deference to freedom of expression. However, there have been very few prosecutions under the criminal provisions concerning hate propaganda, despite the fact that numerous human rights cases demonstrate that the dissemination of hate propaganda is an ongoing problem in Canadian society. Therefore it seems that Canada's criminal laws dealing with hate propaganda do not give sufficient protection to equality rights. Consequently, these laws are examined in order to suggest reforms that would facilitate their enforcement while ensuring that the freedom of expression is not unduly impacted.

Anchan, John Prabhakar (1998). <u>Global Education Across Cyberspace: Role of the Internet in Education for Global Awareness</u>. University of Alberta, PhD**:** 308.

This study explores the possibility of the Internet contributing to the goals and objectives of global education. It attempts to explore the content and the processes that exist in relation to the users and the technology at the connectivity level besides inquiring into the man and machine experiences at the personal level. The emphasis is on the overall cultural context relating to elements of global education. The discourse focuses on the intercultural relations pertaining to local and global issues. The browsing itself was confined to sites that were relevant to human rights, antiracism education and cross-cultural issues. The methodology involved content analysis of selected global education sites on the Internet over a period of 18 months, individual conversation interviews and focus group interviews with 6 undergraduate students from the Faculty of Education, University of Alberta. The findings of the study show that there is a need for becoming more aware of global issues. Like all other tools, the use of the Internet requires critical analysis of the process of using technology and the nature of information available on the Internet. The development of critical pedagogy and empowerment was dependent upon the global educator rather than the medium. The experience with the machine and technology evoked questions about issues relating to culture. It was realized that culture was neither fixed nor finite but was mutable and influenced by power and struggles. It also became obvious that in Cultural Studies, theory was actually "contextual intervention" that entailed mapping connections and articulations. The Internet experience also elicited questions pertaining to the evolution of multiple identities even as one shared the common concerns with like-minded people. In order to enhance the role of the

Internet in contributing to the goals of global education, it became obvious that further appropriation of the communication network system for classroom teaching was imperative. Most importantly, there was an agreement to the crucial need for critical and judicious filtering of information available on the Internet.

Anderson, A. Brenda (1996). <u>A Comparative Study of Contemporary Feminist Issues and Methods in Christianity, Islam and Hinduism</u>. University of Regina, MA**:** 160.

This thesis examines selected contemporary feminist writings in Christianity, Islam and Hinduism. The purpose of this study is to define the similarities and differences in these writings, in the scholars' concerns and in their methods, in order to demonstrate that contextual diversity is often considered a strength within the feminist movement, and to illustrate that feminism creates a common ground for ecumenical dialogue. In order to contextualize the issues which Christian, Muslim and Hindu feminists consider to be primary, an overview of traditional, patriarchal views of the feminine in each of these religions is provided, followed by an examination of the impact such views have had on women living within these patriarchally-defined religions and cultures. It is shown that each religion has historically legitimized its patriarchal view of the feminine by claiming divine sanction for the hierarchical social and ecclesiastical ordering of the sexes. This religious claim of a natural order has made it historically difficult for women to perceive the patriarchal paradigm as unjust, much less challenge its validity. The third section of each chapter depicts the variety of concerns expressed and methods employed by feminists from these three religions. These issues and methods are compared in the conclusion, and it is here that we see that diversity as well as similarity can contribute in a positive way to ecumenical dialogue amongst feminists. From this thesis, feminism emerges as an analytical tool which is being eagerly applied to contemporary cross-cultural, trans-religious studies.

Anderson, Bruce (1994). <u>Regional Perspectives on the Trudeau Supra-Nationalist Vision</u>. Carleton University, MA**:** 147.

The mandate of this paper is to illustrate empirically that the different regional cultures which exist in Canada have differing degrees of acceptance of the proactive definition of "The Canadian Identity" as defined by Former Prime Minister Trudeau. By use of the York University Academic Election Study of 1988, the first task is to examine quantitatively the citizens' attitudes concerning four elements promoted by Trudeau: Social Welfarism, Anti-Americanism, Multiculturalism, and Bilingualism. Secondly, the paper will ask three questions concerning each element: (1) Is there general support for the initiative? (2) Do inter-regional attitudes conflict on the initiative? (3) Is there a degree of intra-regional conflict on the initiative? The study suggests that support, or dissonance, of the initiative can be understood through theoretical frameworks described by rational self-interest and cultural heritage. The paper concludes with a discussion of the results which suggests that Trudeau's nationalist vision is less than successful because it is policy oriented. Moreover, the inference will be made that

the policy oriented approach of Trudeau has more to do with pleasing the Liberal electoral coalition than the creation of a supra-nationalist Canadian Identity, and via the Constitution and The Charter of Rights has institutionalized division.

Anderson, Ellen (1998). Enlightened Postmodernism: Scottish Influences on Canada's Legal Pluralism. University of Toronto, LLM**:** 260.

Scottish immigrants to Canada imported Scottish Enlightenment philosophies of moral sentiment, giving rise to indigenous philosophies of common sense that coalesced in a distinctive (if amorphous) Canadian community state of mind between about 1850 and 1950. During the premodern era when philosophy was largely internal to law, these Scots dominated the historic development of Canadian political, religious, economic, educational and legal institutions-- especially law schools. Exploring legal ideology in relation to modernity and postmodernity reveals why modernism's advent precluded any self-conscious Canadian history of legal theory. Legal postmodernism, defined as fragmentation of the legal subject and corresponding indeterminacy of legal meaning, both embraces modernism and sustains affinities with traditional Scottish Enlightenment thought. Out of its Scottish heritage, Canada (the world's first postmodern state) has evolved a largely unconscious and common sense postmodern legal ethics which is revealed in contemporary Canadian legal theory and epitomized by our contextual Charter jurisprudence.

Anderson, Kay Janette (1987). "East" as "West": Place, State, and the Institutionalization of Myth in Vancouver's Chinatown, 1880-1980. University of British Columbia, PhD.

The point of departure for this thesis is the view that "race" is not an objectively given biological trait, but an idea, defined by the significance people attach to it. It is an idiom around which have been erected epistemological distinctions of insider and outsider, "we" and "they." In view of the problematic nature of race, it is argued that one of the tasks of the social science of race relations is to uncover the social process by which racial categories are themselves constructed and institutionalized over time. In developing this argument, the thesis demonstrates the roles played by place and the state in the making of a racial category, the "Chinese" in one setting.   The significance of place is identified for its role as the historically evolving nexus through which the racial category is structured. It is argued that "China town"--like race--is an idea that belongs to the white European cultural tradition and the intention of the thesis is to trace the career of its social definition in Vancouver, British Columbia over the course of a century. In so doing, the claim is made that Chinatown reveals as much of the "West" as it does of the "East." The ideas of place and identity would not have been so enduring or effective, however, but for the fact that they have been repeatedly inscribed in institutional practice. It is argued that the three levels of the Canadian state, as the legislative arms of a hegemonic "white" European historical bloc, have granted legitimacy to the race definition process through their national, provincial and

neighborhood practices. This process continues through the long period when "Chinatown" was reviled as a public nuisance, promoted as a "Little Corner of the Far East," reconstructed as a "slum" and finally under the aegis of multiculturalism, courted in the 1970s by the Canadian state precisely for its perceived "Chineseness." Underlying these definitions of Chinatown is a deeper racial frame of reference that has been continuously re-created through discriminatory and more subtle ways as part of the exercise of white European cultural domination.

Angen, Maureen Jane (1995). <u>An Exploration of the Self-Perceived Health-Related Needs of Ethnic Minority Adolescents</u>. University of Calgary, MSC**:** 123.

The literature suggests that ethnic minority adolescents experience greater demands in their lives than majority adolescents. The study described in this thesis explored the self-perceived health-related needs of ethnic minority adolescents. An adolescent health needs survey, used to prioritize programming for a pilot Comprehensive School Health project at the high school level, provided the data for this study. The needs rated by ethnic minority adolescents were compared to those rated by majority adolescents. Within the minority data, possible differences due to ethno-linguistic group membership, length of residence in Canada, and gender, were also assessed. Results suggest that minority adolescents comprise a distinct group from majority adolescents on the strength of some health needs. Within the minority data, length of residence in Canada was the only distinction to result in significant differences between groups. Ethnic minority adolescents who had lived in Canada for 5 years or less showed higher needs than those who had lived in Canada for 6 or more years. Results support the literature in several areas and suggest the need for assessment and programming which is sensitive to the health-related needs of ethnic minority adolescents, particularly the most recent immigrant group.

Annamma, Joy (1982). <u>Accommodation and Cultural Persistence: The Case of the Sikhs and the Portuguese in the Okanogan Valley of British Columbia</u>. University of British Columbia, PhD.

There are two themes that are explored in this thesis. The first is an examination of the process of acculturation, defined here as the process of learning skills and strategies native to another group. The second is comparative and examines the causes for the relative success that the Portuguese had in learning to accommodate and be accepted in Canada. By the same token the sources of acculturative stress for the Sikhs will be identified. The two groups are comparable along several dimensions such as age, education, skills, knowledge of English on arrival and so on. Learning to be effective in Canada means understanding and acting appropriately in given contexts. The spheres that I have identified as important are the workplace and the community in which they live. The other spheres that come under scrutiny as a result of the spillover of public activities and experiences are the family, and the sphere of religious beliefs and practices. The workplace, I

argue, is a central institution wherein acculturation is imperative. Secondly, the establishment of individuals in the community is a crucial factor. While the formation of an ethnic enclave might serve as a support system for newcomers, it also isolates and seperates them from others. The Sikh definition of identity is hierarchical, with religion providing an anchorage for all other spheres such as the family, caste, village, and occupation. In sort, individuals did not experience life activities as differentiated or unrelated. Given the contexts of ambivalence and hostility they perceived and/or experienced in Canada, the acquisition of new forms of thought were neither seen as a challenge nor a necessity; but as a threat to their identity. The Portugueses model, on the other hand, recognizes the distinction between public and private lives. To them being "Portuguese" and/or "Catholic" are primarily private matters. Also, by and large they gave importance to individual achievement over corporate identity. To them, acculturation and ethnic identity were complementary modes for the definition of themselves within the Canadian context.

Anthony, Sandra Patricia (1998). <u>Black-Eyed Susan: "Blue-eyed" Schools. Academically-Oriented Black Girls in Toronto Schools</u>. University of Toronto, PhD**:** 239.

This study explores the ways in which academically oriented Black girls in Toronto secondary schools perceive, interpret and cope with issues related to their race and gender. It also examines their achievement motivation and strategies for coping with their status as academic Black girls. The literature abounds with research describing Black students who disengage from school or academics. Much less is known about the strengths and coping mechanisms of those who overcome barriers, such as racism and sexism, to achieving academic success. This is the first study that focuses on academic Black girls in Ontario schools. Through semi-structured personal interviews with twenty Black girls, this study provides some insight into their experiences of racism and sexism, their academic problems and their relationships with school staff, family, friends and acquaintances. They also describe the strategies they use for coping with these issues and the sources of their motivation to achieve. The findings show that racism and sexism are still major elements of school culture and that perpetrators include teachers, administrators and students. Despite this, the girls were able to cope with discrimination in ways that did not jeopardise their academic achievement. Contrary to popular belief about Black students, they consider academic credentials as crucial to the attainment of their career goals. This study dispels the myth which equates Black culture with nonconformist behaviour and academic failure. The participants displayed positive aspects of Black culture and identity, and a sense of pride in their African heritage. This research also confirms that school staff, families and peers have key roles to play in Black students' academic achievement. The girls had several supportive non-Black teachers who encouraged their academic pursuits. The study identifies additional ways through which educators and policy makers can promote achievement and support, not only Black students, but those from other marginalised groups. Most

notable among these is the call for more Black and other "minority" teachers and administrators in our schools. The participants also expressed a desire for a more inclusive curriculum because the Eurocentric one currently used is not realistic and does not adequately meet their needs. They proffered additional recommendations for improving the school system, pedagogy and instruction and these are also included here.

Appai, Padi Stephen Kodjo (1999). <u>Study Abroad and Global Citizenship: Sub-Saharan African Students at the University of Alberta</u>. University of Alberta, PhD**:** 276.

Over several decades, universities in Canada and other North Countries have been engaged in a process of internationalization. This is reflected in the curriculum, study abroad/exchange activities and an international students' programme. In recent years there has been a vigorous drive towards the marketing of educational services to international students as a major part of the process of internationalization. It is thus important to know what the potential contributions of study in a North country like Canada are to the development of the global perspectives of foreign students. This study thus provides a critical analysis of the experiences of one particular group of international students, those from sub-Saharan Africa, currently studying at the University of Alberta. While some previous study in the field of international education have probed the effect of study abroad on foreign students, most of these have focused on problems of adjustment to host country culture and academic environment. This study goes further to explore how these international students view themselves as global citizens: What are their perceptions of their global identity? What changes, if any, have occurred in their global perspectives as a result of their educational sojourn in Alberta? The study also explores what empowerment their current worldview has given them for reentry into their home countries. In effect, have their educational experiences in Alberta enhanced and/or diminished their faith in the value of global understanding and global citizenship? Conceptually, the study draws on insights from various models of internationalizing universities as well as from global education frameworks. Using the narrative methodological approach within qualitative research traditions, the study investigated 10 graduate students from various countries in sub-Saharan Africa who were registered in different programs at the University of Alberta. Through in-depth interviews, supplemented by a survey questionnaire and a model for determining Global Citizenship developed for the study, the dissertation provides insights to help understand how curricula and other academic issues as well as the paradigm of internationalization employed by an academic institution, impact some international students. The findings of the study show that the internationalization process at the University of Alberta has not fully impacted some international students in a positive way as to help them develop a transformative view of cross-cultural respect, global interdependence and global citizenship. A major recommendation of the study is that the University needs to adopt an integrative approach within a critical paradigm to its internationalization process. This approach, coupled with curricula innovation and pedagogical orientation to

exposing students to diverse paradigms of critical thinking, would see a greater level of empowerment for international and by extension, Canadian students, in enhancing their roles as global citizens.

Applebaum, Barbara (1994). <u>Respect for Diversity: Its Meanings, Moral Justification and Educational Implications</u>. University of Toronto, PhD**:** 205.

Multiculturalism is not only a descriptive but also a normative concept. Yet the moral dimension of our normative commitments to multiculturalism has often been overlooked. The primary objective of this thesis is to uncover the moral justification of such commitments and to outline its implications for education. The Argument from Respect for Diversity is claimed to provide the most promising argument in the literature today which justifies our normative commitments to multiculturalism because it takes cultural diversity seriously, encourages interpersonal dialogue and avoids relativism, on one hand, and avoids ethnocentrism, on the other. However, in order to understand the Argument from Respect for Diversity correctly, an analysis of the concept of respect is required. The concept of respect relevant for the Argument from Respect for Persons involves a recognition of others as persons and does not imply any evaluative judgments of others. It is argued that when applied to cultures, it is mistaken to equate such respect with the belief that all cultural values are equally valid. Respect for diversity, as interpreted here, avoids any association with moral relativism. Furthermore, such a concept of respect does not preclude making judgments about other cultures but rather, it is shown, sets the parameters from which such intercultural judgment can be made. Respect for diversity and the charge of ethnocentrism are both shown to be founded on the value of respect for persons. Thus, the interpretation of respect for diversity cannot be accused of being ethnocentric in the morally repulsive sense. Finally, the implications of such an understanding of respect for diversity show that educators need not be morally paralysed when faced with cultural value clashes in the classroom. Rather, respect for diversity can be consistent with taking a particular moral stance in the classroom. Most important, the concept of respect for diversity being advocated strongly alerts educational policy makers to the need for a programme of moral education in the multicultural classroom, without which multicultural education is claimed to be ineffective.

Applebaum, Seymore (1992). <u>Recruiting and Retaining Volunteers from Minority Communities: A Case Study</u>. University of Toronto, EDD**:** 251.

This exploratory case study of recruitment and retention of volunteers from minority communities examines the issues from several perspectives. Historical, political, societal and organizational contexts of volunteering and minority status in Canada and other countries experiencing significant immigration from non-traditional sources provide the background for an examination of the issues of recruitment and retention in an agency (the Children's Aid Society of Metropolitan Toronto (CASMT)) setting. The CASMT was selected because it

had a positive reputation for the successful recruitment and retention of minority volunteers. The case study consisted of (1) Document Review, (2) Participant Observation, (3) Staff Interviews, and (4) Interviews with volunteers (administrative and service). The findings from the research were analyzed using quantitative and qualitative research and analysis techniques. The results of this exploratory case study reveal that there are many ways in which organizations with volunteer programs can recruit and retain people from minority communities. However, mainstream organizations must be prepared to address issues of prejudice and racism if they intend to have long term equitable representation among their volunteers. The growing recognition of the need for anti-racism policies that are substantive offers some promise that working conditions encountered by volunteers and their colleagues will change in such a way that equitable relationships can be maintained and developed. A matrix and strategy statements are provided to help organizations identify approaches that will help meet specific needs in integrating volunteers from minority communities.

Arab-Moghaddam, Narges (1997). <u>The Concurrent Development of Reading and Spelling in Persian and English</u>. Carleton University, MA**:** 90.

The present research examined the concurrent development of reading and spelling skills in two different languages, namely Persian (L1) and English (L2). Fifty-five Iranian children aged from 7.0-9.9 who were attending Persian and English schools in Ottawa, Toronto, Montreal, Waterloo, and Guelph were tested for their reading and spelling performances in both Persian and English. Positive correlations among measure of Persian and English supported cross-language transfer, indicating that children who performed better on Persian measures were likely to perform better in English measures. This student also examined the relative contribution of phonological and orthographic skills in both reading and spelling within each language. The finding for reading in both Persian and English supported the Universal Hypothesis which assumes that reading of words in any language can be accomplished mainly by the application of orthographic skills. The result of spelling did not support the Universal Hypothesis. Spelling in Persian was predicted by orthographic skills only, whereas spelling in English was predicted similarly by orthographic and phonological skills. These results are interpreted in terms of the development of literacy skills.

Aramaki, Michiko (1994). <u>Family, Paesani and Networks: Politics and Economy of Montreal Italians</u>. McGill University, PhD**:** 276.

Focusing on Montreal Italian social networks, this thesis examines the ideological nature of ethnicity, and its functioning in political processes in urban Quebec. The ideological dynamics of ethnicity are revealed in the process of the creation and re-creation of belief in "Italian family", as a distinctive 'Italian' culture. This first separates Italians into different families and regional groups of paesani, but then brilliantly unites Italians into one group according to necessity. In political

processes, various Italian associations and presidents are connected to formal politics through the mediation of Italian political brokers. The extensive construction of suburban residences created Italian economic elites and affected other sectors of the economy. Significantly, Italians attempt to keep business within Italian networks. This 'nationalistic' aspect of networks aims to maximize interests within the group. Such dynamic Italian politico-economic networks extend to the further level of formal politics in which federalist Liberals and separatist Parti Quebecois are principal rivals.

Araujo-Forlot, Anelise G. (1995). <u>The Impact of Migration and Immigration Policies on the Adaptation of Latinas Under the Live-in-Caregivers Programme</u>. University of Toronto, MA**:** 215.

Immigrant domestic workers make up one of the oldest classes of migrants to have come to Canada since the European settlement. However, living and work conditions for this group of immigrant women have not improved a great deal. Although several works have been written on the socio-economic conditions of immigrant domestic workers in Canada, none has examined how this group of workers adapt to Canadian society. The purpose of this study is to analyze the adaptation of Latina domestic workers to Canadian society under the Live-In Caregivers Programme (LCP) in Toronto. The two components which influence this adaptation process and which were considered in this thesis are the migratory process of Latina immigrant domestic workers and the immigration policy which binds this group of workers to Canada. The live-in obligation and the temporary visa status are the two main elements which have a direct impact on immigrant domestic workers during their process of integration to Canadian society. These constraints result in problems of maladaptation. As far as the migratory process of Latina domestic workers is concerned, the issues dealt with are the reasons which contribute to the decision to migrate to Canada, and the disappointments generated by the discrepancy between expectations prior to migration and reality. Furthermore, a discussion is presented on the particular LCP regulations which influence the socio-economic and psychological well-being of immigrant domestics as well as how these regulations contribute to their adaptation process. An analysis of acculturation and adaptation variables affecting Latina domestic workers is also carried out in this thesis.

Arcand, Sébastien (1998). <u>Discours idéologiques et transculturalité: La question nationale en débat</u>. Université Laval, MA**:** 103.

L'objectif de cette recherche en sociologie est de rendre compte d'un aspect specifique de la place qu'occupent certains intellectuels dans la production de discours ideologiques au Quebec. La participation a la sphere publique est une necsssite de l'engagement intellectuel et l'evolution des debats ideologiques est liee au processus de creation de discours. Au Quebec, la participation des intellectuels immigrants de premiere generation dans le debat sur la question nationale reflete l'influence mutuelle entre la societe d'accueil et l'immigrant. C'est

donc dans une perspective de transculturalite que nous avons procede a une analyse de discours. Pour ce faire, nous avons interroge neuf intellectuels immigrants provenant de diverses regions du globe et qui ont pris une position publique sur la question nationale. Les entrevues portent a la fois sur le passage de l'emigration a l'immigration et sur la vision qu'ont ces intellectuels du debat sur la question nationale. Cette recherche identifie trois formes de discours qui temoignent d'une relation de transculturalite. Ainsi, la pregnance de la question nationale incite les intellectuels a s'engager publiquement et les trajectoires individuelles orientent la forme de cet engagement. Le Quebec est une societe pluraliste et nous croyons que la relation que nous avons fait ressortir permettra d'ouvrir des pistes de reflexion quant a l'orientation que donne cette pluralite aux debats de societe. Fournissant en premier lieu une contribution a la sociologie des relations ethniques, cette recherche tente de favoriser la convergence des cultures et de sortir des sentiers traces par la division ethnique de la societe.

Armstrong, Tamara A. (1996). <u>Asian Versus Western Differences in Satisfaction with Western Medical Care: The Mediational Effects of Illness Attributions</u>. University of Western Ontario, MPS**:** 106.

This study examined Asian versus Western satisfaction with Western medical care, and the extent to which satisfaction differences are mediated by culture-specific "illness models". Seventy-nine Western (largely Canadian-born; 27 males, 52 females) and 63 Asian (first and second generation Asian immigrants; 31 males, 32 females) undergraduates completed measures assessing satisfaction with Western medical care, views about the causes of illness, health locus of control, and general attitudes about life, death, and illness. Results were consistent with predictions. Asian participants were less satisfied with the health care they have received in Canada, and believed more strongly in non-biological causes of illness (i.e., supernatural and interpersonal influences) than did the Western participants. Moreover, illness beliefs partly accounted for group differences in satisfaction with Western medical care. Findings suggest that, to increase accessibility of health care to the immigrant population, it is necessary to address their culture specific illness models.

Arratia, Maria-Inés (1987). <u>Latin Americans in London: A Critical View of Multicultural Practice</u>. University of Western Ontario, MA**:** 184.

N/A

Arseneault, Samuel Patrice (1988). <u>"On est Venu, C'est Pour Rester": Caraquet, the Development of an Acadian Identity</u>. Queen's University, PhD**:** N/A.

This is a dissertation on the cultural and historical geography of Caraquet, the oldest Acadian parish in northern New Brunswick. The area was visited regularly during the French Regime, but it was only settled permanently in the last half of the 18th century by displaced Acadians and fishermen from the Gaspe coast and

the shores of northwestern France. The concern of this thesis will be with how these settlers, having the same language, the same religion, the same ethnic origin and occupying the same village chose to regroup themselves into separate communities, one group using the land while the other turned toward the sea for its livelihood. The persistence of these two communities is based on the transfer of different techno-economics rooted in different European settings. The farmers of Caraquet were in fact descendants of farming communities in the lowlands of western France while the fishermen learned their trade in the coastal communities of Normandy. The North American setting, rather than transforming the techno-economics of the early settlers, actually helped to perpetuate their customs and skills acquired throughout the centuries in France. This cultural heritage, carried across the Atlantic to the shores of the Maritimes, was used successfully in the separate development of the two Caraquet communities. During the 19th century, the Acadian sense of identity was linked to the land-based farming economy, ignoring for the most part the important fisheries sector. This land-based identity was upheld by the clergy, written into novels and discussed at the National Conventions. This image of the Acadians helped the elite to convince the people, be they farmers or fishermen, to join the "Back to the Land" movement in the late 19th and early 20th centuries. The failure of the land movement and the economic recession of the 1930s were responsible for the emergence of a new sense of identity which was not only land but also sea oriented. This was possible in part because the fishermen had new techniques, and exploited a more valuable resource, but also because the Acadians were beginning to control their economy through the cooperative movement. This economic control helped reinforce the social, cultural and ethnic identity of the Acadians.

Arthur, Linda Faustina Clare (1997). An Analysis of the Nature and Implementation of Policies Concerning Cultural and Racial Bias in Curriculum Materials. University of Toronto, MA: 109.

In response to growing cultural and racial diversity in Canadian schools, ministries and school boards have developed policies concerning racial and cultural bias in curriculum materials. This thesis examines the nature, implementation and outcome of these policies. Data were collected from nine of the provincial ministries of education and ten school boards across Canada known to have multicultural or race and ethnic relations polices in place. In addition, pilot studies of implementation were conducted in two Ontario school boards. Using the process of analytic induction, the data were examined according to a typology of public policy and within a framework of implementation theory. Findings revealed that bias policies elicited a range of individual responses which cut across traditional organizational cultures. Furthermore, it was found that personal commitment, political pressure and cultural reinforcement were, alone or in combination, necessary precursors to the   implementation of bias policies.

Ashley, Owen George (1994). <u>Delinquency and Separated Male Caribbean Youth: Parent-Child Separation, Bonding and Peer Relationships</u>. York University, MSW**:** 172.

This study examines delinquent behaviour among separated Caribbean adolescents in Metro Toronto by seeking to explore some of the potential causes that may contribute to delinquency. The purpose of this study is to gain a greater understanding of the role that parents and peers may play in potential delinquent behaviour among separated Caribbean youth, by using non-separated Caribbean youth as a comparison group. Although there are other variables which contribute to delinquency among Caribbean adolescents, this study used three important variables that, according to the literature, exemplify characteristics common among Caribbean youth who have immigrated to Canada. These characteristics are separation, bonding and peer relationships. This study examines the possible relationships among Caribbean youth, aged 16-19, that may exist between delinquency and parent-child separation, parent-child bonding and peer relationships. The study findings are based on a sample of 111 Caribbean males, of which 52 were born in the Caribbean and separated from their parents for one year or more. The other group consists of 59 Caribbean males who had not been separated from their parents for any extended period of time, of which a majority were born in Canada. The two groups were compared using established scales (Delinquency Checklist or DCL, and the Parental Bonding Instrument or PBI) as well as a questionnaire devised by the researcher. The findings of the study showed that the separated respondents had higher rates of delinquent activity, and weaker parental bonding, when compared to the non-separated group. There did not seem to be any difference concerning the peer relationships that existed between the two groups.

Ataca, Bilge (1998). <u>Psychological, Sociocultural, and Martial Adaptation of Turkish Immigrants in Canada</u>. Queen's University, PhD**:** 324.

This study examined the acculturation and adaptation of married Turkish immigrants in Canada. A comparative approach was employed by incorporating the two sedentary reference groups of the Turkish migrant group: Turks in Turkey, and Euro-Canadians. In this sense it is the first complete study of acculturation. Data were collected through self-report questionnaires from three groups: 200 married Turkish immigrants and 90 married Euro-Canadians living in Toronto, Canada, and 114 married Turks living in Izmir, Turkey. Contrary to the general contention that migration inevitably results in negative outcomes, immigrant couples did not necessarily experience more difficulty due to acculturation than the sedentary groups. Psychologically, Turkish immigrant couples experienced no more difficulty than Turkish couples, yet experienced more difficulty than Euro-Canadian couples. They had more sociocultural difficulty than both sedentary groups. In terms of marital problems, they were not different from either group. The psychological, sociocultural, and marital adaptation of Turkish immigrant couples and also of immigrant men and women

were also distinguished using simultaneous multiple regression and canonical correlation analyses. Consistent with stress and coping models, psychological adaptation of married couples was associated with hardiness, social support, acculturation attitudes, and discrimination. On the other hand, in line with social learning perspectives, sociocultural adaptation was mostly related to English proficiency and contact with members of the dominant group. Marital adaptation was mostly associated with marital stressors and marital support. There were differences in the differentiation of adaptation between males and females. This differentiation was more clear in men than in women; there were also different variables associated with the adaptation of men and women. Utilizing the basic socioeconomic distinction among professional and nonprofessional Turkish immigrants in Canada, the effects of socioeconomic status as well as gender were examined. The two social classes of immigrants had different acculturation experiences and adaptational outcomes. Gender differences were most apparent in the lower socioeconomic status group. Women in general were psychologically more vulnerable than men; the group that faces more risk factors were those women of low socioeconomic status. In terms of acculturation attitudes, Turkish immigrant couples strongly endorsed separation; however, those of high socioeconomic status preferred integration and assimilation to a greater, and separation to a lesser extent than those of low socioeconomic status. Euro-Canadian couples preferred immigrants to adopt integration. The greater incompatibility between the attitudes of Euro-Canadians and those of low socioeconomic status is likely to foster greater conflictual relations.

Atinga-Chabot, Gladys Teni (1995). Difficultés d'intégration rencontrées par les immigrantes et les immigrants africains de l'Afrique au sud du Sahara en terre québécoise. Université Laval, MA**:** 105.

La presente recherche aborde la thematique de l'integration des immigrantes et des immigrants africains dans la region de Quebec. Elle vise a comprendre les difficultes rencontrees par ces immigrantes et ces immigrants africains dans leur processus d'integration en terre quebecoise. Pour ce faire, nous adoptons une demarche qualitative a l'interieur d'un paradigme phenomenologique. Nous procedons a partir d'experiences vecues a l'etude des phenomenes relies a l'integration des immigrants et immigrantes d'origine africaine dans la region de Quebec, donc de l'induction a la deduction. La confrontation des donnees fournies par cette enquete a la litterature fait ressortir trois aspects de l'integration des immigrants en provenance de l'Afrique au sud du Sahara: le besoin d'appartenance, la devalorisation des individus et la discrimination. Ces phenomenes se voient exacerbes par l'absence d'une vraie politique d'integration des immigrants.

Au, Doris Kin-Mee (1995). The International Languages Program: Pedagogical Challenges Experienced by Cantonese Teachers in Primary Grades. University of Toronto, EDD**:** 293.

This study examined the existing practices, challenges and expectations of Cantonese teachers in the implementation of the International Language Programme for primary aged students in a city in Metropolitan Toronto, Ontario. Following an ethnographic design, three teachers of primary classes, recommended by their supervisor, were invited to collaborate in the research. They enabled the researcher to make weekly classroom observations and opened for her a window on their reflections by journalling and dialoguing with her on a regular basis. Also, with the assistance of these research-participants, the researcher was able to select three children to represent the broad categories of students who formed the majority of the population in the Cantonese program. These children were visited in their homes and interviewed with their parents. The case studies illuminated pedagogical concerns highlighted by teachers and offer an interested profile of the student population for whom they had to programme. In addition to the ethnographic component, a questionnaire with closed and open-ended items was used to elicit information from Cantonese heritage language teachers of primary grades in two school boards, on curriculum design, teaching materials, pedagogy and instructional strategies. Another questionnaire was employed to survey the parents of primary aged children attending the Cantonese programme, in order to discover their opinions and expectations of the programme. The study revealed that the Cantonese heritage language instructors were particularly challenged by (1) the structure and format of the programme in providing adequate learning time and an ideal learning environment to students, (2) the lack of suitable instructional materials, (3) the wide range of abilities of students in each class, (4) the lack of research and knowledge about Chinese heritage language curriculum and teaching, (5) very diversified parental expectations and support, (6) the insignificant status of the programme in the overall school curriculum, and, (7) the lack of communication between School Board administrators and the Teachers. A common concern was the lack of standards and direction from the Ministry of Education and Training in the Chinese program, and the inability of administrators to provide professional guidance apart from the generic variety. By and large, teachers wanted to do their work well. There appeared to be an attitude of openness for pragmatic ideas and a willingness to become more student-centred in the design and implementation of the programme. Often frustrated in their desire to be effective in teaching a language and culture that has been 5,000 years in the making, they seemed, nevertheless, anxious to make the best of every situation and hoped that change for the better will occur soon.

Au, Kevin Yuk (1996). <u>Grievance Initiation in an Ethnically Diverse Organization</u>. University of British Columbia, PhD**:** 187.

The demographic composition of the North American workforce is changing due to the increase in non-European immigrants and different reproductive rates among ethnic groups. This trend has created the need for managers and academics to rethink traditional ways of management and derive new ways to integrate minority workers for better performance. Guided by a social psychological

framework of multiculturalism, this project examined the use of the grievance procedure in an ethnically diverse organization. It tested various hypotheses concerning how ethnic belonging, perceived atmosphere of multiculturalism, and individualism-collectivism value affected job satisfaction, complaint behaviours of workers, the number of grievances filed, and workers' evaluations of the grievance procedure. A study was conducted in the Vancouver plant of a Crown Corporation. Through the cooperation of management and the union, labour officers, shop stewards, and supervisors of the plant were first interviewed. After that, 650 questionnaires were distributed to in-house, blue-collar workers who voluntarily participated in the study. Of the 139 questionnaires returned (21%), 130 of them were completed and analyzed by regression. Many of the hypotheses are supported. English ability is positively associated with ethnic belonging for majority workers, but not for minority workers (Linguistic Vitality Hypothesis). It is also positively associated with complaints to supervisors and the number of grievances filed, but not with complaints to coworkers of same ethnic background (Linguistic Accommodation Hypothesis). For minority workers, a stronger ethnic belonging is related to perceiving a positive atmosphere of multiculturalism (Ethnic Confidence Hypothesis). This relationship, however, does not exist for majority workers. Moreover Ethnic Status Hypothesis is also supported, as ethnic status is positively associated with perceiving a more   positive atmosphere of multiculturalism. Contrary to the general beliefs concerning multiculturalism, perceived atmosphere of multiculturalism has little direct effect on grievance behaviours in a multicultural workplace (Primary Multiculturalism Hypothesis). However, in line with the literature of situational ethnicity, the interaction of perceived atmosphere of multiculturalism and ethnic belonging exerts significant effects on grievance behaviours (Secondary Multiculturalism Hypothesis). In particular, when atmosphere of multiculturalism is perceived as high, ethnic belonging is positively related to job satisfaction, but is negatively related to complaints to supervisors. On the other hand, when the atmosphere is perceived as low, ethnic belonging is positively related to the number of grievances filed. In addition to findings concerning multiculturalism, different kinds of individualism-collectivism values were found to influence grievance behaviours in different ways. Coworker collectivism is positively related to complaints to supervisors, complaints to coworkers of same ethnic backgrounds, and the number of grievances filed. On the other hand, general collectivism is negatively associated with complaints to shop stewards, the number of grievances filed, but is positively associated with feelings of animosity and worry of reprisal after grievances were filed. These findings were discussed in light of research implications for individualism-collectivism, Canadian multiculturalism policy, and diversity management. Furthermore, it is recommended that alternative dispute resolution procedures, which allow disputants to structure the process with freedom, be implemented in multicultural workplaces.

Auger, Martin F. (2000). Prisoners of the Home Front: A Social Study of the German Internment Camps of Southern Quebec, 1940-1946. University of Ottawa, MA: 226.

During the Second World War (1939-1945), five internment camps were created on the south shore of the St. Lawrence river for the incarceration of male individuals of German descent. They were known as Farnham, Grande Ligne, Icircle-aux-Noix, Sherbrooke (Newington) and Sorel. Their goal was to neutralize any potential threat to the defence of the Canadian nation. With the entire country being mobilized for war, the security of the homefront was necessary. Any person suspected of sympathizing with the enemy was perceived as a potential "spy and Saboteur" and was incarcerated in internment camps. Individuals of German origin were no exception. During the first phase of southern Quebec's internment operation, 1940-1943, civilians formed the bulk of the inmates while during the second phase, 1942-1946, it was prisoners of war. This thesis analyzes how the region's internment operation developed. It deals primarily with the issue of life behind the barbed wires and how psychological strains came to affect inmates. It also looks at how Canadian authorities attempted to counter such problems by introducing labour projects and re-educational programs. This case study of southern Quebec demonstrates that the internment camp operation in Canada was an integral part of the effort to produce total war.

Avison, Shannon Margaret (1997). <u>Aboriginal Newspapers: Their Contribution to the Emergence of an Alternative Public Sphere in Canada</u>. Concordia University, MA**:** 225.

This thesis explores the contribution of the regional Indian, Metis and Inuit newspapers to the development of an alternative political public sphere for Aboriginal peoples in Canada. It argues that although the development of the newspapers was an important aspect of the political and cultural development, these newspapers were, to use Habermas' terminology, "feudalized" by the political organizations that created them, the Canadian state that funded them and the marketplace that determines their fate today. Using Jurgen Habermas' concept of the public sphere, this thesis considers the contribution that these publications made to the process of public opinion at the regional and national levels in Canada. It concludes that the regional newspapers did contribute to the national Aboriginal public sphere, but that state policies and financial exigencies limited their contribution and prevented them from realizing their full potential in the lives of Aboriginal Canadians.

Avrich-Skapinker, Mindy Beth (1993). <u>Canadian Jewish Involvement with Soviet Jewry, 1970-1990: The Toronto Case Study</u>. University of Toronto, PhD**:** 346.

The "plight" of Soviet Jewry, that state of un-freedom whereby Soviet Jews were neither free to live as Jews in the Soviet Union nor free to leave the Soviet Union, touched people the world over who cared about discrimination and human rights. The cause of Soviet Jewry however, had a particularly strong resonance for the Jewish psyche. As a result, many in the Canadian Jewish community became increasingly concerned for, and involved with the fate of fellow Jews in the Soviet

Union. Canadian Jews have been involved with the Jews of the Soviet Union on two related but in practical terms very different fronts, namely, emigration and immigration. The thesis seeks to address both sides of the issue of "Soviet Jewry" and their interrelationship over the last two decades. It attempts to do this within the context of the larger issue of Jewish survival. The focus of the study is not Soviet Jewry per se, but Canadian Jewry, or more precisely, Toronto Jewry. The dissertation is concerned with the responses of Toronto Jews to Soviet Jews both as emigrants from the USSR and as immigrants to their city. It traces the rise and development of the highly successful Soviet Jewry movement in Canada, a movement whose raison d'etre was the fostering of Jewish emigration from the Soviet Union with Israel as the preferred destination and examines the Canadian Jewish historical record with regard to the immigration and integration of those Soviet Jews for whom Canada has been the preferred destination. The unique challenges posed by the issue of "Soviet Jewry" called for new and creative responses on behalf of the Canadian jewish community. One hopes that both the Canadian Jewish community and the Soviet emigres and immigrants for whom, and with whom, Canadian Jews have worked, have been enriched by the challenges inherent in the experience. The aim of the research has been to document and analyse that experience.

Aycan, Zeynep (1996). <u>Impact of Employment-Related Experiences on Turkish Immigrants' Psychological Well-Being and Adaptation to Canada</u>. Queen's University, PhD**:** 229.

This study examines the factors influencing Turkish immigrants' adaptation to Canada with a specific emphasis on changes experienced in employment patterns. One hundred and ten Turkish immigrants were surveyed through questionnaires. The majority of the participants migrated to Canada within the last ten years. Despite high educational attainments, two-thirds of the sample were either unemployed of underemployed. Inability to integrate fully into the labour force within the first six months in Canada was primarily attributed to the lack of competence in official languages and Canadian work experience, and the difficulty in getting credentials recognized. In time, these barriers seemed to be overcome. In their place, market conditions (e.g., low-paid jobs, inadequate work conditions, economic regression) delayed full integration into the work force. Models that were tested through structural equation modelling (LISREL VIII) revealed that adaptation was affected by both employment-related experiences and psychological well being. Perceived discrimination, acculturation attitudes, sense of coherence, migration motivation, and social networks moderated the relationship among employment-related experiences, psychological well-being and adaptation.

Ayres, Thena (1992). <u>A Learning Design for Adults in a Canadian Intercultural Higher Educational Context</u>. University of Toronto, EDD**:** 235.

This study was designed to explore and describe participants' responses to accepted principles and processes of adult learning and facilitation which were introduced into a Canadian intercultural higher educational setting. The study had three parts: a 12 week course designed for adult learners specifically to include certain principles and process; the implementing of the course; and analysis of how this design and these principles and processes were received by the learners. The class consisted of 10 students with varying cultural backgrounds. Five of these students volunteered to be participants, and were interviewed at the beginning, middle and end of the course. In addition to the interviews a follow-up meeting was later conducted with the participants. Qualitative methods were used to collect and analyze the data. The findings indicated that for the five participants, although culture shaped their understanding of the teaching/learning enterprise, it did not close them to considering educational alternatives. Although all of the participants came from teacher dominated educational backgrounds, certain aspects of the person-centred model were positively received: the informal environment, involvement of the learners in the planning and designing of the learning experiences, active participation, and a focus on issues that were personally relevant. Self-evaluation proved difficult for all of the participants. When the components of both theory and practice were combined, the resultant implications suggested that the adult educator needs to: understand the learners as soon as possible, especially their level of English comprehension; clarify the role of teacher/facilitator; make explicit the implicit dimension of culture; clarify expectations; counter stereotypes; create a sense of unity; and establish an adult learning environment.

Ayukawa, Michiko Midge (1990). <u>Bearing the Unbearable: The Memoir of a Japanese Pioneer Woman</u>. University of Victoria, MA**:** 124.

This thesis is based on the memoir of a pioneer Japanese woman, Mrs. Imada Ito (April 1891-November 1987), who immigrated to Canada in 1911 as a picture bride. The part of her memoir I have studied here spans the years 1941-1971. This period covers the time when Mrs.Imada and her family were evacuated from their Fraser Valley farm to a self-supporting community in Taylor Lake, the wartime interval lived in evacuation in the Cariboo, the years of recovery and reestablishment after the war spent in Kamloops, and her retirement days in Vancouver. The memoir was originally written the way elderly Japanese Canadians and older Nisei (the second generation, Canadian born) speak today. It is a unique blend of Meiji Japanese, fractured English and a mixture of prefectural dialects. Her script was mainly hiragana (cursive syllabary) but also consisted of katakana (phonetic syllables used for foreign words) often used inappropriately (that is, for a Japanese word), kanji (Chinese ideograms or characters used in the Japanese language) which were often incorrect but were similar in appearance or sound to the correct ones. I have translated it into English and checked its contents against other sources including government files and other documents, contemporary newspapers, interviews with individuals mentioned in the memoir and with others who lived through the events described, other autobiographical

accounts, and secondary sources in both English and Japanese languages. My findings, as well as other explanatory materials have gone into the introduction, afterword, critical memoir notes,and appendices in order to enhance the memoir's usefulness to the social historians of Canada's immigrant pioneers.

Ayukawa, Michiko Midge (1997). <u>Creating and Recreating Community: Hiroshima and Canada, 1891-1941</u>. University of Victoria, PhD**:** 303.

This dissertation covers the political, economic, and social circumstances in Japan that led to the emigration from Hiroshima prefecture, and the lives and communities of these emigrants in Canada. It traces the gradual conversion of a sojourner society to family-centred communities with social relationships modelled upon the Hiroshima village societies the immigrants came from. Ostracized by white workers, exploited by the British Columbia entrepreneurs in a "split labour market," and denigrated to second class citizenship by institutional racism, the pioneers nevertheless persevered and reared their Canadian-born nisei children to be Japanese Canadians. That is, they "acculturated" their offspring with Japanese language and traditions so that the nisei would be able both to function within the Japanese communities in Canada and would be proud of their heritage. The degree of acculturation of the nisei varied and was dependent on many factors: family goals, environments, time periods, as well as individual inclinations. This study employed both English and Japanese language sources including oral interviews of over fifty Hiroshima settlers and their descendants residing in Japan and in Canada.

Azmi, Shaheen Hussain (1996). <u>Perceptions of the Welfare Response to Wife Abuse in the Muslim Community of Metropolitan Toronto</u>. University of Toronto, PhD**:** 322.

This Thesis explores the welfare response to wife abuse in the Muslim community of Metropolitan Toronto by employing a qualitative interviewing methodology. The Thesis identifies the need to conduct qualitative sociological research to properly understand and respond to the challenge presented to public welfare by social diversity. Existing efforts by welfare practitioners to deal with diversity are faulted for employing unduly simplified and myopic conceptions of both "diversity" and "welfare". Research is proposed which aims to discover the multiple meanings of these two central concepts implicit in situations where social diversity confounds welfare activity. Guidelines for this type of research are outlined. The methodological complications associated with attempting Social research in the Muslim community are identified and discussed. During the course of the research a native form of communication was employed to supplement the chosen research technique of focused interviewing. The resort to a native form of communication, and the need to employ such an instrument for similar types of research is detailed.   The Thesis identifies three different identity frameworks from which participants in the research approached their interviews. Two of these three were centred in the Muslim community, and one was centred in the

mainstream society. These three different identity frameworks were assumed to summarize the diversity inherent in the welfare situation of the Muslim community in Metropolitan Toronto, and were employed to structure the analysis of perceptions gathered on welfare conceptions.   The Thesis details fundamental distinctions in the way that respondents from the various identity frameworks viewed the nature of wife abuse and evaluated the welfare response to it. The implication of these findings for the structure of welfare response in the Muslim community is discussed. A final argument is made for similar research to be conducted in the context of other communities manifesting qualities of diversity which adversely affect their utilization of mainstream welfare services.

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Babock, Ruth Christine Anne (1998). <u>Participatory Action Research with the German-Speaking Mennonites</u>. University of Lethbridge, MED**:** 167.

German-speaking Mennonite people from Mexico are moving into Southeastern Alberta. They are mainly employed as farm labourers. Their low level of income makes it difficult to provide for the needs of their large families. Many also encounter difficulties because of their lack of English and literacy, unfamiliarity with Canadian ways and laws, and a lack of understanding and trust in the helping agencies and school system. By using the Participatory Action Research approach and the principles of Community Development, representatives of community health services were able to enter into a unique partnership with the Mennonite people to work toward meeting their identified needs. A family-centred approach was used, with special attention being given to cultural and religious traditions and values. Programs that were developed addressed the needs of the Mennonite people including English as a Second Language, literacy, nutrition, health, safety, dental, socialization, education, and German literacy for the children. A key finding of the research study was that a participatory action research approach did allow the Mennonite people in this study to find more effective ways of making the transition from life in Mexico to life in southern Alberta. Participants did take steps towards their goal of a better quality of life. As well, agency people found new ways of working with the Mennonite people and with each other. Finally, this study shows that as Mennonite people adapt to life in Canada changes do occur in their ways of interacting with each other and with the broader community.

Badasu, Delali Margaret (1990). <u>Polish Immigrant to Alberta Since 1980: Determinants and Consequences</u>. University of Alberta, MA**:** 163.

This study examines the determinants and consequences of Polish immigration to Alberta between 1980 and 1989. Polish-Albertan immigration during the 1980s was determined by four sets of factors: (1) political and socioeconomic conditions in Poland; (2) opportunities for temporary emigration to third countries, enhanced by the country's geopolitical position; (3) Canada's immigration policy; (4) and the presence of Polish community in Alberta, resulting in sponsorship of their families, and fellow country people from Poland. Indirect emigration was a prominent feature of the Polish immigration to Alberta during the period. This was due to the communist government's restriction on emigration from Poland. In the majority of cases, their migration path is rather complicated and involves a lengthy stay in a third country before reaching their final destination. The immigrants are predominantly of urban background. They are highly educated and have greater proportion in the managerial and professional occupational

groups than their predecessors. These highly skilled immigrants have however found it difficult to practice the occupational skills that they acquired prior to their emigration, due mainly to the lack of accreditation of their educational qualifications or certificates. The migration process has had a negative impact on the socioeconomic status of the majority of the immigrants.

Badende, Isaac (1996). <u>Transfert interculturel de matériel didactique sur la chaleur et ses effets</u>. Université Laval, PhD**:** 660.

Notre travail porte sur le probleme de la rarete de materiel didactique adequat pour l'enseignement des sciences en Afrique tropicale. Parmi les solutions possibles, le recours a du materiel qui a deja fait ses preuves ailleurs a particulierement retenu notre attention. Apres avoir adapte au contexte burundais un manuel quebecois portant sur la chaleur et ses effets, manuel ayant montre son efficacite aupres d'eleves quebecois, nous avons procede a son experimentation partielle aupres d'eleves burundais. D'une part, les resultats d'un pretest et d'une entrevue semi-structuree administres aux eleves des deux pays avant le debut du cours, et d'autre part, l'analyse de l'interaction des eleves avec le materiel didactique a l'etude, ainsi que le temoignage de la clientele burundaise visee, montrent que le succes enregistre aupres des eleves quebecois est egalement possible aupres des eleves burundais. En effet, malgre certaines differences, beaucoup de reponses donnees par les eleves quebecois et les eleves burundais sont semblables, certaines sont identiques et la plupart des representations des eleves quebecois et burundais susceptibles d'entrer en conflit avec le savoir savant sont les memes. Par ailleurs, l'interaction des eleves burundais avec le materiel La chaleur et ses effets suggere que ces derniers ont appris de facon signifiante les phenomenes thermiques. Cette observation est en accord avec le temoignage des eleves et de l'enseignant burundais qui jugent positivement le materiel utilise.

Baeker, Gregory G. (1999). <u>Museums and Community Cultural Planning: A Case Study in Participatory Action Research in Peterborough Ontario</u>. University of Waterloo, PhD**:** 392.

There is a rapid and double-edged change occurring in cultural policy as responsibility and focus shift from the nation state to cities and regions, and as European cultural traditions and norms are challenged by unprecedented ethno-racial and cultural diversity. Canada has fallen behind other jurisdictions in moving to embrace a more integrated approach to local cultural development through a <italic>cultural planning approach</italic>. The literature review explores this ground demonstrating a convergence of interest among reform efforts in three fields: local cultural development, planning and community development, and museums. The literature review concludes with a framework for cultural planning in Canada. The hypothesis is that local museums can play important roles in cultural planning. This is tested using a form of participatory action research involving a primary case study in Peterborough Ontario. In 1995 the Peterborough Centennial Museum and Archives (PCMA) assumed broadened

cultural responsibilities as the Culture and Heritage Division (CHD) of the City of Peterborough. The organization took on this extended mandate with no new resources. The research examines the organizational and professional change process through three phases of data collection and analysis. It includes a comparison of findings in two communities - Kitchener and Aurora. The findings suggest that the technocratic traditions and functional orientation of Canadian municipalities pose many barriers to the wholesale reconceptualizing of local cultural development advocated by the cultural planning approach. Innes (1990) argues that planning is about conceptualization, problem framing or values clarification. In Peterborough a reconceptualizing of culture and community-based cultural planning worked at the macro and meso levels. Participants did evolve a broadened vision of local cultural planning, and of potential new roles for the museum in this new planning context. But these insights did not translate themselves at the micro level into relevant practices across the full spectrum of the CHD's mandate, particular to reformed museum practices. Nor did they assist in overcoming a variety of personal and interpersonal barriers to the change process. The findings from this research lend weight to Lavine's (1992) warning that museums not underestimate the organizational and professional challenge of shifting from functionally oriented and collections-driven institutions, to more outward looking institutions focused on "exchanges with communities." But the Peterborough case also suggests a risk, in accepting the dichotomy drawn by Lavine regarding traditional and reformed museum practice. If local museums are to overcome the systemic biases in collecting and interpretative practices necessary to serve increasingly diverse communities, a more proactive approach to collecting will be required. Overall the research suggests the need for further case studies that probe beneath the veneer of organizational change to explore the complexities of the change process. These in-depth organizational studies must be understood in the larger context of new planning and governance systems needed in complex cultural systems at the local level.

Baggio, Daniela G. (1984). <u>Ethnic Differentiation and Minority Language Maintenance</u>. Carleton University, MA.

N/A

Baghel, Marian Robertson (1998). <u>The Social Construction of Racial Identity of White Student Teachers and its Impact on their Leaning to Teach</u>. York University, MEd**:** 143.

This qualitative study examines how ten White teacher candidates (TCs) reconstructed their racial identity over the course of their preservice, Bachelor of Education, teacher education program, and interrogates the extent to which this reconstruction impacted their year of learning to teach. Data was gathered through in depth individual interviews and coursework which were then analyzed on an ongoing basis throughout a program that featured antiracist pedagogy and cross-race dyad partnerships in practicum settings. Using current models of racial

identity development popular in the research literature, TCs were initially identified as resistant, liberal/uncritical, or progressive/critical, and were tracked through their year of learning to teach to ascertain the extent to which the teacher education changed their locations. This thesis demonstrates that current models of White racial identity development are inadequate in dealing with the wide variance within the concept of Whiteness itself, and the impact of social class, ethnicity, gender and sexual preference on Whiteness.

Bagnall, John Charles (1984). <u>The Ontario Conservatives and the Development of Anti-Discrimination Policy: 1944 to 1962</u>. Queen's University, PhD.

Between 1944 and 1962 Ontario Conservative governments passed nine enactments, establishing a far-reaching system of legal protection of the rights of ethnic and religious minorities. The Ontario Conservative party of this period was generally regarded as being allied with private economic interests and these interests were primarily responsible for discriminatory practices. Yet, Ontario became one of the first North American jurisdictions to enact comprehensive legislation against ethnic and religious discrimination. How can this be so? A variety of primary sources is examined to reconstruct the policy process giving rise to Conservative government involvement in the anti-discrimination field. Our study shows that a number of non-economic factors contributed to the determination of anti-discrimination policy, including, most importantly, the protests of victims of discrimination expressed by a Communist Member of the Provincial Parliament, Joseph Salsberg, and the advocacy of human rights legislation by the Canadian Jewish Congress, the Association for Civil Liberties, and a civil servant, Thomas Eberlee. However, we find that this line of policy-making resulted primarily from an economic factor. Both the adoption of comprehensive human rights protection as a governmental goal and the timing of governmental actions toward that goal were products of a change in the thinking of the Ontario Conservative Premier, Leslie Frost. That change stemmed, in turn, from a change in Ontario's economic development strategy, requiring the recruitment of large numbers of non-British immigrants. The apparent contradiction of a government allied with business being a human rights leader turns out to be apparent, not real, because it is shown that this change in economic development strategy made anti-discrimination legislation important to Ontario's economic development and therefore in the interest of provincial business. It is concluded that previous explanations of the role of governments in this policy-area have assigned excessive importance to widely-held attitudes of tolerance and that governments are more likely to take major legislative action against ethnic and religious discrimination if they are convinced that such action not only enjoys wide support, but also advances the twin goals of economic development and political stability.

Bah, Boubacar (1993). <u>Les programmes d'accès à l'égalité et leur impact sur les minorités ethniques et visibles au Québec</u>. Université Laval, LLM**:** 141.

Cette etude s'interesse aux programmes d'acces a l'egalite et a leur portee sur la situation de discrimination systemique vecue par les membres des minorites visibles et ethniques du Quebec. Un premier chapitre examine les fondements et la legalite des programmes d'acces a l'egalite dans le contexte Quebecois et Canadien. Un deuxieme chapitre decrit la procedure d'elaboration et d'execution des programmes d'acces a l'egalite. Il s'interesse aussi a l'evaluation du programme d'acces a l'egalite de la fonction publique pour les communautes culturelles, qui est le seul programme vraiment specifique aux minorites visibles et ethniques. L'etat de la situation dans les services offerts au public est egalement presentee.

Bai, Qingping (1993). <u>The Social Construction of Occupational Opportunity in Canada: A Case Study of Chinese Graduate Students at the University of Windsor</u>. University of Windsor, MA**:** 190.

The primary objectives of this research were to (1) examine perceptions of the Chinese graduate students from mainland China, at the University of Windsor, about the openness of the Canadian occupational structure; and (2) examine the factors that contribute and shape these perceptions. In order to understand the characteristics of the perceptions about Canada formed after the subjects have resided in Canada for a while, the perceptions about Canada as imagined prior to their arrival and perceptions about China were also examined. It is argued that the results of the research show that the willingness and the ability to interact with members of the host society have highly significant implications in the process of migrants' adaptation. The different level of interaction with the host society, either interpreted as the willingness to adapt or as the ability to adapt, indicates the importance of individual tributes in the eventual occupational attainment of immigrants.

Bai, Xudong (Shirley) (1995). <u>Adapting to a New Environment: The Challenges Facing Chinese Immigrant Youth</u>. Simon Fraser University, MA**:** 139.

The influx of Asian immigrants to Canada in recent years has brought wealth and vitality to a recessive economy. However, the difficulties encountered by these immigrants in adjusting to the social patterns of their adopted country have caused great concern throughout Canadian society. While the media have detailed the problems faced by the immigrants, very limited academic research has been done on these issues. This thesis explores the adjustment difficulties of immigrants to North America in general and studies the impact of such difficulties. The focus of this study is on young Chinese immigrants who have settled in the Greater Vancouver region of British Columbia, Canada. For the purposes of this study, a sample of twenty-five subjects was selected from the Junior Mentor Scheme of the United Chinese Community Enrichment Society. The subjects were interviewed with regard to their adjustment difficulties in the new social environment. The results of the research indicate that the difficulties these youths have experienced include language and cultural barriers as well as discrimination

from the dominant society. Significantly, the study shows that there exists tension among different groups of Chinese youths. In addition, the "astronaut" phenomenon has made the adjustment process extremely difficult for these young Chinese. Interestingly, this study finds little connection between adjustment problems and gang involvement. This is at odds with most of the literature on the subject which concludes that there is a direct correlation between the two. As the time-span for the research was only six months, it remains an open question whether the sample subjects will eventually assimilate into the mainstream culture.

Baillargeon, Jean J. (1996). Toleration and Equality: A Defense of Political Liberalism. University of Toronto, PhD: 247.

This thesis offers an interpretation of liberalism that reconciles religious toleration and political equality. It stresses the influence of John Locke's argument for toleration on the recent work of John Rawls, and discusses contemporary problems pertaining to religious freedom, cultural membership, gender equality and the education of children. The aim of Chapter One is to stress the starting point of liberal theory, namely that a special warrant is needed to underwrite the power of the state to force citizens to comply with its laws and decrees. I explore Robert Cover's argument that religious communities are entitled to a degree of interpretive authority, and that state courts can recognize the integrity of normative worlds only if principled commitments underlie their use of coercion. In Chapters Two and Three I undertake a close reading of Locke's Letter Concerning Toleration. While Locke argues that the liberal state must keep politics separate from religion, his plea for toleration is limited by a sectarian perspective on the nature of religious belief and a failure to recognize freedom of religion as a political right. Chapters Four and Five are devoted to Rawl's Political Liberalism. By drawing out the implications of freedom of conscience, Rawls frames the terms for the justification of political power in a manner that is more tolerant of religious diversity than Locke's argument for toleration in the Letter. Moreover, with its emphasis on moral agency and toleration, political liberalism creates the possibility of a reasonable consensus around egalitarian principles of justice. Chapter Six explains the role of moral agency in Will Kymlicka's defense of policies of cultural protection. Chapter Seven evaluates Peter Benson's view that special rights for minority cultures should not override the protection of basic liberties. Chapter Eight explores issues concerning public education, and argues that the importance of fostering independence of judgement and critical reflection varies according to the cultural contexts children find themselves in. At the same time, the liberal state has a responsibility to educate children into the virtues of citizenship, and can do so without violating the separation of Church and State.

Baines, Donna (1998). Everyday Practices of Race, Glass and Gender. University of Toronto, PhD: 347.

Most approaches to social work do not engage with the question of how multiple bases of subordination such as race, class and gender shape and organize social life. While a number of critical social work theorists have addressed themselves to issues of oppression, none of this work explicates the way that race, class and gender overlap, contest and generally play themselves out in everyday life (Carniol, 1990; Dominelli, 1988, Mullaly, 1993; Wineman, 1984). This thesis looks at the everyday practices of front line critical social workers in order to understand how race, class and gender are played out in the social work endeavor. Data were collected from five focus groups and nine in-depth interviews involving a total of twenty-one participants. Agency and community documents and policies acted as secondary data sources and were used to provide a sense of context. At the level of formal theory, the informants displayed a good knowledge of critical theory. However, at the level of talking about everyday social work practice, the informants tended to employ liberal, ideological constructions of race, class and gender. In contrast, at the level of practice, that is while employing techniques that are directly associated with the critical model of social work, a shift occurred within the relations and identities of workers and clients. This shift was typified by a reported commonality of cause and struggle, shared new identities as social justice fighters, and a mutual sense that the existing order, or pieces of it, are unjust and must be collectively changed. These shifts underscore the importance of continuing to develop and work with these explicitly critical social work practice techniques. This study also identified various agency policies and processes that neutralize race, class and gender conflicts without resolving them. Finally, the study identified structures and policies that enhance and support critical practice. In sum, these findings are important because improving our understanding of how race, class and gender are depoliticized can enhance our capacity to resist oppression and build new structures, relations and identities based on shared struggle and social justice agendas.

Baker, David Noel (1999). Forms of Exclusion: Racism and Community Policing in Canada. York University, PhD: 202.

This dissertation explores community policing from the perspective of a racial minority. This research is designed to build on the need to draw community policing which cannot be achieved without an understanding of the various forms of exclusion. This study follows up on issues raised by current scholarship and themes noted in an array of state sponsored task forces. Given the wealth of information on community policing, an important goal of this research is to provide much needed and often overlooked ways in which forms of exclusion take place in the discourse on community policing. The politicized rhetoric of community policing signals a rejection of narrow, reactive law enforcement and depoliticized images of policing. What role does racism, law and crime play in elements of community policing as deployed in a range of programmes? This dissertation develops an adaptive strategy, "responsibilization", and strategies of denial in the tension between law enforcement, racism and community policing.

Law plays a central role in the reproduction and legitimation of forms of exclusion. Law as a social construct, is to be detached, objective and a neutral expression of societal values. In reality, it is an ideological discourse that is shaped by, and reflective of, the interests and experiences of those who participate in society's defining structures. This is exemplified in the documentary analysis of state sponsored task forces. Through the text of law and "law talk", with a substantive focus on amendments to the Immigration Act and the Canadian Criminal Code [hereinafter called I.A. and C.C.C.] the question of how racism persists, in the presence of deracialised, non-exclusionary texts, is addressed. Emphasis is placed on the power to criminalize as it comes to be institutionalized in both the text of law and "law talk" in the discourse on community policing. Theoretically, this study is informed by the critical interpretive perspective. This dissertation argues that community policing as a social accomplishment is contextualized culturally, mediated politically and articulated in an exclusionary form. Exclusion thus plays an integral role in criminalization of a race and the State's quest for legitimacy.

Baker, Roxanne (1990). <u>A Survey of Race Relations at the University of Windsor</u>. University of Windsor, MSW**:** 153.

The purpose of this study was to identify problems visible minority students were encountering on the University of Windsor campus, and in the community at large. It was argued that the classification of the student (visa or non-visa) would have an impact on whether they encountered unpleasant racial experiences. It was also argued that more racial incidents would occur off campus than on campus. Descriptive statistics revealed that some problems were present on campus and that visible minority students did not have much knowledge about available services on campus. It appears that there has been a lack of communication from the university to visible minority students regarding services. It was recommended that university officials distribute information and have more advertisements available regarding services. It was further recommended that future studies increase their sample size so a more representative group of visible minority students could participate in the study.

Baklid, Bente (1996). <u>Ethnicity, Dating and Woman Abuse Among Canadian University and College Students: Exploring the Links</u>. Carleton University, MA**:** 428.

This thesis explores the links between dating, ethnicity and woman abuse. Using a representative sample of Canadian university and college students, the present study has looked at how this population defines dating, the extent to which they engage in inter-ethnic dating and the occurrence of violence in both inter and intra-ethnic dating relationships, all with a focus on ethnicity. It was found that while there are differences according to ethnicity, these differences often disappear when introducing control variables (i.e. gender, age, school, number of casual and serious dating partners, patriarchal and feminist beliefs and attitudes). Given the lack of consistency, it is not possible to make general statements on

dating experiences and ethnicity. One notable exception is the French Canadian segment of the sample whose responses are almost always different from the rest.

Bali, Jo Sarah (1997). <u>An Inquiry into the Status of the Racialized "Other" in the Institution of Art in Canada</u>. Carleton University, MA**:** 149.

This thesis is an interdisciplinary study and analysis based on an inquiry into the representation of non-White visual artists in the contemporary Canadian art institution. It contains a brief history of issues of multiculturalism and diversity in cultural policy and museum practice which includes an examination of the contexts in which the works of non-White artists have been noted, discussed, reviewed, and highlighted in Canadian art periodicals. Key issues that arise are the notions of "authenticity", "representation", "Otherness", "identity", "multiculturalism", "Eurocentrism", and "racism". I argue that racism and an ethnic hierarchy exists throughout the history of the Canadian art institution and continues to the present. I also argue that although curators of natural history museums have begun to address the problem of systemic racism, the representation of non-White artists in the contemporary art institution in Canada continues to function in a manner that supports racism and a hierarchy of ethnicities. The sources in this thesis include publications on cultural policy by the Canadian government and Canadian cultural organizations, published texts on Canadian art, newspaper and magazine articles, including a five year survey of five Canadian periodicals, three of which are specifically focused on visual art and two that are interdisciplinary or general arts magazines. Other sources have been selected from recent cultural, race, museological, and art history writings and theoretical writings.

Bancej, Christina M. (1998). <u>Immigrant Women, Work and Health</u>. McGill University, MSC**:** 146.

This study examines the association between immigrant women's self-reported health and their employment status and occupation using data on 859 immigrant women aged 20-64 from the 1994-95 National Population Health Survey. Of this group, 502 were in paid employment, 107 assessed their global health as poor, and 158 reported one or more disability days in the previous two weeks. Distress scores ranged from 0-21 (mean 3.85). Logistic and multiple linear regression showed being employed (vs. not being in paid employment) was associated with better self-assessed global health when age, education, income, marital status, country of birth and time since immigration were controlled and women's care-giving role was accounted for. However, this protective association was weaker in women who also reported caring for their family as a main activity. Significant associations between work and disability days or mental distress did not occur. Among 476 immigrant women currently employed in their main occupation, manual workers had poorer self-reported health and higher mental distress scores than others.

Band, Ian Harold (1993). <u>Race Relations: Native Peoples and the Royal Canadian Mounted Police. Canada's Challenge</u>. University of Manitoba, MA**:** 169.

This thesis is an examination of the relationship between Canada's Aboriginal peoples and the Royal Canadian Mounted Police, and how over time, this relationship has evolved. More and more, native peoples are calling for increased control over their own affairs, including native-controlled policing programs. Thus, in order to respond to these pressures there is a need for alternative approaches to the issue of federal, provincial, and local responsibilities for the delivery for policing services to native communities and reserves. Further, the recent political developments in relations between Aboriginal peoples and government have enhanced the position of Native peoples in society by emphasizing their unique rights, aspirations and cultural identities as individuals and communities. As the consolidation of special status becomes more firmly rooted in various services and programs, government has been, and will continue to be under pressure to deal with the policing needs of Native peoples in more direct terms. These developments are premised on the simple notions that Aboriginal communities are entitled to effective and culturally sensitive law enforcement services just as is any other community within Canada.

Bandel, Monica (1995). <u>Coping with Transitional Stress in Childhood: An Exploratory Study of Immigrant Children in Toronto</u>. University of Toronto, MA**:** 83.

Aspects of children's coping with transition are explored against the background of self-reported experience with immigration, by a group of students in their early teens. The study focuses on the analysis of coping resources and is conceptually indebted to the relational theory of stress (Lazarus and Folkman, 1984). The information gleaned from the interviews falls into two main categories, based on (a) the analysis of the stressful situations in terms of the implied challenges and (b) analysis of coping units as reflective of the underlying resources. As a result, it became possible to outline the adjustment task for the members of the sample and to describe a number of conditions that helped them negotiate stress. The material is informative about the school experience, social network, quality of parenting and the child' s own strengths as supports in transition; it also highlights the emotional underpinnings of this period and touches upon their relationship with mental health.

Bansfield, Anthony (1992). <u>Alienation in the Metropole: Colonialism, Race and Class in Austin Clarke's Trilogy and Other African Canadian and Freshwater Writings</u>. Université de Montréal.

N/A

Barabas, Diana (2000). <u>Artists Experiencing Immigration: How We View Our Artistic Expression in the Context of Dramatic Change</u>. Concordia University, MA**:** 107.

The guiding questions of my research relate the notions of identity, displacement and art. As artists, what are our particular ways of addressing the issue of identity in the context of immigration? What are our strategies of relocation and empowerment? What are the implications for art education? To answer these questions I gathered and analyzed the life-narratives of three recent immigrant women artists. Included in this analysis are reflections related to my own immigration. Focusing on the artists' accounts, I have explored the relationship between the experience of displacement and the (re)construction of identity. I have looked at the ways by which visual narrative has been used as a strategy of empowerment. Following the artists' stories and inspired by voices in the academy, particularly bell hooks and Marianne Hirsch, I have suggested that overcoming crisis (relocating) does not simply mean suspending displacement; rather it is through a transformation of its meaning and means - from a site of deprivation to a site of resistance - that we arrive to articulate presence and to inhabit our own stories. Both dialogue as a form of solidarity between storyteller and listener, and art-making are presented here as sites of the immigrants' recovery, creativity and resistance.

Barber, Kathryn Elizabeth (2000). <u>Community, Neighbourhood, Culture and Power: Meanings of Diversity in Central West End, Toronto (Ontario)</u>. Trent University, MA**:** 216.

This thesis explores the concepts of neighbourhood, community and diversity as they are conceptualized and practiced in the Central West End of Toronto, a socially diverse urban area. Using recent literature, local history, census data, government, media and real estate portrayals of the area, as well as interviews with community leaders and case studies of local issues, the thesis makes some preliminary conclusions about the diverse urban area in Toronto. The research recognizes that in a diverse urban area different conceptions of community exist. In the Central West End a variety of factors, including the built environment, institutional structures, physical and demographic histories as well as the cultural and social assumptions and experiences of different groups, affect how these different conceptions of community co-exist, and are contested. The ideal of "diversity as our strength" as the closest thing to a unified community identity at this very local level reverberates on a larger level and may illustrate the possibilities for state-sponsored attempts to build national identities around the ideals of diversity and multiculturalism.

Barbour, Yael (1997). <u>Fresh Blood, A Consideration of Belonging</u>. University of Toronto, MA**:** 141.

Fresh Blood, A Consideration of Belonging is the script and theoretical treatment of a critical video essay by the same title and under my preferred name, b.h. Yael. Fresh Blood is an autobiographically derived examination of subjectivity in the intersections of racialized identity, nationality, gender, sexuality, and religious affiliation. The artist returns to a land of remembering and forgetting, to the Israel

of her birth with an examination of memory in connection with Jewish-Iraqi heritage as well as Holocaust memory. The video and script of Fresh Blood attempts to reposition Arabness as a cultural rather than solely a national identification and examines issues of racialized identity, inside and outside Jewishness. The textual analysis of this writing considers additional elements that are implicated in cultural production: multiculturalism, autobiography, the economy of art production, narrative and documentary formal practices. These non-linear and fragmented elements are woven into an analysis that attempt to disrupt hegemonic constructions of identity and linear narratives.

Bariana, April Kaur (1997). <u>Broken Covenant: Punjabi Sikh Narratives</u>. University of Toronto, PhD**:** 417.

This study reflects the metaphorical journey of the kara (a steel bracelet, one of the five baptised-Sikh symbols) expressed in the sense of "self" as it defines the Sikh cultural boundary, shaped, preserved and extended through traditions which have been transplanted from the homeland, Punjab, India to the host country, Canada. The vehicle of this traditional boundary construction, transmission and consequent reconstruction is the six primary data sources: three Punjabi females and three Punjabi males, 19–29 years of age, who, through anecdotal narratives, poignantly voice their individual and collective intercultural angst which becomes the broken covenant. The participants include both the Canadian-born, Punjabi Jat Sikh researcher and the Punjabi Sikhs, who are either Canadian-born or recent immigrants. Their lived reality, profiled through a narrative inquiry study, exposes their visible minority “self” and their intercultural accommodation “self”. The human rewards and punishment inherent in the metaphorical kara, defined by the traditional rites, beliefs and worldview, are revealed in the subsequent repercussions of acts of betrayal and waywardness against the Sikh traditions. This activity is reflected by the mainstream dominant   culture's assimilationist forces which impinge upon the Sikh karals cultural boundaries. These forces include the schooling of Sikh children who represent the next generation and the mainstream social services which constitute the epitome of western culture intrusion. The question, "Where then, is the Sikh "self" within the boundary of the kara? demands an answer. Prophetically, there is none, for that is how cultural adaptation is effected by immigrants, caught in the web of powerful transplantation forces. Ironically, their homeland cohorts simultaneously experience cultural change, albeit in a different context and within varying degrees, while the migrated mindset appears stymied in frozen traditions. The sociological dilemma of whether to adapt or not, underpins the rationale of the broken covenant. Are boundaries meant to be reconstituted and realigned as cultural adaptation occurs, or, are boundaries the sacred relics of traditions no longer viable within a foreign context? Hence, is there a safe zone within which one can exist inside the boundary of the kara, yet still retain a Canadian-Sikh identity? Does this constitute cultural betrayal? This study is framed by the Canadian-Sikh researcher's sense of "self" as defined by her grandfather, Sardar Harnam Singh Hari, a Sikh pioneer who deserted the

British East-Indian Infantry in Punjab India, in 1903, in exchange for immigrant roots in southern Alberta, Canada. The bond existing between grandfather and granddaughter, as witnessed by the researcher's responses to the graduate student letters, reveals a rare glimpse of the theoretical underpinning of a Sikh mindset and worldview, a fact which highlights the need for scholarship in the universal immigrant experience of clan, caste and kinship-based cultural boundaries.

Barise, Abdullahi (1999). <u>The Effectiveness of Case-Based Instruction vs. the Lecture-Discussion Method in Multicultural Social Work</u>. McGill University, PhD**:** 186.

The purpose of the present study was to compare the effectiveness of case-based instruction and lecture-discussions in enhancing students' multicultural social work competence and their reflective self-regulation to learn multicultural social work. The sample consisted of undergraduate social work students enrolled in a multicultural social work practice course which was composed of two classes, the Special Bachelor of Social Work (SBSW) and the Regular Bachelor of Social Work (RBSW). The students in the SBSW had higher levels of education, mean age, and mean GPA than the students in the RBSW class. Each of these classes was divided into two sections. Participants were randomly assigned to these two sections in which case-based instruction in a section (n = 20 for the SBSW class; n = 19 for the RBSW class), and lecture-discussions in the other section (n = 20 for the SBSW class; n = 19 for the RBSW class) were used to teach the same course content. To control for instructor effects, the researcher and another instructor both taught the two sections of each class, one with case-based instruction and the other with lecture and discussions. The randomized pretest posttest control group design was used in this study. Case analyses scored through Cross-Cultural Counseling Inventory-Revised and student self-reports using the Multicultural Counseling Inventory were used to measure multicultural social work competence. To measure levels of students' self-regulated learning in relation to the course, students were administered the Motivated Strategies for Learning Questionnaire. The same data were collected both at the beginning of the study and at the end of the study. The length of the study was 8 weeks. Two procedures were followed to ensure treatment fidelity: two observers recorded the extent to which class plans reflecting the content and methods of instruction were implemented and students completed questionnaires evaluating the extent to which each method of instruction was implemented. Results indicated significantly higher overall multicultural competence, awareness, skill, and relationship for the case-based sections in both classes. There were significantly higher levels of multicultural knowledge and learning motivation for the case section in the SBSW, but not in the RBSW class. No significant interaction was found between self-regulated learning and method of instruction. There was no significant difference between the two groups in terms of increase in skills in self-regulation.

Barkley, Lori Gail (1998). <u>Narrating Identity: "South African Immigrants" in Greater Vancouver</u>. Simon Fraser, MA**:** 143.

This thesis has two purposes. First, to explore the ways in which a group of "South African immigrants" to Greater Vancouver talked about their racial, ethnic and national identities, and how these may shift depending on social context. Secondly, to examine how the participants differentially experienced the immigration process (i.e., deciding to emigrate, immigrating, and adjusting to life in Canada) depending on their identities and skin colour. Through narratives, participants from varied backgrounds construct understandings about what it means to be from South Africa, to be racialized, and to immigrate to Canada. Excerpts from these narratives provide the basis for an ethnographic analysis of how the experiences of the group of participants are differentially shaped according to notions of self-identity and ascriptions of "otherness". Drawing on the framework of relational positionality, I explore what the participants communicated about self and other and how these may shift depending on social context. (Abstract shortened by UMI.)

Barnes, Karen Elaine (1993). <u>Barriers to Integration: The Immigrant Professional Engineer Experience</u>. University of Alberta, MED**:** 114.

Are immigrant professional engineers able to integrate into the engineering profession in Canada? If so, what strategies and skills do they employ to achieve success? What barriers do they overcome? During the last ten years, Canada has allowed many skilled professional engineers to emigrate to this country. Only a few of these people persevere to practise as professional engineers in Canada. Who are those successful immigrants and what are their stories? The data for this study were gathered through interviews with six professional immigrant engineers in various stages of integration into the engineering profession. Public documents were also examined. These documents included federal immigration regulations and statistics on immigration trends as well as APEGGA and University of Alberta requirements. The words of the participants were analyzed using a grounded theory method. From these data, conclusions were drawn and implications identified for the immigrant service providers and policy makers as well as the engineering profession itself.

Barnsley, Susan (1993). <u>A Practical Guide to Constituency Immigration Practice</u>. University of Manitoba, MSW**:** 339.

The purpose of this practicum project was to compile a manual that will provide a practical guide to immigration practice to assist political constituency office workers or other political aides or agencies in the provision of advice leading to the resolution of constituents' immigration problems. Special focus is given to issues while incorporating the need for ethno-cultural sensitive intervention and the values and dilemmas inherent in this type of practice. The major findings of active political immigration practice have been a serious knowledge gap on the part of the service provider as to the immigration mandate, policies and procedures; the necessity of more ethno-cultural sensitive intervention; and the

need to develop an awareness of the values and dilemmas inherent in this type of casework due to the involvement of sometimes conflicting agendas for intervention--problem solution as well as reelection concerns as the end views of good service provision. Therefore the need for a factual knowledge base to address these shortfalls in service provision was highlighted and the compilation of a procedural manual seemed the most effective way to fill this gap.

Barrington, Charlotte Anne (1998). <u>A Thematic Literature Unit: Developing Children's Understanding of Culture, Cultural Identity, and Diverse Cultural Perspectives</u>. Memorial University, MED**:** 134.

In a fast paced technological world, global and multicultural issues are in the forefront of every day life. Children need to develop a more global understanding, acceptance and knowledge of themselves and others. This project explores the use of children's literature to develop the concepts of culture, cultural awareness, cultural identity, and diverse cultural perspectives. A thematic literature unit suitable for eleven to fourteen year olds has been designed to enable children to explore these concepts by reading and responding to a variety of children's literature. The literature serves as a springboard for discussion of these concepts and helps children look at themselves and others in new ways. In this project, the writer describes the process of designing a thematic literature unit with the goal of developing children's global understanding, acceptance and knowledge of themselves and others. This includes the selection of learning outcomes, learning resources, learning experiences and the development of assessment and evaluation tools. Then a framework has been developed to demonstrate the implementation of this thematic literature unit in an elementary classroom.

Barry, Pamela Louise (1997). <u>Teacher's Awareness and Response to Cultural Diversity in the Classroom</u>. University of Alberta, MED**:** 87.

The classroom is a diverse environment that operates within the larger community of the school. The make up of the school, hence the classroom, varies, and is dependent upon who chooses to attend. It would be unlikely in today's world for a teacher to be presented with a uniform group of students that could be approached and taught using one single methodology. My interest in this issue includes not only the insight and knowledge of teachers regarding this point, but also their response to it in the classroom and the impact on the learning environment. This study focuses on cultural diversity in the classroom through the eyes of the teacher and their reactions to it upon recognition of this reality. This complicated issue can be both a godsend and a challenge to teachers; presenting an opportunity to strengthen the understanding and common goals of mankind while pushing the limits of patience in dealing with the obstacles that arise from the process of learning and teaching. The information was gathered from teachers in the Edmonton Public School Board, as well as current sources of literature from the school system and Alberta Education were examined. A literature review was completed to procure recently available information generated by various

researchers on the area of culture, school culture, human behavior and development and cultural diversity. My intent was to establish the perception of teachers regarding cultural diversity and their acknowledgement and reaction to it in the classroom, concluding with recommendations and suggestions with respect to this issue. The power and position teachers have creates an opportunity to provide their students with a perceptive wisdom to cope with a multifarious society.

Barsky, Robert F. (1992). <u>The Construction through Discourse of the Productive Other: The Case of the Convention Refugee Hearing</u>. McGill University, PhD**:** 456.

This thesis is a description of the process of constructing a productive Other for the purpose of being admitted into Canada as a Convention refugee. The manuscript is divided into two parts: in Part One, The Claimant, the process of claiming refugee status is analyzed with respect to two actual cases which were transcribed in Montreal in 1987, and contextualized by reference to the laws and jurisprudence that underlie it. In Part Two, The Other, I re-examine the entire process with reference to methodologies from the realm of discourse analysis and interaction theory, paying special attention to the works of Marc Angenot, M. M. Bakhtin, Pierre Bourdieu, Erving Goffman, Jurgen Habermas, Jean-Francois Lyotard and Teun Van Dijk, in order to illustrate the movement from Refugee claimant to claimant as "diminished Other."

Basok, Tatayana (1983). <u>Models of Successful Leadership: A Case Study of the Chilean Immigrants in Toronto</u>. York University, MA**:** 172.

The present thesis addresses the problem of successful leadership. It attempts to formulate a general framework which would permit one to analyze success (success is equated with stability) or failure of a leadership process in an institutional setting. The author combines the transactional approach, developed by Barth (1966) with, what the author calls, a 'role' model. On the basis of the contribution of a leader in the formation of an institution and leadership structure within it, three leadership roles are suggested: patron/broker, mobilizer/mediator, and organizer/representative. It is argued that the patron/broker type of a leader is the most stable one; while the organizer/representative type of a leader is the least successful among three types of leaders. While the 'role' model points to the potential course of development of the leadership process, the transactional approach outlines the actual shape of the interaction between leaders and followers. Equipped to analyze change, the transactional approach adds an element of dynamics to the 'role' model. The thesis is based on fieldwork among the Chilean immigrants in Toronto. Seven Chilean institutions were selected for research: five sports clubs, the Arauco Housing Co-operative and the Toronto Chilean Society. Leadership within each of these organizations was analyzed with the help of two conceptual tools--transactional approach and 'role' model.

Bateman, Mark (1997). <u>The Mathematics Learning Experiences of Four Immigrant Students</u>. University of Western Ontario, MED**:** 149.

This study was designed to explore the mathematics learning experiences of immigrants students to Canada. A thorough review of the related literature suggested that this exploration be guided by three categories: language, culture, and cognition. To facilitate the exploration, grade 9 was chosen as the grade level and algebra as generalised arithmetic was chosen as the mathematics topic. Four research subjects were recruited, all of whom had been born and partially educated in some country other than Canada. Each research subject went through two interviews. The first interview involved a series of questions based on the reviewed literature. The second interview specifically looked at algebra as generalised arithmetic, with the assistance of the Chelsea Diagnostic Mathematics Test for algebra. The data from the interviews were then unitized to allow for analysis. The analysis challenged the view created from the literature that immigrant students' cultures, language and cognitive structures will affect their mathematics learning experiences. Factors such as a common mathematics curriculum 'culture' and social stability may be equally important. Mathematics teachers working with immigrant students should therefore be somewhat cautious when applying views expressed in the ethnocultural literature to their classes.

Batson, Sandra Pamela (1998). <u>"A Profound Edge": The Margin as a Place of Possibility and Power (Neil Bissoondath, Dionne Brand, Marlene Nourbese Philip, Trinidad and Tobago)</u>. McGill University, MA**:** 92.

This study explores the literary representations of the post-colonial margin, and develops this site as a place of possibility to transform self identity and acquire power. This exploration of Caribbean-Canadian literature, from writers born in the Caribbean who emigrated to Canada indicates the potential for power in the margins without idealizing this space. Close readings of fiction by Neil Bissoondath, Dionne Brand and Marlene Nourbese Philip illustrate various struggles within the margin based on race, gender, economics, and education. Despite vast ideological differences regarding identity, all three authors concur in their characterizations of the margin. In each work, the margin is not a monolithic entity, but rather a diverse space which allows for the constitution of various identities. This textual analysis in conjunction with critical analysis also addresses issues of language appropriation and cultural ghettoization, by critiquing the right of one group to speak for another in a racially mixed society such as Canada, as well as by critiquing the homogeneity of identity within one racial group. Ultimately, by illuminating these textual and critical trends, this study looks toward possible future directions for Caribbean-Canadian literature.

Battaglini, Sandra P. (1996). <u>"Don't Go Down The Mine Mamma!": Women in Production Jobs at Inco During World War II, 1942-1945</u>. Laurentian University, MA**:** 178.

In 1942, International Nickel Company of Sudbury experienced very serious manpower shortages that threatened the continuous production of nickel essential to the war effort. Prompted by the emergency of war, Inco approached the federal government requesting permission to hire women for surface work in its mining and smelting operations. Bound by the Mining Act of Ontario, which prohibited the employment of women except in a domestic, clerical or technical capacity, the federal government, under the authority of the War Measures Act, issued a special Order-in-Council P.C. 7032 granting Inco permission to employ women in production jobs on August 13, 1942. Examination of Inco employee files in the decade of the 1940s revealed that over 1400 women were hired temporarily by Inco to replace men in specific occupations designated suitable by Inco and government officials for female labour. This thesis will analyze and discuss the experiences of the women who worked at Inco during World War II, both from their perspective and from the standpoint of the government and Inco officials. More specifically it will look at the collective and individual experiences of a group of women of Italian ethnicity from the town of Copper Cliff who worked at Inco. Although existing gender ideologies sought to limit women's activities, this study concludes that women did not always conform to prescribed behaviour. They acted and made choices on their own behalf!

Battershill, Charles David (1989). The Foreign Medical Graduate in Ontario: An Empirical and Theoretical Enquiry. York University, PhD.

This project is a social-psychological investigation of foreign-trained physicians seeking medical licensure in Ontario during the 1980's. Erving Goffman's works provide both a methodology and a theory for understanding the experiences of these physicians who undergo evaluation and seek to upgrade their abilities in order to meet Canadian medical standards. We look at the foreign-trained physician's pursuit of a license as a "moral career." Our method followed Goffman's specification of the dual loci of careers: data were gathered on their "internal," subjective reactions to requalification and on their situation's "external," objective parameters. Foreign-trained physicians were interviewed and field research was conducted on their requalification experiences. The Ontario health care system's disposition toward these physicians was examined through analysis of policy initiatives, the operation of the requalification institution and through interviews of evaluators. To further understand the interplay of external and internal factors in this type of "moral career," Goffman's concept of the "total institution" was employed. Although developed through study of the inmates of a carceral institution, the analogous powerlessness and discomfort of these foreign-trained physicians allow us to substantiate Goffman's claim as to the generic nature of the "total institution." The fate of the foreign-trained physicians' career quest was further analyzed with Goffman's model of "cooling out," as the "social organization of loss" conducted by the requalification system. Goffman's work is shown to be highly relevant for empirical research in settings of structured inequality. The project has developed insight into the patterns of experiences of mostly immigrant subjects grappling with a powerful institution. We have

examined the process and outcomes of a group of people confronting an institution whose purpose is to deny the majority of them their medical career.

Beaton, Elizabeth Catherine (1997). <u>Housing, People and Place: A Case Study of Whitney Pier (Nova Scotia)</u>. Manitoba, PhD**:** 475.

In any community, housing communicates a sense of place and belonging. Through an examination of a variety of sources, including local government documents, newspapers, building practices, and interviews, this thesis hopes to show the meaning of housing in a specific community, Whitney Pier. Whitney Pier is an urban community located on the east coast of Canada, on the north east side of Sydney, Cape Breton. Whitney Pier's industrial working class orientation is confirmed by its historic proximity to the Sydney Steel plant and coke ovens, and to Cape Breton's main coal piers. In the early part of the twentieth century, the coal and steel industries brought thousands of immigrants and Nova Scotian migrants to Whitney Pier, resulting in the community's reputation as the most diverse ethnic community in the Atlantic region. Reflecting a span of cultural variety and a history of self-reliance, the housing of Whitney Pier illustrates ethnicity and class status, as well as the roles of the state, community activism, and to a limited extent, religion. The early farming and sea-trading era, the industrial boom and immigration, the intervention of the state in response to a failing economy, and internally inspired social action are all explicated in Whitney Pier's housing landscape. Housing is involved in actively communicating the lived experience of individuals and groups in Whitney Pier, through the actions of community members and through the actions of community members and through their oral tradition. The recollections of shacks provided by the company and local entrepreneurs, the conscious and positive decisions to build a home and to stay in Whitney Pier, the sense of loss created by urban renewal, the frustrations and degradation of public housing, and the problems and proud achievements of co-operative; and other social housing groups are included in this study. Dependence upon industry--transferred to dependence on the state-- matched against individual and group self-reliance has been the basis of on-going tension in the housing experience of Whitney Pier. The relationship between the people of Whitney Pier and their housing is creative and positive rather than merely responsive and passive. This "active engagement" between people and housing in a particular place has been, and will continue to be, essential to the sustainability of Whitney Pier as community.

Beattie, Angela Gwen (1995). <u>Lead and Other Contaminants of Two South Asian Cosmetics: The Use of Surma and Kajal Among South Asian Immigrants in Winnipeg</u>. University of Manitoba, MA**:** 193.

A body of research suggests that the eye cosmetic Surma poses a threat to the health of its users. In particular, Surma is frequently found to contain a high percentage of lead in the form of galena (PbS). The South Asian population of Winnipeg, Canada was the target population for this examination of the use and

safety of Surma and Kajal, a similar substance. The goals of the research were to determine the extent of Surma and Kajal use in Winnipeg, to identify their contents and contaminants and to collect all data in such a way as to maximize its utility in the event that a significant risk lo their users was established. Fifty informal interviews were conducted. Information regarding informants behavior, history, socio-demographic status and knowledge about Surma and Kajal was solicited to produce a profile of Surma/Kajal users and an understanding of the history and meaning behind the traditions. Surma and Kajal samples were collected and subjected to analysis of their chemical contents (including lead) and their microbial contaminants. Many Surma samples were found to be heavily contaminated with bacteria, yeasts and molds. As well, thirteen of nineteen contained 50% or more lead. Analysis of Kajal samples was less successful, the five subjected to chemical analysis had only small amounts of lead. No link between region of origin of a sample and its contents was observed. Surma and Kajal are used for a variety of reasons including their medicinal properties, aesthetics, warding off the evil eye, and religion. Modern Surma and Kajal use continues a thousands of years old tradition. While the use of these products is declining somewhat among younger South Asians, Kajal is still used in 24% and Surma in 18% of households sampled.

Beattie, Laura Jean (1998). <u>The Ethnic Church and Immigrant Integration: Social Services, Cultural Preservation and the Re-Definition of Cultural Identity</u>. University of British Columbia, MA**:** 199.

N/A

Beaubier, Dean M. (1996). <u>Ontario's Multicultural Education Curriculum and its Implementation in a Secondary Classroom</u>. Queen's University, MED**:** 184.

This study examined the implementation of multicultural education within the framework of Ontario's antiracist and ethnocultural-equity curriculum. It focused on a single urban high school and the manner and degree to which that school environment interpreted and implemented the curriculum as outlined in the Ministry documents. A qualitative approach to this research was undertaken so that the case study involved interviewing, observing, and surveying a group of students and teachers from the school's programs in the Ontario Approved Credit and English as a Second Language areas. The results showed that the school was meeting the objectives of multicultural education but that teachers were having difficulties managing with the complexities of the problems created by cultural diversity within the school. Based on these findings it was concluded that despite the efforts put forth by teachers to deal with issues of race, further developments and improvements are required in the areas of teacher training in both faculties of education and inservice education.

Béchara, Antoine (1997). <u>L'Islam et le discours de la folie: Terre d'origine et pays d'accueil</u>. McGill University, MSW**:** 53.

English Abstract, French Text: In the Islamo-arabic world, as it is proven in this text, the expression of Insanity was tolerated, free, and was attributed traits of sainthood. We found these three characteristics, in the speech of three muslim immigrants, users of psychiatric services in Montreal. The major themes of their speech were listed. Two therapeutic propositions were given as a conclusion to the text.

Bechtel, Muriel Martin (1997). <u>Showing our Colours: Encouraging Self-Differentiation in an Urban Mennonite Congregation</u>. Emmanuel Col of Victoria - University of Toronto, DMIN**:** 264.

Two stories converge in this thesis--the story of Warden Woods Mennonite Church, and the writer's story. Both are of Mennonites who in many ways have integrated into the surrounding culture but who are still strongly influenced by the theology and practices of their tradition. Both have been shaped by the emphasis on the church as a visible body--in the world, but not of the world. Both have placed a high value on peacemaking, on loving their neighbours, and on belonging to a close community. In some ways they have left their tradition. They question theological language which does not speak to the issues they face in their multi-racial, multi-faith urban ethos. They clothe themselves in varied and colourful dress, and look for fresh ways of expressing their theology that leave room for differences. But they emphasize a strong sense of community and belonging. They want the congregation to be diverse and creative, but it has become more homogeneous. The author's story is one of coming into pastoral ministry in mid-life. This congregation was her first pastorate, after spending two decades in a number of roles as a caregiver--in her professional life as a public health nurse, in her family, and as a volunteer in the church. The research grows out of her personal experiences as the pastor to a congregation in which a significant number of the members had spent several years of their young adult lives in voluntary service to their neighbours who lived in the area around the church or in other parts of the world. This study is based on the premise that in order for a community to be creative and life-giving both for those who belong and those who want to join, it needs to respect the unique stories of individuals and create a safe environment for them to express differences. The study draws on the insights of family systems theory, in particular the concept of self-differentiation. The research process was designed to explore self-differentiation with a selected group of diverse persons from the congregation, with the hope that the experience would affect their participation in the larger congregation. While not the primary focus of this thesis, the analysis includes observations on how a major crisis in the congregation during the research process both influenced and highlighted self-differentiation within relationships. The thesis concludes with the study's impact on the researcher's own ministry and suggests some implications for pastoral leaders in the North American Mennonite Church.

Bedard, Gabriel Camile (1999). <u>Deconstructing Whiteness: Pedagogical Implications for Anti-Racism Education</u>. University of Toronto, MA.

    N/A

Beimcik, Jackek (1996). <u>Immigration and its Effect on Martial Satisfaction and Violence Against Wives in Polish Families in Winnipeg</u>. University of Ottawa, MSW**:** 166.

    N/A

Bekkari, Mohamed (1991). <u>Theoretical and Clinical Integration of Luria's Thesis of Cognitive Development and Erikson's Psychosocial Stages</u>. University of Alberta, PhD**:** 335.

    The ideological gap between Western and Marxist psychology is of paradigmatic proportions, and few attempts were made to bridge it. However, recently, Vygotsky's/Luria's cognitive psychology has overshadowed Piagetian psychology, but in spite of this new prominence, Vygotskean psychology continues to suffer from a shortcoming: Its underplaying of personality factors. Simultaneously, Erikson's psychosocial thesis also gained prominence over traditional Freudian theory, but it too suffers from another shortcoming: It does not account for cognitive development. Since Luria and Erikson's theses are perhaps two of the most widely recognized conceptualizations of cognitive and personality development today, and since they belong to radically different worldviews, they were included in this theoretical and clinical integration. The objective of this integration is to bridge the gap between these two models in order to obtain more comprehensive psychological knowledge. In order to check the validity of Luria and Erikson's theses individually and also as part of the integration, Grounded Theory, a qualitative method used to develop theories directly from the data, was used. A sample of Canadian-born Muslim Lebanese late adolescents/young adults from Edmonton, Alberta, participated in this study. This research shows that substantive theory is very comparable to Luria's and Erikson's formal theses. The value of the integration and its implications for future research, and especially for developmental and cross-cultural psychology, are discussed.

Belfry, Melissa Wynne (1997). <u>Muslim Refugee Women Speak Out: A Critique of the Canadian Guidelines on Refugee Women Facing Gender-Related Persecution</u>. University of Victoria, MA**:** 113.

    This study focuses on the experiences of refugee women seeking asylum from gender-related persecution. Few women claim refugee status mainly because it is more difficult for women to fit the necessary parameters set out by the United Nations (UN) Convention on refugee status. Canada was the first nation to implement Guidelines on Woman Refugee Claimants Fearing Gender-Related Persecution (1993), to address this problem. I have interviewed five refugee women from the Middle East and Asia, who have come to Canada within the last

five years seeking refuge. The participants were chosen for their potential to illuminate the international problem of women seeking refuge from gender-related persecution, and the consequences of the Canadian Guidelines' recommendation that women refugee claimants should base their claims on the grounds of belonging to a "particular social group". The participants' stories were analyzed and the data organized into themes. This analysis was informed by feminist research perspectives. I explored concepts related to the Middle Eastern female refugee experience, the invisibility of gender-related persecution, and the need for a sixth category "gender", under which refugee status can be claimed. (Abstract shortened by UMI.).

Bell, H. Bernice (1992). A Study of the Acculturation of Cultural Minority Social Workers to Canadian Values Through Social Work Education. University of Toronto, EDD: 389.

This is an exploratory study which examined from a selection of cultural minority social workers the personal meaningfulness of Canadian values and their impact on practice. It noted whether the social workers experienced changes in their cultural values and what influence social work education had had an their value changes. The sample was composed of twelve female social workers, six Portuguese and six Chinese immigrants who had varied length of social work practice in Canada following their graduation from social work education in a Canadian university. Data were collected through the administration of structured interviews with open-ended questions that served as a guide for audio-taped, in-depth interviews with each social worker. Included in the interviews were their professional responses to distributed scenarios depicting common individual and family problems as experienced in their work. The Canadian values of individualism had the greatest impact upon both groups of social workers. The meaning of this value reflected upon their traditional restrictive backgrounds from which they respectively achieved freedom from control resulting in self-affirmation, and freedom for self-discovery and ability to express oneself confidently. The study indicated that the Portuguese assumed the value of individualism in social work practice, and retained their strong allegiance to the value of the family. This created hidden conflicts in exercising authority in their professional practice. The Chinese social workers' respect for their traditional family limited their full use of the value of individualism in professional practice. Their respect for traditional authority permeated their educational/learning experiences. Social work education had little direct influence upon the workers' acquisition of Canadian values which they had initially picked up but were confirmed by their educational experience. Social work education had helped them to affirm themselves as individuals but led them to inconsistencies in their practice of Canadian values. The study indicated the need for the Canadian value of multiculturalism to be incorporated in all aspects of social work education.

Bell, Jill Sinclair (1991). Becoming Aware of Literacy. University of Toronto, PhD: 367.

This dissertation uses a first person, narrative methodology to argue for an understanding of literacy as an individual and societal construct. By exploration of the writer's personal experiences as a literacy learner, teacher and researcher, the thesis details how the understanding of literacy is an individual construct growing out of personal experiences shaped by societal attitudes. It is argued that, in view of the multidisciplinary nature of the literature on literacy, the notion of commonplaces can usefully be employed to explore the relationship between apparently disparate positions. It is suggested that all discussions of literacy can be identified in terms of the relationships between the four commonplaces of User, Text, Process and Society. Viewed in this way, it is evident that the role played by the individual literacy User has not been thoroughly explored in the literature. The research inquiry at the heart of this account examines the interaction between User and Process as demonstrated in a study of Chinese literacy carried out by the researcher. The analysis makes evident that learner and tutor began the study with conflicting stories of literacy, which had a direct effect on the learning experience and the literacy which resulted. Much of the learner's prior educational experience proved to be dysfunctional when facing the task of attempting literacy as understood by a different culture. The resulting challenge which the learner experienced to the image of self suggests that the relationship between the literacy commonplaces of User and Process is dialectical. Given the multicultural nature of education in Canada today, this individually and culturally based notion of literacy has profound implications for our understanding of the teaching and learning situation. The implications for practice are explored in the context of the production of a resource guide for teachers of literacy, considering the impact on teacher education and on classroom methodology.

Bellay, Susan (1990). <u>The Image of the French Canadian Race in English Canada: English Canadian Attitudes Toward French Canada, 1880-1920</u>. University of Manitoba, MA**:** 168.

N/A

Bellous, Joyce Edith (1989). <u>Toward a Philosophy of Multicultural Education</u>. University of Calgary, MA**:** 239.

N/A

Ben Zeev, Jacob (1998). <u>Marriage of Convenience: The Subjective Experience of Anglo-Saxon Immigrants in Canada</u>. York University, PhD**:** 245.

During the last 60 years interest in psychological aspects of migration has increased significantly. However, while there exists a considerable body of research on psychological aspects of immigration, few studies have investigated the subjective experience of the individual immigrant in a manner that is open-ended and free of theoretical preconceptions. The present study explores the subjective experience of 11 immigrants from Australia, Great Britain, and New

Zealand, who arrived in Canada between 6 months to 5 years prior to their participation in the study. Anglo-Saxon immigrants to Canada were chosen as participants in order to minimize the impact of language difficulties and cultural differences and explore the core subjective experience of immigrants as it pertains to the phenomenon of persons voluntarily moving from their homeland to another country and settling there. Interviews with the participants were tape recorded, transcribed, and analyzed using the grounded theory method in order to produce a grounded model of their experiences. This qualitative approach enabled a comprehensive description of the psychological dimensions of the immigrants' subjective experience during their first years in the host country. The model reflecting participants' experiences consists of four phases. When opportunity knocks (phase one), represents the experience participants reported regarding their motivation to emigrate and the selection of Canada as the host country. The trials of courtship (phase two), describes participants' encounters negotiating with the Canadian immigration authorities. Adjustment (phase three), portrays participants' experience adjusting to life in Canada and involves three major life spheres: cognitive, social, and emotional. Identity shift (phase four), concerns the impact immigration had on participants' sense of identity. In all four phases: the most striking attribute of the total experience described by participants was the casual, utilitarian, prosaic, and dispassionate nature of their immigration. The core category of the model, "Marriage of Convenience," was chosen to convey this pervasive theme. The findings of the present study are compared with previous studies dealing with the psychology of immigrants. Recommendations for further research and for means of facilitating the adjustment of immigrants are made.

Bendavid-Streiner, Zohar (1992). Between Two Worlds: Daughters of Immigrants. Carleton University, MA**:** 170.

This paper examines the experiences of daughters of immigrants from three cultural backgrounds: the Middle East and Northern Africa, the Indian subcontinent, and East Asia. It attempts to understand the special challenges faced by women who, as they mature, are confronted with two very different sets of values about the roles and behaviours appropriate to women: the more conservative values of immigrant parents, and the more permissive values of mainstream Canadian culture. Interviews were held with 29 women. All were either born in Canada or arrived in the country with their parents before or during adolescence. Qualitative analysis of interview data indicates that conflicts between daughters of immigrants and their parents are common and tend to focus on social interactions, curfews, and dating; that these conflicts are generally not dealt with directly; and that their long-term effects include feelings of anger and frustration, increased self-reliance, and alienation from their parents' culture. Implications of these results for professionals working closely with this population and for policy-makers are discussed.

Bennet, Jason Patrick (1996). The True Elixir of Life: Imagining Eden and Empire in the Settlement of Kelowna, British Columbia. Simon Fraser University, MA**:** 123.

At the turn of the twentieth century, Canada was the destination for a great wave of European immigrants which continued unabated until World War I. As a result of the policies laid out by Clifford Sifton, federal Minister of the Interior, a diverse group consisting of Scandinavians, Ukrainians, Poles, and other non-British peoples settled in western Canada. Unlike the Prairie provinces, however, British Columbia received a large contingent of Britons, consisting of English, Scots, Welsh, and Anglo-Irish. The differing profiles of these immigrant populations could be partly attributed to governmental power. While the federal government orchestrated Prairie settlement, private land promoters with provincial blessing directed the shape of British Columbia settlement. Consisting mostly of British or anglophile Canadians, many of these land promoters deliberately set out to attract Britons to the Pacific province. Moreover, they also offered fruit farming as a "cultured" alternative to the wide-spread practice of cereal farming on the Prairies. And yet, what is often ignored in the early history of the Dominion is that the drama of immigration occurred within the context of an aggressive and far-reaching British imperialism. Such was the case with the British settlement of Kelowna.

Bennet, Nicole (1994). <u>The Authorization of Difference: Tourism Canada, Multiculturalism and the Commodification of Canadian Ethno-Cultural Difference</u>. Carleton University, MA**:** 127.

This thesis examines a rapprochement which took place between Tourism Canada and multiculturalism in the late 1980s. The thesis explores attempts by tourism policy makers to bolster Canada's share of the United States pleasure travel market by selling Canada as a nation of interesting, "multicultural" people. It argues that this rapprochement was entertained because of an understanding of ethno-cultural difference which was common to both Tourism Canada and Canada's early "celebration of difference" model of multiculturalism. The thesis draws upon the work of post-colonial theorists who reexamine the concepts of difference and identity, in order to analyze the "difference" which early multiculturalism in Canada attempted to celebrate. It argues that this understanding of difference is one which is consistent with the needs of "cultural" and "ethnic" tourism which were being promoted by Tourism Canada. It suggests that although the efforts to market Canada as a multicultural tourist site took place at a time when the more equality-based, social justice model of multiculturalism had taken hold in Canadian state policy, tourism policy makers nonetheless harkened back to the earlier "celebration of difference" model of multiculturalism. This is due in large part, it is argued, because the ways   in which difference is conceptualized within this earlier model of multiculturalism facilitate the commodification of ethnicity and the production of simple, unproblematic, and non-threatening signs for tourism's marketing needs.

Bennet, Paul W. (1990). "Little Worlds": The Forging of Social Identities in Ontario's Protestant School Communities and Institutions, 1850-1930. University of Toronto, EDD**:** 485.

The present study focuses on the social construction of identities--and the socialization of boys and girls--in Ontario's Protestant denominational, minority and reform school communities from 1850 to 1930. In analyzing school life, the thesis applies what British social theorists term 'identity formation' theory. A careful study is made of the schools' initial missions, models of reformation, and the patterns and processes used to inculcate particular beliefs and values. It makes clear that such schooling was not simply a matter of imposing identities, values and beliefs on absorbent, unresisting school populations. Whatever the educational mission, the responses of students and inmates ranged from general compliance to uneasy accommodation to outright resistance. The thesis offers a fresh interpretation of 'social identity' formation in Ontario's Protestant denominational school communities from 1850 to 1930. Part One, entitled "Reproducing the Social Order," focuses on the construction and reproduction of class and gender identities in Ontario's private boys' schools and ladies' colleges. In Part Two, "Social Identities Created," we see the emergence of a Protestant dissenting tradition through studies of boarding schools serving the Quaker and Methodist communities and analyze the sometimes ambivalent struggle of Mennonite and black minorities for 'separate and peculiar' schools of their own. Part Three, "Social Identities Imposed and Resisted," examines Protestant industrial schools for Indian children and delinquent white youth and the resistance that schooling encountered among segments of Ontario's Native and working class communities. Ontario's Protestant denominational schools and institutions gave rise to school communities that remained psychologically 'apart' from the mainstream of state schooling. This thesis attempts to make thematic connections which have previously eluded us. Important links are made between life at Ontario's well-known elite private schools and the strangely comparable social experiences at special institutions such as Indian residential schools and white industrial reform schools. A serious effort is made to explain the complex process of identity formation by which classed, gendered and partially assimilated subjects were shaped in those schools. Most important of all, the study sketches out a composite picture of school communities reflecting those class, gender, religious and ethnic identities which together constituted the essential fabric of Ontario society from 1850 to 1930 and beyond. .

Benoi, T. Ernst (1998). Les policiers et policieres noir-e-s d'origine haitenne: Etude exploratoire sur leurs pratiques de travail. Université d'Ottawa, MA**:** 158.

Dans cette recherche, nous chercherons comment l'experience de travail des policiers d'origine haitienne est affecte par une situation minoritaire et empreinte de racisme. Pour ce faire, nous avons tout d'abord mis en evidence l'existence du "racisme" dans la police pour ensuite tenter d'en reperer les effets sur les policiers haitiens a travers leur perception de carriere et leur relations de travail. De

l'analyse des donnees (entrevues avec 8 policiers et policieres), est ressortie l'importance de prendre en compte non seulement leur situation minoritaire et le racisme, mais egalement leur positionnement en tant qu'acteurs sociaux qui participent a leur integration. Cette integration a mis en evidence plusieurs pratiques sociales qui ont marque d'une maniere indelebile la societe haitenne, et, par voie de consequence, la communaute haitienne a Montreal. Nous faisons ici reference aux croyances vaudouesques et l'ideologie coloriste qui traverse la culture de ces derniers depuis pres de deux siecles, et posent de nouveaux defits a l'approche communautaire de la police.

Benson, Malika (2000). <u>Étude sur le mouvement des Noirs américains musulmans</u>. Université d'Ottawa, MA.

N/A

Benton, Winnifred Marie (1997). <u>The Evolution of Afrikan Consciousness: The Effects of R.A.C.I.S.M. on Afrikans in the Diaspora</u>. Dalhousie University, MSW**:** 271.

Afrikan consciousness evolves from the acceptance of our Afrikan identity. This evolution which entails a progressional journey from an Africentric orientation, results in an ability to continuously maintain an awareness and analysis of our individual and collective Afrikan identities, simultaneously with the ability to implementing the necessary actions to combat the effects of racism. Once this level of Afrikan consciousness is achieved, it is considered to be matured and demands continued maintenance. In order to fully appreciate the complexity of our journey through Afrikan consciousness, personal and ethnic identity development is explored. A   general discussion of the key components, identified as cognitive and psychological developmental processes (internal factors) and culture and cultural interactions (external factors), which facilitate this journey are examined. This discussion leads into an exploration of R.A.C.I.S.M. and its effects, as it pertains to the Afrikan Nova Scotian experience. The result of this study concludes, highlighting a theory developed from the results of the data, which argues that the majority of Afrikan Nova Scotians cope with racism through the development of an Afrikan consciousness, influenced by the knowledge of racism. This theory is derived from the data collected, using a qualitative Africentric methodology, while adhering to the protocol approved by the ethics committee. The limitation of this study is identified and recommendations for implementation and further research are suggested.

Benvenuto, Jose-Alberto (1996). <u>The Process of Identity Transformation of Immigrants in a Multicultural Society: A Case Study of the Spanish Speaking Community in Toronto (Ontario)</u>. York University, MSW**:** 132.

This thesis shows the development, consciously or unconsciously of strategies of adaptation requiring immigrants to distance themselves from the values of their

upbringings. This process of adaptation provided the immigrants with an understanding of themselves within the new social and cultural dynamic incorporating the symbols that represented the values of their new society. Through this process they were able to strike a balanced identification through integrating their very different life experiences. In this qualitative research methodology, immigrants of the first generation of Latino-Americans in Canada narrated their experience about the meaning, expressed in their own words, of being a member of the Spanish speaking community in Toronto. Their stories told of how they perceived themselves and their experience of "becoming Spanish" in Toronto. They spoke of how they perceived themselves with respect to others, including members of their own community. They shared how they felt about and perceived other members of other minorities in Toronto and in general how they saw and perceived those who they felt were members of the "dominant society".

Berger, Rachel Lynn (1996). <u>Anti-Racism Education in Toronto's Elementary Schools: The Theory, the Policy, and the Practice (Ontario)</u>. University of Toronto, MA**:** 94.

This study outlines some critiques of multicultural education and contrasts the newer conceptual framework of anti-racism education as debated by contemporary scholars and educators. The recent anti-racism education policies of the Ontario Ministry of Education and Training and the Toronto Board of Education are described. As well, ten teachers from various elementary schools in Toronto were asked about their interpretations of anti-racist education, how they view teaching for a diverse student population, and their opinions of the policies. The thesis concludes that anti-racism education is often misunderstood and it is considered to be synonymous with multicultural education. There is also an evident need for teachers to become aware and to learn about anti-racism principles before they communicate anti-racism education to their students. Some recommendations for school boards concerning teacher development ideas are provided.

Berron, Catherine (1998). <u>"When there is an Opportunity, Take It!" Ou les Raisons pour lesquelles trois parents d'origine indo-pakistanaise ont inscrit leurs enfants en immersion francaise</u>. Simon Fraser University, MA**:** 192.

In this study, I examine the reasons why three parents of Indo-Pakistani origin have chosen to enroll their children in French Immersion. More precisely, the objective of this study is to describe the experiences of these three parents with languages at school, at work and at home, in their country of origin and in the host country. In addition, this study explores their reasons for immigrating to Canada, their perception of their identity and that of their children, their perception of the Canadian school system and finally, their reasons for enrolling their children in French immersion. In order to obtain rich contextualized information, data was collected through interviews conducted in English. Each participant was interviewed for a total of three hours. The interviews were recorded and later

transcribed. Further contacts were established with the participants to allow them to read the transcriptions, to give additional information and to comment on the transcription and the interpretation of the data.

Berthiaume-Zavada, Claudette (1994). <u>Le chant ukrainien, une puissance qui défie les pouvoirs</u>. Université de Montréal, PhD**:** 263.

Les musiques identitaires ethniques qui constituent l'objet principal d'etude en ethnomusicologie sont tributaires de nombreux facteurs influentiels. Leur "vivacite" est grandement conditionnee par les contextes politiques, sociaux et culturels ou elles prennent place, surtout dans notre monde contemporain dont les progres technologiques contribuent a l'agrandissement constant des reseaux de communication et ainsi a l'elargissement des frontieres culturelles. Chaque peuple developpe ses propres strategies musicales identitaires a partir de son heritage culturel ancestral et de conditions environnementales particulieres. A cet egard, la situation ukrainienne contemporaine nous offre un exemple eloquent de l'integration de la musique a la vie collective d'un peuple. Notre these vise donc a illustrer differents modes d'expression musicale collective chez les Ukrainiens dans deux milieux contrastants: (1) l'Ukraine, pendant la periode des revirements politiques recents qui ont abouti a la conquete de son independance; (2) Montreal, apres cent ans d'acculturation en terre canadienne. L'ensemble des situations musicales dont nous avons ete temoin lors de notre recherche et qui ont constitue notre corpus d'analyse, nous a revele les evidences suivantes: (1) la puissance interne de la tradition musicale dans le processus de regeneration; (2) l'indissociabilite du musical et des contextes ou il evolue; (3) l'importance vitale du chant collectif dans la dynamique sociale et identitaire chez les Ukrainiens; (4) la pertinence culturelle du style vocal comme marqueur identitaire dans l'etude des transformations musicales. Afin d'elucider ces differents aspects, nous avons propose des outils methodologiques et analytiques qui se sont averes fort utiles dans la description des evenements musicaux et des pieces musicales. Nous pensons surtout au systeme de transcription graphique que nous avons elabore a partir de l'ordinateur et grace auquel nous avons pu ouvrir de nouvelles pistes d'analyse. Ce systeme nous a permis entre autres, d'illustrer clairement les composantes de l'articulation vocale et de l'organisation plurivocale des chants et offre un eventail de possibilites interessantes dans la visualisation du phenomene sonore et comme instrument d'analyse. En plus de faciliter l'integration des elements musicaux et para-musicaux pertinents dans l'analyse et l'explication des faits musicaux, les outils methodologiques que nous avons developpes au cours de cette recherche (tableaux typologiques, criteres de classification et transcriptions) se sont montres des instruments efficaces comme supports d'une approche polyscopique et culturaliste. Ils nous ont permis non seulement d'illustrer mais de demontrer la necessite d'une telle approche en ethnomusicologie ainsi que la possibllite d'integrer des donnees musicales et para-musicales dans l'explication d'un fait musical. Les analyses de le portee du chant dans l'ensemble des strategies identitaires ukrainiennes ont demontre la "puissance" du chant a trois niveaux: (1) " ... au dela du temps" tente d'expliciter les relations entre l'"historique et le

musical"; (2) " ... au dela des pierres" illustre la force active et le role important du chant dans la conquete de la liberte en Ukraine et les rapports entre le "politique et le musical"; (3) " ... au dela des frontieres" met de l'avant des strategies musicales de preservation et d'adaptation de la diaspora ukrainienne en milieu d'adoption, illustrant ainsi des processus de "re-culturation" en milieu d'acculturation et les relations entre l'"ethnicite et le musical".

Bertley, Leo W. (1980). <u>The Universal Negro Improvement Association of Montreal, 1917-1979</u>. Concordia University, PhD**:** N/A.

On August 1, 1914, a young Jamaican named Marcus Garvey founded the Universal Negro Improvement Association in Kingston, Jamaica. Previous to that date, Garvey had travelled extensively in the Caribbean, Latin America, and Europe, and was appalled by the misery and suffering which people of African descent had been experiencing regardless of the country he visited. He had also spoken to people who had lived and travelled in other contries. They reported that conditions in those areas were no better than those which Garvey had seen for himself. The latter hoped to improve the lot of black people through this association. Between 1916 and 1924 this organization grew rapidly. The U.S.A., which Garvey entered for the first time on March 23, 1916, became the centre. He travelled extensively in that country, visiting 38 of the 48 states, and he saw that there was need for his organization. He also came to Montreal, sometime in 1917, and he was warmly received by the Blacks of this city. Partly as a result of his visit, but largely due to the initiative taken by leaders of another black organization which had already been established in Montreal, a division of the UNIA was founded in this city. The official birthdate is given as June 9, 1919, although there was, for all practical purposes, a well developed form of Garveyism existing here at least two years previous to that date. The Montreal Division developed rapidly. During its early years its following increased geometrically, reaching its peak in 1921. This coincided with the glory years of the organization as a whole when it was free from all the difficulties which, later on, beset it and helped to reduce its size and influence to its present weakness. During its heyday and for many years afterwards, the Montreal UNIA wielded great influence among people of African descent in this city. Through its many units, meetings, social, educational, and recreational activities, it afforded many opportunities to Black Montrealers to fill the wide voids which existed in their lives. Above all, it made them feel that they were worthy descendants of a great heritage so that their self esteem increased at the expense of an inferiority complex. This division was also active at the international level of the organization. It participated in the important conventions, starting with the first in 1920. This role is continued to the present day. With its Toronto counterpart, it provided the means whereby Garvey, after his deportation from the U.S., was able to keep in physical contact with his large following in that country. It helped to sustain Amy Jacques Garvey and her children during that period of great sorrow and even greater economic hardship following the death of the organization's founder and husband of that famous lady. Finally, the Montreal Division played a

significant role in saving the UNIA from destruction which seemed inevitable as a result of the policies and practices of James R. Stewart, the man elected to succeed Garvey. The Montreal Division of the UNIA, therefore, was established early in the history of the organization, contributed a great deal to its development and, at the same time, it played important roles in the lives of Black Montrealers. This thesis, as aspect of the social history of this city as well as a study of the UNIA from the perspective of one of its divisions, is an attempt to bring the work and significance of these Montreal Graveyites to the attention of scholars and others interested in this aspect of the social sciences.

Best, Melissa Anne (1993). <u>Taxation and Portfolio Structure for Canadian Immigrants</u>. University of New Brunswick, MBA**:** 155.

Under Section 94 of Canada's Income Tax Act, an immigrant who transfers his foreign assets to an offshore trust may not be taxable on foreign source income generated by the trust until he has been a Canadian resident for sixty months. The tax savings associated with these specially structured "immigrant trusts" can be significant for wealthy individuals who have sizable assets offshore. Notwithstanding the window of opportunity under Section 94, there are a number of other potential traps under the Income Tax Act which must be scrupulously avoided. The primary purpose of the thesis is to determine what strategies should be used in the planning process to take full advantage of the 60 month exemption while avoiding the risk of penalties under Section 94 and other sections of the Income Tax. On a secondary level, the thesis examines the composition of investment portfolios within these trusts. On the basis of a theoretical model, the researcher proposed that the portfolios of tax exempt immigrant trusts should favor fixed income securities when compared to the portfolios of typical Canadian investors, all other things being equal. To test this theory, questionnaires were sent to domestic and international lawyers and accountants involved in structuring offshore trusts for immigrants and to trustees in tax haven countries who administer them. The empirical results indicated that the typical asset mix of an immigrant trust favors fixed income securities when compared with the asset mix of a typical Canadian investor. The results were consistent with the theoretical model and were supported by statistical evidence.

Bhatt, Gira (1994). <u>Defining Self in a Multicultural Context: An Exploration of Some Cognitive Implications</u>. Simon Fraser University, PhD**:** 189.

The Canadian multicultural social context formed the backdrop of the present study which was aimed at investigating the dynamics of ethno-cultural self-definitions, race, and comparisons between self and "Canadian"--the nation group. Classical and contemporary theoretical perspectives on self, culture, and social cognition provided the conceptual frame. It was proposed that individuals' comparison of self with the nation group is systematically related to their ethno-cultural self-definitions and their race. The research evolved through a series of preliminary explorations in which a total of 964 undergraduate students

participated at various stages. The main study was designed with three levels of Self-definitions: "Canadian", "Ethnic-Canadian" and "Ethnic"; and two levels of race: "Caucasian" and "Visible", resulting in a 3 X 2 format. The self-nation group comparisons were assessed by the measures of Perceived Agreement (PA) and Perceived Uniqueness (PU). In addition, the subjective image of Canadian was also explored. Two hundred and fifty-six undergraduate students participated in the main study by completing a self-explanatory questionnaire. It was predicted that there would be a main effect of Self-definitions on PA and PU, and there would be an interaction effect of Self-definition and Race on PA and PU. The results indicated that there was no main effect of Self-definition on PA or on PU. Instead, there was a main effect of Race on PA and a main effect of Gender on PU. Visibles, compared to Caucasians, perceived a higher opinion similarity with the nation group. Women perceived lower uniqueness of their abilities than men. The predicted interaction of Race and Self-definition was only marginally supported. The subjective image of Canadian was generally positive, particularly for the Visible women and Visible Ethnics. The implications of the findings for Canadian multiculturalism are discussed within the broad frame of theoretical perspectives.

Bhoi, Sukhdeep (1998). <u>Ghadar: The Immigrant Indian Outrage Against Canadian Injustices, 1900-1918</u>. Queen's University, MA**: 167.

Ghadar, meaning mutiny in Punjabi, was a revolutionary movement which was carefully crafted by the Indian immigrants in Canada and the United States. This study examines the historical background of South Asian settlement in North America; Canadian racist and discriminatory policies, laws and practices; the exclusion of the wives and children of the Indian immigrants; the rise of Ghadar as a reaction to Canadian injustices; the eruption of the Komagata Maru Affair of 1914 and the subsequent development and aftermath of Ghadar in Canada. Existing Canadian literature on the South Asian experience in Canada is focused on how the host society viewed issues of race, immigration and labor. The thrust of this study is the Indian immigrants appreciation of their problems in the context of the host country environment. Existing literature deals largely with the Orientals--the Chinese and the Japanese, to the exclusion of South Asians. The impact of the policies and laws   specifically designed for and applied to the South Asians needs to be explored. The differentiation between the Orientals and the South Asians, though significant, is often overlooked in practice. This is an analysis long overdue of the South Asian experience in Canada, through the prism of Ghadar. (Abstract shortened by UMI.)

Bhoola, Urmila (1995). <u>The Constitutionality of Affirmative Action: A Consideration of North American Jurisprudence and its Implications for South Africa</u>. University of Toronto, LLM**: 162.

This thesis explores the legal and constitutional justification for affirmative action and employment equity in the United States and Canada, and discusses strategic

implications and recommendations for the constitutional validity of comparative initiatives to redress inequality in South Africa. It explores concepts of equality that determine the validity of affirmative action in these jurisdictions. In addition, significant issues that emerge from the Canadian and American jurisprudence are considered, for instance: when are distinctions on the basis of race, colour, gender or disability in order to promote disadvantaged groups justified; when is preference for members of a particular group, say in employment, justified, instead of the removal of barriers to economic advancement; the effect of affirmative action on third parties, and whether they are victims of 'reverse discrimination'; who are the legitimate beneficiaries of affirmative action. It concludes that a multi-faceted approach to affirmative action is required, incorporating both barrier removal and preference, if these measures are to effectively redress inequality, particularly in South Africa.

Bialystok, Franklin (1997). <u>Delayed Impact: The Holocaust and the Canadian Jewish Community, 1945-1985</u>. York University, PhD**:** 444.

The Holocaust was a seminal event in the twentieth century. Yet knowledge of the event in the western nations outside of Continental Europe remained limited until the 1960s. In Canada, the impact of the Holocaust in the Jewish community was delayed for a generation. This study asks two questions: what was the impact, and why was it delayed for a generation? The research shows that the community deemed that it was obligatory to eventually educate itself because of the centrality of the Holocaust in modern history, its overwhelming significance in Jewish history, and the role of Canada and its Jewish community during and immediately after the Nazi era. From the end of the war until 1960, however, this confrontation with the legacy of the Holocaust was avoided by most Canadian Jews. They were not psychologically prepared to deal with the event, nor were they attuned to the enormity of the loss that had occurred in a world that was not theirs. Moreover, the community was preoccupied with other priorities. This mood changed from the early 1960s to the mid 1970s because of the efflorescence of marginal but vicious antisemitism in Canada and by more potent racist and antisemitic outrages internationally. Concurrently, the Holocaust was emerging as a field of academic research, but more significantly as a theme in popular culture. In addition, the politicization of Holocaust survivors propelled interest leading to the institutionalization of the legacy of the event in the Canadian Jewish community. This was most evident in events that galvanized the community in 1985. This study relies upon two sets of sources: documents found in archives and private papers, and the author's interviews with selected individuals. The thesis is located in the field of post-war immigrant communities, but is also grounded in political history and is mindfull of the context of the international developments as they affected these developments.

Biles, John (1997). <u>It Is All A Matter Of Priority: Multiculturalism Under Mulroney (1984-1988)</u>. Carleton University, MA**:** 257.

The first Mulroney government brought multiculturalism front and centre as a visible priority of the government. Drawing upon the available public record in ministerial, departmental, and governmental documents, the media, and a series of interviews, this paper examines the record of the Mulroney government in the area of multiculturalism, paying specific heed to the leadership roles played by many key figures of the 1984-88 period.

Billings, Marion L. (1999). "Greedy to know English": A Case Study. University of Regina, MED**:** 186.

This case study examined four aspects of one English as a second language learner's interlanguage development: morpheme acquisition, communication strategies, learning strategies and the affective factors that can influence language development. Data for the study included ten language tapescripts of a twenty year old immigrant language student from the former Yugoslavia which were recorded every two weeks over a five month period. The student also wrote forty-one diary entries about her language learning experiences during this five-month period. The findings show that her morpheme acquisition order conformed to the general order of acquisition predicted by the research literature, and that she used primarily interlanguage based communication strategies to negotiate meaning. The diary accounts revealed that she approached language learning by using four learning strategies. The diaries further revealed that affective factors played a significant role in her interlanguage development. In particular, acquisition of inflectional morphemes was related to a gain in self-confidence in her language use. The study suggests that it is essential that practitioners be knowledgeable about the theory of second language acquisition as well as methodologies and materials that reflect this knowledge. There is a place in the classroom for instruction that includes exposure to and practice of inflectional morphemes, and students should be made aware of the communication and learning strategies that can enhance their language development. Further, it is imperative that the language classroom provide an emotionally safe and supportive environment, and that an atmosphere of respect for the adult learner's previous knowledge and experience be part of the daily classroom atmosphere.

Bindra, Gursharn Singh (1986). A Study of the Nutritional Status of a Selected Sample of East Indian Punjabi Immigrants to Canada. University of Guelph, PhD.

Fifty-nine adult male (M) (mean age 37.7 (+OR-) 10.5 yrs) and fifty-five adult female (F) (mean age 33.3 (+OR-) 7.4 yrs) East Indian Punjabi immigrants participated in a nutrition survey. Dietary, biochemical and anthropometric assessment was used to investigate mineral intakes and the iron, zinc, folic acid, vitamin B12 and lipid status. All subjects were consuming predominantly lacto-ovo vegetarian self-selected diets. Mean ((+OR-)S.D.) energy and mineral intakes calculated from 3-day weighed dietary records were: energy M = 2374 (+OR-) 713, F = 1708 (+OR-) 552 kcal; calcium M = 990 (+OR-) 468, F = 837 (+OR-) 393 mg; phosphorus M = 2034 (+OR-) 778, F = 1489 (+OR-) 551 mg; zinc M =

12.2 (+OR-) 4.9, F = 8.8 (+OR-) 3.9 mg; copper M = 2.4 (+OR-) 0.9, F = 1.7 (+OR-) 0.6; and manganese M = 7.7 (+OR-) 3.3, F = 5.7 (+OR-) 2.4 mg. Grain products were the major food source of energy (42.2%), phosphorus (40.4%), zinc (47.2%), copper (49.8%), and manganese (75.4%), whereas milk and milk products were the primary source of calcium (64%). Biochemical parameters of iron status were incorporated into a 'Tri-index' (TI) model. The latter was found to be appropriate for estimating the relative prevalence of iron deficiency in small surveys. A high prevalence of iron deficiency was found in the female Punjabis and attributed to their low available iron intakes (1.08 mg), concomitant with high intakes of dietary fibre (mean = 23.6 g), phytate and tannins, components which inhibit non-heme iron absorption. Thirty-two percent of the subjects had serum zinc levels <70(mu)g/dl, the level indicative of zinc deficiency. The sub-optimal zinc status may be associated with their unusually high dietary phytate Ca / Zn ratios due to high intakes of unleavened wholemeal chapatti bread, dairy products and low intakes of flesh foods. The percentages of male Punjabis with sub-optimal serum B12, serum folate and RBC folate values were 6.9%, 19.0% and 12.1%, respectively. Corresponding figures for females (7.8% for serum B12; 37.3% for serum folate, 33.3% for RBC folate) were higher. The sub-clinical folate deficiency and low serum vitamin B12 values are attributed to losses of folate and B12 during cooking as well as anti-nutritive interactions. Body habitus parameters of Punjabi adults (weight, height, Quetelets index) rather than dietary lipid intakes exerted a strong influence on serum lipid levels. The dietary and biochemical findings of this study suggest that Punjabi immigrants to Canada (especially females) are vulnerable to iron, zinc, folate and vitamin B12 deficiencies.

Bird, Carmen Elena (1998). Inclusion of English as a Second Language (ESL) Students in Mainstream Classrooms. University of Alberta, MED**:** 122.

This study addresses some needs of ESL learners in regular classrooms, an inclusive support system, and improving teaching practices at a junior high school level. Placing ESL students in ability groups or in specialized second-language classrooms seems to be inefficient and segregating. It not only isolates ESL students from regular classroom instruction and appropriate English-language models, but also excludes them from mainstream peer networks. The discussion of this ethnographic research centers on how ESL students increase their self-confidence and English-language skills when the extra academic and language assistance they often require is provided to them along with mainstream students in support groups. Additionally, this study addresses the key role of classroom environment in enhancing ESL students' participation in curricular activities and the importance of building a support network to include ESL students in the overall school system. Moreover, this study also reveals that teachers are critical promoters of ESL students' cultural and academic integration into the school. In addition to this, this study explores issues concerning clarity of instruction for ESL students and making the content instruction more comprehensible for them.

Bisping, John (1992). <u>Political Refugees or Economic Migrants: The Case of Polish Professionals, 1980-1986</u>. University of Ottawa, MA**:** 135.

This thesis searches for the presence of economic motives in professionals, who left Poland circa 1980-81. Through this case study of so-called "political refugees", the wider goal is to examine the dichotomy between political flight and economic migration. At issue is the depoliticization of poverty in the Third World, as well as the effect of the cold war on immigration policy in Canada. The results indicate that economic factors constituted important motives for departure in our target population. It is suggested that members of the latter were therefore not political refugees by UN-defined standards.

Blackett, Patricia A. (1998). <u>"Uh, Can I Say Something?": An Exploration of Pre-Adolescent Black Female Subjectivity</u>. Queen's University, MED**:** 212.

This thesis explores the subjectivities of ten black females between the ages of nine and twelve, who live in a large metropolis in Quebec, Canada. The researcher's subjectivity is also included and explored. Post-structuralist theory and black feminist thought, which recognize the link between available discourses and meaning, acknowledge the presence of multiple identities, and illustrate the interlocking nature of race, class, and gender, are used to frame this work. Weekly group discussions, entitled Girltalk, allowed for an exploration of the following issues: geographic location, the male gaze and performative gender, and perceptions of blackness. This thesis found that these preadolescent girls are cognizant to a myriad of issues, and will actively critique these issues when given a space to do so. Findings suggest a need for Girltalk spaces where preadolescents can continually examine common truths and issues of power as they pertain to their lives.

Blanchet, France (1995). <u>L'immigration en région, l'accueil, les coopératives d'habitation: Recherche-action</u>. Université de Sherbrooke, MA**:** 192.

Le Ministere des affaires internationales, de l'immigration et des communautes culturelles (MAIICC), par son programme PAO, a comme objectif: "D'ameliorer l'acces et la qualite des services pour les immigrants et neo-quebecois en region, et ameliorer les relations interculturelles au sein des organisations". La Federation des cooperatives d'habitation populaire des Cantons de l'Est (FCHPCE), dans le cadre dudit programme, obtient un appui financier et realise au cours de l'annee 1993-1994 un projet-pilote (le seul accepte a travers la Province de Quebec) qui a comme objectif: "D'instaurer un processus durable pour faciliter l'integration de personnes immigrantes dans les cooperatives d'habitation". Pour ce faire, ameliorer le service d'accueil de la Federation (sensibilisation du personnel), atteindre la clientele immigrante (recrutement), et faire en sorte que les cooperatives d'habitation accueillent cette clientele (insertion dans les cooperatives). L'auteure de cet essai est la personne a qui est confiee la realisation du projet. Cet essai prend la forme d'une recherche-action qui a comme objectifs:

"De faire connai tre le processus mis en place a la Federation pour l'atteinte de ses objectifs et, suite a des reflexions theoriques suscitees par les dynamiques vecues, structurer un cadre d'action plus adequat, un ensemble d'activites humaines plus pertinentes, qui faciliteralent l'acceptation de personnes immigrantes dans les cooperatives membres de la Federation des cooperatives d'habitation populaire des Cantons de l'Est". La premiere partie decrit le contexte dans lequel se deroule le projet. La deuxieme partie raconte les evenements tels que vecus, par themes, rediges a partir d'un journal de bord tenu chronologiquement et minutieusement (instrument de collecte des donnees). La troisieme partie comprend d'abord une synthese des evenements suivie de reflexions theoriques. Cette demarche permet d'identifier les forces et faiblesses du processus utilise et de proposer des modifications susceptibles d'etoffer plus solidement ce type d'intervention.

Bleasdale, Ruth Elisabeth (1984). <u>Unskilled Labourers on the Public Works of Canada, 1840-1880</u>. University of Western Ontario, PhD**:** N/A.

This study of canal and railway labourers on Canada's public works provides a detailed analysis of an important segment of the developing industrial working class during the years of transition to industrial capitalism. By examining changes in the industry, the composition of the workforce, and the labourers' behaviour and perceptions of that behaviour, it traces both the process of class formation and the growth of class tensions. Beginning with an analysis of the public contract system, it defines the nature of the relationship between contractors and governments and traces the impact of the technological revolution and the growth of a body of indigenous contractors within the industry. Despite important advances within the industry, work on construction sites changed little, continuing to depend primarily on the energies of unskilled labourers who enjoyed little material reward for their back-breaking and dangerous labour. The forty-year period, however, witnessed a significant change in the composition of the workforce. Migrants from within Canada displaced Irish immigrants as the major source of unskilled labour, and the workforce on construction sites became increasingly ethnically heterogeneous. This change in the composition of the workforce effected a modification of the stereotype of the unruly, drunken, and violent public works labourer. Labourer's perceptions of themselves also changed during these years. In the early years of construction strong factional, ethnic, and sectarian bonds generated violent conflict amongst the diverse groups brought together in the workplace. At the same time such bonds were a powerful source of unity during the frequent strikes waged by the Irish labourers who dominated the workforce. Over the period the basis of identification shifted from ethnicity to class. The easing of tensions between ethnic groups and the unity of the various ethnic groups during frequent strikes demonstrated an increasing ability to unite in pursuit of common class interests. Although the labourers remained outside formal union structures, they sustained an aggressive struggle with employers and acquired the experience of militance and solidarity on which the working class movement of future decades could build.

Blendick, Pauline Ann (1996). <u>An Examination of Styles of Procedure used by Principals in Connecting School to School Communities within a Multicultural Context</u>. University of Toronto, EDD**:** 234.

The major purposes of this study have been to analyze the actions of principals, parents, members of staff and support staff, who contributed to the bonding of schools with school communities and to describe and explain the extent of parent involvement in a group of five elementary schools. I have examined the available research in an effort to develop plans for the development of school associations that could be available as guidelines or a model of planning for new principals. The study was conducted in the context of the reorganization of the administrative structure of the Metropolitan Toronto Separate School Board (1988). The data were gathered by means of an extensive literature review, unstructured interviews, a survey questionnaire distributed to all elementary school principals and a climate survey questionnaire distributed to a group of teachers. The research showed principals who worked in a reflective manner to review and revise their planning. Leadership styles were particularly significant in schools that favoured consensus management and flexibility in organization. Each of the five principals developed a clearly identifiable style of communication with the families of the children that fitted the context of the school community and the needs expressed by the group of parents. Principals were enthusiastic in involving the families in the life of the school, aware of the changes in the traditional family.$\sp1$ The flexible organization of all activities contributed to this aspect of the partnership between school and home as well as the extensive nature of communication that was deemed necessary for effective interaction of school and community. A large portion of the student population was composed of recent immigrants.$\sp2$ In addition to being a challenge for parents and teachers, the multicultural aspect of the schools was used to enhance curriculum. The administration and staff used the knowledge this gave them about their communities to gain trust and strengthen the bonds between parents, children and the school. This study did not provide plans for a model of school   associations. Each school was different but, in its approach to the parents, clearly showed excellent guidelines that were used to develop close ties between home and school. ftn$\sp1$The majority (83 percent) of children living in Ontario are being raised in two-parent families, but that number includes blended or recombined families. The "norm" may not be two working parents, or it could be a single-parent or other kinds of family arrangements that result from the greater number of divorces and remarriages in society. (Royal Commission on Learning, 1995, Vol. 1, p. 27.) $\sp2$By 1991, almost 40 percent of those living in Metropolitan Toronto were born outside Canada. (Royal Commission on Learning 1995, Vol. 1, p, 28.)

Boateng, Kwabia (1993). <u>A Comparative Analysis of Labour Supply Behavior Among the Immigrant and the Canadian-Born Population in the Light of the Immigrant Selectivity Hypothesis</u>. Dalhousie University, PhD**:** 281.

Research on the economic performance of immigrants relative to the native-born population since 1978 has revolved around Chiswick's immigrant selectivity hypothesis, which argues that immigrants generally possess "superior motivation, initiative and drive". However, most of the studies on the subject have focused on earnings without much meaningful attempt to apply the hypothesis within the context of labour supply. The purpose of this dissertation is to analyze the differences in labour supply between immigrant and Canadian-born populations, looking at both total labour supply and the effect of underemployment constraints, and moonlighting activity. We estimated labour supply functions based on weekly hours and annual hours in 1987 using Heckman's two-step regression procedure for correcting selectivity biases due to participation and underemployment. The regression results were then utilised for a Blinder-Oaxaca type decomposition analysis of the hours differences, in the light of the immigrant selectivity hypothesis.We found that there is no significant difference in the structure of the labour supply functions, with respect to the intercept and wage coefficients, and that the difference in the means of weekly and annual hours is explained fully by the differences in the means of the demographic characteristics included in the estimation equations.The analyses of moonlighting behaviour also revealed that hours worked at the primary job were a strong factor in determining who moonlights. In general the dissertation underlined the importance of labour market constraints in analyzing the differences in the labour supply and moonlighting behaviour between groups of individuals.

Bobb-Smith, Yvonne Gloria (1998). I Know Who I Am. A Caribbean Woman's Identity in Canada: Agency and Resistance in Community Organizing. University of Toronto, PhD**:** 319.

The identity of Caribbean women in Canada is often subsumed and homogenized in the concept of "immigrant women" and contributions of these women to Canadian society are erased. This thesis is an inquiry which transforms this picture of an uni-dimensional Image to one of multiple subjectivities and radicalism among forty-six women from the English speaking Caribbean. These women represent diverse heritages; cultures; class positions and different sexual orientation. They have in common their residence in Canada for periods of twenty to thirty years. Their stories demonstrate how these Caribbean women, reinvent their identities, opposing the pathologized victim identity of an "immigrant woman" by using agency to apply to strategies of education; networking and community organizing. I historicize these experiences from early colonization to modern day political activity in the region. As a result the interconnectedness of their histories becomes apparent and I hypothesize a collective subjectivity. I am then able to interpret their stories with three arguments: (a) home is a site of learning resistance; (b) independence is an ethic in Caribbean female ideology; and (c) an alternative women's movement was formed in Canada to reproduce a Caribbean brand of feminism. I further argue that this learning at home produced independence as an ethic which them to act on behalf of themselves and their communities. The activities of the women in this study culminated in an ongoing

alternative women's movement with strong anti-racist thrust. I conclude that such collective resistance was only possible because home, despite its contradictions and contestations, is an educative education that provided Caribbean women with lessons of independence and resistance.

Boggende, Gijsbert Gerrit Jacob den (1991). <u>Dutch Calvinist Immigrants in Hamilton and the Hamilton Christian School, 1937-1960</u>. University of Toronto, MA: 197.

Interwar-year Calvinists tried to continue the Dutch Christian school system in their new country, but demographic and financial difficulties prevented its realization. After World War II the influx of new immigrants made the wish a reality. Yet, the founding of the Hamilton Christian School showed considerable disunity. Ecclesiastical schisms, following Dutch antecedents, different views of financing and doubts about the need of a Christian school postponed the opening of the school and made cooperation a tenuous commodity. This thesis indicates who was involved, which ideas could be incorporated in a new context, which model of Christian school was followed and why the number of students grew quite significantly during the first decade of the school's existence. The Hamilton Christian School, however, was not a single experiment. It was part of a much larger educational movement, both in Canada and the United States. Hence, this thesis attempts to indicate the school's role in this movement. Furthermore, the Hamilton Christian School, and with it the movement to which it belongs, can be placed in an even larger context: multiculturalism.

Boisclair, Léonie (1993). <u>La régionalisation de l'immigration et les attentes des immigrants: Le cas du Saguenay</u>. Université du Québec à Chicoutimi, MA: 180.

On commence de plus en plus a parler de deconcentration des pouvoirs decisionels en region. La regionalisation de l'immigration devient dans ce contexte une avenue possible pour le developpement regional selon le discours gouvernemental. Mais, les immigrants qu'en pensent-ils ... ? Cette etude s'interesse donc a cette question. Mais dans un premier temps, elle aborde l'immigration au Quebec et aussi en region sur un plan global. On aborde la repartition de l'immigration au Canada et au Quebec. On trace aussi le portrait de l'immigration au Saguenay. Le deuxieme chapitre, qui presente le cadre theorique de la these, met en relief quelques concepts tels que ceux de region, d'identite culturelle, de regionalisation. On parle egalement de l'ethnicite au Quebec et des types d'integration. Dans le troisieme chapitre, notre attention est portee sur la regionalisation de l'immigration en rapport avec le developpement regional. On y traite de probleme de la concentration de l'immigration a Montreal. On fait l'historique de l'immigration au Canada et au Quebec. On traite aussi plus specifiquement de l'immigration en rapport avec le developpement regional et on examine les perspectives de regionalisation de l'immigration au Quebec. Le quatrieme chapitre presente le resultat d'une enquete par entrevues apres des neo-Quebecois. On aborde des elements tels que le contexte de l'immigration, les premiers contacts, l'integation des immigrants au milieu de vie et de leurs

perceptions de la vie en region. Cette partie est abondamment illustree de tableaux recapitulatifs qui apportent un soutien au texte. Enfin, dans le dernier chapitre, on presente la perception des neo-Quebecois au sujet d'une eventuelle regionalisation de l'immigration. On apprend entre autres que les personnes interrogees sont favorables a ce que les immigrants s'installent en region pourvu que le milieu regional soit prepare a les recevoir et que les immigrants soient, eux aussi, prepares a vivre en region.

Bombas, Leonidas C. (1988). <u>The Greek Day School Socrates in Montreal: Its Development and Impact on Student Identity, Adjustment and Acheivement</u>. McGill University, PhD**:** 232.

The purpose of this study was to investigate the development of the Greek day school Socrates in Montreal and its overall impact on its students vis-a-vis the variables of ethnic identity, socio-personal adjustment and academic achievement. Existing documentation, content analysis of the Greek community press, and participant observation were all used in unfolding the school's historical development. The dependent variables of Greekness, adjustment and achievement were examined via the interviewing of 549 Greek origin individuals, 118 of whom were adults, 255 Socrates students, 158 non-Socrates students, and the rest 18 were Socrates graduates. Although the results obtained did not provide conclusive evidence concerning an assumed differential impact of Socrates along the variables investigated, the ethnic identity influences of the community school were clearly delineated. At the same time, the results of the study have pointed to what has been coined here a "Socrates ethos" which is may be conducive to academic and socio-professional success. Accordingly, an overall long-term Socrates impact has tentatively been postulated.

Bonato, Lisa (1994). <u>Mothers and Daughters in Italian-Canadian Women's Narratives</u>. University of Alberta, MA**:** 117.

This work examines the portrayal of mothers and daughters, as well as mother/daughter relationships in the narratives of Maria Ardizzi, Mary di Michele, Caterina Edwards and Mary Melfi. Employing both ethnic and feminist literary theories, I explore the dominant theme of multiple identities in the portrayal of mothers and daughters. In relation to this analysis, I examine the various ways in which the experiences of these four writers as ethnic or immigrant women contribute to mother/daughter discourse. Therefore in my approach, I focus particularly on the common areas of ethnic and literary theories concerning the issues of subjectivity, author identity assertion and agency.

Bonnie, Kim (1991). <u>Factors Affecting the Labour Force Participation of Korean Women</u>. Carleton University, MA**:** 219.

Over the past four and a half decades, South Korea has experienced fundamental and extensive changes. The economy has evolved into a highly industrial structure

through rapid industrialization and high, continuous growth rates; and the Korean society has been modernized by the introduction of Western ideas, technology and culture. For Korean women, these changes have led to a rapid increase in their labour force participation. However as traditional opinions of women have prevailed in the minds of economic actors, women's labour force participation has been distorted, marginalized and limited. This thesis examines the labour force participation of Korean women since the advent of changes in South Korea. It looks at how women have contributed to the economic development and the factors which have shaped their economic participation and activities. As this paper is informed and guided by perspectives in feminist theory, it also looks at how these forces of distortion and marginalization can be and are being addressed through reforms in state policy and the education system in South Korea.

Boonyaratapan, Malinee (2000). <u>L'impact de l'entrainement a l'utilisation des strategies de lecture sur la comprehension de textes chez des eleves thailandais</u>. Université Laval, PhD**:** 598.

N/A

Borisenko, Laurel (1991). <u>Preperation for Refugee Resettlement: Refugee and Agency Goals</u>. University of Alberta, MED**:** 158.

The time that refugees spend waiting in first asylum camps is a crucial time which should be used in the preparation for the transition to the resettlement country. However, one problem that has been identified by the literature is the lack of refugee contribution to the planning, implementation, and evaluation of pre-departure programs. This research hypothesizes that because of this lack of input there will be a gap between the goals that agencies have for pre-departure programs and the goals that refugees have for their own resettlement. This study seeks to analyze the goals for resettlement from the perspective of the agencies which implement the programs and refugees who are the clients. Khmer refugees who have been resettled in Canada were used as a case study. This research involves both descriptions of what it means to be a refugee and an analysis of the resettlement experience. The first part of the fieldwork, conducted in Thailand, includes a description of life in the Thai refugee camps. Past and present orientation programs are examined, the latter being based on participant observation. The second part of the fieldwork is a summary of interviews with Khmer refugees and settlement workers in Edmonton.

Bornau, Ruth (1999). <u>Cross-Cultural Communication in Selected Adult ESL Classrooms in Vancouver: A Study of the Cross-Cultural Situations ESL Students and Teachers Rate as Most Difficult</u>. Concordia University, MA**:** 256.

This study is an examination of what cross-cultural situations students and teachers find most difficult in adult English as a second language (ESL) classrooms in Vancouver, British Columbia. Cross-cultural situations include any

encounter (verbal or non-verbal) with a person from a different culture. Seventy-six advanced to upper-advanced ESL students and 20 teachers from Vancouver adult ESL schools filled out questionnaires detailing situations of cross-cultural communication. The participants rated their level of comfort and understanding on Likert scales and made written comments for each situation in the spaces provided. Nineteen students and 10 teachers were also interviewed orally and asked to elaborate on their questionnaire responses. The results from the Likert scale data and the most frequent and salient oral and written comments suggested that students had the most difficulty with language/pronunciation, classroom discussion, talking to the teacher, students and teachers acting superior, knowing when students or teachers are being impolite, accepting criticism from students, dress and hygiene, teaching style, and personal space in the classroom. Teachers rated students acting superior, cross-cultural conflicts (in general), disagreement with students, managing the interaction of loud and quiet cultures, language/pronunciation, and student unresponsiveness, adjustment, expectations, emotions, and free time as most difficult in the classroom. The findings suggest problem areas for researchers, curriculum developers, and teachers to focus on in order to improve cross-cultural communication in Vancouver adult ESL classrooms.

Boston, Patricia Helen (1994). Caring and Culture: The Practice of Multiculturalism in a Canadian University Hospital. McGill University, PhD**:** 281.

This thesis examines how cultural understandings are generated and transmitted in a Canadian multicultural teaching hospital. It explores how issues of 'culture' are addressed formally and informally in the experiences of patients and practitioners. Using the approach of an institutional ethnography, emphasis is placed upon informal strategies of cultural care as a taken-for-granted practice in clinical life. It illuminates how pressure to learn culturally sensitive care seeps into the fabric of daily clinical life, and how cultural practices are constructed within a complex set of organized social practices. The study concludes that advocacy of multicultural policies, must consider the dominance of existing western health care paradigms. It advocates culturally responsive care as a parallel force that can collaborate with the regimes of formal health practices. It argues that providing effective health care to all segments of Canadian society requires structural changes in health education which need to address existing disjunctures between 'effective ideals' and ideological knowledge, in order that all are ensured optimum health care.

Bouchard, Michel (1994). Ethnicité et identité: Le cas des francophones de la région de la Rivière-la-Paix. Université Laval, MA**:** 162.

Le francais est une langue illegitime dans le contexte albertain et elle devient une langue secrete largement invisible, meme dans les communautes majoritairement francophones de la region de la Riviere-la-Paix (Alberta). Ce phenomene, decrit par Eidheim (1969), limite l'usage de la langue du groupe ethnique la ou elle ne

genera pas la participation du groupe a la societe dominante. Trois strategies ethniques, souvent contradictoires, (l'integration, l'accommodation et le militantisme ou le "nationalisme" ethnique) se retrouvent dans la communaute, ce qui contribue a la rivalite et aux conflits intra-ethniques lorsque les differents leaders de la communaute essaient de rallier les francophones a leur strategie. L'identite des francophones est tout aussi complexe que l'ethnicite et nous retrouvons une multiplicite d'appellations ethniques ou nationales qui correspondent generalement a la vision qu'on a de soi-meme, de sa communaute et de son pays.

Boudreau, Michael Scott (1996). <u>Crime and Society in a City of Order: Halifax, 1918-1935</u>. Queen's University, PhD**:** 597.

Halifax experienced dramatic socio-economic changes during the period from 1918 to 1935. The decline of industrial manufacturing meant growing unemployment, poverty, and out-migration. At the same time, the rise of a service-sector economy sheltered the city from complete economic collapse. New forms of technology, culture, and ideas transformed the daily lives of many Haligonians. While residents debated the pros and cons of their "modern" world, most did agree on one thing: modernity had corrupted public morality and unleashed an imposing array of social problems, including crime, upon the city. Indeed, some even blamed modernity for the crime that beset Halifax from 1918 to 1935. By examining the incidence of crime and the experiences of some criminals in Halifax during these years, this thesis will explore the ways in which this perceived rise in crime, the response of the law, and the discussion of order shaped one city's reaction to the challenges of modernity. Halifax prided itself on being a peaceful, well-ordered city. Crime epitomized the essence of social disorder, and to counter it, Halifax began to modernize its machinery of order (the police force, prisons, and the criminal justice system) and to place greater emphasis on the ethos of "crime control." In the process, the rule of law served as a means to regulate the lives of those men, women, and children who broke or who could potentially break the law. Moreover, it helped to entrench the class, gender, and racial inequalities that characterized this city of order. Most members of the Halifax community opposed crime and the "criminal element"; they attached little importance to the reform and rehabilitation of criminals. Only juvenile delinquents received any type of reformatory treatment. In the public discussions that arose about crime and criminals, "traditionalist" and "progressive" paradigms emerged which attempted to come to grips with the problem of criminality. As the city's law enforcement authorities and concerned citizens battled crime to preserve law and order they constructed an image of the "criminal class." This class, comprised primarily of white, working-class men, provided the police and the justice system with a convenient target in their efforts to maintain a strict sense of law and order in Halifax. Women and ethnic minorities who turned to crime also endured harsh opposition from the law and Halifax society. Women, many Haligonians believed, could not commit a crime. Paradoxically, however, those who did were punished severely, as anomalies

within the system of order. Some women also used the criminal law as a source of empowerment, usually against their abusive or neglectful husbands. Yet they often met with limited success. Whether as offenders, plaintiffs or victims, women in Halifax were discriminated against by the law. Ethnic minorities bore the brunt of the city's hostility towards crime and disorder. Halifax's dominant white society depicted Blacks, Chinese, and "foreigners" as the "other" and relegated them to the margins of civil society. As well, each of these groups were accused of being purveyors of white slavery, gambling, and illegal drugs. In turn, they suffered discrimination at the hands of the criminal justice system. The "city of order" never fully materialized in interwar Halifax, but those who pursued this ideal had a profound impact on social relations and daily life in the city.

Boulianne, Shelley (1999). <u>Identity Politics and the Little Guy from Shawinigan (Jean Chretien)</u>. University of Alberta, MA**:** 117.

Identity politics relates "who am I" to political positions. A new conception of identity was introduced that stressed the complex, socially constructed, and dynamic nature of identity. This conception was used to study Jean Chretien's autobiographical construction of identity. His race, gender, class, ethnicity, sexual orientation, and disability interact in constructing the specificity of his political experiences. However, he does not consider how the privileges of his race, class, sexual orientation, ethnicity, and gender buffer his experiences of being differently abled. He fosters these identity components' invisibility, camouflaging their importance and relationship to liberal democratic assumptions. These unchallenged assumptions may lead to policy decisions with detrimental effects on gays, disabled people, First Nations people, and women among others who are marginalized within Canadian society.

Boulter, Kathleen M. (1990). <u>Georgy Ryga: Suffering Humanity</u>. University of Alberta, MA**:** 143.

Certain ethical themes recur in all Ryga's work. He was genuinely concerned with the suffering of all humanity. His primary interest was with the men and women who have existence and responsibility foisted upon them. Ryga demonstrated concern for those who suffered disastrous consequences of dehumanized societies. Ryga's characters are often the displaced, suffering in an alien society. They are the outcasts, human beings suffering from poverty, neglect, or discrimination resulting from race, religion, or sex. Ryga's writings are concerned with groups he considered to be socially oppressed. In his novels and plays, Ryga asks his audience to examine the values of the individuals and compare them with those of the society which has alienated them. He possesses a deep dissatisfaction with society and attempts to change it by encouraging the audience to consider the alternatives. Ryga supplies the questions; he leaves the answers to us.

Bourgeault, Ronald (1987). <u>Class, Race and Gender: Political Economy and the Canadian Fur Trade, 1670s to 1820s</u>. University of Regina, MA.

N/A

Bowen, Sarah Jane (1999). <u>Resilience and Health: Salvadoran Refugee Women in Manitoba</u>. University of Manitoba, MSC**:** 384.

This qualitative study describes, from the perspective of women themselves, the health of Salvadoran refugee women living in Manitoba, their understanding of causes of health and illness, and the strategies they use to maintain health and cope with health problems. Participants fled war-related violence in El Salvador and arrived in Canada during the period 1982-1992. The study was designed in collaboration with Salvadoran women. Methods included qualitative interviews with 12 women, two focus groups (for a total of 18 participants) and participant observation. The research process included a feedback stage, which enabled participants both to review excerpts from their own stories and to comment on the interpretation of themes and conclusions. Differences in social class were associated with systematic variation in women's life experiences and their expectations of, and satisfaction with, services and life in Canada. However, the study identified characteristics and coping strategies which transcended social class, and focused on resilience and pragmatism. Study participants described an understanding of the determinants of health and illness that was multi-causal and multidimensional, and which emphasized the social roots of health and illness. Their perspective suggests major limitations to the Determinants of Health model emphasized in North America. While many participants reported war-related trauma, on-going distress related to adaptation to life in Canada, and continuing community polarization and mistrust were described as having a greater effect on current health. The findings challenge the emphasis on individual diagnoses of psychological disorder, suggesting that efforts should be addressed to the social and behavioral effects of violence, betrayal and uprooting.

Bowering, Jacqueline Gail (1995). <u>Spirituality in Education: In Search of a Unifying Theme</u>. McGill University, MA**:** 112.

This thesis examines traditional and contemporary perspectives on the nature of spirituality. Its aim is to provide a basis for a programme or course on spirituality that would be relevant and meaningful for students in multicultural settings. The main theme unifying the diverse traditions and perspectives examined in the thesis relates to the interconnectivity of all life within the Universe. Other related themes include: the importance of living in the present, the unity between body, spirit, and earth, and the importance of contemplative solitude and silence.

Bowes, Janet Patricia (1993). <u>Multiculturalism in Prime-Time: A Study of "Urban Angel"</u>. University of Calgary, MA**:** 194.

Governments have responded to the demands of ethnic and racial minorities to be included into the mainstream of Canadian society with multicultural policy and

legislation. The legislation obliges the media to portray the diversity of Canadians and to depict ethnic and racial minorities fairly in order to promote social equality. This paper analyses a CBC television drama, Urban Angel, in order to investigate how and if the representations of ethnic and racial groups fulfil the aims of multicultural policy. The analysis is conducted using a Cultural Studies theoretical framework, which makes the assumption that the media contributes to the maintenance of power relations in society and that cultural myths and ideologies embedded in the media are interwoven with capitalistic practices, which tend to deny institutional barriers to individual success. From this position, the question can be asked: Does Canadian dramatic programming reinforce the status quo or work towards social equality?

Bowman, Kerry William (1997). <u>Chinese-Canadian Attitudes toward End of Life Decisions</u>. University of Toronto, PhD**:** 211.

Purpose. The purpose of this study is to examine Chinese Canadian attitudes toward end of life decisions. While extensive information is available on attitudes towards end of life decisions in general, little is known about attitudes of specific cultural communities. Within Western health care, autonomy is the dominant value on which the intellectual and moral foundation of end of life decisions are based. At the heart of this value is the belief that everyone is entitled to free choice, self determination, and privacy. Vet for many people of non-Western origin the image of the self is based on his or her relations with others rather than individual free will. A Chinese sample has been selected because of the contrast this group represents in relation to an autonomy based perspective and because of the demographic significance of the Chinese in Canadian society. Methods. Three elements of end of life decisions are explored in this research project: (a) advance care planning, (b) truth telling, and (c) decisions to forgo treatment. Because of the complexity of phenomena at the intersection of attitudes toward end of life decisions in relation to culture, this research project is an ethnographic, qualitative study. The constant comparison method was used for analysis. Results. (a) respondents were indifferent or negatively disposed to advance care planning; (b) respondents perceived truth telling to be variable in its importance, potentially harmful, and a "process" rather than an "event"; (c) in relation to decisions to forgo treatment, respondents were focused on the importance of avoiding or alleviating suffering for the patient and others affected by the illness and minimizing burdens to the family, the health care system, and the government. Conclusion. From a moral and ethical perspective respondents' attitudes represent a 'world view' which deals with a concrete situation and focuses on such values as interdependence, comparison and protection in contrast to an autonomy based 'world view' which deals with abstract and hypothetical situations, and focuses on such values as individualism, self determination and rights. For respondents in this study, moral perspective appeared to reveal itself through context rather than universal principles.

Brar, Narinder K. (1994). <u>Racisms in British Columbia at the Turn of the Century: Reinterpreting the Case of East Indian Immigrants</u>. Carleton University, MA**:** 142.

The topic of racism against East Indians in British Columbia during the early part of this century has thus far, been given only ad hoc attention in political economy oriented 'race' relations literature under the general category of 'Anti-Asian' or 'Anti-Oriental' racism. Not only does this literature assume the various factors which contributed to the treatment and subsequent categorical exclusion of East Indians are synonymous with those which were responsible for 'Anti-Chinese' and to a lesser degree 'Anti-Japanese' prejudice in the province, it also gives primary analytic significance to economic relations. This thesis argues that although racism against East Indians needs to be studied in relation to others racisms, it must be given its own specificity. Utilizing the recent theoretical advances made by Robert Miles to the field of 'race' and ethnic relations, this thesis argues that such specificity is revealed by examining the development of British Columbia as an 'imagined community' of white settlement in the broader context of British Imperialism. It also illustrates the important role ideological and political practices, relatively autonomous to the economy, had in production of racism against East Indians.

Breems, Bradley Gene (1991). <u>"I Tell Them We Are a Blessed People": An Analysis of "Ethnicity" by way of a Canadian Dutch-Calvinist Community</u>. University of British Columbia, PhD**:** 475.

This dissertation treats ethnicity as cultural construal and ethnic group as the maintenance of social boundaries. It finds that members of ethnic groups maintain institutions and boundaries between themselves and others by which they prescribe and proscribe ideas, behaviour and practice, as well as develop criteria by which they identify, evaluate and judge themselves and others. Members share aspects of culture, a presumed origin and worldview with one another. People externalise their relationships and then maintain boundaries around themselves, using elements from the past, interpreting their present situation and contemplating effects on the future. It also finds that both external opposition and internally generated worldview concepts are sufficient to bring about boundary maintenance and group solidarity and identity. The research on which this work is based combines ethnographic and survey methods in a study of Canadian Dutch-Calvinists. It also incorporates a survey of theories of group phenomena. It finds that theoretical treatments of ethnicity occur at different levels of the ethnic phenomenon and it presents each of the analytic foci of these various levels. In so doing, it contends that people may belong to groups for varying reasons. In fact, using this case, a group which appears relatively homogeneous, is filled with tension. Some people derive their sense of community from looking to the past; others look forward. Some emphasize traits when trying to determine membership in the group. Others are more concerned about the relational value of the group, not as much with the specific features of membership. Such a group, while

threatening to break apart, actually persists because of the mutual member interest in these variations, combined with a commonly maintained antithetical worldview.

Brennan, Patricia Louise (1998). <u>Storming the Ramparts: Employment Equity and the Military</u>. University of Manitoba, MPA**:** 139.

This study was conducted with a dual purpose. The first was to explore the theory and history of employment equity in Canada in general and in the Canadian military in particular. The second was to prepare a report on the findings as to why personnel, particularly designated groups under employment equity, choose to leave the military. The intent was to determine if there were significant differences in reasons for leaving between men who make up the majority of the Canadian Forces and designated group members, that in turn could be used to determine if systemic barriers were contributing factors. The study was conducted by comparing data for all who left the military from January 1994 to December 1996 with data from personnel who voluntarily completed an exit questionnaire upon leaving, and then with gender and ethnic information from the 1995 Canadian Forces Diversity Study. Overall the results were consistent for women and men--both citing family impact as the primary category of reasons for leaving. The results were less consistent among aboriginal peoples and visible minorities who reported higher instances of career dissatisfaction. Caution is advised in interpreting these results as overall there was a low rate of response from an groups (about 20%), an increased completion rate with rank progression, inconsistent completion rate by occupation and small overall sample of aboriginal peoples and visible minorities. Recommendations for increasing the validity of the exit questionnaire include making completion mandatory, simplifying the questionnaire and the process for completion, targeting designated groups as well as junior personnel and non-traditional occupations to complete the questionnaire, and instituting a program to refer designated groups to the reserves.

Brenneis, Sandra Elaine (1993). <u>Committed to Love: The Lived Experience of Adopting a Romanian Child</u>. University of Alberta, MED**:** 122.

Romanian adoptions have received a great deal of attention in the last few years and there has been much speculation as to the likelihood of success for the adoptive parents and children. These children who have most often come from institutional backgrounds exhibit several behaviors which are unfamiliar to Canadian parents, and have become the focus of much public attention. There has been some misunderstanding surrounding this experience of adoption which has lead to assumptions about what the adoptive families experience and need during the process. The experience of adopting a Romanian child has been explored through the perspective of the adoptive parents. Using a phenomenological perspective, an understanding of the experience was developed through the use of in depth interviews. The interviews were considered first independently of each other, then in comparison to each other and the common themes emerged. Three

separate stages of the adoptive process were identified. The Decision to Adopt was the first stage of the process and themes of (1) Frustration and Uncertainty, (2) Hope, and (3) God and Faith emerged. The Journey describes the experience of travelling to Romania to pursue the adoption and has been divided into themes of (1) Living the Culture and (2) Loss. The third stage describes the Adjustment period of adoption as one of (1) Chaos, (2) Coping, (3) Unexpected Feelings, and (4) Optimism for the Future. By listening to the people directly involved, speculation of future possibilities may be more accurate and founded. Perhaps what is learned and heard now, will be of use in establishing systems of a support in the future.

Bridgman, Gail T. (1993). <u>The Place of Mainstream and Ethno-Racial Agencies in the Delivery of Family Services to Ethno-Racial Canadians</u>. York University, MSW**:** 126.

This research examines the effectiveness of both mainstream and ethno-racial (i.e., ethnospecific) family service agencies in providing culturally and linguistically appropriate services to Canadians from diverse ethno-racial backgrounds. The dilemmas inherent within official multiculturalism are explained in the context of social work practice as we attempt to manage ethno-racial diversity and provide services in an even handed manner. In fact, a gap persists between the rhetoric of diversity and the reality of a service delivery system that has virtually just started to address the struggle for equality and justice. This raises the question whether ethno-racial agencies have an important role to play in the family service delivery system. To address this question, five mainstream and five ethno-racial agencies were selected for examination. Semi-structured interviews were conducted with the executive directors of these agencies regarding service to ethno-racial clients. Our findings confirm on the one hand, that mainstream agencies have been slow to respond to cultural diversity. On the other hand, ethno-racial family service agencies were found to be providing culturally-sensitive and linguistically-appropriate, accessible services to ethno-racial clients. There appears to have been little improvement in co-ordination and co-operation between the two sectors despite growing service demands and decreased financial resources. Racism is undoubtedly one factor of concern and is perceived as a significant barrier to co-operation and equal partnership. The research concludes by pointing out the need for restructuring the current delivery system to reflect our current multicultural reality. For example, the recommendation of a partnership model warrants further consideration whereby both mainstream and ethno-racial family service agencies could play valued roles in serving ethno-racial Canadians by responding collaboratively to the challenges of managing diversity.

Brigham, Susan Mary (1995). <u>The Perceptions and Experiences of Immigrant Filipino Caregivers: A Study of Their Integration into Canadian Society</u>. University of Alberta, MED**:** 156.

To date there has been little scholarly research done on one segment of immigrant women in the Canadian context, namely live-in caregivers in Canada who have come to Canada in the thousands to perform domestic labour. Except for a survey conducted by Household Workers of Alberta, no in-depth research has been conducted on caregivers in Alberta and none specifically on caregivers from the Philippines. This thesis explores the perceptions and experiences of Immigrant Filipino Caregivers in Edmonton. The data were collected through in-depth qualitative interviews with nine women who have come to Canada as live-in caregivers and are now permanent residents of Canada. The study looks at the factors which impact on the ability of the Filipino caregiver to participate and succeed in Canadian society. These factors are examined in four main contexts: the caregivers' work, the process of ethno-cultural identity, education and the state. The findings show that several factors play a role in their ability to integrate and succeed in Canadian society. These include: the labour, class and status characteristics of domestic work; community involvement; previous cross-cultural experience; family and community ties in the Philippines; ethnocultural discrimination; lack of accessibility to educational institutions and state agencies; and the effects of policies and regulations governing the Live-in Caregiver Programme.

Brodey, Deborah Alexandra (1997). From Judaism to Buddhism: Jewish Women's Search for Identity. University of Toronto, MA: 170.

It is well known that disproportionately high numbers of Jews have become Buddhists in North America. (Kamenetz, 1994). This study is an exploration of nine North American Jewish women who have turned to Buddhism for their spiritual development. The two research questions explore why these women are attracted to Buddhism and the process of how they are integrating the two religions within themselves. I have used the Push and Pull model of conversion (McGuire in Selengut, 1988) to analyze why these women feel pushed from Judaism and pulled towards Buddhism. In analyzing the second question, my findings suggest that these women are not converting fully to Buddhism, but rather are integrating both approaches in different ways. This integration was often articulated by the women as retaining their cultural and ethnic identity as Jews, while practicing Buddhist philosophy and spiritual practices in their everyday lives.

Broh, Dagobert (1996). The History of the Newspaper "Aufbau", 1934-1948. Concordia University, PhD: 476.

Aufbau began in 1934 as a monthly 12-page bulletin of the German-Jewish Club in New York, N.Y. As a foreign-language paper, it wanted to be a bridge between the old and the new homelands. It also adopted the purposes of the club, whose members were recent immigrants: to help its readers become good Americans and self-assured Jews. News and politics were limited to the fight against Nazism. Members of the club produced and distributed the bulletin except for the printing

and some outside contributions. After overcoming two crises shortly after the beginning, Aufbau gradually increased its circulation and advertising as more and more refugees from Nazi persecution arrived. Aufbau guided them in their new life, becoming a necessity for them. The increased revenue allowed Aufbau's expansion to a true newspaper. In 1939, the club hired Manfred George, an experienced journalist who had previously been instrumental in the establishment of two successful newspapers. Aufbau would become the third. He changed it to a weekly, gave it a style used by the liberal German press with some features adopted from the American papers, and added news and non-partisan politics. His editorial policy democratized the contents by sponsoring forums as well as inviting contributions of all non-radical opinions of public interest. He also promoted the view that Jews in America formed one of the sub-nations that together constituted the great American nation. Aufbau also supported a Jewish state in Palestine. During the Second World War, the American war effort was given the highest priority for space in the paper. Thereafter, Aufbau endorsed, after early doubts, U.S. government policy in the Cold War. The newsprint shortage during the war and shortly thereafter stopped the paper's growth. The circulation reached its peak in 1946/47. As a non-profit corporation, Aufbau used its surpluses to finance its and the club's social relief programs.

Brooks, Cindy (1992). The Effect of Sex and Race on Students' Hiring Decisions. University of Toronto, EDD**:** 140.

The present study was designed to examine the possible effect of sex and race on students' hiring decisions to determined whether or not women and members of minority groups continue to be hired less often than White men even when they have identical formal backgrounds and qualifications. Participants were 72 college students (36 male and 36 female). They rated the suitability of candidates for engineering (male-oriented), nursing (female-oriented) and psychology (gender-neutral) positions, and were ultimately asked to state whether or not they would hire each person. The candidates were either male or female and either Caucasian, Chinese, or East Indian. Job descriptions rendered the candidates qualified, marginally qualified or underqualified for the different jobs. A 2 x 2 x 3 x 3 x 3 Latin square design was employed with the following variables: sex of the participant, sex of the applicant, race of the applicant (White, Chinese, East Indian), qualification level of the applicant (qualified, marginally qualified, underqualified) and type of job (engineering, nursing, psychology). A significant 3-way interaction was found for job qualification by type of job by sex of participant, $F(4,76) = 2.56$, p $<$.05. Specifically, male respondents rated marginally qualified nurses higher than female respondents and female respondents rated marginally qualified engineers higher than male respondents. This findings illustrates that the men and women in this study likely expressed stereotyped attitudes toward male- and female-oriented jobs. Bias was not expressed in terms of the sex of the candidate; rather, it surfaced in regard to the sex-typing of the job for which a candidate was applying. The above finding suggests that bias has become more difficult to detect in that it will likely occur

under certain complex circumstances that include the sex of the person making the hiring decisions as well as the qualification level of the person and the type of job for which he/she is applying. Discrimination that occurs in this "covert" manner is of concern because it is more difficult to prove than "overt" discrimination where one is excluded from a job on the basis of gender and/or race alone.

Brotman, Shari (2000). An Institutional Ethnography of Elder Care: Understanding Access from the Standpoint of Ethnic and "Racial" Minority Women. University of Toronto, PhD.

N/A

Brown, Avonie (1994). Links and Lineage: The Life and Work of Mary Ann Shadd in Media, A Black Feminist Analysis. University of Windsor, MA**:** 141.

Accepting historical documentation as an inherently subjective and selective process, this thesis will continue the process of reconstructing and highlighting the importance of the Black Canadian historical presence. This thesis will attempt to widen Canadian mass communication and historical vision by focusing on the advocacy of Mary Ann Shadd: teacher, abolitionist, fighter for women's rights and the first Black woman in North America and the first woman in Canada to found and edit a newspaper. Using a Black feminist epistemological framework this thesis will advance an analysis of her multiple roles, focusing on her media participation and its implications for African-Canadian, women's and mass communication history. How did the complex interconnectedness of race, gender and class impact her activism as a Black woman in the struggle for civil rights in Canada? How did this fundamental reality define the aesthetic and content of her work as writer and editor of the Provincial Freeman?

Brown, Jeffrey A. (1997). New Heroes: Gender, Race, Fans and Comic Book Superheroes. University of Toronto, PhD**:** 351.

 This study offers an ethnographic account of one comic book publishing company's attempt to address divergent audiences through new heroes and how the readers of these texts come to understand them through interpretive strategies and subcultural practises specific to the comic book industry and comic book fandom. Specifically, this study focuses on the African American comic books published by Milestone Media and how fans relate to the stories and the new Black heroes according to six fundamentally interconnected principles and points of comparison. The interpretive strategies used by comic book fans revolve around (i) their recognition of Milestone's corporate and creative identity as the mainstream publisher of African American comics; (ii) their awareness of the debate between Milestone and other African American comic book creators regarding the authenticity of ethnic representation; (iii) their reliance on subcultural principles specific to comics fandom, such as the collecting principle

whereby the reader's recognition of specific artists and/or writers allows the fan to accumulate cultural capital within the subculture; (iv) the fan's knowledge of genre history and of earlier attempts to create Black heroes; (v) the fan's familiarity with formalized genre conventions and   Milestone's place as an innovative publisher which retains most or the "classic" elements of the superhero formula, and (vi) in comparison to the market-dominating comic books published by other companies which promote a popular trend of gender extremism. For many fans the Milestone superheroes function as a focal point for interpreting revisionist notions of African American characters in comparison to more mainstream comic book ideals, and further, they facilitate a progressive interpretation of Black masculinity which incorporates intelligence with physicality. This research is an attempt to contribute to the current debate in Cultural Studies between perceptions of media texts as agents of hegemony and of audiences as active resistors. Rather than either of these extremes, this study argues that the reading of comic books is interpreted according to the ideological encodings of the producers and the socially positioned, fandom-based, decodings of the audience.

Brown, John Douglas (1982). <u>An Exploration of the Construction of Recommendations for Policy for a Board of Education: Investigating the Culture of Administration</u>. University of Toronto, EDD**:** N/A.

The study explores how recommendations for a race relations policy were constructed for a board of education by a board subcommittee comprised of system, community and other-agency members. A conceptual framework based on a developed notion of the dialectic is employed in order to avoid what are presented as agenda and epistemological limitations common among contemporary studies of policy making. The methodology employed includes interviews with the members of the City Board of Education's Subcommittee on Race Relations (SCRR), and perusal of the documentary artifacts of the SCRR's activities during a nineteen month period in 1977 and 1978. A descriptive account of the SCRR's history is presented with the description ordered around Wildavsky's (1979) notion of policy analysis as "asking" and "telling". The SCRR is seen to be engaged in asking, among its members, when initially exploring the nature of the problem to be addressed and possible methods of consulting with student, system and community groups. A second stage was marked by an externalizing of asking about the problem through consultation meetings with such groups. The final epoch of the SCRR's career is presented as a telling that sought to inform the policy's objects about intended actions. The final portion of the study attends to an interpretation of the description. The principal claim of the interpretation is that the members of the SCRR were engaged in the construction and exercise of a particular cultural form, identified as the administrative culture. The culture's most dominant trait is seen to be the exercise of an instrumental rationality (Habermas, 1971), operating ultimately in a deductive mode and preparing the way for a reduction of the problems of racism to problems of organizational operation, in order to ensure prediction of outcomes and control of

behaviour. This rationality is seen to be ideological by virtue of its attention to real, but not all real relations among the policy's intended objects. The exercise of the administrative culture's rationality is held to have been frequently challenged, with some resistances representing potential disclosures of its ideological nature. These contestations are seen to speak to the culture's conception of the individual, its reformist perspective, and its operant conceptions of authority, organizing and racism.

Brown, Michael Peter (1994). <u>Locating Citizenship Across the City Politics of AIDS in Vancouver, Canada</u>. University of British Columbia, PhD**:** 298.

Chantal Mouffe has proposed a theory of political engagement or "citizenship" that rejects fixed, essential definitions to "the political". With her pluralistic, non-essentialized political subject, she hopes for a means by which different political struggles can be linked together rather than ordered hierarchically or exclusively. Here citizens are associated in distinct but related struggles, rather than by legal status or community membership. A crucial point in her argument is that political theorists must look for new "spaces" of politics. Since she never expands on this call, we are left with little more than spatial metaphors that fix the locations where citizenship might be found. Political theory typically plots three separate spheres to describe people's lives: the state, civil society, and the family. By spatializing these metaphorical locations I have taken up her call and explored the emergence of citizenship across these spatialized social relations through an ethnography on AIDS politics in Vancouver, Canada. For each allegedly discrete space in political theory, I note an ongoing restructuring that affects and is affected by the articulation of citizenship with the changes in social relations in place. These restructurings suggest that fixed, essentialized characterizations of space must also be rejected. I sketch the considerable overlap between social relations of state, family, and civil society in locations across Vancouver's AIDS politics. Radical civil disobedience failed because activists failed to understand the overlap of state and civil society through AIDS service organizations. Within those agencies, political engagement is caught between grassroots community orientations (civil society) and the emergence of a large, rapidly bureaucratizing service system attached to the state. Volunteers who provide all manner of support (from social work to kinship) for people living with AIDS likewise complicate any clearcut distinction between state and family. The overlap of the family with civil society is illustrated by the Vancouver display of the AIDS Quilt. It was at once a fundraising event held in civil society, yet it was also a familial space: allowing families and friends to grieve and mourn their dead. Spatial overlaps enabled (and also constrained) citizenship, as Mouffe defines it. These hybrid spaces articulate de-centered citizens with the ongoing restructurings of state, civil society, and family that are concurrent to the AIDS epidemic. Consequently, I conclude that future work on radical democratic citizenship consider the contexts in which the citizen engages in political struggle.

Brown, Winston Lloyd (1984). <u>West Indian Youth in Metro Toronto: The Relative Effects of Home and School Related Variables on Their Attitude Towards Participation in Post-Secondary Education</u>. University of Toronto, EDD.

This study focused on the relative effects of the home and school environmental variables on the attitudes of West Indian youth in Metro Toronto towards participation in post-secondary education. The study is exploratory in nature and had three main objectives--to discover: whether or not West Indian youth in Toronto have positive attitudes towards participation in post-secondary education, the relative effects of the home and school variables on their attitudes, and what variables (if any) have affected their attitudes towards participation in post-secondary education. The population sample consisted of 100 West Indian youth in Metro Toronto, age 14 to 24, who were attending university, college or high school and, who had left school (drop-outs). The method used for the study was attitudinal in approach. Participants were questioned on the items defined for the study by means of a survey instrument. The responses were recorded on scales of 1 to 5, from very favourable to very unfavourable. There were four questions posed for the attitudinal items which represented the dependent variables. The independent variables consisted of items describing their home and school environments. The major findings reveal that West Indian youth in Toronto scored relatively on the attitudinal scales and demonstrate high to moderately high scores with respect to their attitudes and aspirations towards participation in post-secondary education; and, scored positively on the self-concept of ability sclales. The high and positive scores observed were more pronounced with participants who are in the upper levels in education and, who have parents with: occupations in the higher socio-economic classes, post-secondary education and, high aspirations for their children. It was also   found that length of residency in Canada has significant effects on their attitudes towards participation in post-secondary education. Furthermore, the study shows: a lack of awareness of post-secondary availability amongst most participants, a weakness in the counselling system, as well as, problems in the placement and assessment procedures in the schools. The study provides some answers to unsubstantiated and speculated arguments that are often made on some of the characteristics of the West Indian community.

Browning-Leveque, Gloria Janisse (1992). <u>Part of the Patchwork: Representations of Race and Gender in Theatre</u>. Simon Fraser University, MA**:** 75.

This thesis examines the broader societal factors that facilitate cultural production and, particularly, cultural identity. Within this framework, I am specifically interested in the manner in which people who are identified as "visible minorities" in the dominant discourse create sites for cultural productions that contest dominant definitions and reaffirm their sense of identity. A report released by the Alliance of Canadian Cinema, Television and Radio Artists (ACTRA) in 1986 details some of the institutional problems facing professional actors who are "visible minorities" in Canadian television, radio, and theatre. Many of the

problems outlined in the ACTRA report parallel concerns identified by studies like the 1984 Equality Now! "Report on the Special Committee on Visible Minorities in Canadian Society". As Robin Breon and Brenda Kamino state in an article to the Summer, 1990 issue of Canadian Theatre Review, "visible minorities are a 'minority within a minority' thinspace" in Canadian theatre production. The central focus of my thesis research deals with identifying the broader social and psychological factors that necessitate the need for increased support and opportunities for people of colour and First Nations people in theatre, particularly for women from these groups. In partial fulfillment of this degree, a video documentary records some of these artists' works, their opinions and experiences in theatre production. The video, which focuses on participants in the Vancouver 1991 Women in VIEW theatre festival, highlights some of the concerns and visions of women of colour and First Nations women who are working in an area of specialization which demands a high level of creative output and often provides limited financial returns and security benefits as a profession.

Bruechert, Alice (1992). <u>The Concept of Immigration in the Development of the Nation-State: A Comparison of Germany and Canada</u>. Carleton University, MA**:** 208.

This thesis argues that the reason nation-states conceptualize immigration differently today is that the concept of immigration developed concurrently with the unique formation of the nation-state. The thesis demonstrates the validity of this argument by comparing how Germany and Canada developed their current concepts of immigration during their development as nation-states. In order to achieve this end, the thesis was written as a comparative overview. It consists of five chapters, each divided into a German and Canadian section, dealing with a specific time frame. They cover from the roots of Germany and Canada's concept of immigration during the pre-nation-state time period to their current concepts of immigration discussed in chapter five. This overview explains how Germany and Canada's concepts of immigration can be so different today, although both countries have required foreigners to contribute to their development as nation-states.

Brunger, Fern Marjorie (1994). <u>Safeguarding Mother Tamil in Multicultural Quebec: Sri Lankan Legends, Canadian Myths and the Politics of Culture</u>. McGill University, PhD**:** 343.

I examine the concept of "culture" being promoted in the Canadian policy of multiculturalism and by Tamil refugees safeguarding their culture in Quebec. I take culture in its relation to power as my focus. I explore what culture means to the Tamils, and how the Canadian ideology of multiculturalism is implicated in the way Tamil "culture keepers" (re)construct their cultural identity. This research addresses popular "multiculturalism" movements which use anthropological notions of culture but fail to problematize the notion of culture itself. I illustrate how and why the concept of culture is itself culturally embedded and historically shaped, and thus dense with political implications. It also addresses

anthropological approaches which avoid realist ethnography because of its political implications. I argue that a focus on culture in its relation to power is necessary in order to examine anthropology's own continuing involvement in imperialism.

Brunt, John Howard (1989). <u>Coronary Heart Disease Among the Dariusleut Hutterites of Alberta</u>. University of Calgary, PhD**:** 227.

The two objectives of this epidemiologic study were: (1) to determine the prevalence of coronary heart disease (CHD) and its risk factors, and (2) to examine the association between CHD and its risk factors, among the Dariusleut Hutterites of Alberta, Canada. The CHD risk factors examined included hypertension, hypercholesterolemia, diabetes, cigarette smoking, elevated Body Mass Index (BMI), alcohol consumption, psychological stress, physical activity, and family history of CHD. The methods of investigation used for this cross-sectional survey included interviews, self-administered questionnaires, laboratory measures (random blood cholesterol and post-prandial blood glucose), and physical measures (blood pressure, height, and weight). The data gathered using the questionnaire and interview included demographic information, lifestyle habits, medication and health care utilization, evidence of Rose Angina, past medical history, and family history of CHD.   All Hutterites between 30 and 74 years of age from the 68 Dariusleut colonies in Alberta were invited to participate in the survey; 38 colonies (55.9%) enrolled in the study. Of the 914 Hutterites from the 38 colonies eligible for inclusion in the survey, 88.7% (n = 811) participated, and surrogate information was gathered on the remaining 11.3% (n = 103). Within the Hutterite population, as compared to other North American and/or European prevalence studies: (1) the prevalence of hypertension, hypercholesterolemia, diabetes, and elevated BMI were higher, (2) the prevalence of smoking, physical exercise, and extreme psychological stress were lower, and (3) the prevalence of alcohol consumption was similar. A family history of CHD was reported by over two-thirds of the respondents. In the adjusted analysis, the factors significantly associated with CHD, for the males, included hypertension, diabetes and increasing age. Only diabetes was significantly associated with CHD for the females. Despite the high prevalence of hypertension, hypercholesterolemia, diabetes, and elevated BMI, the prevalence of CHD was not found to be higher than in other prevalence surveys. Possible explanations for this finding include: (1) the very low prevalence of smoking among Hutterites may reduce their risk of CHD by as much as 30%, (2) the moderate alcohol consumption found among the Hutterites may help improve their lipid profiles, (3) the strong social support systems of Hutterites may, through as yet unknown mechanisms, reduce CHD risk, and (4) Hutterites may have higher case-fatality rates for CHD than found in other populations.

Buchanan, Nancy (1997). <u>The Adaptation Process of Somali Refugees in Winnipeg: The Role of Adult Education</u>. University of Manitoba, MED**:** 162.

This study explored the role of adult education in the adaptation process of selected Somali refugees who had settled in Winnipeg, Manitoba between 1985 and 1995. The purpose of the study was to gain insight into the following four questions: (1) What do selected Somali refugees in Winnipeg identify as their adaptation needs? (2) What education experiences do selected Somali refugees identify as important to their adaptation? (3) What obstacles to education have selected Somali refugees encountered and how have they dealt with them? (4) How helpful do selected Somali refugees in Winnipeg feel that their education experience has been in meeting their adaptation needs? To explore these questions in depth, the researcher conducted interviews with selected Somali refugees. The data from the interviews was analyzed from a qualitative research approach, and triangulated with a literature review and the researcher's involvement with the Somali community. The findings of the study indicated that non-formal learning experiences were more beneficial to selected Somalis' adaptation to the new culture than were their formal learning experiences. However, participants also identified several areas in which they desired support for educational opportunities. These included: training in English which extend beyond the achievement of basic survival skills, and which also offered English classes in the workplace; employment programs that provided the students with the opportunity to obtain 'hands-on' experience; family life classes and legal information which addressed the different cultural values between Canadian and Somali societies; a women's support group; and community-operated preventative programs. The findings also suggested that the Citizenship and Immigration could do more to fulfill its commitment to the successful resettlement of refugees. The study also provided insights from Somali participants about cultural, political, social, educational, and religious issues, as well as about family life and gender relations in their culture.

Buckland, Robin Lynn (1997). <u>The Everyday Experience of Somali Women in Canada: Implications for Health</u>. University of Ottawa, MSC**:** 153.

Access to health care is considered a basic right in Canadian society. However, health services are frequently inappropriate, unacceptable and thus inaccessible to immigrant and refugee women. The everyday concerns of immigrant and refugee women are germane to establishing appropriate, acceptable and accessible health care services. Thus, the purpose of this study was to examine the everyday life experiences of Somali, exploring how these experiences affect their. Grounded theory, a qualitative research method, in which data collection and analysis occur in tandem, was utilized, and enhanced by the perspective of feminism, in this study. This feminist perspective facilitated a non-oppressive, non-hierarchical, interactive and reflexive research process. 'Rebuilding' in Canada was identified as a central process. Two main categories were discovered in the process of rebuilding; (1) adjusting to the refugee reality & (2) finding a new safety in Canada. Running from flames reflects on the initial experiences of Somali women in Canada. Despite the fact that they are safe in Canada, coming to terms with their reality as refugees is not easy. Safe in Canada Somali women begin the day-

to-day trials of dealing with intercultural communication in an unfamiliar Canadian system. The study finding encourage nurses and other health care providers to consider the context and history of clients ultimately broadening their conception, as health care providers, of health and the multiple factors that determine it.

Buckridan, Rakib (1994). <u>Trinidad Muslims in Canada: A Community in Transition</u>. University of Ottawa, PhD**:** 376.

This research project sought to obtain information through a mailed questionnaire on various issues and problems encountered by Muslims of Trinidad ancestry in transition as they settle into the Canadian environment. The results indicate there is a core of non-negotiable elements which are held firm. For example: all respondents claim belief in the oneness of God and Muhammed as His prophet (-- the testimony of faith that defines the Muslim); the Quran is the revealed word of God to Muhammad; acceptance of the Quran and some or all of the Hadith; there is life after death; angels exist; and that Christianity and Judaism are also acceptable to God. At the same time, several aspects of their religious practices appear negotiable, perhaps for survival or simply getting along in the larger society. The frequency distribution of responses indicates, for example, that the socio-cultural environment in Canada tends to hinder the exercise of some basic injunctions. Political or governmental agencies may find it of interest to note concerns related to finding suitable education for children (including facilities for the imparting of Islamic instruction, Arabic and Urdu or Hindustani languages), obtaining proper burial sites, avoiding religious and racial prejudices. Also problematic are efforts geared at maintaining the extended family with parents and elders held in high respect. There is a disenchantment with the practice of arranged marriages, preferring pre-marital mixing of the sexes, dating and mate selection. The appeal of skimpy clothes, calypso dancing, pre-marital and extra-marital sexual affairs are also noteworthy. Respondents, while regarding themselves as less religious than their parents, see themselves as definitely more religious than their children, an obvious decline over generations. The cross-tabulations indicate that while the immigrants from Trinidad tended over time to modify their religious tradition and practices, their Canadian-born children (i.e., the next generation), caught between two cultures and no doubt experiencing tension between minority-majority cultures as they live in the culture of their parents at home but experience a different one in school, the neighbourhood and through the media, were influenced further by the dominant culture in attitudes to their religion and related issues and practices. Further, among the Trinidad Muslim respondents in Canada, the overall watering down in Islamic traditions and practices seems more prevalent among those respondents who are university educated, are professionals, and have high salaries, as anticipated by the tested hypotheses which are thereby confirmed. It is noteworthy, too, that by the second generation born in Canada, there is a swing-back (reversion) to enhanced involvement in their religion; and while interesting in itself, it seems to suggest a

hope of rescuing and developing their ethnic identity and religiosity. (Abstract shortened by UMI.)

Buenaventura, Loreli C. (1998). <u>Re/Negotiating "Home(s)": Identities, Racism(s), and Resistance in the Lives of Second Generation Filipinas in Canada</u>. University of Toronto, MA**:** 141.

This study examines how second generation Filipinas develop a sense of "home" and belonging in Canadian society. It argues that notions of "home" are tied to how one understands experiences of racism as well as identity. I investigate such experiences in the schooling context to understand how second generation Filipinas are also affected and influenced by the national discourse of multiculturalism. By examining the lived experiences of these girls, I reach the conclusion that racial groups in society are differentially racialized. For second generation Filipinas, their everyday realities are defined by "ambivalence" as they simultaneously resist and conform to the dominant culture. But it is in these spaces of ambivalence that acts of transgression are made possible.

Buller, Taylor Terri Lynn (1998). <u>Self-Esteem and Achievement: Ethnicity, Gender, Parental Love and Coping Styles</u>. University of British Columbia, PhD**:** 225.

The strength of the relationship between various measures of self, such as self-esteem, self-concept, self-acceptance, and achievement has been studied extensively with varying results (see Hansford & Hattie, 1982). This variation may be attributable to the use of different self and achievement measures, ranges in the age of those studied, and not controlling for socioeconomic status, ethnicity/race, gender, or school effects. The main goal of my thesis was to estimate the strength of the relationship between self-esteem, and achievement when gender, ethnicity/race, socioeconomic status, aspects of the parent-child relationship and school contextual effects were controlled. Analyses were conducted on two large data sets. The first was taken from the National Educational Longitudinal Study (NELS) - 1988 and consists of 21,039 grade 8 students sampled from the United States. The second data set was taken from the School-Based Prevention Project (SBPP) - 1995 and consists of 6,795 grade 8 through 12 students from 20 schools in British Columbia, Canada. For both data sets, 7 of 10 items from the Rosenberg Self-Esteem Scale (1965) were used to measure self-esteem. Analyses of the NELS data set yielded three notable findings: (1) the strength of the self-esteem/achievement relationship is not equivalent across gender-ethnic/racial groups, (2) the self-esteem/achievement relationship varies when grades versus tests scores are used as achievement measures, and (3) the variability in self-esteem is largely within-schools. Variables controlled in these analyses were gender, ethnicity/race and socioeconomic status. Analyses of the SBPP data yielded four notable findings: (1) the strength of the self-esteem/achievement relationship varies across a new measure of coping styles, (2) relational factors reduce the strength of the self-esteem/achievement relationship, (3) relational factors explain much more of the

variance in self-esteem than does achievement, and (4) almost all the variance in self-esteem is within-schools. Variables controlled in these analyses included gender, grade-level, socioeconomic status, perceptions of Mother's and Father's love, and coping styles. The theoretical implications of these results are discussed in terms of attachment theory (Ainsworth, 1969), coping styles (Horney, 1950), and the need to belong (Baumeister & Leary, 1995).

Bullock, Katherine Helen (1999). <u>The Politics of the Veil</u>. University of Toronto, PhD**:** 321.

The Politics of the Veil</italic> is an attempt to undermine the negative stereotype, widely held in the West, that the veil is a symbol of Muslim women's oppression in Islam. My main argument is that the popular Western notion that the veil is a symbol of Muslim women's oppression is a constructed image that does not represent the experience of all those who wear it. My method in undermining the stereotype of the veil is eclectic. There are five chapters, each using a different methodology, to take a different tack in challenging the stereotype. Chapter One is a feminist ethnography of some Torontonian Muslim women, that uses women's experience as a foundation of knowledge. To stress the constructed nature of the anti-veil paradigm, Chapter Two traces the origins of the ‘veil is oppressive’ discourse in the West. I argue that attacking the veil was an essential part of the colonial project. Chapter Three is a survey of the contemporary ‘re-veiling’ movement in the Muslim world that demonstrates that women cover for many different reasons, be they religious, social or political. Chapter Four is a critique of Moroccan feminist Fatima Mernissi's idiosyncratic perspective on the veil. Chapter Five is an effort toward formulating a positive theory of the veil. My eclectic methodology, in bringing together disparate literatures in a way that has not been done before is an important contribution to the various fields. My thesis gives a better picture of the meaning of <italic>hijab</italic> for some women believers than the literatures (while important in themselves) do when read alone. So, this thesis aims to present an alternate and positive perspective on the veil and to show how such an alternative reading is possible within Islam.

Burbridge, Anne Leslie (1998). <u>Breaking the Code: The 1995 Immigration Policy of the Reform Party of Canada</u>. Trent University, MA**:** 151.

This thesis examines the 1995 Reform Party immigration policy and the context of immigration politics in Canada and internationally. It traces the associations of the party policy with nativism and xenophobia and highlights the relationship between the party and the Canadian electorate. While the party avoids direct associations with nativism and xenophobia, a study of the language patterns in the policy and of public statements by Reform M.P.s reveal that the party has coded its statements to avoid extremist labels. The party is seen to advance particular economic arguments which are encoded in an attempt to support its restrictive policy. This coding indicates that not only postmodern politics at work in Canada,

but also the party is being influenced by the Canadian electorate which is less tolerant of extremism than are parties in other countries such as those in France.

Burke, Jeannette Irene (2000). <u>Consuming 'Culture'</u>. University of Guelph, MA**:** 101.

Objects and images that create representations of "ethno-cultural" groups through cliches, labels and text reflect the political context that lends meaning to both the production and consumption of these cultural artefacts. What is explored is the relationship between core institutions, the production of material culture and the interpretations of these products in response to the larger context. Ethnicity, culture and diversity are commodified through fashion products and presentations that essentialize ethno-cultural groups, through depictions created from stereotypes and symbols. The relationship between fashion and politics is explored in the context of objects and images that appropriate and replicate symbols and stereotypes associated with "cultural other". Fashion is understood as a system of communication, as meanings emerge relevant to the context that informs its production and consumption. It is within the current western social/political context of globalization and multiculturalism that fashion objects and images are labeled "ethnic", "diverse", and "global". This research focused on three areas of interest. Whether ethnic objects and images that are produced for mass consumption reflect core concepts related to political and economic activities, such as globalization and multiculturalism. And, whether these objects and images reflect a hegemonic relationship through their representations of "cultural other". In addition the research looked at how these objects and images were consumed by the individual, and how they were interpreted in relation to the political context from which they were produced. A model provides an outline for the presentation of the research, based on a metaphor of clothing as a communication system, that involves coding, recoding and decoding. Fashion images and objects exist as sources of meaning relevant to the context that they are produced and consumed in. The use of codes is borrowed and modified to capture how symbols are appropriated and altered in this process.

Busby-Sham Choy, Claire Annette (1998). <u>Interpersonal Trust in Teacher-Student Relationships: Meaning for Black Students (14-16 years) of Caribbean Background in Secondary Schools in the Greater Toronto Area</u>. University of Toronto, EDD**:** 241.

This dissertation focuses on the issue of trust in the relationship between black high school students of Caribbean background and their teachers. The central purpose of this dissertation is to examine trust in terms of its internal-external dynamics. It suggests that students pay attention not only to their external experiences but also their internal experiences. It also suggests that emotional experiences are among these internal experiences and that the characteristics of age, gender and length of time in Canada influence the trusting relationship between these students and their teachers. Twenty-four informants from throughout the Greater Toronto Area were used in the study. They consisted of

eleven (11) nudes and thirteen (13) females between the age of fourteen to sixteen. All informants were of Caribbean background and were either born in Canada or in the Caribbean. Five (5) of these informants arrived in Canada within the last two and a half years. Analysis revealed that black students trust non-institutional persons (parents, family members and friends) more than they trust institutional persons (police, school administrators, teachers and counsellors). There is a link between the internal and external world. As students decide whether their teachers are trustworthy they look inward to their feelings, memories, expectations, beliefs and values and outwards at the verbal and non-verbal behaviours of their teachers, friends, family members and classmates. Specifically, they look at behaviours in teachers which they regard as respectful, and once they have encountered that respect, they make a confident decision (which they may or may not act on) to trust their teachers. Simultaneously, they experience feelings of security which give them the impetus to approach the teacher and the task in a positive manner. Grounded Theory is of enormous methodological significance in this study. It allows for the emergence of the meanings of informants. Rather than imposing meaning on the data, the method of constant comparison and testing of hypotheses brings out a holistic meaning of trust in the relationship between these students and their teachers. Findings from this study suggest that trust in the relationship between these students and their teachers is a mutually dared experience involving above all, respect. For these students, respect not only involves behaviours related to the academic but also the non-academic including behaviours that demonstrate respect for their racial heritage. These findings have numerous important implications for the micro-level relationship between teacher and students as well as for the structural factors that impact on this relationship. Greater respect, understanding and sensitivity in relating to students are important for teachers and other school personnel to demonstrate. It is also important that curriculum and educational policy issues demonstrate and facilitate such respect, understanding and sensitivity.

Butler, Cheryl Anne (1995). 'Janey Canuck': Experiences of World War II British War Brides who Emigrated to Canada. University of Toronto, MA: 136.

Approximately 45,000 British women met and married Canadian servicemen in Britain during World War II. They were a unique group in that they were young, female and married when they emigrated to Canada. They travelled to Canada on bride ships and by train across this vast country, their transit paid for by the Canadian Government. Unlike other immigrant groups, the women travelled alone (except for those with children). and faced their future alone. Nor did they settle in one particular area of a city or province. Rather they were disbursed throughout every province in Canada. They were similar to other immigrants in ways such as adjustment to a new culture and surprise at the size of Canada and its climatic extremes. They experienced homesickness, difficulties and hardship as did other immigrants. Eventually, they assimilated into their adopted communities and many would say they could never return to live in Britain. The

story of British war brides provides insight into Canadian social history and specifically into the experiences of large group of female immigrants to Canada.

Butska, Luba (1994). <u>Writing and Reading Ethnicity: Vera Lysenko, George Ryga, and Myrna Kostash Negotiate Cultural and Creative Spaces</u>. University of Guelph, MA**:** 92.

This thesis is an investigation of the writings of three Ukrainian-Canadian writers: Vera Lysenko (1910-1975), George Ryga (1932-1987), and Myrna Kostash (1944-). Ethnicity is a compelling force for all three writers; they explore and struggle with Ukrainian and Ukrainian-Canadian heritage and the ways in which ethnicity is constructed in Canada. Readers are given opportunities to see that they are all, however unwillingly, ethnically situated, and the texts become sites for cross-cultural connection and transformation. Of the three writers considered, Myrna Kostash best manages to bring across to Canadian readers how difficult, but creatively productive, a writer's confrontation with her or his own ethnicity can be.

Butts-Smith, Audrey F. (1993). <u>Een slimme meid is op haar toekomst bereid: Sex, Race and Gender Construction in the Canadian and Dutch Mid-Nineteenth Century Girl's Book</u>. University of Alberta, MA**:** 112.

The concept that gender affects the reading is one that has come under close scrutiny in recent years. What has not received equally intensive study is the concept that reading affects and, in part, effects the construction of gender. This is especially pertinent in the case of children's literature. The girls' book, which emerged in the mid-nineteenth century, provides a valuable example of the way in which children's narratives could function as tools for gender based and race specific socialization. A translation of the Dutch title of this thesis would read "A clever girl is prepared for her future." The title originates from the slogan of an advertising campaign aired in 1990 by the Dutch government. Its aim was to encourage girls to consider playing roles other than the traditional domestic ones of wife and mother. Using two examples of girls' literature in Canada and The Netherlands, Catharine Parr Traill's The Canadian Crusoes: A Tale of the Rice Lake Plains and P. J. Andriessen's Marie en Pauline of Nederigheid en Hoogmoed, this thesis illustrates some of the means by which the dichotomy in female role models may have originated. It further details some of the methods used by the authors of the girls' book to socialize the intended audience into accepting and perpetuating the social status quo and their place in it. The analysis illustrates how, once the system of punishment and reward is eliminated from the narrative, female characters could embody new role   models. These girls' books were clearly tools in female socialization and intended to 'prepare the girl for her future'. What emerges from the comparison of the girls' book in these two cultural contexts is a realization in fiction of the Dutch title in both its passive and potentially active capacities. The development of the Canadian girls' book marked a unique period of social and economic change that resulted in a need to

rethink traditional female roles. The development of its Dutch counterpart marks a similar period of change. In this latter case, however, the text reflects an attempt to resist the pressures generated by these changes. The Dutch text further entrenches traditional female gender construction by suppressing the very qualities utilized in the Canadian text to create strong female role models for girls.

Byczynski, Julie Anne (1999). <u>Minority Languages as Resistance in Marco Micone's "Addolorata", Betty Quan's "Mother Tongue", and Guillermo Verdecchia's "Fronteras Americanas</u>. University of Guelph, MA**:** 96.

This thesis is an investigation of the use of untranslated minority languages (that is, the presence of "foreign" words or phrases in the dialogue of plays written in Canada's "official languages") as resistance to dominant discourses in three Canadian plays emerging from immigrant or ethnic cultures. Marco Micone's *Addolarata* (in its original French and in its English translation), Betty Quan's *Mother Tongue *, and Guillermo Verdecchia's *Fronteras Americanas* represent varying degrees and types of resistance. The thesis draws on post-colonial theorists and on such writers as Mikhail Bakhtin, Michel de Certeau, Baz Kershaw, and Homi Bhabha, to explore the often ambivalent linguistic power relationships among French, English, Italian, Cantonese, American Sign Language, and Spanish languages and cultures in English Canada and Quebec.

C

Cadogan, Gidron M.O. (1989). <u>The Management of the Canadian Immigration Programs: 1976-1988</u>. University of Guelph, MA**:** 275.

This thesis examines the management of the Canadian immigration programs between 1976 and 1988. It is argued that the political decision-making and departmental managerial systems which are responsible for designing and developing the Canadian immigration programs are affected by a multiplicity of issues and events from both the international and the domestic environments. Issues in the domestic environment include intersectoral interests, intragovernmental objectives, intergovernmental policy; social, political, economic and demographic variables. International issues encompass political upheavals, civil wars and revolutions in different countries; economic growth, or stagnation; population growth, and the immigration policies of major immigrant receiving countries. The impact of international and domestic factors on the immigration decision-making and managerial systems are illustrated through selective examination of three immigration programs: family class, the refugee program, and the labour market immigration program.

Cahill, Catherine Madge (1992). <u>Six Perceptions of Cross-Cultural Counselling</u>. University of Alberta, MED**:** 230.

The purpose of this study was to examine how counsellors in practice in the area of cross-cultural counselling perceive the significance of their own culture, the culture of their clients, the culture inherent in counselling theory and practice, and in the environment in which the process takes place. A qualitative research design was employed and data was collected by an in-depth interview with each of the six participants. Each transcript was analyzed for statements significant to the research topic and these units were divided into thematic clusters. Four major themes were abstracted from the data: counsellor beliefs, knowledge, skills and professional orientation. The participating counsellors expressed knowledge of the ways entering Canadian society can be stressful for newcomers. There are many barriers to the use of the mental health system which emphasize remedial rather than preventative services. The counsellors were aware of the ways differences in values, family structure, gender roles, religion, language and emigration experience can influence attendance at counselling and the process itself. They emphasized that cultural knowledge was necessary in order to be successfully empathetic and effective.

Caine, Cynthia Anne (1997). <u>Increasing Teacher Effectiveness: Sensitivity and Clarity in a Multicultural Classroom</u>. University of British Columbia, MA**:** 102.

N/A

Cairone, Vito Domenico (1996). <u>Aspects of Italian-Canadian Political Involvement in the Royal Commission on Bilingualism and Biculturalism and the Multiculturalism Policy, from 1963-1991</u>. Queen's University, MA**:** 211.

The increased politicization of many Italian-Canadians is revealed by studying their involvement on the national scene with the Royal Commission on Bilingualism and Biculturalism (B and B) between 1963 and 1967, and later during the implementation of the Multicultural policy in 1971 and in its progression as a policy up to 1991. As the B and B attempted to create a national linguistic and cultural policy that would firmly entrench the French and English language and culture in Canada, "the other ethnic groups" became more politically vocal in demanding that their contributions would not be overlooked. Although the ethnic groups such as the Ukrainian-Canadians, Jewish-Canadians, and Polish-Canadians (to name only a few) have traditionally been recognized as leading the battle for the greater recognition of the "third force," it is argued here that national political figures were fully aware of the growing number of Italian-Canadians who also did not want to be relegated to second-class citizenship status. The implementation of the Multicultural policy did not really place all of Canada's ethnic groups, including the French- and English-Canadians, in the same category in the Canadian constitution of 1982. The involvement of Italian-Canadian organizations, such as the National Congress of Italian   Canadians ("the Congress," Congress, or the N.C.I.C.), represented the growing politicization of the Italian-Canadian community in Toronto, and also in the rest of the country. Their struggle, after 1974, to implement a multicultural policy that attempted to firmly incorporate the two "charter groups" in that policy reflected the inadequacies felt by some Italian-Canadians and their efforts to have all of Canadian citizens put on an a level playing field, apart from the Charter of Rights and Freedoms, in the Canadian constitution.

Calderwood, Denise Louise (1993). <u>International Students at Alberta Universities: Perceptions and Levels of Satisfaction</u>. University of Lethbridge, MED**:** 117.

International students in Canadian universities face an array of sometimes bewildering practical, cultural, academic, and social challenges. In this study, undergraduate men and women, from the University of Lethbridge, the University of Calgary and the University of Alberta responded to a questionnaire consisting of thirty-two questions on a five-point Likert scale ("strongly disagree" to "strongly agree"). The questions were grouped into the following categories: first contact with Canada, arrival and orientation, assistance for international students, English language skills, housing and accommodation, academic assistance, and getting to know Canadians. An additional summative thirteen questions, some of which are open-ended, and eight demographic questions were also asked. Follow-up interviews were arranged with a subset of the questionnaire respondents. A total of 131 returned questionnaires and 32 personal interviews were available for

data analysis. The most notable findings are as follows: (i) Higher levels (at or above 65%) of satisfaction were found in the areas of assistance requested from professors and fellow students, the teaching and content of their courses, fair treatment from professors, and making friends with and visiting in the homes of Canadians. (ii) Lower levels (at or below 45%) of satisfaction were found in the areas of assistance in obtaining suitable accommodation, the welcome and orientation at their university, time to discuss course work with professors, the lack of international content in their courses, the opportunity to get to know Canadian and other international students in a non-academic setting, and the experience of racism in Canada. This inquiry found that overall, 52.5% (68 students) were satisfied by the welcome and assistance they had received by the university and community.

Calliste, Agnes Miranda (1980). <u>Educational and Occupational Expectations of High School Students: The Effects of Socioeconomic Background, Ethnicity and Sex</u>. University of Toronto, PhD**:** N/A.

This study investigates the effects of socioeconomic background, ethnicity and sex on educational and occupational expectations of West Indian, South European and Anglo-Canadian high school students in Ontario. A structural variable, level of study; and two social-psychological variables: academic achievement and self-concept of ability are examined in the process of expectation formation. In other words, controlling for level of study, academic achievement and self-concept of ability, what are the effects of socioeconomic background, ethnicity and sex on educational and occupational expectations of high school students in Ontario? The sample consists of 892 respondents from 16 level five schools within six boards in the Ontario public school system. The schools are drawn within a 50-kilometre radius of Toronto. The study is a cross-sectional survey and the statistical procedure employed is Log-Linear Analysis of Nominal or Ordinal Qualitative data. The major findings are that students from higher socioeconomic background are likely to have higher academic achievement, higher self-concept of ability, to take level five courses and to have higher educational and occupational expectations than respondents from lower socioeconomic background. Controlling for socioeconomic background and sex, West Indians and South Europeans are likely to have higher self-concept of ability and higher educational and occupational expectations than Anglo-Canadians. South Europeans tend to have higher academic achievement than West Indians and Anglo-Canadians but West Indians are likely to have higher self-concept of ability and higher occupational expectations. West Indians are more likely than South Europeans and Anglo-Canadians to take level four courses. Among students who take mainly level four courses, West Indians are likely to have higher self-concept of ability, higher academic achievement and higher educational and occupational expectations than Anglo-Canadians and South Europeans. In terms of sex differences in expectations, the results indicate that though females tend to have higher academic achievement than males, females are likely to have lower self-concept of ability and lower postsecondary expectations, particularly occupational

expectations, than males even when socioeconomic background and ethnicity are controlled. In our discussion, we attribute the high educational and occupational expectations of students from higher socioeconomic background to more financial and psychological support which they may recieve from school and home. West Indians and South Europeans may be more highly motivated and expect to be upwardly mobile than Anglo-Canadians. Females' lower educational and occupational expectations may be the results of a combination of structural barriers and sex-role socialization. Proposals are made for an expanded system of student aid to ensure continued accessibility to higher education for qualified but needy students. Students should be given accurate information on the availability of financial aid and loans for higher education, occupational and labour market information and how to find their way into the occupational system. Suggestions are also made for the intervention of the school, the family and the ethnic communities in programs for the enhancement of self-concept of ability, the elimination and/or counteracting of social class, ethnic and sex stereotyping and the stimulation of educational and occupational aspirations and expectations.

Camelon, Stephanie Jean Marie (1996). "Sandwiches and/or Sushi?": Second Generation Japanese Canadian Women and the "New Canadian," 1938-1949. University of Victoria, MA: 142.

This thesis examines the writings of second generation Japanese Canadian women in the newspaper, The New Canadian between 1938and 1949. Nisei women lived in a dual world containing different messages of appropriate female behaviour. Although there were similarities between Japanese and North American notions of womanhood, female Nisei writers advocated acculturation to the dominant society. In The New Canadian three major themes emerge from their writings that centre around social acceptance. The first theme is prescriptions of masculinity and femininity. They openly advocated popular North American gender roles, deportment, etiquette and courting customs. The second theme concerns the Issei-Nisei relationship and the conflicts that arose over different notions of femininity. The third examines how Nisei women responded to Anglo-Canadian prejudice, by denouncing racism and advocating acculturation to mainstream society. These articles offer one image of how some Nisei women actively defined themselves, their male counterparts and their future roles. These female voices suggest the deep seeded ambivalent feelings many Nisei women had about their dual identity, their Issei parents, and their status in Canadian society. The women in The New Canadian offered one solution to this uncertainty--acculturation,

Campayne, Hazel Anne (1990). A Future with Hope: Ministry with Guyanese Exiles. University of St. Michael's College, DMIN: 489.

Massive human displacement across national and cultural boundaries is a fact of life in this century. The population patterns of Canada's big cities reflect this fact. Behind each of Toronto's "ethnic communities" is a specific history of a homeland in distress. The distress of contemporary Guyana has triggered an exodus heavy

with grief. Many Guyanese in Metropolitan Toronto are reluctant immigrants who experience their absence from Guyana as an exile. In the process of recovering meaning and hope, exiles need to wrestle with the history that uprooted them. They must also reconstruct their personal and social identity "in a strange land". They must recover their power to act towards a future good. This paper reports on a project in ministry designed for a small group (30 persons) over a limited time span (12 months). Despite the small scale, the act of paying attention to all the levels of struggle faced by these reluctant immigrants demands wide theological reflection. One must ponder in faith, not only the plight of Guyana and the future of Canada, but also the meaning of the British Empire and of organized slavery; the Third World debt as a new slavery; the iniquity of racism; the interdependence of the human family; and the nature of God's commitment to the common human future on our fragile earth.

Campbell, Jennifer E. (1991). <u>A Study of Female Attitudes Towards Physical Education and Related Activities Among Recently Arrived and Established Filipino Female Students at a Major High School</u>. University of Manitoba, MED**:** 296.

The purpose of this study was to examine and compare attitudes of "recently arrived" and "established" female students, as it pertains to the physical education and related activities. The study population consisted of thirty-nine secondary Filipino females born in the Philippines. The study's instrument was a 42 item Likert scale survey. Unpaired t-tests were used to test the hypothesis. From the findings, the following conclusions were drawn: "Recently Arrived" Filipino female students appear to: (1) prefer non-aggressive sports; (2) respond to exercise that improves poise; (3) identify with their family unit as their preferred advisor; (4) spend time on the academic subjects than on physical education. "Established" Filipino female students appear to: (1) prefer aggressive and non-aggressive sports; (2) be willing to take part in physical activity; (3) have physical education as part of their school program; (4) feel free to make their own decisions. Implications for education are that educators should be aware of the various ethnic backgrounds and cultural influences with different expectations of physical involvement and achievement that exists among ethnic students.

Campbell, Julie Marie (1998). <u>Reflections of the Canadian Guidelines on Women Refugee Claimants Fearing Gender-Related Persecution</u>. York University, LLM**:** 143.

It is intended within this thesis to review current Canadian refugee law in order to ascertain whether women refugees who have fled from their homelands in order to escape gender-related persecution receive adequate protection in Canada. It is proposed to appraise the notion of refugee and whether women can properly align themselves to the definition of refugee as contained in the 1951 Convention Relating to the Status of Refugees. Chapter One will contain a review of current refugee law, assess its inadequacies, highlight areas of concern and the pitfalls which can result in women refugees failing to obtain refugee status. It is

proposed, in Chapter Two, to examine the Canadian Guidelines on Women Refugee Claimants Fearing Gender-Related Persecution, which were introduced by the Chairperson of the Immigration and Refugee Board in March 1993. An in-depth analysis of the case law which has arisen since the introduction of the Guidelines will be undertaken in Chapter Three. Chapter Four shall examine the developments that have occurred since the introduction of the Guidelines. Finally, in the Conclusion there will be a discussion of the desirability of reform being undertaken by means of the Gender Guidelines as opposed to introducing "gender" as a sixth refugee category.

Cantin, Lucie (1997). L'adaptation de Québécois à l'étranger et au retour. Université Laval, MPS**:** 103.

La presente etude se propose d'examiner le phenomene d'adaptation des Quebecois a l'etranger et au retour en visant 2 objectifs: verifier si l'adaptation depend de l'ethnie, en examinant les similitudes et les differences entre les Quebecois et d'autres ethnies face a l'adaptation dans un nouveau pays, et evaluer l'impact au retour des Quebecois, comparativement a leur sejour a l'etranger. Trente Quebecois et 29 immigrants ont repondu a deux questionnaires ("Sejour a l'Etranger", "Inventaire de Personnalite d'Eysenck") pour evaluer leur adaptation. Concernant le sejour a l'etranger, les resultats revelent que les Quebecois sont mieux prepares materiellement et mieux soutenus par leur employeur materiellement, professionnellement et concernant leurs enfants. Ils sont plus extravertis, se font plus facilement de nouvelles relations, et ont moins de problemes financiers et linguistiques que les ethnies, tout en manifestant une plus grande satisfaction sociale et une integration plus rapide en pays etranger. D'autre part, en ce qui concerne leur retour, les Quebecois sont moins biens prepares professionnellement et psychologiquement, de meme que moins bien soutenus par leur employeur materiellement et professionnellement, mettant plus de temps d'adaptation au retour que lors de leur sejour.

Canton, Licia (1997). The Question of Identity in Italian-Canadian Fiction. Université de Montréal, PhD**:** 259.

This thesis analyzes the representation of the hyphenated identity in seven novels by five Italian-Canadian writers: Frank Paci's The Italians (1978), Black Madonna(1982) and The Father (1984), Caterina Edwards' The Lion's Mouth (1982), Mary Melfi's Infertility Rites (1991), Nino Ricci's In a Glass House (1993) and Antonio D'Alfonso's Fabrizio's Passion (1995). The novels trace the process towards defining an identity which is torn between two conflicting cultures, the Italian and the Canadian. The analysis of the narrative structure shows that the tension and the negotiation between the Italian and the Canadian components of the bicultural identity represented at the level of the events narrated are also at work at the level of different narrative perspectives and in the texture of the writing. In other words, the Italian and the Canadian identities are illustrated in the very organization of the different narrative strands and in the

weaving of the words on the page. The novels discussed suggest that to define one's identity it is essential to acknowledge one's origins: the self is in turmoil until it is able to negotiate the components of the bicultural identity. A journey oriented towards the inner self, towards memory and towards the past, allows a better understanding of the present and leads to a reconciliation between the elements of a fragmented identity. This is clearly illustrated at the level of the story - the narrated -and reinforced at the level of the narration. The levels of narration and the pattern established by the process of narration function to illustrate the duality and confusion inherent in the Italian-Canadian identity. Thus, the process of the telling - the sequence used in telling the events as well as from whose perspective they are told - plays an important role in the question of identity as represented in the novels under study. Language is one of the elements which causes friction between the two cultures presented in the narratives. The question of identity is played out in the weaving of the words: the presence of the "heritage" language within the "ethnic text" is a device used by the writer to illustrate the tension and negotiation at work in the bicultural identity. The interweaving of the heritage language with the language of the majority in the adopted country is an attempt to bring the two cultures together. Through their fiction Italian-Canadian writers suggest that in order to come to terms with the element of "schizophrenia" inherent in a bicultural identity, the individual must undertake the process of reevaluating the heritage culture. By writing about their specific bicultural experience and that of their ancestors, hyphenated-Canadian writers are simultaneously valorizing the immigrant experience and contributing to the shaping of the Canadian identity. Through fiction, the Italian-Canadian writer gives her/his community an identity and a specific space within the Canadian mosaic.

Cardu, Hélène (1996). <u>Organisation et ethnicité: L'engagement envers l'organisation dans une perspective interculturelle</u>. Université de Montréal, PhD**:** 440.

N/A

Carignan, Nicole (1993). <u>Pedagogie musicale et education interculturelle: Materiaux pour une analyse critique</u>. Université de Montréal, PhD**:** 488.

Milieu privilegie de transformation sociale, l'ecole est influencee par la clientele aux origines de plus en plus variees qui la frequente. Ces changements nous incitent a reconnai tre les cultures "autres" et a s'interroger sur la maniere de s'adapter a ces nouvelles realites. C'est dans une telle perspective que se situe la reflexion qui nous amene a poser la question suivante: "Quelle est la construction et la representation des cultures musicales dans les contenus d'enseignement de la musique?" Apres avoir fait etat de la situation actuelle de l'enseignement musical dans le secteur francophone sur le territoire de la province de Quebec, cette etude nous a permis d'explorer les contenus du materiel didactique officiellement approuves et utilises dans l'enseignement de la musique au prescolaire, au primaire et au secondaire. Visant la remise en cause de l'attitude ethnocentrique et

la reconnaissance du piuralisme, cette recherche nous a fourni le materiau necessaire pour une analyse critique de l'enseignement musical. Ces contenus ont attire notre attention car ils participent d'une certaine facon au processus de construction et de representation des "porteurs de culture". Les preferences, les rejets et les omissions des auteurs faconnent la construction du message. Puis, a travers les valeurs et les images des   auteurs, ce sont celles de la societe qui emergent. Mediatises par les enseignants, ces contenus sont "transmissibles". Ce processus de transmission nous renvoie a un processus de communication. Ainsi, la theorie de la communication fonde notre analyse en etablissant les trois elements essentiels dans la chai ne de transmission de l'information. D'abord, le pole-emetteur livre les croyances et les valeurs dss auteurs par le message implicite--sens cache ou latent--et explicite--ce qui est vraiment dit par les auteurs. Puis, le decodage du message nous permet d'analyset les caracteristiques thematiques, semantiques et formelles du contenu des cultures musicales: c'est la materialite du discours. Enfln, le pole-destinataire croit recevoir passivement l'information encodee; mais dans les faits, il la transforme en la   reprenant a son propre compte, puisqu'apres l'avoir analysee, il la reinterprete. En d'autres termes, ce message est recu par les enseignants et les eleves qui, par leur propre mediation, decode et reinterprete l'information transmise: c'est la reception du discours par la retroaction.

Carlevaris, Anna Maria (1992). <u>Photography, Immigration, and Canadianism: 1861-1921</u>. Concordia University, MA**:** 112.

In the years between 1896 and 1921 a massive influx of immigrants to Canada directly affected the economic, political and social life of the nation. In an era of rapid industrialization, growing population and an escalating crisis in the administration of government services, immigration became the focus for larger questions about national identity and social consciousness. The period under study also marks the emergence of the modern era of photographic industrialization. Because of technical developments the photograph became an important vehicle for visual communication within networks such as those of the popular press and those of government run advertising campaigns. By examining the use of the photograph in several types of immigration-related material the thesis serves as a study of the relationship between photographic discourse and issues of national and ethnic identity.

Carlson Cumbo, Enrico Thomas (1996). <u>"As the Twig is Bent, The Tree's Inclined": Growing Up Italian in Toronto, 1905-1940</u>. University of Toronto, Phd**:** 716.

While the Italian first generation in Canada has been studied extensively, little has been done on the second generation experience. The dissertation treats the second generation Italian youth experience in pre-World War II Toronto in the context of familial, peer and host institutional relationships. The study is divided into two parts. Part A, examines the primary socializing influence of family and home in the lives of the second generation young. Here, the children were imbued with the

core values and value systems of their elders, instructed in their importance as "traditions" and their currency as functional, ongoing strategies of survival. The integrity of these values remained even as their "boundaries" were "pulled and hauled by cultural contention." Moving beyond the confluence of home and ethnic ambience, the study examines the larger urban and peer associational influences of the "streets" on Toronto's second generation youngsters. Though the streets comprised a "separate world" for the children, the adolescent young in particular incorporated and adapted many of their elders' values in the very "independence" of their peer associational life. Italian Canadian youngsters, however, were far from mere clones of their elders. They developed a vibrant street culture based partly on inter-ethnic associations, and a distinctive sense of identity bearing little a resemblance to the ethnic "marginalization" and "alienation" theories of the day. Part B examines the Canadianization efforts of four host agencies (each an important "outreach" presence in the enclaves), i.e, the elementary school, the settlement house, the Protestant mission, and the Catholic parish. Each of these institutions is dealt with separately. Three broad questions frame the analysis: (i) what were the host institutional impressions of the foreign element, the immigrant young in particular? (ii) What were the achievements and limitations of the work as defined by the workers themselves? and (iii) What was the immigrant response to the institutional outreach; in what way and to what extent did first and second generation Italians participate in organized institutional activities? While differing in their approach, the agencies essentially agreed on the necessity of "moulding" the foreigners into "Christian Canadian citizens of the right type." In seeking to implement this ideal, however, the agencies faced a variety of problems, chief among them the foreigners' unwillingness to act as subservient or ancillary players in the relationship. Like their elders, the immigrant young had their own agendas and their own perception of the institutions' usefulness. In the case of the settlement and mission houses especially, many simply made use of the facilities and resources provided without the least regard for formal ideals. The children's familial, peer and street culture was not easily "remoulded". Indeed, Italian youngsters were more successful in "bringing the streets" into the mission and settlement houses than the house workers were in "taking the streets out of the children". In locating the "voice" and "agency" of the immigrant young in pre-War Toronto, the dissertation contests the usefulness of imposition and social control theories as models of historical explanation.

Carpenter, Susan Lynn (1998). Ethnocultural Dimensions of the University Adviser/Advisee Relationship. University of British Columbia, MA**:** 109.

N/A

Carr, Tracey Jean (1994). The Italo-Canadian Experience of Mothering a Child with a Disability. University of Toronto, MSC**:** 153.

The ethnographic method was used to gain understanding of the experience of mothering a child with a disability in the context of the Italo-Canadian culture. A convenience sample of eleven Italo-Canadian mothers was recruited through a pediatric rehabilitation centre. All mothers had children with moderate to severe disabilities. Two Italo-Canadian community informants where also interviewed. The nature of the Italo-Canadian mothers' subjective experiences and their ethnocultural identity, beliefs and practices were explored. Two patterns of ethnic identity maintenance emerged in this study: (1) pattern of transplantation of the old culture among the older, first generation Italo-Canadians, and (2) pattern of rebellion against the old culture among the second generation Italo-Canadian mothers. These intergenerational differences contributed to conflict between the mothers and grandmothers over approaches to the care of the children. The mothers attempted to balance the beliefs of the old world culture with those of the Canadian majority. Implications for practice and research were identified.

Cavon, Aarron F.L. (1998). <u>Nations within Nation: An Intercultural Reckoning of Interior National Diversity in the Canadian Novels "Chorus of Mushrooms" and "In Another Place, Not Here" (Hiromi Goto, Dionne Brand)</u>. Dalhousie University, MA**:** 173.

The following thesis is an examination of the oppression that visible minorities, perceived through contemporary constructions of Race, have experienced in the Western context. General discussion of the disempowerment of these people labeled with the diminutive "Other" by a racist, essentialist cultural narrative of "National Unity" is made particular in an exploration of the contemporary racial situation in Canada. My argument is based mainly on a textual analysis of the current Canadian novels In Another Place, Not Here by Caribbean Canadian author Dionne Brand (published 1996) and Chorus of Mushrooms by Japanese Canadian author Hiromi Goto (1994) as they are illuminated by two recent books of (post-colonial) theory: Strange Multiplicity by James Tully (1995), and The Location of Culture by Homi K. Bhabha (1994). The first two chapters of this thesis explore the presence, codification, and disempowerment of the Western Other. Chapters Three and Four discuss the strategies of resistance that Othered citizens employ in each novel in order to reassert the importance of their individuality. The last chapter focuses on the identification of a new national paradigm in which diversity may be acknowledged and empowered.

Cayer, Carmen Gina Ann (1996). <u>Hijab, Narrative, and the Production of Gender Among Second Generation, Indo-Pakistani, Muslem Women in Greater Toronto</u>. York University, MA**:** 209.

This thesis examines how selected Western, anthropological and Eurocentric feminist concepts of culture and gender produce homogeneous, stereotyped discourses and texts about Muslim women. Specifically, it focuses on the way second generation, Indo-Pakistani, Muslim women in Greater Toronto are performing a critique of these discourses and texts by the "wearing" of hijab. This

the sis contributes to the anthropological literature of dress, by exploring how hijab is used in the construction and meaning of gender by Muslim women in Canada. As such, it informs and refines anthropologists' and feminists' understandings of the negotiation of gender and culture by Muslim women in North America; and emphasizes the need for an engagement with Muslim women's critiques and evaluations of anthropological and feminist theories. This thesis argues that social institutions within ethno-Muslim communities need to be contextualized in relation to the community's interactions and perception of its position within the wider Canadian society. The research that informs this work draws attention to the heterogeneity of experiences among Indo-Pakistani, Muslim women and reveals the discrepancies in Canadian studies of Indo-Pakistani, Muslim women regarding second generation women's views on Islam, marriage, gender roles and behaviour within the Indo-Pakistani community and the wider Canadian society.

Cazabon, Benoît Gilles (1985). Mesurer la compétence à la communication en langue maternelle dans des milieux minoritaires. Université de Sherbrooke, PhD.

N/A

Cepuch, Stefania Halyna (1992). "Our Guests are Busy": The Internment and Labour of German Prisoners of War in Ontario. Queen's University, MA**:** 138.

For a period of six years stretching from 1940 to 1946, over 35,000 members of the German armed forces were interned in seventeen prisoner of war camps all over Canada. The passing of order-in-Council PC 2326 authorized the use of German prisoners of war labour in those industries that required additional help. As a population, Canadian citizens during WWII did not trust aliens of any kind that entered their country. They were concerned with the possibility of sabotage and escape if the prisoners were allowed out of the encampments to work. After a short time, this mistrust was replaced by an acceptance of men who showed a willingness to work for their jailers. The prisoners themselves adapted well to their six years behind barbed wire. Their military structure was modified to work within the camps, and their enforced isolation from any other way of life increased the efficiency of this organization. Setting up escape committees, classrooms and recreational activities, the POWs were allowed to live with the minimum of interference from their Canadian guards. The Canadians themselves had to adapt to the presence of the enemy in their midst. While attempting to administer the camps in accordance with the Geneva Convention, the Canadian government made some mistakes which were marks against an otherwise exemplary record in their treatment of prisoners of war.

Chall, Catherine (1996). A Model Minority: A Study of Selected Chinese-Canadians and Their Strategies for Coping with Marginal Status in Canadian Education. University of Toronto, MA**:** 165.

This thesis focuses on Chinese Canadians and how their educational experiences have influenced and shaped their perceptions of what it is to be "successful." Through semi-structured interviews, ten participants were interviewed according to five themes: education, marginality, coping, identity and success. The rationale behind this thesis is to examine the positive experiences of Chinese Canadians in marginal situations rather than negative and to identify strategies for coping with obstacles placed in their way by factors such as discrimination, stereotyping and community or family pressures. The "model minority" concept is also addressed and how positive stereotyping can be negative as it reflects an ideal that may be hard to match and how this can mask other problems that exist in the system for Chinese Canadians. Findings from this thesis suggest that educators must be aware of Chinese cultural emphasis on education and the high amount of stress these students may be experiencing and offer them help or counselling.

Chamberlain, Nigel C. (1983). <u>Soccer Multiculturalism and the Canadian State</u>. University of Alberta, MA**:** 251.

N/A

Chambers, Evadne E. (1990). <u>Racism in the Workplace: Its Impact on Life Satisfication of a Sample of Caribbean Immigrants in Winnipeg (Manitoba)</u>. University of Manitoba, MSW**:** 201.

The objective of this thesis was to investigate the impact of racial discrimination in the workplace on the life satisfaction of a select group of Caribbean immigrants in Winnipeg. It also examined the relationship between the migrants' use of support systems to deal with this discrimination and their level of life satisfaction. It further examined the relationship between the experience of racism and the migrants' self identification as Canadian. Results indicate that there is no strong relationship between the immigrants' experience of racial discrimination in the workplace and their level of life satisfaction. While respondents might have experienced workplace racism in its various forms, their overall satisfaction with their lives as West Indian immigrants living in Winnipeg is of a high level. While respondents' level of identification with the workgroup was high in the area of task performance, their level of social interaction with their white Canadian colleagues away from the job situation was low. Respondents' level of identification of themselves as Canadian was generally low. Use of support systems to deal with racism affects respondents' level of life satisfaction adn identification of self as Canadian. When the network of support included more formal organizations respondents reported higher levels of life satisfaction and identification of self as Canadian.

Champagne, André (1994). <u>Analyse évaluative des objectifs d'apprentissage de sessions de formation pré-départ pour conseillers techniques oeuvrant en coopération internationale</u>. Université d'Ottawa, MAED**:** 131.

Dans le domaine de la formation interculturelle pour des personnes qui vont vivre et travailler dans une autre culture, il y a des questionnements sur la veritable nature des formations. Sont-elles des sessions de preparation et d'orientation fournissant de l'information sur le pays et la culture hotes, ou sont-elles des sessions de formation developpant des habiletes et des capacites d'interagir efficacement avec les individus de l'autre culture? Cette recherche descriptive, de nature evaluative, utilisant une approche d'analyse documentaire, analyse les objectifs d'apprentissage de sessions de formation pour conseillers techniques canadiens avant leur affectation outre-mer dans le cadre de projet de cooperation internationale. Partant de la notion de l'efficacite interculturelle, des qualites requises d'un conseiller technique efficace et du continuum du developpement de la sensibilite culturelle de Milton Bennett, un outil d'analyse est developpe. La demarche comprend un survol du developpement international ainsi que certaines perspectives des efforts de cooperation internationale d'agences et d'organismes impliques dans ce milieu. Un des moyens privilegie de la cooperation internationale, la cooperation technique est decrite et un bilan, tire de la litterature, est degage. La notion de l'efficacite interculturelle et les qualites requises d'un conseiller technique efficace interculturellement sont exposees et un continuum de sensibilite culturelle est explique. Une grille est developpee afin de pouvoir analyser les objectifs d'apprentissage de sessions de formation interculturelle. Une correlation, decoulant de l'analyse des objectifs d'apprentissage, est faite entre l'efficacite interculturelle, le developpement de la sensibilite culturelle et la formation interculturelle.

Champagne, Mireille Ginette (1984). <u>Children's Racial Attitudes: A Cross-Cultural and Historical Analysis</u>. York University, PhD.

In the present study, the relationship between past and present historical events and the development of children's racial attitudes was explored. Canadian and American children, white and black, 5-7, 10-12 and 15-17 years old, were interviewed about racial attitudes. The interview included questions on (1) students' actual friendships and general awareness of racial preferences, (2) students' aspirations, (3) students' knowledge and awareness of race relations and their perceptions of different races and (4) an adaptation of the Clark and Clark (1947) doll-choice procedure. The data were analyzed using two separate but complementary sets of analyses: historical comparisons and cross-cultural comparisons. Cross-cultural comparisons revealed differences in racial attitudes between Canadian and American black children but not between Canadian and American white children. These results suggest that differences in the early social backgrounds of the black students (West Indian vs. American) may be of primary importance in shaping their attitudes. Historical comparisons revealed that the attitudes of American white students were related to age and cohort differences, and that the attitudes of American black students were related to cohort and time-of-testing differences. Overall, these findings suggest that the development of racial attitudes in black children is affected more by historical change than the development of racial attitudes in white children. This difference in the

development of racial attitudes in white and black children is seen as having significant educational, political and social ramifications.

Chan, Christina Wai Mei (1998). <u>Coping with Schizophrenia Among Chinese Families in Toronto</u>. York University, MSW**:** 106.

This thesis is the result of a qualitative study examining the coping strategies of first generation immigrant Chinese families with individuals with Schizophrenia living in the Greater Toronto Area. For the purpose of this study, the term families includes the individual suffering with the illness, plus siblings and their spouses (if any) and parents. The particular focus of the study is the identification of constructive strategies utilized by families, and their difficulties. The methodology of this study was that of in-depth interviews with both individuals with schizophrenia and their primary family caregivers. The inclusion of both parties was considered important as under the Ontario mental health policy, greater responsibility for taking care of persons with schizophrenia may shift to themselves and their relatives. In addition, research consistently indicates that the course of the illness and the family environment are connected. Finally, Chinese have a strong family concept and it is essential to use a holistic perspective in studying their coping.

Chan, Fungyee Claudia (1998). <u>The Effects of Chinese Immigrant's Acculturation and Changes in Family Environment on Children's Productive Influence in Family Purchase Decisions</u>. Concordia University, MSC**:** 156.

This study investigated the relationship among three major concepts, i.e., acculturation, family climate, and children's product influence. The acculturation construct was measured according to fathers', mothers' and children's responses. Family climate was measured by ten FES subscales. Four product areas were used to investigate children's product influence. Results indicated that mothers' acculturation level has the strongest impact on the family climate. The family environment has the most effect on children's purchase influence on purchase of expensive family products, while acculturation has no relationship with expensive children products. The mediating role of the family environment was weak. Only three FES subscales, i.e., moral religious emphasis, control, and independence appeared to be mediators of the acculturation and product relationship in the hypothesized direction. Results of the Family Incongruence Scores showed that the Chinese families are very traditional and acculturation does not strongly affect their level of family unity.

Chan, Ivy (1989). <u>The Process of Mother Tongue Maintenance Among Chinese Adolescent Students</u>. University of Toronto, EDD**:** N/A.

N/A

Chan, Margaret W.W. (1996). <u>The 'Yellow River Piano Concerto' As a Site for Negotiating Cutlural Spaces for a Diasporic Chinese Community in Canada</u>. York University, MA**:** 277.

This thesis explores how one musical work, the Yellow River Piano Concerto (1970) can serve as a site for articulating plural Chinese identities. My fieldwork with a number of first generation Hong Kong Chinese immigrants/Canadians forms the basis for this exploration. Diasporic Chinese relate to the work with reference to their split loyalties to the past, contemporary China and Hong Kong as well as to their current discretely different context in a major North American city, Toronto. The Yellow River Piano Concerto, a musical work which owes its origins to the Yellow River Cantata (1939), has borne changing political connotations. While the anti-Japanese theme of the Cantata remains unchanged, the addition of new themes, for example, Mao's deification and the propaganda for universal communism, has caused much uneasiness for many Chinese of different generations and different parts of the world. For some people in Hong Kong who perceive the Yellow River as symbolic of Chinese culture and civilization, the river alludes to limitless imagination. For others, a Chinese piano concerto is a representation of a "modern" musical genre coloured with national flavour. Whereas the Yellow River Piano Concerto carries different meanings for Chinese, this musical work forms a site for members of the diasporic Chinese community to perform and negotiate their identities..

Chan, Samuel Sum Yee (1991). <u>Growing Chinese Boomer Churches in Toronto</u>. Fuller Theological Seminary, DMIN**:** 218.

This dissertation investigates the contextual and institutional factors that affects the growth of Chinese baby boomer churches in Toronto. Boomer churches are churches whose target audiences are people born between 1946-1964. The Chinese boomers in our study were born overseas in Hong Kong or China and they immigrated to Canada in the past twenty years. The traditional Chinese culture, the boomer Chinese culture and the North American boomers culture are compared and contrasted and a cultural relevant strategy for the Chinese boomer churches is developed. The first part of the dissertation examines the contextual growth factor. Basic Chinese worldview is studied and its effects on the development of the character of Chinese people are explored. The historical development of the Chinese boomer culture in Canada is traced and a sociological and culturally relevant strategy for a Chinese boomer church is proposed by analyzing and synthesizing current research findings on Caucasian and Chinese church growth. The second part of the dissertation explores the biblical principles of the true nature reality, priority and purpose of life for the boomer generation. A case study from the Richmond Hill Chinese Community Church illustrates how this church incorporates cultural and biblical principles into the philosophy of ministry and the growth and non-growth of this church is analyzed. A number of key growth factors for the Chinese boomer churches are then developed. Finally

future plans and evaluation for the next five years are suggested for the effective growth of this church.

Chan, Timothy Chi Him (1998). <u>The Social and Regulatory Relations of Metropolitan Victoria's Commercial Greenhouse Industry: 1900 to 1996</u>. University of Victoria, 177**:** MA.

This thesis investigates the social and regulatory relations of the commercial greenhouse horticulture industry from 1900 to 1996 in the Metropolitan Victoria area of British Columbia. The growing of crops under glass in a controlled, heated environment is a multi-million dollar agricultural industry in North America and has gone through many changes in its century-long existence. A case study of Metropolitan Victoria's greenhouse industry was chosen because of its long history as a greenhouse growing area, the lack of a prior study, and its ethnic component through major Chinese ownership. This research is based on data collected through an archival search and semi-structured personal interviews conducted with former and current greenhouse owner-operators. Among factors explored are government regulations, urbanization, technology, distribution and markets, organization, and the experiences of Chinese and non-Chinese owner-operators. The spatial extent of greenhouses is shown through maps of their locations at crucial times during the study period of 1900 to 1996.

Chan, Yvonne (1997). <u>Physical and Psychological Predictors of Health Seeking Behaviours of Chinese-Canadians with Low Back Pain</u>. Queen's University, MSC**:** 167.

Delivering health care which confirms a patient's culture-based attitudes may have a demonstrable positive effect on treatment outcomes. This study examines the differences in health attitudes of Chinese-Canadians seeking either Western-style treatment (WT), Chinese-style treatment (CT), or a combination of both Western-style and Chinese-style treatments (BT) for their low back pain (LBP). Structured face-to-face interviews using a 79 item Likert-scaled questionnaire were conducted to inquire about health and treatment beliefs. Thirty-three practitioners in Scarborough, Ontario helped to recruit subjects who were Canadians of Chinese descent, at least 16 years of age, seeking treatment for their LBP, and able to speak and understand verbal Cantonese or English. In total, 60 patients were interviewed: 13 used CT, 30 used WT, and 17 used BT. One-way analysis of variance found differences at $p = 0.05$ between the 3 groups on 8 variables. Stepwise multiple regression showed that 3 of these 8 variables were also strong predictors of health seeking behaviour. From these results, Chinese-Canadians make a treatment choice based on whether their LBP is acute or chronic, how strongly they feel that responsibility for rehabilitation lies with the practitioner, their perceived effectiveness of CT and WT, and their age. The decision to switch between CT and WT is based on whether pain goals are achieved quickly and on perceived treatment effectiveness. Thus, predictors of treatment choice are dependent upon both physical and psychological

characteristics. Clinically, it is vital to define treatment goals and expectations up-front and to provide education which is relevant to the patient's culturally-based health attitudes.

Chandy, Nina (1997). <u>Gender Persecution as a Basis for Refugee Status: Internationally and in Canada</u>. Dalhousie University, LLM**:** 176.

'Gender persecution' is the term that encompasses various forms of violence committed almost exclusively against women, such as domestic violence and forced sterilization. The definition of 'refugee' under the 1951 Convention Relating to the Status of Refugees does not list 'gender' as a ground upon which a person can claim refugee status. This means that women who are subject to gender persecution cannot directly claim refugee protection under the 1951Convention. The position is the same in Canada, where the 1951 Convention definition has been adopted. Thus, victims of some forms of gender persecution can receive refugee protection under existing refugee law, through a broad interpretation of the grounds, which are race, religion, nationality, membership in a particular social group and political opinion. Internationally, the UNHCR has provided for the interpretation of the 1951 Convention grounds to include claims based on sexual violence. In 1993, Canada framed the Guidelines on Women Refugee Claimants Fearing Gender-Related Persecution, which allow it to accept as refugees those women who can prove their gender-related claims of persecution are linked to one or more of the 1951 Convention grounds. Such broad interpretations may suffice the needs of some gender violence victims. However, an act of gender persecution being a severe violation of a woman's human rights, is as deserving of refugee protection as violations on other grounds recognized by the 1951 Convention. Therefore, this Thesis concludes that the specific inclusion of 'gender' in the 1951 Convention, would best serve the interests of women around the world who are victims of gender persecution.

Chang, Imelda Kin-Sang (1991). <u>Chinese Immigrant Mothers' Acculturation and their Children's Self-Concept</u>. University of Manitoba, MSC**:** 113.

In this study, the relationship between the acculturation level of Chinese immigrant mothers and their children's self-concept was investigated. The sample consisted of 45 Chinese immigrant mother-and-child pairs. The children were 3 to 5 years of age. Measures of the children's self-concept and level of intellectual maturity were obtained from the Purdue Self-Concept Scale for Preschool Children and the Goodenough-Harris Drawing Test. Mothers responded to a self-administered questionnaire on acculturation. Both mother's acculturation score and family socioeconomic status are positively correlated with children's self-concept. The only significant main effect on intellectual maturity is the child's age. The effects of socioeconomic status and acculturation on Chinese immigrant children's self-concept are discussed.

Chan-Marples, Lan Wai (1993). <u>Immigrant Women, Disability, and Culture</u>. University of Alberta, MED**:** 203.

The study is a review and interpretation of current research-based literature on immigrant women and disability, written from various fields and theoretical perspectives, with a special emphasis on studies which focus on ethnic minority immigrant mothers of disabled children. Using primarily North American literature, some key issues in the everyday experiences of these women as immigrant women, as visible minority women, and as mothers of a disabled child were identified. The study also discusses the women's underuse of mainstream health resources and social service agencies. Ethnic minority parents with handicapped children also underuse special programs. Their use of health services has been limited by lack of information, host-language skills, bicultural and bilingual staff, culturally sensitive and appropriate professional practices regarding disability. Thirdly, this study highlights some of the racial, classist, handicappist, and sexist issues faced by immigrant minority women in their daily lives. It explores the thinking of feminist scholars to explain how the labels immigrant, women, and ethnic racial minority have been constructed from the women's relationships with the dominant community. From these perspectives, it also looks at the relationships between immigrant minority women and ethnic health care system. In all these areas, the myriad of ideological and structural contradictions, hardships, and barriers made women's adjustment to a new culture a difficult task. Yet, they themselves have been regarded by the dominant population as the source of their own problems. As women living between two cultures (country-of-origin and host-country), the dilemmas faced by immigrant women have been shown to be manifold. Furthermore, the conclusion identifies areas which require further scholarly investigations. New research should investigate how the powerful factors of gender, religion, class, ethnicity, and patriarchy shape the experiences of women with disabled children.

Chao, Lien (1995). <u>Beyond Silence: Chinese-Canadian Literature in English</u>. York University, PhD**:** 316.

Chinese communities have been in Canada for one hundred and thirty-seven years. The assertion of their voice in Canadian literature is a recent development undertaken by the first-generation writers, who arose collectively from the Chinese Canadian Writers' Workshop held initially in the 1970s. This dissertation studies the growing body of contemporary Chinese Canadian literature written in English. In particular, it studies its historic foundation, its two landmark anthologies: Inalienable Rice and Many-Mouthed Birds, and its all-genre configuration. The thesis is divided into eight chapters as the following: "Re-reading Chinese Canadian History and the Need to Access Mainstream Discourse"; "The Transformation from Silence to Voice and Other Discursive Strategies"; "Anthologizing the Collective: The Epic Struggles to Establish Chinese Canadian Literature in English"; "Mythologizing the Collective History and Reclaiming 'Chinamen': Tales from Gold Mountain"; "Bachelor-Man: 'A

Silence Crying Out to Be Broken' in Canadian Theatre"; "The Collective Self: A Narrative Paradigm and Self-Expression in Three Prose Works"; "Dialogue: A Discursive Strategy in Chinese Canadian Poetry" and "From Testimony to Erotica: the Split Subject and Oedipal Drama in Evelyn Lau's Prose." Theoretical approaches to Chinese Canadian literature as a minority discourse are developed and implemented throughout the thesis. Literary tropes synthesized from across the genres include the Gold Mountain milieu, the bone-hunting journey, and the collective self. The repetitive use of these tropes helps to reclaim the community history and herstory from silence. Through these shared literary strategies, Chinese Canadian writers raise a resistant voice against European cultural hegemony in Canada. While the community is regarded as a resource for its literature, this thesis challenges a unified Chinese Canadian identity. The conclusion emphasizes two characteristics of Chinese Canadian literature: the community resource and the collective sensitivity. It suggests that the community-based minority literature is as capable of development as any existing mainstream literature. The entry of Chinese Canadian literature into mainstream helps to make up what has been missing--the minority images and voices. As a pioneering work, this thesis will serve as an introduction to future studies of Chinese Canadian literature by offering some tentative, critical models.

Charland, Sarah Danielle (1999). <u>L'integration des immigrantes d'origine algerienne, marocaine et tunisienne au Quebec</u>. Université de Sherbrooke, MSC: 588.

French Text, English Abstract: Our research deals with immigrant women originating from three North African countries: Algeria, Morocco and Tunisia. Despite the similarity of their cultural background, these countries have evolved differently in relation with political environments such as: the French colonization, the independence and its aftermath. These circumstances have had a different impact particularly on women's conditions. Three different women's profiles appear to exist in the Maghreb. Within the Quebec immigration context marked with ambiguities such that immigrants carry on with their original way of life, we wondered whether these women conserve as well their differences when they become integrated within the Quebec society or, on the contrary, allow them to gradually disappear in time. Starting from three different profiles that characterize the Muslim women coming from the Maghreb, our main objective is to study the way these immigrant women become integrated into the Quebec society. Specifically, the ultimate purpose is to establish to what extent women coming from the Maghreb keep their respective differences while becoming integrated within the Quebec culture.

Cheng, Agnes (1999). <u>The Cancer Experiences of Chinese Immigrants to Canada</u>. University of Alberta, MN: 187.

Interviews were conducted with ten Chinese-Canadian cancer patients to examine the Chinese cancer patients' information needs and decision-making preferences in regard to cancer treatment selections. The study findings revealed that the

majority of participants preferred to have their physicians select cancer treatments for them. Two participants, however, wanted the opportunity to make choices themselves. All participants wanted their diagnosis revealed and the treatment options explained. Trust in the doctors, perceived lack of relevant knowledge are reasons given for delegating the decision-making responsibility to the doctor. In addition to the initial objectives of the research, participants described the impact of cancer on themselves and their families and shared the strategies used to cope with the cancer experience. The use of Traditional Chinese Medicine (TCM) was mentioned by some participants but others expressed concerns about the efficacy of such practices and the safety in the Canadian setting where traditional practitioners are not regulated. Problems with language barriers, lack of awareness of existing services were some of the special issues raised by the participants. These hardships, however, were not shared by everyone. What was most interesting about the findings was the limited way in which cultural values, beliefs and practices commonly found in the transcultural literature seemed to influence the decision-making preferences, information needs, and cancer experiences of these Chinese Canadian immigrants.

Cherwick, Brian Anthony (1999). <u>Polkas on the Prairies: Ukrainian Music and the Construction of Identity</u>. University of Alberta, PhD**: 217.**

This study looks at the activity of Ukrainian polka bands performing in the Canadian prairie provinces, with a specific concentration on one of these groups. These musicians often focus on the construction of their own identities as contemporary musicians and on the roles they play in creating successful dance events. However, through public exposure, the performances of such musicians have come to be viewed by many as fitting representations of Ukrainian music and culture. As links to a cultural past and as catalysts for new ideas and practices, musicians therefore play an active role in forming and re-forming the ethnic identity of contemporary Ukrainian Canadians. The current state of Ukrainian music has been affected by a number of significant nodes along the historical continuum. These nodes correspond with changes in content, context or medium, at times addressing one, two or all three variables, and tend to coincide with significant processes in Ukrainian Canadian society in general. This study will present an overview of the activity that occurred at each of these musical nodes: the emergence of commercial recordings of Ukrainian music in the late 1920s; the development of a unique hybrid of Ukrainian country and western music in the 1960s; an increase in ethnic awareness and the development of consciously ethnic music in the 1970s; the rise in popularity in the 1980s of Ukrainian music that incorporated western Canadian rural repertoires with eastern Canadian urban sensibilities and the main context for this type of music, the <italic>zabava</italic>; the continued flourishing of local music making traditions featuring bands that consisted of neighbours or family members; and the influence of the mainstream marketplace of the 1990s on the activities of Ukrainian bands. At the same time, it will consider the current activity of the

Edmonton band "Charka" discussing the way that the historical past shapes their ethnographic present.

Cheung, Maria Yip Ling (1999). <u>Impact of Gender and Culture: Contributing Factors to Satisfactory Long-Term Marriages</u>. Wilfred Laurier University, DSW: 378.

The constructs of gender and culture have been neglected in our understanding of marital relationships. With the recent upsurge of postmodernism, the two constructs have come into focus as essential to furthering our understanding of these relationships. My doctoral dissertation research is a cross-cultural comparative study of five Hong Kong Chinese immigrant couples in Canada and five Euro Canadian couples who were born in Canada. I used a social construction perspective to examine the gender and cultural processes that evolve in the long-term satisfactorily married couples. Couples who have been married for thirty to thirty-six years were under study. I used the Dyadic Adjustment Scale which measured married couples' marital adjustment and satisfaction as a screening instrument to identify the ten couples for in-depth interviews. I adopted an inductive narrative approach to analyse the gender and cultural factors that contribute to long-term marital satisfaction. The narratives of the couples' evolution of their gender relationships reflect the evolving culture embedded in a particular group's socio-historical context. Through comparison of the two cultural groups, I made the cultural elements more transparent, and in turn, problematised certain gender issues in their socio-historical context. Building upon the existing knowledge of long-term marriages, I conducted an empirical research grounded in a theoretical model which illuminated how cultural contexts and gender role expectations interweave with interpersonal life to create meaning of a satisfactory long-term marital relationship. With the cross-cultural comparisons, I explored the different meanings of marital expectations, marital satisfaction, gender role expectations, and the qualities of sharing, acceptance, and commitment in marriage among the two cultural groups under study. Cultural-specific factors and cross-cultural factors that contributed to satisfactory long-term marriages were discovered from the couples' narratives. Compatibility between the partners in a marital relationship was found to be important for a couple to achieve marital satisfaction. Perceived fairness in the couple's gender division of labour, efforts to accommodate changes and go through difficulties, the distribution of decision-making power, willingness to compromise, shared values and activities, and good communication contributed to long-term marital satisfaction. Care and concern, as most of the long-term marriage studies suggest, were more important than satisfaction in sex. A distinctive factor, gender mutuality—the reciprocity of each spouse in understanding the other's gender characteristics—was found to contribute to the couples' high level of marital satisfaction. Couples who had high gender mutuality also had a more positive sense of self. My cross-cultural comparative study articulated the complex processes of socio-cultural construction of male and female in each cultural group under study and examined how such forces affected long-term marital satisfaction. My theoretical endeavour was to dislodge the oppositional

dichotomy of the dominant Western gender discourses and deconstruct the Western notion as the norm for understanding human behaviours explored the different meanings co-constructed by the husband and wife in a marital relationship, under their own socio-cultural contexts, in achieving the couple's long-term marital satisfaction.

Chindalo, Pannel (1999). <u>Immigrant Minorities' Stories: A Narrative Analysis</u>. York University, MED**:** 81.

This thesis is a narrative analysis of educated immigrant minorities' schooling experiences in Canada. The study weaves through the complexities and contradictions of their experiences. By using narrative analysis methodology, the study challenges essentialist (single cause) explanations of immigrant minorities' experiences. It includes the evolving social meanings of being labeled, "immigrant" and ""minority". The social meanings of immigrant/minority often have contradictory legal or common-sense meanings: those who are legal immigrant/minorities may not socially be identified as such, and vice versa. The complexities and contradictions in immigrant minorities' narratives stem from their Canadian socialization, including Canadian inexperience, foreign credentials, lack of English proficiency, and so on. Issues of employment, socialization and racism in the narratives of successful immigrant minorities were also explored. Educated immigrant minorities' schooling success was found to depend on several factors such as parental support, individual ability, personality, age at migration and the culture of schooling before emigrating to Canada.

Chitiri, Helena-Fivi (1991). <u>The Influence of Language and Writing System Characteristics on the Reading Process</u>. University of Toronto, PhD**:** 397.

This thesis is comprised of two experiments investigating the reading processes of monolingual and bilingual adolescents in English and in Greek. These two languages differ in the regularity of their letter-to-sound correspondence with Greek orthography being more consistent than English orthography. The two languages also differ in the way they express the relationships of their sentence constituents--Greek is an inflected language while English is a word order language. The objective of the research was to determine whether these differences would be reflected in the reading patterns in each language. The inclusion of the bilingual aspect was expected to provide further insight into the reading processes in the two languages and also into the development of second language reading proficiency. The impact of orthographic regularity was studied in relation to two phonologically defined factors, syllable and stress. In line with previous findings, these factors were expected to have more influence in Greek because of the more reliable representation of pronunciation in this orthography. To determine the influence of linguistic (syntactic) characteristics, the study examined whether readers differ in the processing of content versus function words and in the processing of content word endings, as suggested by research on inflected languages. These issues were investigated among monolingual readers in

the first experiment and among highly proficient bilingual readers in the second. Both experiments involved a letter cancellation paradigm in the reading of connected passages. The passages constructed for the purpose of the experiment were made as comparable as possible across languages. The results of the two experiments provided evidence that readers were sensitive to the idiosyncrasies of each language. Specificaly, the findings indicated that Greek readers demonstrated more consistent phonological effects and processed inflected function words and content word endings to a greater extent than did readers of English. While bilingual readers performed similarly to monolingual readers in their mother tongue, in the second language they deviated in some respects from the patterns of the respective monolingual readers. This discrepancy was interpreted as lack of coordination of different word recognition skills consistent with information processing models.

Chiu, Mei Lee Teresa (1994). <u>Health Services Utilization by the Chinese in Greater Toronto: An Analysis of Ontario Health Survey</u>. University of Toronto, MSC**: 133.

The objective was to assess the health service utilization by the Chinese in Greater Toronto using the 1990 Ontario Health Survey (OHS) data. The OHS sampled 12,524 people including two hundred and sixty-four Chinese in the area, using a cross-sectional, stratified design. The results showed that the Chinese, defined by home language, used specialists two times less, emergency services three times less, dentists three times less and hospitals two times less than the non-Chinese. General practitioner and optometrist usage did not differ between the two language groups. The effect of sociodemographic factors, health needs and medical insurance on the differences were examined. Factors not measured in the OHS were discussed. The limitations of the data included measurement errors, selection bias, age-sex adjustment difference and lack of measurements in cultural beliefs and use of traditional Chinese remedies. Further research, health planning implications and ethnocultural measurements of population health studies are suggested.

Chiu, Siu-Miu Luda (1994). <u>Job Transferability of Chinese Immigrant Women in Vancouver: Their Voices</u>. University of British Columbia, PhD**: 315.

The raising of immigration standards for entry into Canada in recent years has resulted in many Chinese immigrant women from Hong Kong being admitted as "independent applicants", on the strength of their academic standing, official language proficiency, and professional training. However, many of them are not able to access jobs for which they would seem to have the appropriate credentials. No studies have yet systematically examined the barriers these women face in the job market in Vancouver. A literature review shows two main approaches to the problems of immigrants adapting to life in their new country. The cultural approach concentrates on the effects of the immigrants' own culture on the adaptation process, and the cultural conflicts between the mainstream culture and

the culture immigrants bring with them. The structural approach emphasizes the impact of the social structure of the host country on immigrants, and examines structural barriers which bar immigrants from moving upward in the labour market. The first approach concentrates on immigrants and their culture while the second focuses on the structural constraints experienced by immigrants. The present research argues that examining employment issues of immigrants from only one of these two approaches is inadequate. Both perspectives are important. Other informal barriers which could not be categorized under these two approaches should not be ignored.This is a qualitative study based on in-depth interviews with 20 Chinese immigrant women from Hong Kong. The research problem is limited to the employment experiences, as well as to the meanings of events and processes, described by these women. The central questions are: (1) What do Chinese immigrant women who come as "independent applicants" experience in the workplace in Vancouver? (2) What does their work in Vancouver mean to them? And (3) What are the factors, in terms of cultural barriers, structural barriers or other elements, that affect these women in the process of job transferability? Suggestions to eliminate barriers are proposed, and recommendations for further studies are presented.

Choi, Jung Min (1998). <u>Assimilation, Postmodern Identity, and Unravelling the Theoretical Roots of Racism</u>. York University, PhD**: 231.

Recently, discussions regarding race/ethnic relations in the United States have reached new heights. Both conservatives and liberals have debated the cultural, political, and social dimensions of this issue. Key to this imbroglio has been the focus on the inability of minorities--especially blacks--to assimilate successfully to main stream society. Two camps, in particular, have dominated much of the debate: assimilationists and cultural pluralists. Assimilationists have charged that minorities must discard their inferior racial/ethnic traits in order to find full inclusion. On the other hand, pluralists have argued that differences must be maintained and tolerated. Although the two sides seem to oppose one another, neither position is conducive to democracy. Due to a particular outlook that sustains these two perspectives--namely, foundationalism--both fall short of fostering a democratic society, where persons are free to pursue self-actualization without any hinderance from abstract principles. The central problem regarding this controversy is that race/ethnic relations have been examined mostly in a logistical manner. Consequently, the philosophical underpinnings of this debate have been overlooked. Therefore, by approaching the issue of race/ethnic relations on a theoretical level, the many hidden assumptions regarding ethnicity and race are brought to light and can be addressed. Additionally, by incorporating postmodern theory into this subject, an alternative social imagery that supports fairly democratic race/ethnic relations is made possible. To be sure, postmodernism supports a true multiculturalism, where differences are respected and recognized and identities are secured without culminating in the loss of moral order. In this respect, order and difference can co-exist harmoniously.

Choi, Soo Hyang (1990). <u>Communicative Socialization Processes: Korea and Canada</u>. University of Alberta, PhD**:** 210.

The study was concerned with the child's socialization processes in Korea and Canada, with a particular attention paid to the child's daily communicative experiences with the mothers. The main objectives were to describe the mother's culture-specific communicative patterns, and to determine if any differentiated influences were operating on the child's psychosocial development. Two mother-child dyads were drawn from each cultural group. 15 sessions of 30 minute video-taping occurred in their home. The data were treated to a communicative analysis in which 3 aspects of the mother's utterances were determined: thematic progress, affecting styles, and semantic contents. The communicative pattern of each group was interpreted in terms of the mother's different perceptions of the child's psychosocial reality. Korean mothers viewed the children's psychosocial reality as being not yet fully functional, and showed assisting patterns of communication. Canadian mothers emphasized an autonomous psychosocial reality of their children, and posed themselves as communicative colleagues of their children. The study concluded with an appeal for a psychosocial model of child's communicative socialization processes.

Cholewinski, Ryszard I. (1993). <u>The Protection of Migrant Workers and their Families in International Human Rights Law</u>. University of Ottawa, LLD**:** 672.

This thesis focuses on the protection in international human rights law of the economic, social, cultural, political and residence rights of migrant workers and their families, broadly defined as long- or short-term immigrants who are or have been employed in countries other than their own, included those who entered illegally. These are the rights of most concern to migrants in the country of employment. Economic and social rights comprise employment rights, trade union rights and rights to social security, health, housing, family reunification and education. Cultural rights of migrants embrace their right to retain and develop cultural identity, including the teaching to their children of the culture and language of the country of origin, and political rights encompass their right to political activity and to participate in the decision-making process concerning their interests, including the right to vote. Residence rights comprise their right to remain in the host country, while in work and immediately after the termination of employment, and their rights to permanent residence and naturalization and to protection against unfair expulsion. The thesis develops a theoretical framework that is justified in terms of both individualist and communitarian liberal principales. These principles provide for conceptions of citizenship which go beyond mere form and which justify the extension of membership of the state to alien migrant workers and their families. These normative models also support the provision of more extensive rights to both legal and illegal migrants. Limiting the rights of migrants already in the territory and controlling the entry of new immigrants is justified by the principle of sovereignty on the basis of socio-economic, cultural and physical state security. This principal, however, is being

eroded by the development of international standards for the protection of vulnerable groups. A redefined conception of the liberal-democratic community, which recognizes the participation and contribution of migrant workers and their families, is more responsive to the interdependence of the international community of states and more closely conforms to its own individualist and communitarian precepts. This thesis concludes with the conviction that the adequate realization of the rights of alien migrant workers and their families can only serve to advance the rights of all human beings, including citizen-members of states.

Chopra, Anju (1981). <u>Design and Evaluation of Experimental Multicultural Television Segments for Preschool Children</u>. Concordia University, MA**:** 92.

N/A

Chow, Henry Pok Hang (1997). <u>In Search of a Land Flowing with Milk and Honey: The Adaptation Experiences of Uprooted Chinese And Black Immigrant Students in a Multicultural Society</u>. University of Toronto, PhD**:** 235.

This dissertation examined the adaptation experiences of Hong Kong and Caribbean immigrant students attending public high schools in Metro Toronto during 1993 and 1994 using a multivariate approach. The present sample comprised of 368 Chinese immigrant students from Hong Kong attending 26 different public high schools under the jurisdiction of six school boards. The three selection criteria included (i) last permanent country of residence being Hong Kong; (ii) legal status in Canada being landed immigrant or citizen; and (iii) length of residence in Canada being 5 years or less. The same criteria applied to the comparison group, except the last permanent place of residence being the Caribbean, rather than Hong Kong. The comparison group included 63 Black students from 10 schools under the jurisdiction of three school boards. Multivariate analysis of variance (MANOVA) was conducted on the various scales measuring the adaptation experiences of these immigrant students. It has been found that Hong Kong immigrant students adapted better academically than the Caribbean counterparts. On the other hand, Caribbean students were found to be adapting better culturally, socially, and linguistically. Racial discrimination was a problem encountered by these immigrant students. More specifically, about 25% of the Hong Kong group and 17% of the Caribbean group reported discrimination experience. To assess their overall adaptation experiences, students were asked to indicate whether they would prefer to stay in Canada or to return to homeland if they were given a choice. More than one-third of the Hong Kong students (34.1%) expressed that they would return to Hong Kong. Slightly less than one-third (31.3%) indicated that they would stay, and 30.8 percent said they had no particular preference. With respect to the Caribbean students, about half of them (51.6%) would choose to stay in Canada. Multiple regression and logistic regression analyses revealed various socio-demographic and background variables as strong determinants of adaptation. Additional qualitative data

obtained from personal interviews conducted with 30 Hong Kong and 10 Caribbean students provided greater depth of understanding of these minority students' adaptation experiences.

Chow, Ivy Gar Yin (1993). <u>An Assessment of Factors Influencing Chinese Canadian and Caucasian Women's Identification with Feminism</u>. Carleton University, MA**:** 132.

The present study attempted to examine the factors behind feminist and nonfeminist Chinese Canadian and Caucasian women's identity with feminism. Chinese Canadians and Caucasians were preclassified on the basis of self-reports as feminist or nonfeminist (N = 66), and were asked to complete a series of questionnaires regarding background information. As expected, feminists expressed higher group consciousness with all of the social groups, by contrast to nonfeminists. There were no differences between Chinese Canadians versus Caucasians, nor between feminists and nonfeminists with respect to value perceptions and priorities. However, results did indicate that participants perceived equality to be less important to themselves than to women and feminists, and that their own values were more important to themselves than to women and feminists. Chinese Canadian participants believed that most of the given values were less important to Chinese Canadians in general compared to the participants themselves, women, and feminists. While both Chinese Canadian and Caucasian women perceived affirmative action to be less important to themselves than to women and feminists, and the reverse was true for their own interests, Caucasians perceived racism to be less important to self than to women and feminists, while Chinese Canadians perceived this issue to be equally important to themselves and all three social groups. Caucasian women also perceived all of the interests to be less important to women than to feminists, with the exception of their own issues, while Chinese Canadian women perceived no differences in the interests of women or feminists.

Chow, Jo-Anne May (1998). <u>Education, Gender and Erosion of Tradition: Perceptions and Experiences of Second-Generation Chinese</u>. University of Calgary, MA**:** 126.

Canada, a country of opportunities, has long been a destination for the Chinese. This journey has generally been successful since many families were able to find material comfort. But immigrant parents and their descendants struggled to integrate two different and at times, antagonistic cultures. This acculturation process appears most pronounced in the second-generation of immigrants since the first-generation cling to their ethnic values while the second-generation tries to bridge the cultural chasm. This thesis investigates intergenerational and cross-cultural conflict issues faced by second-generation Chinese. Fifty-six of these immigrants were   interviewed on education, grades, dating, marriage, ancestor worship, and parental support. The discussion focused on whether women experienced more conflict than men in each of the six topics. Results showed that women felt greater conflict in five of them. This conclusion has important

implications for the perception of immigrants and suggests that educational programs sensitive to these women should be designed.)

Chow, Maria (1983). <u>Canadian-Chinese Adolescents' Attitudes Towards Ethnic Language Maintenance</u>. York University, MA**:** 242.

According to Gardner and Lambert, the learners' attitudes towards members of a language group and their language could influence their aptitude to learn a language. This study speculated that the Canadian-Chinese adolescents' attitudes towards ethnic language maintenance are related to their actual ethnic language maintenance; the finding suggests, however, that the two are independent of each other. The data suggest that there is a substantial ethnic language loss among the Canadian-Chinese adolescents, however, a majority of them maintain a positive attitude towards ethnic language maintenance. The Canadian-Chinese adolescents have developed four basic language orientations to communicate with significant others. Respondents who tend to use Chinese with significant others are more likely to have a positive attitude towards ethnic language maintenance. Foreign-born Chinese adolescents are more likely to have a positive attitude towards ethnic language maintenance than the Canadian-born. Meanwhile, parents' length of residence in Canada is significantly correlated with the respondents' attitudes towards ethnic language maintenance. The study has also found that demographic factors are significantly correlated with the Canadian-Chinese adolescents' inter-ethnic friendship   patterns.

Chow, Mayling (1990). <u>The Acquisition of a Written Language by ESL Children during the Kindergarten and Grade One Years</u>. University of British Columbia, MA**:** 157.

This research investigates the development of writing in children who are learning English as a second language (ESL). Its underlying hypotheses are: (1) ESL children will learn to write independently when placed in a social and psychological setting that facilitates language learning; and (2) they will use the same strategies and follow the same general patterns of development as those reported for English-speaking children. Current research on emergent literacy provided the theoretical framework for this study. This investigation followed eleven ESL children from the beginning of Kindergarten to the end of Grade One. The children's writing samples were collected daily and were analyzed and classified within Gentry's (1982) stages of writing development. The data were examined for implied strategies, knowledge and understandings. Observational notes on the children when writing revealed characteristics and behaviours found at each level of writing development. The results point to the similarities between how ESL children and English-speaking children learn to write when challenged to discover the English writing system for themselves. The   theoretical perspective of writing as a developmental process was evident throughout the study. Additional findings highlighted the significant role of literature in ESL learning and the importance of a learner-centred approach to literacy instruction.

The implications of the research findings for ESL methodology is discussed together with an account of the children's development in writing.

Chow, Terry S.C. (1993). <u>A Q Method Study of how Women of Chinese Descent Construct themselves in Relation to Popular Stereotypes of Chinese Women</u>. University of Windsor, MA**:** 164.

This study examines the self-perception of Chinese women, with respect to two popular stereotypes of Chinese women (the "China Doll" and the "Dragon Lady"), in the context of their most recent dating experience with a white male and how these women feel their dating partners perceive them with respect to the same stereotypes. Through the use of a Q sort study, 38 volunteer subjects sorted into four factors and one opposing view of how Chinese women perceived themselves and how they felt their dating partners perceived them. Differences among perceptions were analyzed using SPSSx (1986). Of the 38 Q sort participants, 16 participated in personal interviews that revealed: (1) popular stereotypes of Chinese women are undergoing change, (2) there are three coping mechanisms that Chinese women use when dealing with popular stereotypes of Chinese women (acceptance, negotiation, and rejection), and (3) the extent to which Chinese women assimilate in North American society is related not only to their acceptance of North American values and stereotypes but is also related to their lack of desire to date Chinese men.

Chrichlow, Wesley Eddison Aylesworth (1998). <u>Buller Men and Batty Boys: Hidden Men in Toronto and Halifax Black Communities</u>. University of Toronto, PhD**:** 273.

This thesis was born of my desire to put forward a critical analysis of racialized heterosexism within Black diasporic communities. Central to this project is an elaboration of how such heterosexism is manifest as a form of bio-nationalism that is fundamental to many contemporary discourses of Black identity. The dual starting points of this analysis are the recent scholarly work theorizing the politics and socially transformative possibilities of Black same-sex practices [particularly in the work of Lorde, Mercer and Riggs] and my own experience growing up in Trinidad and living in Canada as a “buller man”, one who is communally identified [and publicly embraces this identification] as participating in male same-sex practices. With a framework developed on this double basis, I then present a detailed study of 19 Black men who participate in same-sex practices on a variety of terms and with various degrees of family and community awareness of their desires and experiences. These interviews provide a unique perspective on an until now, hidden dimension of Black communal life in Canada. Stressed in the analysis of these interviews is how these men negotiate the structure of heterosexist and homophobic domination that define the circumstances of their lives in the Black communities of Toronto and Halifax. This domination is also traced to the discourses of Black nationalism and the Black church. I argue that this dominance enacts a regressive form of “bio-

nationalism” which legitimates a regulatory politic that effectively excludes Black same-sexed men from membership in Black diasporic communities. I conclude with a consideration of the transformative vision for a Black communal consciousness that would embrace all its members.The findings in this dissertation highlight several educational, communicative and pedagogic issues for the contemporary educator to articulate a broader definition of Black nationalism, Black history and Black consciousness in Euro-Canadian/American contexts.

Chrisholm, Catherine Kim (1996). <u>Attachment Security and Indiscriminately Friendly Behavior in Children Adopted form Romanian Orphanages</u>. Simon Fraser University, PhD**:** 125.

Attachment and indiscriminately friendly behavior were assessed in children who had spent at least 8 months in a Romanian orphanage (RO) and two comparison groups of children: a Canadian-born, non-adopted, never institutionalized comparison group (CB) and an Early adopted comparison group adopted from Romania before the age of 4 months (EA). Attachment was assessed using 2 measures: an attachment security questionnaire based on parent report and a Separation Reunion procedure that was coded using the Preschool Assessment of Attachment (Crittenden, 1992). Indiscriminately friendly behavior was examined using parents' responses to 5 questions about their children's behavior with new adults. Although RO children did not score differently from either CB or EA children on the attachment security measure based on parent report, they did display significantly more insecure attachment patterns than children in the other two groups. In addition, RO children displayed significantly more indiscriminately friendly behavior than both CB and EA children, who did not differ in terms of indiscriminate friendliness. RO children's insecure attachment patterns were not associated with any aspect of their institutional environment, but were related to particular child and family characteristics. Specifically, insecure RO children had more behavior problems, scored lower on the Stanford-Binet intelligence scale, and had parents who reported significantly more parenting stress than RO children classified as secure.

Christou, Chryssie (1994). <u>Policies for Minority Education: A Comparative Study of Sweden and Ontario</u>. York University, MSW**:** 183.

Advanced industrial societies claim in their laws to support equality of educational opportunity. The contradiction between the rhetoric of the ideals of democracy, equality and social justice, and the practice of inequality of educational opportunities, especially for ethnic and racial minority children, poses a challenge for modern industrial societies. Some societies manage this better than others when it comes to the education of minorities. This study explores the problem of educational inequality and its consequences for ethnic and racial minority children in Sweden and Ontario from the ideological perspectives of "reluctant collectivism" (George & Wilding, 1976) and social democracy. It

analyzes two policy areas: (i) Home language/Heritage language and (ii) Comprehensive/streaming policies and their consequences. The second chapter presents the ideology and background of Home language/Heritage language education, implementation and an evaluation. The third chapter does the same for comprehensive/streaming policies. The fourth chapter identifies structures and process which influence policies and their outcome. The fifth chapter compares the two policies under the ideological approaches of "reluctant collectivism" and social democracy in light of the findings of the previous chapters; identifies differences and accounts for their differences in terms of ideologies and institutions; and considers lessons to be learned from different policies and their outcomes. The comparison shows what is possible by way of effective policies and stresses the need for stronger social commitment if policies of de-streaming and culture retention are to succeed in Ontario.

Chu, Albert Yuen Shan (1995). <u>The Classification and Character of Chinese Christianity</u>. University of Alberta, MA**:** 133.

Developments within church-sect theory are proceeding towards the use of one attribute, either societal tension or the mode of membership, upon which to structure a scale of differentiation in classifying religious associations. Current developments, however, have excluded ethnicity within theoretical discussions of church-sect theory. This examination of ethnic religious organizations, particularly Chinese ones, advocates the use of tension as the attribute that best serves as a basis of comparing religious groups. The future utilization of tension, however, must factor in the implications of ethnicity. Without incorporating the issue of ethnicity into church-sect theory, researchers may define incorrectly ethnic religious organizations as sectarian, regardless of the doctrinal and societal beliefs of the organizations or their members. This study also provides an historical review and describes the current character of Chinese Christianity in Canada.

Chubachi, Natsuko (1999). <u>Geographies of Nisei Japanese Canadians and their Attitudes towards Elderly Long-Term Care</u>. Queen's University, MA**:** 146.

The way elderly long-term care is delivered varies in time and space, and people's attitudes towards elderly care are socially constructed through policies, family ideology, and the spaces in which they live. When people, who have a distinct family ideology, immigrate to another country, their attitudes towards elderly long-term care may change in the new place. Therefore, this study seeks to answer to two questions: "What is the difference in attitudes towards elderly long-term care, between issei (the first generation of Japanese Canadians) who maintained a distinct family ideology and nisei (the second generation) who were born and brought up in Canada?", and "How and why have the attitudes changed over the two generations?" After exploring the history and spatial change of Japanese Canadians, data from semi-structured interviews with 33 nisei Japanese

Canadians are examined. These analyses show that nisei attitudes towards elderly care have been socially constructed through their geographies.

Chui, Tina Wai-Ching Leung (1996). <u>Political Participation and Culture of the Canadian Ethnics</u>. University of Waterloo,**:** 389.

While research in ethnic relations has been an important focus in Canadian sociology in the past few decades, the literature on ethnic political behaviour has been fairly thin. The political participation and culture of the Canadian ethnics is a key to understanding of ethnic relations. Individuals' political participation and culture are aspects of their integration into the broader society. The extent of political participation indicates also the responsiveness of the political system to the Canadian ethnics. Ethnic collective politics represents attempts on the part of the ethnic communities to influence the political process and thereby to play a fuller role in Canadian society. Using two survey sets collected in the Toronto metropolitan area, this study examines the political participation and cultures of Canadian ethnics. Following a descriptive analysis of ethnic political behaviour, the study proceeds to explain ethnic political participation and culture in terms of ethnic identification, ethnic consciousness, voluntary association participation and perceived political resources of ethnic community. The study acknowledges that these concepts together with political participation and culture are multi-dimensional, therefore various measures are used. The findings indicate that ethnic inequality in political participation persists even after statistical controls for demographic and socio-economic factors. While identification with ethnicity is associated with lower political participation, other factors, such as the structural barriers of the political process, seem to also contribute to inequality. Ethnic voluntary organizations play a significant role in individuals' political behaviour. These organizations do not only provide political socialization, but also bear the potential to mobilize their members into collective action. Although to some extent individuals are unable to participate fully in politics, they are not apolitical. Those who are conscious of their ethnic status often opt for a collective political approach to improve their situation. Three sociological theories are used to interpret the results and all three theories are useful in explaining different parts of the findings. The assimilation theory provides explanation to individuals' integration in politics. The class conflict theory stresses the structural aspect of inequality and explains the collective economic experience of individuals. The ethnic competition theory expands the conceptualization of ethnic political behaviour from the assimilation theory by focusing on the role of ethnic communities.

Chumak-Horbatsch, Roma (1984). <u>Language in the Ukranian Home: Its Use in Ten Toronto Familes Attempting to Preserve their Mother Tongue</u>. University of Toronto, PhD.

This thesis documents home language behaviours of Ukrainian mothers and children. Ten Toronto families with preschool and school aged children, whose

homes are governed by a "Ukrainian only" language rule and who are determined to preserve the Ukrainian language in their homes, participated in the study. Two ethnographic hypotheses are formulated and investigated. The first hypothesis proposes that mothers' language behaviours are consistent with their Ukrainian language maintenance philosophy. The second hypothesis proposes that there are many signs of English in the "Ukrainian only" home. The study follows an ethnographic design and consists of (1) a description of the Ukrainian language in Toronto (2) recordings of mother-preschooler spontaneous home language and (3) ethnographic interviews with mothers. It was noted that since 1971, the Ukrainian language in Toronto has been undergoing a general generational decline. Spontaneous speech samples showed that mothers and their preschoolers engaged in two types of language activities: joint conversation and separate activities. Joint conversation was segmented into smooth (meaning match) and problem (meaning mismatch) transactions. Specific child behaviours and mothers' strategies are described for each type of meaning transactions. It was found that mothers' language behaviours were different with preschool and school aged children. This difference was noted in mothers' attitude and response to children's English usage in the home. Also, it was found that the "Ukrainian only" home is permeated with English. It was concluded that mothers' transmit an emotive attitude towards the Ukrainian language and an instrumental attitude towards the English language. Time spent in conversation with mother in the home was described as being facilitative for the learning and mastery of the Ukrainian language for the preschool aged child. The outlook for the continuation of the Ukrainian language in Toronto was described as bleak and not particularly positive. Implications for teaching Ukrainian in the Heritage Language context are drawn. Two language facilitative activities, talking with children and sharing literacy with children are described.

Chung, Edward (1997). <u>The Company One Keeps: Ethnic Homogeneity of Social Ties and Intracultural Differences in Consumer Behavior</u>. York University, PhD**:** 312.

This study explores differences in consumer behavior among Hong Kong immigrants in Canada, and how these differences are informed by the strength and relative ethnicity of social ties. As such, the study is intra-cultural rather than cross-cultural. In consumer research, intracultural differences traditionally have been investigated on the basis of psychological dimensions. Specifically, subjects are measured on how strongly they identify with a particular demographic ethnic group. This emphasis on agency has yielded many informative findings, but has largely neglected the social side of human action. This undersocialized perspective of the ethnic consumer reflects a significant gap in the literature; a gap that needs to be filled if we are to develop a more comprehensive view of the ethnic consumer. Theory-building efforts will undoubtedly suffer unless the consumer is recognized as a social animal. This is especially so in view of the emergent perspective of culture, which sees culture (and its categories and meanings) as a socially constructed and relational phenomenon; that ethnicity is a dialectical process and is neither linear nor unidirectional. The   present study

investigates intracultural differences using both psychological (ethnic identification) and social (social ties) aspects of a person's ethnicness, and hopefully provides a balance between the under- and over-socialized views. Three aspects of intracultural consumer behavior differences: relative knowledge of non-ethnic products, relative usage of ethnic products, and cultural values. The fundamental research question was whether the ethnic homogeneity of a person's social ties informs differences in consumer behavior. Related to this question was whether the ethnic homogeneity of social ties provides additional explanatory power over the traditional emphasis on ethnic identification. The findings indicate that indeed the ethnic homogeneity of social ties significantly improve our understanding of intracultural differences in some instances but not in others. While the ethnic homogeneity of social ties appeared to be more robust in some areas and less so in others, over a range of products and services and consumer behavior dimensions the ethnic homogeneity of social ties enhance the ability to explain differences among members of the same demographic ethnic group. Overall, this research lends support to the emergent culture perspective, and certainly recommends that interpersonal relationships be incorporated into future ethnic consumer research.

Churchill, Angela Kaye (1993). <u>The Effects of Ethnic Accents on Judgements of Personality and Occupational Suitability</u>. Queen's University, MA**:** 109.

This study investigated the effects of accent on impression formation. In a preliminary experiment, 87 psychology undergraduates identified the accents of 18 tape recorded female voices. Nine speakers, three English Canadian, three East Indian and three Italian, were chosen for inclusion in the main experiment based on ease of identification. Thirty-five male and 41 female subjects were asked to form impressions of the nine speakers based on taped speeches. The subjects rated the voices on personality characteristics and occupational suitability. The personality traits varied along two dimensions, competence/status and solidarity/sociability. The occupations presented varied in job status (high and low) and amount of contact with the public (high and low public exposure). As expected, English Canadian voices were rated higher on the competence dimension than East Indian and Italian voices which did not differ from each other. English Canadian voices were rated higher on the solidarity dimension as well. Also as predicted, English Canadian speakers were deemed more suitable for high status and high public exposure jobs and less suitable for low status, low public exposure jobs than East Indian and Italian speakers. The findings of this study are discussed with reference to the status-matching hypothesis and the issues of social subordination and social distancing.

Churchill, Flavia (1997). <u>Towards the Achievement of Educational Equity: The Impact of Antiracism Policy on Teacher Perceptions and Practices</u>. York University, MED**:** 162.

This study explores the implications of a mandated provincial government antiracism and ethnocultural equity policy on teaching practices. The participants of the study are a group of elementary school teachers who all taught at Parkhill school, located in the province of Ontario. Qualitative research methods were used to obtain data. The specific methods utilized to gather data were participant observation techniques, field notes, interviews, and the collection of school documents such as minutes of meetings, school board directives and school newsletters. The responses that emerged in the perceptions of the teachers as they negotiated the process of change is explored in relation to the establishment of policy. The findings indicate that the implementation of an antiracism and ethnocultural equity policy had a positive impact on the teaching practices of the teachers who worked at Parkhill elementary school. Antiracist education at Parkhill began to challenge the existing Eurocentric structure as the 'correct' social structure to be modeled by all.

Ciccarelli, Silvina Beatriz (1997). <u>ESL for Nation Building: The Origins of Federally Funded ESL in Canada</u>. University of Toronto, MA**:** 83.

The purpose of this thesis is to study the origins of federally-funded ESL in Canada and to argue that political elites played a definitive role in the introduction of the classes as part of a post-war nation-building strategy. Nation-building in Canadian history has consisted of the exclusion and marginalization of immigrants and the perpetuation of the dominant Anglo-Saxon culture. I show that ESL instruction was introduced in 1947 not as a tool for ESL fluency but to preserve Canadian "values," "norms" and "our way of life." Political elites regarded this form of instruction as a guarantee of national unity in the post-war era. Understanding the limitations of current federally-funded ESL programs necessitates examining the interconnections of ESL, citizenship and federal nation-building strategies. This thesis relies on a system for identifying covert racist discourse to analyze these interconnections.

Clark, Penney Irene (1996). <u>"Take it Away, Youth": Visions of Canadian Identity in British Columbia Social Studies Textbooks, 1925-1989</u>. University of British Columbia, PhD**:** 358.

Textbooks are a "cultural artifact" in that they are developed and approved for use in schools within particular sociocultural and educational contexts. As such, they offer a glimpse of those contexts. This study examined 169 social studies textbooks approved for use in the schools of British Columbia following three educational turning points: the 1925 Putman-Weir Report, the 1960 Chant Report, and the 1970 establishment of the Canada Studies Foundation. The textbooks were examined to ascertain the views of Canadian identity which they conveyed and how those views were redefined over time. In the Putman-Weir era, Canadian identity involved a sense of increasing independence within an enveloping allegiance to Great Britain and its empire. Textbooks encouraged the adoption of characteristics of good citizenship such as loyalty to country and empire through

the use of heroic figures. The concept of Canadian identity was both inclusive and exclusive. It was a gendered concept, excluding women. It was inclusive of most immigrants because they were needed to people the land. It was exclusive of Oriental immigrants because they were viewed as unable to assimilate. It also excluded Native people, who were seen as being unable to contribute to national progress. In the Chant era, Canada's independence from Great Britain began to be taken for granted. Textbooks were more concerned with Canada's relationship to the United States and its role on the world stage. Textbook authors saw a thriving anti-Americanism as an important part of what made Canadians Canadian. "Canadianness" included women only in peripheral roles. Immigrants, other than Oriental, received a joyous welcome in these texts. These "new Canadians" were expected to contribute to the ongoing tide of progress in which Canadians were engaged. A negative tone pervaded discussion of Native peoples. The Canada Studies era was characterized by two dominant movements. These were promotion of Canadian nationhood and a greater inclusiveness. Ironically, pride in Canada, as well as optimism for its future, was less evident in the Canada Studies era texts. Inclusion was the watchword of this era.

Clarke, A. La Ferne (1995). <u>The Process of Changed Meanings: A Study of the Canadian Experience of Somali Women in the Kitchner-Waterloo Area in Regard to Female Circumcision</u>. Wilfred Laurier University, MSW**:** 179.

This thesis tracks the process of changed meanings. My research tells the fictitious story of a Somali woman named Mary. She has been in Canada for less than five years, and she moved to the Kitchener-Waterloo area, almost immediately. The narrative tells of her transition and the issues she had to handle. Female circumcision is the central issue in the story. Mary's thought process as she moves from a country that supports female circumcision to a country that calls this practice female genital mutilation has to change if she decides not to circumcise her daughter. This Canadian story should guide other women through this process of transition. It should also help Canadian social workers comprehend the issues Somali women, and all women who have this cultural practice experience. The story values the perspectives of women who have had to confront FGM. They encountered it in childhood in one context, and now have to manage this issue again as mothers in a different context. Their decisions will affect their daughters' lives in their new environment. How does Mary handle situations? What feelings unfold within her? What coping strategies are formulated? These answers emerge when a composite of individual experiences create this fictitious narrative, which reflects an accurate Canadian-Somali story. This story was gleaned in a manner that was respectful and dignified and it provides us with an understanding of what occurs when the definition of female circumcision changes its meaning.

Clarke, Adrienne Lesley (1998). <u>Making Literature Meaningful: Exploring Cultural Identity in Realistic Young Adult Multicultural Fiction</u>. Queen's University, MED**:** 134.

This study focuses on the need to connect students to literature that is meaningful to their culture and experience. Assuming that literature has the power to make students aware of different cultural values and experiences, this thesis presents arguments for transforming the Secondary School English curriculum so that it is more reflective of society's growing ethnic diversity. To assist parents and educators in the selection of multicultural literature, this study provides a model of analysis for evaluating the cultural content of young adult multicultural fiction books. The thematic content analysis of the nine young adult multicultural books selected for this study examines how the theme of cultural identity is explored in each novel. Steps in the analysis include (1) Describing the books' thematic content, and (2) Evaluating the books' meaningfulness in relation to the young adolescent reader. The in-depth analysis of the nine books included in this study identified two major approaches to cultural identity as well as nine common multicultural issues that offer insight into the kinds of issues and concerns that are treated in young adult multicultural fiction. The potential of multicultural fiction for engaging students in a personal exploration of literature is that it provides them with a broader reflection of society and may help them to understand such marginalized issues as race, class, and gender. This study's recommendations for further research include developing new strategies for using multicultural literature in the classroom and discovering new methods of textual response that encourage students to see relationships between literature and their own lives.

Clarke, Andrea (1990). <u>The Structure and Operation of the Immigration Appeal Board: Resolving the Identity Crisis</u>. University of Guelph, MA**:** 165.

This study is presented as an illustrative case of how a non-departmental body has evolved in the Canadian administrative system. The study demonstrates the complexities associated with the delegation of authority and the problems which develop between departments, boards, commissions, the public, and the court system in the formulation of immigration policy. This study focuses on the emergence of a specific non-departmental body: the Immigration Appeal Board. It outlines the reasons for its creation, and reviews the structure and organizational development of the Board.

Clarke, Wilma Daygre (1996). <u>The Process of Identity Formation in Black Youth Raised in Radically Dissonant Social Environment</u>. Simon Fraser University, MA**:** 201.

The process of identity formation in black youth, of Caribbean heritage, residing in the greater Vancouver region of British Columbia, is the general focus of this research. As there is a relatively small black population within this region, black youth are raised in an environment which has been referred to by social psychology theorists and researchers as being racially dissonant. It was anticipated that the experiences of black youth raised in greater Vancouver may be quite dissimilar to the experiences of black youth raised in metropolitan cities in Canada and the United States where there is a larger black community. Some

comparisons are made with studies which focused on the process of identity formation in black youth residing in the United States. Various theories of ethnic identity development were used to guide this investigation. The general research question was: What is the nature of the relationship between visible minority status and the process of identity formation in youth? In particular, sociological and psychological factors which may impact the development of self-concept and self-esteem are examined. The results of this investigation indicate that black youth raised in the greater Vancouver region develop a generally positive self-concept and high-self esteem, though in a racially dissonant social environment. Factors that may be strong influences on identity formation include family and close friends, in particular black friends, and the development of coping strategies and a system of support for black youth. The research indicates that black youth do not view school personnel as being receptive and responsive to their issues. Additionally, results indicate that black youth perceive the experiences and contributions of black people in Canada, both historically and currently, to be both misrepresented and under represented in school curriculum.

Classen, Sigrid Ulrike (1997). <u>The Black Madonna Figure as a Source of Female Empowerment in the Works of Four Italian-Canadian Authors (Nina Ricci, Frank G. Paci, Vittorio Rossi, Marco Micone)</u>. Université de Sherbrooke, MA**:** 130.

This thesis deals with the image of the black madonna, a pre-Christian female deity, in the works of four Italian-Canadian authors: the works include Nina Ricci's novel Lives of the Saints, Frank G. Paci's novel Black Madonna, Vittorio Rossi's play The Last Adam, and Marco Micone's play Addolorata. The black madonna, the central figure of this thesis, is not an exclusively Italian phenomenon. Most people probably associate her with the image of the Southern European, predominantly old, often Italian peasant woman, who is dressed in black clothes from head to toe. The black madonna statues, however, are possibly connected with the veneration of a female divinity, the Great Mother, Great Goddess, primordial goddess, and even earth mother. In his early myth and folklore collection, Sir George Frazer concluded that the "great Mother Goddess (of Western Asia), the personification of all the reproductive energies of nature, was worshipped under different names but with a substantial similarity of myth and ritual" (Frazer 299).

Clifton, John Stewart (1988). <u>"Racism," Persuasive Definition and Linguistic Choice</u>. University of Guelph, PhD.

Since "racism" is both a vague and a highly emotive term, attempts to define it often result in what C. L. Stevenson has called "persuasive definitions." A persuasive definition gives a specific descriptive meaning to a term without altering the term's emotive force. Some persuasive definitions are objectionable on the grounds that they are in fact stipulative while masquerading as lexical in order to garner certain rhetorical advantages. In recent years a number of philosophers have provided definitions of "racism" that differ significantly from

one another. In the introduction to this study, both good and bad persuasive definitions are discussed. In the succeeding chapters, case studies of discussions of "racism" by a number of contemporary philosophers are provided with the aims of clarifying their accounts and ascertaining whether or not they succumb to the error of providing objectionable persuasive definitions. Some of the accounts are shown to contain important errors of vagueness, while others are found wanting in regard to their approach to "racism"'s emotive force. Eventually the question of whether "racism" is a term that has become too vague and emotive to be of any legitimate use is considered. Although the case studies do not provide an unambiguous answer to this question, they do provide a methodology for avoiding the kinds of problems that terms like "racism" can engender. Finally, a denotative definition focusing upon certain catastrophic events in race relations during the modern era is recommended to serve as the central or nuclear meaning of "racism." It is argued that in light of a number of crucial historical considerations this definition will best make use of "racism"'s potential as a linguistic mnemonic device.

Cobb, John M. (1991). <u>German Lutherans in the Prarie Provinces Before the First World War: Their Chuch Background, Emigration, and New Beginnings in Canada</u>. University of Manitoba, PhD**:** 441.

In this dissertation the author examines the development of German Lutherans in the Prairie Provinces against the background of their historical experience in Europe. The evidence indicates that a large majority of the immigrants originated in Russia, especially Volhynia, and in Austria-Hungary, especially Galicia. Here they generally lived in cohesive communities (Gemeinden) centered on church and confessional school. In both Russia and Austria-Hungary their Gemeinden formed, as is it were, "Germanic islands in a Slavic sea." Only a minority of German Lutherans came from Germany itself. However, the influence of this minority, which included many pastors and writers in the German-language press, was great as German Lutheran church life developed in western Canada. German Lutherans in western Canada, as they are identified from the census, were about twice the number which Lutheran church bodies claimed as members. To the question: Why did so many religious people not rejoin the Lutheran church? the study answers: the original pastors who answered the call to western Canada attempted to guide the settlement of Lutherans back into cohesive Gemeinden such as the latter had experienced in Europe. However, conflict occurred within their parent church body over the question of German missions in Canada. The resulting weakness from this conflict led to the entrance of competing Lutheran church bodies. After 1895 German Lutheran church life was marked, not only by a weakness in shepherding a large number of immigrants scattered over a huge territory, but also by energy robbing and demoralizing ecclesiastical conflict. A consequence of this conflict was that, although all held to an ideology which had gained strength in the minority context of eastern Europe, the Lutheran church bodies in western Canada had but partial success in setting up the parochial schools on which the churches believed their future would depend.

Codjoe, Henry Martey (1997). <u>Black Students and School Success: An Study of the Experiences of Academically Successful African-Canadian Student Graduates in Alberta's Secondary Schools</u>. University of Alberta, PhD**:** 450.

This dissertation investigates, documents and analyses the experiences of academically successful Black youth in Alberta schools. Previous research has focused on describing and explaining the low academic achievement of Black students. Rarely do these studies identify Black students who are academically successful in school and determine what factors are associated with their success. Using a narrative methodological approach within qualitative research traditions and a multicultural/anti-racist education theoretical framework, the study investigated 12 African Canadian students who have experienced academic success--with the goal of contributing toward more hopeful futures. Through individual and focus group interviews, supplemented by relevant research, the study provides personal insights to help gain an   understanding of how some Black students have succeeded in school in spite of the odds against them. The findings of the study show that contrary to popular opinion and research, not all Black students make poor choices about education. Black students also develop successful academic skills. A positive Black racial identity, enhanced with an awareness, pride and knowledge of Black and African affairs is crucial to school success. The implication here is that minority status and identity do not and should not always lead to negative educational outcomes. These and other findings of the study are generally supported in the research literature. In the belief that society can do more to improve educational chances and success for Black and other minority students, the study identified four areas in which educators and policy makers can take specific actions to encourage and promote academic achievement among students from minority populations. Specific policy recommendations based on participants' feedback and current educational research and practices are also presented.

Cogan, Karen Beth (1999). <u>Inside Intermarriage: The Experiences of Gentile People Married to Jewish Spouses</u>. University of Alberta, PhD**:** 207.

Canadian intermarriage rates between Jewish and Gentile people have risen significantly over the past several decades. Most related research has been generated in the United States and focuses on Jewish concerns for continuity and survival. This dissertation focuses on the experiences of seven Gentile people married to Jewish spouses who were living in Edmonton, Canada. Three females and four males, ranging in age from 27 to 55 years old, with backgrounds in the Catholic, Anglican, United, and Mormon churches, were interviewed twice. Most individuals had been intermarried for a minimum of seven years. Four participants had been married only once, whereas three had been married previously. Two participants had children as a product of their current marriage and three individuals had children through previous marriages. The goal of the unstructured interviews was to elicit rich descriptions of intermarital experiences. A

phenomenological methodology was employed to collect and analyze the data and to extract common themes generated by the narratives. Participants felt that they were more like their partners than different, and more importantly that they were compatible. Through the course of their marital lives they benefited from social support and also faced external challenges from rabbis, parents, friends, and communities. The ability to manage negative influences depended on a number of interconnected factors, including the internal and external resources of couples. Formal study, mentorship from Jewish families, and experience over time helped those who were initially unfamiliar with Jewish traditions to "learn the ropes" of Jewish life. Juggling life cycle milestones, traditions, and choosing the religious identity of children required negotiation, flexibility, communication, and mutual respect. Marital dynamics strongly impacted the navigation of religious and cultural differences. Over time, participants gradually felt more like insiders with respect to the Jewish community, however some believed that they would never fully internalize a strong sense of Jewish identity. Some felt more like outsiders with respect to their Gentile communities as a byproduct of intermarrying. Participants did not define their relationships by religious or cultural differences and overall felt that intermarrying had widened their horizons. Implications for counselling and research are discussed.

Colalillo, Giuliana Giovanna (1981). <u>Value Structures Within Italian Immigrant Families: Continuity or Conflict?</u> University of Toronto, PhD.

Much of the existing literature on the adjustment of immigrant families suggests that the family is a disintegrating unit surrendering to the pressures of assimilation. Many theorists and researchers in the areas of immigrant and ethnic studies maintain that there is incompatibility between the attitudes, beliefs and values of immigrant parents and their children due to the latter's more rapid socialization to the values and norms of the host society. This incongruity is seen to result in cultural conflict and stress within the family leading to the alienation of the children from the immigrant parents and their traditional norms of behaviour. Yet another body of literature suggests that children of immigrants come to strongly identify with their cultural and linguistic heritages, and in fact may choose to integrate many of their parents' values and traditions into their own life styles. Moreover, the immigrant parents themselves also adapt to the new society by modifying their attitudes and beliefs, thus creating a more suitable framework for the family's adjustment. This thesis adds to this latter research by exploring the issue of cultural sharing and continuity within the Italian immigrant family. This was done in two ways: (1) The value structures of 75 Italian immigrant parents and their adolescent children--37 daughters and 38 sons--were compared on the Rokeach Value Survey. (2) The perceptions of a smaller group of Italian immigrant parents and adolescents of Italian immigrant background to issues arising from living in a bicultural setting were recorded. The results of the Value Survey supported the hypothesis of cultural sharing and   continuity: there was substantial similarity between the value structures of the Italian immigrant parents and their adolescent children in the sample studied: females tended to

have more similar value structures to that of their parents than did males. This difference may be due to the differential socialization experiences of the girls and boys in the Italian immigrant family. In addition, there was a high degree of similarity in the value structures of the Italian and a comparison group of Canadian adolescents. However, a number of significant differences in the mean standard scores of specific value concepts differentiated the Canadian and Italian adolescents as well. The 13 parent and adolescent interviews in the thesis represent a variety of views and perceptions with regard to living in a bicultural setting. The interplay among the parents and the adolescents on three themes discussed in the thesis--the issue of freedom, the italianita' (italianess) of the adolescents, and the concept of a derived culture--provided ample evidence of cultural continuity and sharing within the Italian immigrant family. The results of this research provide a firm basis from which a new image of the Italian Canadian family can evolve. The Italian immigrant family does not appear to have surrendered to the forces of assimilation as described by assimilation and culture conflict theories. Contrary to the stereotype model, the findings of this thesis suggest that the Italian immigrant family is an adaptive and resourceful unit which develops its own adjustments in response to the expectations and pressures of living in a bicultural setting. There may indeed be differences among Italian immigrant parents and their adolescent children, but it is misleading to automatically attribute the cause of such disagreement as being prima facia evidence for fundamental discontinuity. The results of the present research suggest that despite other potentially influencing factors, we must account for a substantial degree of congruence in the value priorities of members of Italian immigrant families.

Coleman, Daniel (1995). Masculine Migrations: Reading the Postcolonial Male in New Canadian Narratives. University of Alberta, PhD: 353.

Masculine Migrations argues that assumed gender practices are often troubled when a person migrates from one culture to another, so migrant narratives offer an opportunity to examine commonly hidden masculine codes at a time when they are under transition and reevaluation. Drawing on social constructionist theories of gender and sexuality, as well as the insights of postcolonial and Canadian multicultural studies, this work dismantles the conventional male/female gender binary by examining masculinities in a diversified field of social relations, which includes considerations of ethnicity, race, class, inherited colonial history, transcultural migration, and contemporary postcolonial politics. The dissertation considers how the cultural disruptions in contemporary narratives by male Canadian authors of non-European descent intensify the struggles between social constraints and innovative practices in representations of migrant masculinities. In delineating the historical, cultural, economic, and political structures that constrain these masculinities, Masculine Migrations seeks not only to expose illusions of masculine self-sufficiency and plenitude, but also to observe how different masculinities have various relations to social power. Chapter One shows how the codes that exclude non-white immigrants from the centres of financial

power in Toronto simultaneously call forth and condemn the protagonist's struggle for social status in two stories from Austin Clarke's collection, Nine Men Who Laughed. Chapter Two demonstrates how the historical and continuing commodification of black men's sexuality in North America limits the liberatory potential in Dany Laferriere's parody How to Make Love to a Negro, threatening to recuperate it back into demeaning discourses of racialized sexuality. Chapters Three and Four examine Neil Bissoondath's A Casual Brutality and Michael Ondaatje's Running in the Family respectively, while Chapter Five focuses on Rohinton Mistry's Such a Long Journey and Ven Begamudre's Van de Graaff Days. These three chapters show how traumatic histories of colonial and postcolonial migration work intimately in family structures to challenge and displace the conventions of male authority expressed in patrilineal continuity, patriotic loyalty, and patriarchal power. By focusing on the historicity of masculinities' shaping factors, Masculine Migrations emphasizes a kinetic and diversified, rather than static and monological, conception of gender.

Collin, Sarah Christine (1996). <u>Matters of Multiculturalism: Approaching a Canadian Politcs of Belonging (Micheal Ondaatje, Rohinton Mistry, Shyam Selvadurai)</u>. University of Guelph, MA**:** 130.

By juxtaposing Canadian media and historical texts with three South Asian Canadian fictions--Michael Ondaatje's Running in the Family, Rohinton Mistry's Tales from Firozsha Baag, and Shyam Selvadurai's Funny Boy--this thesis examines issues of Canadian multiculturalism. The thesis argues that, from a South Asian historical perspective, becoming part of Canada has involved a complexity of social politics. To approach matters of multiculturalism by contrasting Canadian 'facts' with South Asian Canadian fiction means, then, a careful consideration of the public and personal negotiations involved in a South Asian person's choice to immigrate to Canada. In its examination of Ondaatje, Mistry, and Selvadurai's texts, the thesis insists that, in reading other historical and media discourses, we remain critically aware of one, constructions of difference, and two, ideas of Canada.

Collins, Jendju (1996). <u>The Courtship Crisis: Traditional Middle Eastern Courtship, Marriage and Sexual Knowledge Transmission in a North American Context with Implications for Education</u>. University of Alberta, MED**:** 171.

Immigrant communities, particularly small ones, often face pressures to adjust their behavioral archetypes to a new context. This study examines this issue within the Christian Arab Canadian community in Edmonton. In order to conform to contemporary peers, teenagers and young adults find themselves rebelling against parental authority. They also find themselves forced to reject one of their own culture's traditional core aspects--the female ideal or archetype. Conflict arises between parents and children over dating and marriage. This propels the family into a crisis situation: the "Courtship Crisis". This study also examined formal and informal knowledge transmission concerning courtship, marriage and

sexual behavior both within the Middle Eastern and Canadian context. Findings of this study have implications for the field of anthropology and educators who are working with populations which experience these kinds of socio-cultural conflicts.

Conle, Carola (1993). <u>Learning Culture and Embracing Contraries: Narrative Inquiry Through Stories of Acculturation</u>. University of Toronto, PhD**:** 441.

This thesis arises out of my narratives of acculturation experiences in several settings: language learning; immigration; graduate studies; male/female interactions; teacher education and multicultural classrooms. In each of these settings an encounter of difference took place within perceptions of similarity. In narrating such encounters I profiled dialectical tensions that created a learning dynamic when they were allowed to merge with academic inquiry. Life and inquiry came together through narrative forms of experience and a narrativization of phenomena. Narrativization, or the need to perceive phenomena contextually (within plots, characters, milieux, moods and moral dimensions) gave the tensions a personal and cultural history and moved my inquiry along. Narrativization also was the telos or implicit, often tacit, end-in-view that gave direction to my inquiry. I consider this process as not irrational, but as one where thoughts and phenomena were linked through resonance via metaphorical connections. When I focused specifically on several such sets of connections (e.g. in my own thesis writing), I perceived a "third term" in common to the metaphors of a set. This "third term" motivated the resonance. As this motivation became clearer to me, I recognized it as the need to counter certain   dangers in acculturation processes: a maneuvering of abstractions, relations to power, and the loss of self in an osmosis-like taking-on of the new. These clarifications moved my autobiographical inquiry to deeper and simultaneously wider issues, such as the lived significance of the history of which I was a part, and the acculturation experiences of others. I consider this kind of narrative inquiry as educationally significant for the heterogeneous groupings in a multicultural society, once the danger of stereotyping is held in check. In my experience it was helpful to view stereotypes as "hardened stories in the air" that needed narrativization to lose their power. My inquiry was also important to me as a member of cultures dominated by technological ways of doing and perceiving; it created an awareness of a prevalent "forgetfulness of being" that I and others experienced.

Connelly, Christine Diane (1998). <u>Haciendo un poquito de des/enlace/ You'll Get it on your way out: Opening a Space for Listening/Possibility</u>. Queen's University, MED**:** 210.

In this thesis, I document the experiences named by young women who were invited to talk about their lives in their Eastern Ontario host community as newcomers from various parts of Latin America. This documentation attended to the social construction and location of the young women's voices and their problematizing from both empirical and theoretical perspectives. I present an

understanding of how a grounded theory/emergent design methodology might support a participatory research approach toward problematizing young women's everyday experiences. The empirical work in this thesis reflects conversations with young women, their mothers and members of their communities. I negotiated, over a period of several months, with several research participants towards making sense of the young women's personal experiences with dual or multiple cultural membership. In the early phases of this study, research participants included community support agency members having expertise in cross-cultural communication and social justice work, parents/guardians who were newcomers from Latin America and their daughters (young women aged 10 to 13 years), friends and relatives of the young women, faculty members and research colloquium participants. In later phases of this work, two mothers and two young women, key participants in the research, expressed interest in carrying the work from earlier phases into further research activities. I suggest through my presentation of the mothers' and young women's voices that young women are situated within multiple, shifting hegemonic discourses where they participate in cultural and linguistic activities in particular ways. I demonstrate that hegemonic systemic forces construct the possibility of spaces within the young women's social context as problematic. I illustrate that the researcher must attend carefully to the social dynamics in the construction of spaces if young women's voice and the problematization of young women's experiences is to become a possibility.

Conner-Schisler, Anne-Marie (1996). The Effect of Environmental Change on Daily Occupations: A Case Study of Burundian Refugees Living in Southwestern Ontario. University of Western Ontario, MSC**:** 105.

This ethnographic research explores the change that occurs in daily occupations when an individual's environment is drastically altered. In particular, the experiences of eight adult refugees who relocated from Burundi, central Africa, to Southwestern Ontario will be examined. Data were collected by the researcher as both an informal and formal participant observer in the Burundi community over a period of 16 months, from November 1994 to March 1996. The findings of this study indicate that the participants experienced physical, socio-cultural, political and economic environmental changes. These changes impacted all aspects of daily occupations and shifted over time. In addition the participants' perceptions of themselves and others were altered by environmental and occupational change. Participants indicated that occasionally occupations continued as before but that most frequently they were altered or abandoned with new occupations being added. With few exceptions, occupational opportunities were mediated by the person.

Connors-Stack, Margo (1995). Multicultural Education: A Critical Analysis of Policy and Curriculum. Memorial University, MED**:** 194.

This study is a critical analysis of the Government of Newfoundland and Labrador Multicultural Education Policy: Responding to Societal Needs (1992). It is also a

critical examination of the materials prescribed for the current Grade Nine English literature curriculum in the Province of Newfoundland and Labrador in relation to the Multicultural Education Policy and multicultural education in general. The Multicultural Education Policy is analyzed to determine whether it presents a clear understanding of multiculturalism; a clear vision of multicultural education; a framework and philosophy for curriculum revision; as well as a recognition of the challenge geographic isolation and ethnic homogeneity present to multicultural education. The literature materials are examined to determine the extent of multicultural spirit or representation contained therein. The potential for the literature materials to foster an understanding of multiculturalism, to be used in a multicultural education curriculum, and to bridge geographic isolation and ethnic homogeneity is presented. The Multicultural Education Policy is found to present a superficial understanding of both multiculturalism and multicultural education. The sampled literature materials are found to be generally inadequate for use in a school curriculum dedicated to multicultural education. The analysis of the Multicultural Education Policy and the sample literature materials provide implications for the future implementation and   effectiveness of multicultural education in Newfoundland and Labrador. Recommendations for the implementation of multicultural education in the Province are provided, as well as specific recommendations concerning the Grade Nine literature curriculum materials in relation to multicultural education. Finally, critical questions are raised as possibilities for future research in the area of multicultural education in Newfoundland and Labrador.

Cook, Phillip (1989). <u>Chronic Illness Beliefs and Health Seeking Behavior Among Chinese Immigrants, Indian Immigrants and Anglo-Canadians</u>. Queen's University, MA**:** 167.

> Recent trends in research on illness behavior have revealed that if actions are to be effective in the prevention of disease and in the promotion of well being, they must be based on an understanding of culture, traditions, beliefs, and patterns of family interaction. In an attempt to better understand the role of the popular sector in defining and treating long term illness three cultural groups (Indian-, Chinese-, and Angloceltic-Canadians) were surveyed in the greater Kingston areas. Subjects (total N = 182) completed a questionnaire concerning their illness beliefs and treatment intents for long term illness. Long term illness was defined as any illness of more than one month duration. Items were grouped into scales on the basis of their affinity with either a biomedical, psychosocial, or phenomenological conception of long term illness. Further changes were made to better represent the beliefs of the cultures in question. While some problems were identified with the questionnaire, results indicate the existence of three culturally specific patterns of belief, and support is found for theories linking a person's illness beliefs and the treatment sought on   the basis of these beliefs.

Cookson, Catherine Jean (1996). <u>Embedded and Upfront: Transforming Curriculum to Meet the Challenge of Educational Equity</u>. Simon Fraser University, MA**:** 151.

The Lower Mainland of British Columbia is growing rapidly with the ethnic make-up of the area continuing to diversify. The students at the College reflect this diversity. As well, over 50% of the students are women, the average age is 24 years, and 35% of the students have languages other than English as their "mother-tongues". The study is based on interviews done with faculty at the College who self-identified as interested in the concept of educational equity. Many of the faculty participants are endeavouring to change their courses and programs to take account of the diversity of students. For some, the diversity of the community is also important as their programs prepare students to live and work within the community. The work of curriculum transformation requires dialogue, reflection, and action. These processes of change disrupt the privacy of teaching/learning by opening up the curriculum contents and processes for examination. The systems of the institution which support the curriculum are therefore also subject to change. The relationships between faculty and students are affected by the recognition that who the students are and where they live and work matters in the design of curriculum. This study argues that factors which profoundly affect people's lives such as gender, race, class, sexual orientation, and disability need to be considered as interrelated. We need to move away from prioritizing one factor over another. As well, links between educational and employment equity are seen as essential. This research identified language competency as a critical and complex issue in the work on educational equity. Entry level competencies, exit requirements for language use, the necessity of common language use for critical dialogue, and how language acts as a screen are all components requiring further exploration.

Cooper, Afua A.P. (1991). <u>Black Teachers in Canada West, 1850-1870: A History</u>. University of Toronto, MA**: 186.

Cooper, Constance M. (1994). <u>Race and Gender: The Question of Authorship in African-American Women's History</u>. University of Windsor, MA**: 135.

Through an examination of historical works written by blacks and whites, and the criticisms made about their publications, this thesis traces the history of the authorship debate. The first chapter begins with a summary explaining why black nationalists felt so strongly that white authored black history weakened their liberating efforts. Next, I compare nationalists' claims with histories written by whites during the 1970s. My study confirms that nationalists' fears were partially justified because whites dominated black history. The next chapter examines writings in American women's history and discovers that black feminists re-problematized white authorship. Unlike the history of slavery, African-American women's history was developed by black women. In addition, most black feminists were in agreement that white feminists had to work harder to incorporate race into their findings. Once white feminists began to address race, the debate re-surfaced and some black feminists challenged white women's

attempts to include race. Black activist and feminist Bell Hooks was critical of whites writing black history. She also argued that whites could write about blacks if they challenged structures of domination, like the organization of race, class and gender. The final chapter focuses on the development of postmodern theory in historical investigation and explores the consequences of whites studying blacks in a changed intellectual milieu. Since postmodernism challenged many of the assumptions and practices of contemporary scholarship, it became easier for whites to write about blacks without appropriating their voices. Postmodernist historians such as Joan Scott, for example, deconstructed the concept of difference and argued that a perception of "other" was something discursively produced

Cooper, Kenneth Paul (1997). <u>The Faith Community as Extended Family: The Influence of Shared Spiritual Values as Experienced by Baha'i Famileis in the Cowichan Valley</u>. University of Victoria, MA**:** 116.

This is an exploratory study on the community context of family life, using in depth group interviews to examine the perceptions of Baha'i adults, children and youth about how the Baha'i community influences their family life. The study provides a glimpse into the nature of the Baha'i family; addresses the influence which dominant beliefs or life perspectives have on standards of behavior; and articulates a community paradigm which provides a value-based social network that is organized to provide diverse and challenging experiences and which holds the potential to do so in a more deliberate manner. The findings suggest that the influence between the family and religious community can be reciprocal and mutually beneficial, giving access to additional human resources, grounded in common values and principles, and thereby extending, supporting and strengthening the family.

Coopsammy, Madeline F (1987). <u>The Development of a Multicultural Short Story Anthology for Grades Ten to Twelve in Canadian Schools</u>. University of Manitoba, MED**:** 107.

N/A

Corbeil, Jean Pierre (1992). <u>Vision et agir Linguistiques chez des jeunes non-Francophones de Quebec</u>. McGill University, MA**:** 147.

Abstract in English/Text in French - The role of ethnic minorities in present day Quebec is clearly one of the important topics which many researchers and social players of diverse political and cultural allegiances have addressed and still continue to address. The study which follows, attempts to show the importance which is given to French by certain non-francophone youths attending French schools and colleges in the regions of Montreal and Hull. The analysis of socio-linguistic attitudes and behaviours of these youths, as well as their vision of the future with respect to the French or English reality is especially needed, as school

aged youth are the ones who will soon become important actors in a Quebec which is becoming more and more multicultural. This kind of analysis is also important because it allows for a better understanding of the causal factors underlying these attitudes and behaviours. It is therefore the achievement of these objectives with which the following study is concerned.

Corlett, Kristi Aileen (1995). <u>A Dream of Homogeneity: Arthur Lower's National Vision and its Relationship to Immigrants and Immigration Policy in Canada, 1920-1946</u>. Queen's University, MA**:** 235.

This thesis examines historian Arthur Lower's thought regarding the Canadian nation and its relationship to immigrants and immigration during the period 1920-1946. Lower was one among several young Canadian historians who pioneered the writing of a distinctly North American brand of Canadian history in the years following World War I. His passionate national vision, his sharply critical outlook, and his provocative style of writing set him apart from his peers. His particular concern with immigration had to do with its effect on the ethnic, demographic, and cultural ideals he longed for Canada to achieve. Convinced that the nation was as yet in a fledgling stage of development, vulnerable to strongly divisive social, economic, and political forces, Lower hoped for the emergence of a homogeneous Canadian 'type' which was white, Anglo-Saxon, and Protestant in character. He fixed his dreams for Canadian unity and national maturity on this archetype. Consequently he rejected the idea that Canada could flourish as a multicultural body, and pinpointed the immigration of non-Anglo-Saxon groups like Poles, Ukrainians, Chinese and Japanese as particularly damaging to the growth of the nation. Lower's personal papers, his historical writings, as well as the relevant observations of contemporary and past historians and colleagues are all sources in the critical exploration of Lower's anti-immigrationist outlook. The aim of this thesis is to contribute to a fuller perspective on one of Canada's most important--and controversial--historians..

Cornish, Cynthia Dale (1992). <u>Unfree Wage Labour, Women and the State: Employment Visas and Foreign Domestic Workers in Canada</u>. University of Victoria, MA**:** 179.

The present study examines federal government programs to admit women to Canada as foreign domestic workers, their exclusion from labour standards legislation, the conditions of work and wage-rates which result from this exclusion, and attempts to organize foreign domestic workers. The thesis maintains that foreign domestic workers represent a modern form of unfree wage labour since they are required to remain in domestic work as a condition of entry to Canada. The study also examines the intersection of gender, class and ethnicity in the foreign domestic labour process. It is argued that the employment of foreign domestic workers in the homes of privileged families gives rise to differential experiences of oppression by women of different classes and ethnic origins.

Corson, Patricia Jean (1998). <u>Anti-Bias Education in Early Childhood: Preparing Teachers For Diversity</u>. University of Toronto, EDD**:** 163.

In response to the changing demographics of Canadian society, this thesis proposes that anti-bias education is a key to working with young children and their families to respect and recognize the validity of ethnocultural diversity, and to nurture cross-cultural awareness and understanding. Using qualitative methodology integrating a critical perspective, the study collected data on Early Childhood teacher preparation programs across Ontario to determine what strategies were in place to prepare teachers for working with diversity. Comprehensive data was gathered using a triangulation of interviews, document analysis and focus groups. A content analysis of the documents and the transcripts raised several themes which were discussed in the context of a wide ranging literature review. Verbatim comments from the transcripts give voice to the participants. The findings suggested that while efforts were being made to prepare teachers for diversity there were many barriers to overcome. The thesis concludes with a model for incorporating diversity content into early childhood teacher preparation programs and offers recommendations for implementation.

Cosgrove, Gregory Tracey (1982). <u>Home Training of Parents of Culturally Different Junior Kindergarten Children</u>. University of Toronto, PhD**:** N/A.

This study involved the evaluation of results of a home-based outreach (intervention) program designed to assist parents of culturally different junior kindergarten children to refine their teaching skills. Subjects totaled one hundred and eighteen children ranging in age from forty to seventy-five months and represented a wide variety of cultural and ethnic groups and placed in five junior kindergarten classes in two elementary schools. Pre-test data were gathered on all subjects using the following instruments: The Slosson Intelligence Test; The Screening Test of Academic Readiness; portions of the AAMD Adaptive Behaviour Scale; The Goal Attainment Scale and the Fels Parent Behavior Rating Scale. The parents of the subjects in the treatment group received from October through May, a series of weekly visits from specially trained paraprofessional workers who were themselves members of the immediate community with children of their own in the junior kindergarten classes. During each of these visits the paraprofessional would present the parent(s) with an educational task ideally based on a parent-generated idea that parents would then attempt to teach their child. The subsequent visit would serve to evaluate the previous week's efforts and also, present the new task. Posttesting on the same instruments used for pre-testing took place at the end of the program. As well, data were gathered through the use of participant questionnaires. Twenty-one hypotheses were proposed related to changes in the mental age, academic readiness, adaptive behavior, goal attainment and parent behavior scores. Fifteen of these hypotheses were accepted and six were rejected following the employment of an analysis of covariance procedure with appropriate pre-test scores and IQ as covariates. A discussion of the results particularly as regards the rejected hypotheses and

commentary on the results of the participant questionnaire was included. It was concluded that sufficient evidence was gathered to support the contention that this home-based paraprofessional outreach program was successful as far as its effects on the treatment group were concerned. A discussion of the limitations of the study and suggestions for further research are also included.

Coulson, Rosilyn Gaye (1989). <u>The Change in Human Capital Transfers to Canada from Less Developed Countries: 1967-1987</u>. Simon Fraser University, MA**:** 212.

This research accomplishes two tasks. The first is a measurement of the human capital inflows, in the form of professionals, from less developed nations to Canada, over the period of 1974-1987. The replacement cost concept, i.e., the cost to Canadians of producing a worker with an equivalent level of education of an immigrant upon arrival, is used as a measurement of the value of an immigrant's human capital. The second task is to use the estimates of human capital inflows to test for any changes in the quality of immigrants entering Canada over the period 1967-1987. This is accomplished by combining the current research with the earlier work of D. DeVoretz and D. Maki. The specific definition of educational attainment indicating quality of the immigrants' human capital content imposes severe limitations upon any conclusions made about immigrants over this period. Nonetheless, this method is employed for two reasons; first, to provide a comparison with the earlier study of D. DeVoretz and D. Maki, second, because of inherent data limitations. The main finding indicates that there has been no decline in the value of human capital of immigrants from less developed countries to Canada in the professional occupations from 1967-1987.

Couton, Philippe (1995). <u>Cultural Congruence in Education: Haitian Educators in Quebec Schools</u>. McGill University, MA**:** 97.

A growing body of both substantive and theoretical literature suggests that educational underachievement among certain ethnic groups is due to the cultural discontinuity between mainstream education and minority students. A pedagogy that both uses and reinforces the culture of ethnic minority students, implemented by ethnically similar teachers, is therefore thought to contribute to a more constructive school experience and strengthen the social and political status of the ethnic community as a whole. For this thesis, a group of Haitian educators working in Montreal area schools was interviewed to investigate the extent to which this approach is viewed as a potential solution to the low academic achievement of numerous Haitian students. Some evidence was found that culturally congruent education is, according to the experiences of some of the respondents, a potentially beneficial strategy to curtail educational inequality. In was generally argued, however, that this should be a limited, remedial strategy with little bearing on the communal survival of the Haitian community.

Cox, Sarah Rhiannon (1996). <u>Seeing Red: The Challenge of Competing Claims on Canadian Identity</u>. Concordia University, MA**:** 161.

We are leaning, more and more, towards an exclusionary approach in our individual and group behaviour and the consequence is a focus on unique identities at the expense of a collective Canadian community. Canadian public policy, including the Canadian Charter of Right and Freedoms and the Multiculturalism Act, has encouraged this lack of consensus, has promoted divisiveness, and has contributed to the erosion of a national identity. Nationalism and identity have emerged as strong forces among Native nations across the country. Native peoples are a significant and essential part of Canadian society. If we have failed in the last 200 years in developing a serious rapprochement between Native peoples and original European settlers, how can we claim credibility in dealing today with a multitude of new "settlers?" There is no doubt about the continuation of identity group claims and their persistent challenge to Canadian identity. Our tradition of developing and implementing ambiguous policy, a quintessentially Canadian feature, may have worked in the past, but it is inadequate in dealing effectively with the dilemmas we face currently, and will continue to face in the future.

Craft, Kenneth Edward Percy (1987). Canada's Righteous: A History of the Canadian National Committee on Refugees and Victims of Political Persecution. Carleton University, MA**:** N/A.

By 1938 a small group of Canadians were aware that Germany's Nazi regime was following a policy of expelling Jews. In the years leading up to the Second World War the League of Nations Society in Canada sought to aid these refugees. In late 1938 they realized they could no longer assist refugees and fulfill their other humanitarian obligations. In October 1938 the League of Nations Society in Canada executive voted to create a Canadian National Committee on Refugees and Victims of Political Persecution (CNCR). This thesis is a study of their work and an examination of the ideas which motivated their members to action. It will outline the activities of the CNCR which included lobbying the Government to admit refugees, publishing literature on the refugee question and assistance of refugees upon arrival in Canada. It demonstrates that most members were motivated to this service by a belief in internationalism or in the social nature of Christianity.

Craig, Terrence L. (1982). Attitudes Towards Race in Canadian Prose Fiction in English, 1905-1980. University of Toronto, PhD.

During the last seventy-five years, literature has increasingly been concerned with the social consequences of racism. In Canada, with its ethnically diverse population and its history of immigration, prose fiction has reflected this concern in varying ways and degrees. After examining theories of race and potential causes of racism, with special attention to Gobineau, this thesis studies the changes in racial attitudes apparent in prose fiction written between 1905 and 1980. The study begins in the West, examining popular opinion about

immigration before concentrating on the work of Gordon, Stead, and Gibbon to define an English-Canadian concept of WASP superiority. These authors attempted to monopolize the cultural future of Canada, at times in racial terms. Their complacent patronization of immigrants from other, so-called "alien" groups was a defensive activity protecting their class interests as well as contributing to the ideals of the British Empire, but it was often expressed as part of a struggle between races. In the early twenties an opposing attitude was presented by immigrant writers defending their groups from ubiquitous discrimination. Grove and Salverson best exemplify this reaction, asserting the cultural pride of various groups and their indignation over their treatment. A mixture of racial theories appears in these works, and while no unified defense was achieved, the cumulative effect of a number of individual voices constituted a counter-reaction to the English-Canadian attitude. During and shortly after World War Two, some liberal-minded English-Canadian authors synthesized these two positions into a multicultural concept that deplored racism while promoting mutual tolerance. Single novels by Graham, Bodsworth, and Callaghan demonstrated a new concern for the exposure and eradication of racial discrimination. Their attitude was taken further by Wiebe's novels in which history is reconstructed in order to more objectively present the truths of group conflicts without the qualitative favouritism that biased fiction such as Gordon's. Presentation of social truths, regardless of group affiliation, and the acceptance of humanity as a whole without qualitative distinctions, characterizes this contemporary attitude. The conclusion evaluates the various approaches to racism that Canadian authors have used in their fiction.

Crawford, John Darroch (1990). <u>The Maltese Diaspora: The Historical Development of Migration from Malta</u>. University of Victoria, MA**:** 145.

A study of the complexities of migration in relation to Malta, its history and geography, provides the general framework for an examination of three separate topics: emigration from Malta to Canada in the period from 1945 to 1960; the movement of Maltese between countries overseas; and return migration to Malta. This study argues that population pressure and economic factors alone are insufficient explanations for the high levels of Maltese emigration. Equally indispensable were chain migration, active government support of emigration, and cultural acceptance of migration by the Maltese people, and the receptiveness, at times, of receiving countries to Maltese immigrants.

Crealock, Ardith Erin (1993). <u>The Homestay Experience: Its Linguistic and Cultural Effects</u>. University of Alberta, MED**:** 138.

This study addresses the question of how the homestay experience affects the aural/oral English language skills, cross-cultural awareness and personal development of high school-aged participants. Nineteen Japanese homestay students who attended rural Alberta high schools and lived with host families through an organized homestay program completed listening and speaking tasks,

and personal interviews at intervals during the 1991-92 school year. The results showed that most aspects of the students' listening and speaking skills improved significantly. Students remained positive about the English language and its study, and Canadians and their lifestyles and culture. They became aware of the similarities and differences between Canada and Japan and began to think critically about the ways of life in each country. The students also experienced and recognized their personal development and in addition their plans for the future became more focused. Students felt that they had learned many things about language, culture and themselves. Athough the homestay experience had positive effects on the students' aural/oral language proficiency, cross-cultural awareness and personal development, they felt that the agencies administering the program did not offer them enough information or support to help them prepare for the homestay.

Creese, Gillian Laura (1986). <u>Working Class Politics, Racism, Sexism: The Making of a Politically Divided Working Class in Vancouver, 1900-1939</u>. Carleton University, PhD.

This dissertation addresses the articulation of class, ethnic, and gender relations among the working class in Vancouver during its formative period, between 1900 and the eve of the Second World War in 1939. The historical development of a labour market segregated by ethnicity and gender is traced, and the effect of labour market segregation, ethnic relations of white domination, and patriarchal relations of male domination on the political practices of the working class is assessed. It is shown that the economic and political marginality of Asian and women workers in British Columbia affected their involvement in the Vancouver labour movement. Although many Asian and women workers played an active role in labour struggles, both were in a much weaker position than white male workers. Moreover, the practices of the predominantly white male labour movement reinforced the marginal position of Asian workers through exclusion, and women workers through the perpetuation of relations of dependence. Political divisions within the labour movement reflected the salience of ethnicity and gender in defining workers' lives, while at the same time reproducing the subordination of Asians and women within the labour market and throughout civil society. Conditions facilitating solidarity within the   working class began to develop during the severity of the economic depression of the 1930s, when socialist politics were strengthened, and when Asian workers and women workers began to place their own issues on the political agenda of the Vancouver labour movement.

Crosbie, Kimberley Ann (1995). <u>Re-Thinking Mandatory Charging Policies in Cases of Wife Battering: A Critical Look at (White) Feminist Law Reform Strategy</u>. Carleton University, MA**:** 228.

More than a decade has passed since the implementation of mandatory charging policies in cases of wife battering. There are indications that police charging

policies are having limited impacts. Policies are not being evenly and consistently followed across Canada and women continue to report dissatisfaction with police responses. Black women and women of colour are expressing that, as a result of racism in the criminal justice system generally, and police brutality against men of colour and black men specifically, they are reluctant to involve the police when they have been battered by their intimate male partner. The questionable impact of this law reform is in part due to the limited effectiveness of feminist engagement with the law. The limited and negative impact of this policy can also in part be explained by the omissions made by the (white) women's movement of the experiences of black women and women of colour with racism. After presenting and discussing these issues, I argue for the need to re-think mandatory charging policies.

Crozier, Stephen Joel (1999). <u>An Investigation into the Correlation Between Ethnolinguistic Vitality and Well-Being</u>. Concordia University, MA**: 68.

This study examines the possible correlation between the sociolinguistic concept of ethnolinguistic vitality and the notion of well-being. French, English, mixed Aboriginal, and Chinese university students in Montreal participated in this research. One issue explored is whether the groups perceived their ethnolinguistic vitality and their well-being differently from those of other groups Also, a new concept, norm-referenced ethnolinguistic vitality, is introduced to explore the subjects' perceptions of the fair and just treatment of their ethnolinguistic groups. Furthermore, two components within ethnolinguistic vitality, one having to do with language and the other with group recognition, are isolated and investigated as to their correlation with well-being. It was found that each group did perceive its ethnolinguistic vitality different from of the other groups in the study. Also, all measurements of ethnolinguistic vitality and its major components positively correlated with measurements of well-being, and many of these correlations were found to be statistically significant.

Crump, Elizabeth Rose de Filippo (1986). <u>The Multicultural Orientations of Elementary and Junior High School Children: Edmonton, Alberta</u>. University of Toronto, PhD**: 321.

N/A

Cunningham, Nicola (1991). <u>Seduced and Abandoned: The Legal Regulation of Domestic Workers in Canada from 1867-1940</u>. York University, LLM**: 171.

This thesis examines the legal regulation of domestic workers in Canada from 1867 to 1940 with reference to immigration law and policy and labour law. In the thesis, domestic work serves as a site for an analysis of the role of law in regulating human activity. Domestics were protected in transit by criminal sanctions prohibiting the seduction of female passengers on ships sailing to Canada; as such, the law concerned itself with the virtue of domestics as potential

mothers. Under labour law, however, the working conditions of domestics were not regulated. When new legislation was enacted at the end of World War I offering further protection to workers, especially working women, domestics were explicitly excluded on the grounds that they were "safe" within the family. In an attempt to improve their conditions of work, domestics unionized and lobbied the provincial governments for coverage under the minimum wage statutes, but legislators were unwilling to enact laws which would encroach on the private domain of the employing classes.

Currie, Albert Wayne (1980). <u>Intraethnic Marriage and Identification Among German and Ukrainian Ethnic Groups in Canada: A Study of the Effect of Socioeconomic Status on Structural Ethnic Identification</u>. University of Toronto, PhD.

The thesis argues that among the two Canadian ethnic groups studied, the persistence of ethnic identification into the older native-born generations is neither a uniformly higher nor lower socioeconomic status phenomenon. Rather, higher status ethnic members remain strongly attached to the group on certain dimensions of ethnic identification compared with their lower socioeconomic status counterparts, and conversely, lower socioeconomic status ethnic members remain more strongly attached to the group on other dimensions of ethnic identification. The study is carried out by means of secondary analysis of data from a 1973 national sample of metropolitan Canadian ethnic groups. Ethnicity is viewed as a complex multidimensional variable, thus it was necessary to select one dimension of ethnic identification as an organizing focus for the study. In the first part of the analysis, the case is made for intraethnic marriage as the central indicator of structural ethnic identification.   Relationships between intramarriage and several other dimensions of structural ethnic identification are demonstrated. Studying the relationships between socioeconomic status and intraethnic marriage, it was found that higher socioeconomic position of origin is related to stronger ethnic identification with the ethnic group for the childhood immigrant and native-born of foreign-born generations, while higher achieved socioeconomic status is related to stronger ethnic identification for the native-born of native-born generation category. The inference is that the momentum toward the retention across generations of ethnic identification is highest among higher socioeconomic status ethnic members. This appears to take the form of a generational progression in which the childhood immigrant and native-born of foreign-born generation ethnic members from higher status family backgrounds are most likely to retain identification with the group. Insofar as they retain their higher   socioeconomic status, and they pass along their relative status advantage to their children, it is their children who are the highest status members of the next generation and who are most likely to remain strongly attached to the ethnic group. This generational pattern could not be replicated with the other three dimensions of ethnic identification in the second stage of the analysis of the socioeconomic status effect. However, it was shown in this part of the analysis that higher socioeconomic status ethnic members are more strongly attached to the group than their lower status counterparts in terms of membership in ethnic

voluntary associations. On the other hand, lower socioeconomic status ethnic members were found to be more strongly attached to the ethnic group on the residence in an ethnically homogeneous   neighbourhood and attendance at an ethnic church dimensions of structural ethnic identification. These findings demonstrate that ethnic identification is neither a uniformly higher nor uniformly lower socioeconomic status phenomenon. The pairing of the dimensions of structural ethnic identification in the third segment of the analysis of the socioeconomic status effect was conceived to represent ethnic closure, the strain toward ethnic homogeniety of activities among members of a diffuse ascriptive solidarity. In this section the effect of socioeconomic status on the relationship between intraethnic marriage and the other dimensions of ethnic identification was examined. The same patterns found in the section described above appeared. The strain toward ethnic closure was greatest for the highest socioeconomic status ethnic members on the intraethnic marriage/membership in an ethnic voluntary association pair of dimensions. The strain toward ethnic closure was generally strongest for lower socioeconomic status ethnic neighbourhood and intraethnic marriage/attendance at an ethnic church pairs of dimensions of ethnic identification. In view of these findings reservations about the persistence of ethnic identification from across the generations based on the idea that the persistence of ethnic identification signals lower socioeconomic status need to be reassessed.

Curry, E.M. Ann (1992). <u>The Reactions of Native English Speakers from a Particular Multicultural Community to Accented Speech and its Speakers</u>. University of Regina, MED**:** 116.

This study was designed to measure the attitudes of members of one multicultural community toward the accented speech and its speakers of several ethnic groups. Two tape recordings were prepared, each having identical content but having the order of speakers varied. The content included single sentences on a topic both familiar and popular to Reginans in order to measure language quality, and a non-controversial reading passage in order to measure the personality attributes of the speakers. Recordings were made by a male and female speaker from French, Bulgarian, Chinese, Vietnamese, and Ethiopian ethnic groups. A demographic questionnaire, a Likert-type language quality measurement instrument, and a semantic differential measurement instrument were devised. They were administered to 32 native speaker adults from Regina who rated the speech for its language quality and the speakers for their personality attributes. The preferences determined as a result of this study indicate that various ethnic groups are perceived differently according to the ethnic make-up of a community and its idea of what is familiar. This held true whether the ethnic groups were considered individually or combined into known/preferred, known/not preferred, and unknown groups. While no main effect was found for gender on any of the language or personality measures, significant interaction effects for some measures were found according to accent group. The findings indicate the need for a multicultural perspective in future research in the area of native speaker

reactions to accented speech. As well, in a multicultural community, there is a need for an analysis of the ethnic make-up of the community and its impact on the communication process for ESL teachers and students. Finally, the notion of "good English skills" which promote effective communication may need to be re-examined from a multicultural perspective. (Abstract shortened by UMI.)

Cutler, Rosaleen (1987). <u>Preparation for Social Work in a Multicultural Society</u>. York University, MSW.

N/A

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D'Abate, Dominic A. (1991). <u>The Role of Social Network Supports of Italian Parents and Children in their Adjustment to Separation and Divorce</u>. Université de Montréal, PhD**:** 389.

The role of social network supports in the adjustment to separation and divorce of Italian parents and children were examined and a comparison made with separated and divorced parents from a mainstream background, namely, French Canadians. The latter sample consisted of thirty-one custodial parents who had been separated or divorced for a period of at least six months and no more than five years while the sample of custodial parents of Italian origin consisted of twenty-three participants who had also been separated or divorced for a similar period of time. The sample of students was comprised of nineteen children of Italian origin and twenty-nine children from a mainstream background. Separation was viewed as a process with three distinct stages: pre-separation, separation, and post separation. The primary means used to gather data on custodial parents' social network support systems was a series of structured questionnaires based on a social support measure (ASSIS) first developed by Barrera (81). A number of open ended questions were also added to obtain information of a more qualitative nature. The Teacher's Report Form (TRF) of the Child Behaviour Checklist (Achenbach & Edelbrock, 1986) was used as the principal measure to determine academic performance and adaptive functioning of the children in our sample. The average size of the social networks for Italian respondents was found to be larger than that of their mainstream counterparts at each stage of the separation process. The Italian sample also had a substantially denser social network in the pre-separation stage while no difference was found between the two samples during separation and in the period that followed. Although both groups depended greatly on family members for support, the Italian sample reported a greater number of friends in their network than did the mainstream group. Those of Italian origin also received more support during and following separation than members of the mainstream sample. In the pre-separation stage. However, the former group expressed a strong reservation and disappointment in the quality and meaningfulness of the supports received in the pre-separation stage. In general, it was found that, although custodial parents of Italian origin did experience the process of separation and divorce somewhat differently than those from the mainstream background, this difference was not as great or significant as was anticipated. Factors related to ethnicity and culture did play an important role in the pre-separation stage but diminished in influence in the latter stages. The two groups tended to resemble each other more as they progressed from the point of separation. This was most evident with regards to network density, greater reliance on friends and oneself for support, approval for separation, and need for outside resources.

Daenzer, Patricia Margot (1991). <u>Ideology and the Formation of Migration Policy: The Case of Immigrant Domestic Workers</u>. University of Toronto, PhD**:** 335.

This study will examine critically the historical development of Canadian migration policies and administrative practices which regulated the importation and employment of immigrant live-in domestic workers in Canada during the period 1940-1990. The policy currently known as the Foreign Domestic Movement has an instructive historical development. While labour market policies in general have tended to increase workers' rights and protection in the last half of the twentieth century, the domestic workers policy has a history of sporadic regressiveness. This study shows that the dominant features of the domestic workers policy for the duration of its development were racist, sexist, and subject to class biases. It also contributes to an understanding of federal government migration policies which relate specifically to women and racial minority groups.

Dagenais, Diane Helene (1995). <u>La construction des représentations d'une innovation pédagogique visant le développement de la littératie en langue seconde</u>. Université de Montréal, PhD**:** 276.

Cette recherche decrit l'interpretation du changement lors d'une innovation scolaire visant, entre autres, le developpement de la litteratie chez des adolescents immigrants. Elle examine, a l'interieur d'une etude de cas, les actions et le discours des intervenants afin de saisir dans quelle mesure ces derniers arrivent a partager des representations du changement. Leurs representations de deux aspects du contenu du projet, soit la particularite de l'innovation et le concept de litteratie, de meme que celles qui portent sur deux dimensions du processus de changement, notamment l'implantation du projet et le role des participants, ont ete examinees. Le cadre theorique s'inspire de la theorie des organisations, de la psychologie sociale et de l'etude du changement educationnel. La methodologie privilegiee s'insere dans une tradition d'etudes qui examinent le contexte local du changement ainsi que le vecu des participants. Les informations ont ete recueillies a l'aide d'une collecte de documents pertinents, d'entrevues des participants et d'observations sur le terrain menees sure une periode d'environ vingt mois. L'analyse indique que les participants partagent des representations assez convergentes de la particularite de l'innovation, de la litteratie et de l'implantation, quoique tous ne mettent pas l'accent sur les memes aspects de chacune. Par contre, ils adoptent une representation divergente de leur role dans le projet qui correspond a leurs differentes appartenances professionnelles et qui s'insere dans une vision hierarchisee des relations de travail. Les liens pouvant exister entre l'interaction sociale, le manque de clarte et les descriptions ecrites dans la construction des representations sont exprimes en fonction de la dialectique de la prescription et de l'incertitude, ainsi que celle de la participation egalitaire et de la hierarchisation des roles. Il apparait a l'analyse que, dans l'absence d'interactions sociales, les participants se referent aux documents ecrits pour construire leurs

representations du changement et qu'ils s'associent de facon strategique a des discours afin de se proteger. Enfin, dans le cadre de ce projet ou l'incertitude caracterise les interactions sociales et les documents manquent de coherence, il semble que les participants adoptent des representations qui permettent de maintenir des elements du statu quo et d'eviter ainsi des changements trop dramatiques.

Dallaire, Christine (1999). <u>The Alberta Francophone Games: A Question of Identity</u>. University of Alberta, PhD**:** 265.

The purpose of this study was to examine the production of francophone identity and community in the context of sport. I have tried to deconstruct empirically the complexity of the significance and meanings of the ‘francophone’ surfacing at the Alberta Francophone Games (AFG) created in 1992. This annual provincial event-seeks to integrate French-speaking youths into francophone ranks and to foster francophone identity and pride. Cultural studies, and particularly discourse analysis, has guided and framed the research while francophone studies and sport studies have also informed it. The analysis of the AFG reveals two competing discourses producing various definitions of the francophone The first discourse defines membership in the francophone community based only on one's ability to speak French, no matter what other cultural markers the French speaker might carry. Conversely, the basic tenet of the second discourse is that a francophone is someone who partakes in a particular history and culture-associated with the French language in Canada. This second discourse is closely associated to the ethnic definition of francophone communities. The analysis also demonstrates that the production of the francophone is complicated by the interaction of the sport imperatives with the promotion of a minority identity. The dominant sport model acts on the outcome of the conflict between the competing definitions of the francophone while also constraining and undermining the AFG's mission to promote francophone identity. My research suggests that it is in this context that despite AFG organizers' intentions, youths were not produced as strong francophones, but as bilingual youths on a fun weekend. Their francophoneness was left as is at the AFG—diluted and reduced to a fragile component of a hybrid identity. French-speaking youths did not live their francophoneness habitually, it was a strategic project that constantly required effort because their anglophoneness was more spontaneous.

Damji-Budwani, Tasleem (1998). <u>Acculturative and Marital Stress: The Moderating Roles of Spousal Support, Linguistic Self-Confidence, and Self-Esteem</u>. University of Ottawa, PhD**:** 326.

When two culturally different groups come in contact, changes occur which may entail a degree of discomfort for those involved. Such acculturative stress may be compounded by dyadic adjustment in couples living through an intercultural contact experience. Acculturating individuals may experience marital problems

resulting from incongruent changes in their spouse. The goal of this thesis is threefold. First, the effects of different acculturation profiles on psychological and marital adjustment were examined. Second, the congruency of the acculturation profiles between spouses from the same ethnic background and their effects on adjustment were explored. Third, the effects of incongruent acculturation profiles in married couples from the same ethnic background and potential moderators of these effects were examined. The moderators included spousal support, linguistic self-confidence in the host and native languages, and self-esteem. Eighty-six married couples from the Ismaili Muslim community were recruited from two metropolitan cities, Ottawa and Calgary, in order to participate in this project. Questionnaires were distributed that included measures of situated identity, depression, stress, marital adjustment, spousal support, linguistic self-confidence in both the host and native languages, self-esteem, and various demographic items. Analyses of variance were computed for the different hypotheses. With respect to the first goal, results indicated that those with integrated profiles reported better psychological and marital adjustment. With respect to the second goal, results indicated that spouses with incongruent acculturation profiles did not experience more depression, more stress, or less marital adjustment than spouses with congruent acculturation profiles. Last, with respect to the third goal, results show that linguistic self-confidence in English moderated the effects of acculturative stress for couples with incongruent acculturation profiles, particularly for the wives. The last goal was re-examined using identification in specific situations, namely public and private domains. Results show that self-esteem moderated stress for couples with incongruent acculturation profiles in private situations. These results are interpreted in the context of both theoretical and applied multicultural issues. The theoretical implications include the recognition that immigrant people, and particularly immigrant women, are at risk for problems of adjustment. It is also important for researchers to recognise that couples from the same ethnic background may have incongruent acculturation profiles that can contribute to problems of adjustment, and that potential moderators can alleviate these problems. The applied implications include adjustments in immigration policy that recognise the importance of valuing both the native and host cultures, as well as disseminating knowledge about the benefits of participating in both cultural activities and with national institutions. Another implication is that marital therapists should be aware that couples from the same ethnic background may be adjusting differently to the intercultural contact, that immigrant women are particularly at risk for problems in adjustment, and that various factors, such as language self-confidence, can moderate these effects.

D'Andrea, Filomena (1994). <u>The Caregiving Experience of Developmentally Handicapped Children by Parents of Italian Origin</u>. York University, MSW: 127.

There have been numerous studies investigating the effects that a developmentally handicapped child has on their family. This primarily quantitative research has focused on the negative outcome, such as the ensuing stress and depression which

has been directly attributed to the overwhelming and lifelong caregiving needs of such a handicapped child. In addition, mothers of special needs children have been the focus of this research. There is limited information with reference to the fathers of these children. Furthermore, the research does not investigate how the family system operates within a specific cultural context. While there have been numerous such studies which have originated in the United States, Canadian studies have not taken into consideration the unique implications of providing for a special needs child for a family of a specific ethno-cultural background. In this qualitative research methodology, parents have individually narrated stories of their experience with formal support systems and professionals, their quality of life (both positive and negative), and their informal support systems in caring for their handicapped child. The interviews have served to reveal a more comprehensive understanding of the context (socio-cultural, ecological) within which parents must manage and sustain their families. Interviews have been conducted with 12 parents who identify themselves as being of Italian origin.

D'Andrea, Giuliano E. (1989). When Nationalism Collide: Montreal's Italian Community and the St. Leonard Crisis, 1967-1969. McGill University, MA**:** 223.

During the language debates of the 1960s, Montreal's Italian community found itself in the middle of a conflict between Anglophones and Francophones. Forced to chose, the Italian community aligned itself with Anglophones. The portrait which has been cast by numerous authors evokes the image of an Italian immigrant used as a pawn in a fight which generally was not his and which he could not understand. An examination of the Italian press gives us a different image. St. Leonard represented more than a fight over the language issue. It was as much a dispute over the status of ethnic minorities in Quebec as it was over the language question. This study examines the immigrant's "Italianita" and how it helped shape his response to the ethnic tensions in St. Leonard.

Danso, Ransford Kwabena (1997). Access to Housing and its Impact on the Adaptation Process: The Case of African Immigrants in Calgary. University of Calgary, MA**:** 283.

Using both quantitative and qualitative data, this study examines how the residential circumstances of African immigrants in Calgary have impacted on their adaptation to their new society. Analysis of the data has revealed that while a few Africans have managed to fit well into the socioeconomic structure of mainstream society, the majority continue to experience various forms of difficulties including affordability. These difficulties are more pronounced in the housing and employment markets where factors such as discrimination, ethnicity, financial constraints, and recency of immigration have combined to disadvantage Africans and denied them access to equal opportunities. Especially for the low income earners among the group, these problems are more likely to cause additional deprivations and deterioration in their living conditions. We therefore call for intervention by all concerned to help address the situation faced by this

group of new Canadians about whom almost nothing is known in Canadian society..

DaRe, Vern W. (1990). <u>Multiculturalism, Linguistic Dualism and the Distinct Society: Unresolved Community Issues Under the Canadian Constitution or Journeying Meech Lake into a Heart of Darkness</u>. University of Toronto, LLM**:** 161.

N/A

Das, Ratna (1996). <u>Ethnic/Cultural Identity: Implications for Self-Esteem and Academic Achievement Across Generations</u>. University of Manitoba, MA**:** 122.

The present study hypothesized that positive ethnic/cultural identity is associated with higher self-esteem and academic functioning than negative identity. These relationships were also expected to be stronger for participants that are new immigrants than for second or later generation participants. Undergraduate psychology students completed questionnaires assessing the independent variables of ethnic/cultural identity and generation level and the dependent variables of self-esteem, perceived GPA, and academic self-concept. MANOVAs analyzed the relationships among these variables for Canadian, White, European, and Asian participants. Correlations were also computed between all variables in the study. Results of this study did not support the hypotheses.

Dasko, Donna (1982). <u>Incomes, Income Attainment, and Income Inequality Among Race-Sex Groups: A Test of the Dual Industry Theory</u>. University of Toronto, PhD**:** 206.

This study examines several hypotheses put forward by labour economists and sociologists regarding the effects of a dual industry structure on incomes, income attainment processes, and income inequality among race and sex groups. After dividing Canadian industries into core and periphery sectors on the basis of measures of concentration, economic size, and unionization, the research hypotheses are tested using data on labour force participants from a survey of ethnic and racial groups in Metropolitan Toronto, conducted in 1978 and 1979 as part of the project "Ethnic Pluralism in an Urban Setting: A Study of Toronto". The results of the study show that some hypotheses are supported while others are not. We find that, as expected, core workers have substantially higher incomes than periphery workers, as well as a lower incidence of poverty incomes. Core workers tend to have higher labour force qualifications than periphery workers, although core workers' superiority here is not great. Most importantly, core workers' characteristics only partly explain their income advantage over periphery workers. Finally, human capital variables have a greater effect on core incomes than our periphery incomes. A somewhat surprising finding is that occupational status has a higher effect on periphery incomes than on core incomes. Turning to the hypotheses which concern the position of race and sex groups, we find that a dual industry structure is not important in explaining income inequality between

dominant and minority race and sex groups. Income inequality among groups is high, and European origin males have a   considerable income advantage over Chinese and West Indian males and especially over European origin, Chinese, and West Indian females. However, European origin males are not highly represented in the core sector relative to other groups, and only West Indian females have a substantially lower percentage of core workers and a substantially higher percentage of periphery workers. Controlling for the sectoral distribution of groups reduces the income disadvantage of West Indian females slightly, but the incomes of other groups remain virtually unchanged. A final hypothesis, that income inequality among groups will be greater in the core sector than in the periphery, was also not supported. . . .

Davies, Robert Mark (1998). <u>Saskatchewan's Secondary English Curriculum: A Postcolonial Analysis of "English Language Arts B30"</u>. University of Regina, MED**:** 246.

Saskatchewan Education, Training and Employment will soon replace its 1975 Grade 12 English curriculum with a new English language arts curriculum guide. This thesis examines the new guide (presently in draft form) to find out how well its 12B course addresses multicultural and gender-equity education. The primary research method of this thesis is textual analysis, done from the perspective of postcolonial literary criticism--a praxical, oppositional, border-crossing approach to textual analysis that assumes no texts to be culturally neutral. While postcolonial criticism is related to postmodernism and poststructuralism, it maintains an emphasis on human justice. It is concerned with the interrelationships among power, ideology and practice, and is useful for examining how dominant groups use texts to subordinate other groups, and how subordinate groups use texts to resist this marginalization. Furthermore, postcolonial theory presumes that issues of race, gender, and class are interrelated. Since this form of analysis focuses on whose interests a text serves best and worst, it is useful for identifying and addressing a curriculum's multicultural and gender-equity strengths and weaknesses.

Davison, Janet Frances (1993). <u>We Shall Remember: Canadian Indians and World War II</u>. Trent University, MA**:** 282.

Canadian Indian communities opted in to the nation wholeheartedly during the Second World War, acting in every way as responsible citizens. Both men and women volunteered to serve in the Armed Forces; others collected goods for the war effort, raised money for war-time charities and offered homes for orphans of the European countries devastated by the war. Canadian Indians willingly shared their abilities and their possessions to help Canada win the war. And yet, the full extent of their generosity has seldom been acknowledged; little record appears in the nation's history books of the enthusiastic support Native Canadians gave to every aspect of the war effort. Furthermore, the Indian Affairs Branch never made the connection between the actions of Indians as patriotic citizens and the need to

respond to Indian political leaders' demands for more autonomy. Instead, Indian Affairs took advantage of the war years to add even more powers over the lives of Indians by intervening between Indian veterans and the Departments of National Defense and Veterans' Affairs. In so doing, Indian Affairs seriously jeopardized the veterans' access to benefits they had earned as members of the Canadian Armed Forces. The Government of Canada owes Indian veterans public recognition of their contributions and redress of any shortfall in veterans' benefits.

Dawson, Donald John (1982). <u>Community Power Structure and the Rise of Ethnic Language Programs in Public Schooling</u>. University of Alberta, PhD.

N/A

Day, Elaine Mellen (1999). <u>Identity Formation in a Kindergarten English Language Learner: An Ethnographic Case Study</u>. Simon Fraser University, PhD**:** 229.

This thesis is an ethnographic case study of a Punjabi-speaking English language learner enrolled in a mainstream kindergarten classroom in an urban area of British Columbia. The theoretical framework is based on Bakhtin's and Vygotsky's theories on language and learning, the work of contemporary sociocultural theorists on situated learning, and poststructural theories on identity. Data collection included weekly classroom observations over the entire kindergarten year (mid-September 1996 to mid-June 1997) and consisted of field note taking, audio and videotaping, document collection, teacher interviews, and home interviews of family and children. Five English language learners (2 Polish-speaking and 3 Punjabi-speaking children) were selected as the focus of observation; this thesis draws from the data for one of the children, a Punjabi-speaking male with the pseudonym of Hari. In the study, I examined Hari's relationships with his classmates and with his teacher, centering my investigation around the following question: What are the social and political dimensions of Hari's relationships with his classmates and teacher and how do these affect possibilities for learning? Analysis of the data showed that Hari had different social value with different members of his class and that this influenced the identities he displayed, his access, participation, and opportunities for learning. In addition, the data showed how power relations and unconscious emotional or affective factors seemed to be operating in the child-teacher relationship. This study shows how research undertaken from critical, poststructural and sociocultural/historical perspectives enables us to gain more complex understandings of learners. It supports previous research undertaken from these perspectives, and it points to a further dimension, namely, investigation of how emotional commitments and affectivity are interconnected with power relations and how actual subjectivities are constructed through everyday practices. The thesis also suggests that it will be important to explore the role of imagination in second language education, consider alternative structures that facilitate social relations in the classroom, and give high value to children's home languages and cultures.

Day, Richard John F. (1998). <u>Multiculturalism and the History of Canadian Diversity</u>. Simon Fraser University, PhD**:** 322.

In this dissertation I set out to show how Canadian multiculturalism as state policy liberal pluralist philosophy has emerged out of, and forms part of, an older discourse on human diversity with roots in ancient Ionian Hellenism I use a genealogical method to trace the regularities, continuities and ruptures in this discourse, or field, as they appear in three subfields: colonial and state policy; philosophical-theoretical analyses; and popular culture. After setting up the ancient Ionian, Roman imperial, and early Christian archetypes for the creation and management of problematic otherness, the analysis turns to the application and transformation of them methods in the British, French and Canadian colonization of those parts of the New World that have become known as ‘Canada.’ Having presented the genealogical evidence, I argue that while Canadian multiculturalism as state policy presents itself as a new solution to an ancient problem of human diversity, it is better seen as a creative reproduction of that problem which not only ensures its continued existence, but also its <italic> proliferation</italic>. By this I mean that each attempt to ‘solve’ the problem has led to an increase in both the number of problematic subject positions and in the amount of rational-bureaucratic intervention in the daily lives of those who occupy these positions. Thus, Canadian multiculturalism appears as neither a generous gift of liberal democracy, nor a divisive practice threatening to destroy the enjoyment of Canadianness for all. Rather, it is the passive nihilistic fulfillment of a rational-bureaucratic ethnocultural economy which takes as its raw material the 'objective contents' of Canadian diversity and hopes to produce out of it a simulacrum of Canadian unity. Producing and maintaining this simulacrum is necessary because the discourse on Canadian diversity also contains the possibility of abandoning the formation of state-designed, singular identities through mass Self-acceptance and Other-exclusion (culture), and orienting instead to an emergent and multiple (postcultural) experience of subjectivity. I refer to this possibility as a <italic>state-free emergence</italic> theory of identity, as it can be realized only by a flight from the designed identities offered by the Canadian state.

Daynard, Kimberly Lynn (1997). <u>Nationalism, Ethnicity, and Identity in Postmodern Canada: A Cinema Responds to Shifting Perspectives</u>. York University, MFA**:** 111.

It is my intention, through investigating contemporary Canadian policies and identity issues, to locate how contemporary Canadian fiction film is being transformed by a new world order, and to locate the ways in which Canadian cultural products and regulatory practices are conveying often conflicting views about the status of Canada and its peoples in a global economy. It is made clear by looking at trends in recent Canadian film that cultural policies which continue to harbour a nationalist agenda are restrictive and detrimental to the reality of

Canada's diversity. This thesis is not so much a textual analysis of film (although textual analysis is employed) as it is a conceptual way of thinking about Canadian culture, politics and its transformation in a global revolution, examined through Canadian film and its policy. In conjunction with this, I also suggest that Canadian cinema is one method--more accessible to some than others--of achieving voice within the current economy of information and self-affirmation.

De Peuter, Alida (Ena) Catharine (1991). <u>The Dutch Canadian Experience: A Study of Perspectives</u>. Lakehead University, MA**:** 184.

N/A

De Smit, Nicolette A. (1997). <u>Motheirng Multiracial Children: Indicators of Effective Interracial Parenting</u>. McGill University, MSW**:** 108.

The goal of this descriptive/exploratory study was to examine the behavior and attitudes of eleven white and five non-white mothers involved in raising multiracial, preschool-aged, biological children. A theoretical framework based on research carried out with multiracial individuals was used to define interracial parenting strategies that promoted strong racial and personal identities in their children. Through individual interviews, using a questionnaire, an opinion survey, and four vignettes that described racially complex situations, two areas of parenting were examined: contact maintained by mothers with the child's minority background, and the mothers capacity to effectively problem-solve. Little difference was found between the responses of white and non-white mothers. However, among white mothers, the younger, less educated mothers had considerably more contact with the minority culture than did the older, highly educated mothers. The latter, however, performed significantly better than their younger counterparts in providing responses that displayed more of the attitudes and parenting strategies recommended in previous research.

Debly, Jason George (1992). <u>Hate Propaganda and the Law</u>. University of New Brunswick, MA**:** 214.

 In 1965, the Minister of Justice appointed a special committee to investigate the problems surrounding the presence of hate propaganda in Canada. This committee formulated several recommendations which were contained in the Report of the Special Committee on Hate Propaganda in Canada. In 1970, the Canadian Parliament passed anti-hate legislation based almost entirely upon the special committee's recommendations. These hate propaganda offences, contained in ss. 318, 319 of the Canadian Criminal Code, penalized the advocacy of genocide, public incitement of hatred, and the wilful promotion of hatred. The aim of this thesis is to demonstrate the unjust nature of Canada's hate propaganda offences. Of course such a project will involve revealing the invalidity of arguments utilized by the Canadian government to justify these provisions. The first chapter of this thesis expounds the basic arguments that expose the unreasonableness of

the degree of censorship recommended by Canada's anti-hate legislation. Chapter Two identifies a basic theoretical presupposition which attempts to justify the prohibition of any advocacy or promotion of genocide, as set out in s. 318. This thesis refers to the minority opinion of the Supreme Court written by Judge McLachlin in a final effort to illustrate the invalidity of the learned Chief Justice Dickson's opinion.

Del Castello, Enrico Walter (1996). <u>Challenging Education and Media in a Pluri-Lingual Society</u>. Carleton University, MA**:** 222.

The objective of this thesis is to show how the policy of multiculturalism in Canada has evolved, and how the policy has communicated its goals through language retention programs, and through media. In 1969, Book IV of the Report of Royal Commission on Bilingualism and Biculturalism, although not mandated to study the idea of pluri-ethnicity, advanced recommendations to preserve the cultural and linguistic contributions of the other ethnic groups since they constituted a significant component of Canadian society. More specifically, Book IV of the Report of the Royal Commission has been hailed as the precursor to the policy of multiculturalism. Later policies that have made reference to Book IV have generated interpretations of multiculturalism that seem to have a philosophical distance from the concepts elaborated in the Book. There seems to be considerable variance of interpretation between existing policies of multiculturalism and some of the observations contained in Book IV. The different interpretations and the diverging views between Book IV and the present multicultural policies have created a vacuum which is undermining the very existence of multiculturalism; lack of elaboration of fundamental principles has left the implementation of multiculturalism prey to many different philosophical and political trends. Canada is, de factor, a pluri-ethnic and a pluri-lingual society. However much the degree of retention by one group or another of language and culture may vary, the fact remains that significant levels are either maintained or revived (through waves of recent immigration). That being the case, pluri-ethnicity is a constant factor that needs to be addressed.

Dembling, Jonathan (1997). <u>Joe Jimmy Alec Visits the Gaelic Mod and Escapes Unscathed: The Nova Scotia Gaelic Revivals</u>. Saint Mary's University, MA**:** 136.

Attempts to revive the Gaelic language in Nova Scotia have failed numerous times in the past. Now another Gaelic Revival is underway. This thesis looks at the history of Gaelic Revivals in Nova Scotia and how they reflected the evolving Gaelic identity and its relationship to the wider provincial and Canadian society. The first eighty years of Gaelic life in Nova Scotia saw a taking root and strengthening of the language and its attendant cultural expressions. The following half decade shows a marked decline in the numbers of Gaelic speakers, a result of outmigration and the internalization of negative attitudes toward Gaelic culture held by outsiders. This period is followed by the first organized attempts from outside the Gaelic communities to revive the language, usually accompanied

by romantic and tartanist ideals of Gaelic culture with which Nova Scotian Gaels could not identify. Since the 1970's, a new sensibility has accompanied efforts at language revitalization, one which attempts to identify and promote those aspects of Gaelic life which have been part of the lived experience of Nova Scotian Gaels, but were heretofore unknown of unappreciated by past Revivalists. The current situation reflects a continuing dialog over what constitutes "real" Gaelic culture, while at the same time some parts of that culture are being promoted worldwide under the assimilative labels "Celtic" and "East Coast". As the native Gaelic speakers age and diminish in numbers, the future of Gaelic society in the province is increasingly in the hands of adult learners. Data from a survey of sixty-six such learners indicates that, as they become more fluent in Gaelic, they interact more with native speakers and become more in tune with the lived Gaelic reality, as opposed to the more romantic notions derived from the tartanism which is still ubiquitous throughout the province.

Demers, Patricia (1999). <u>The Relationship between Service Quality Expectations and Cultural Diversity</u>. Concordia University, MSC**:** 81.

The growing importance of crosscultural business as well as the continuously expanding service industry have led to the need to examine the relationship between cultural diversity and service quality. The present study focuses on how culture affects customers' service quality expectations, and how acculturation plays a role in moderating the relationship between both variables. The findings show that there is a correlation between the dimensions of service quality and the dimensions of culture. The findings also show that acculturation definitely moderates the relationship between culture and service quality expectations. The study suggests that there is a need for more research in this area. It also suggests that certain dimensions of service quality are more sensitive to cultural variation than others.

Demetriou, Klia Hariklia (1993). <u>Ethnic Identity and Self-Esteem Among Greek-Canadian Adolescents</u>. University of Toronto, MA**:** 118.

This study addresses the issue of ethnic identity among Greek-Canadian adolescents and its relationship to self-esteem. The sample consisted of 47 students, all attending Greek school in Toronto. The first goal of this study was to examine the existence and the level of ethnic identity among these adolescents. The second goal was to examine the relationship between ethnic identity and self-esteem. The methods employed in this study consisted of two likert scales, and a semi-structured interview. The results indicated that Greek-Canadian adolescents have a strong ethnic identity and a high self-esteem. The findings also demonstrated that ethnic identity consists of several distinct variables, while supporting the notion of bicultural competence.

Dempsey, Lisa Michelle (1993). <u>Gender, Ethnicity and the Narrative Persona in Early Canadian Travel Writing</u>. University of Alberta, MA**:** 117.

The narrative persona of a text controls and shapes the act of narration by both disclosing and withholding information, and determining the degree of reflexiveness in the text. Gerard Genette in Narrative Discourse (1980) distinguishes between the mimetic narrator who is effaced in order to represent "the facts," and the diegetic narrator who is reflexive and self-revealing. In the context of eighteenth- and nineteenth-century Canadian (or British North American) travel writing, mimesis and diegesis have particular ideological implications. As travellers write about their travel experiences, they reveal aspects of their own cultural locatedness, which are expressed in gendered and ethnically-influenced discourses. All of the narratives I discuss, namely those of Samuel Hearne, Mina Hubbard, Mary Schaffer, Anna Jameson, Paul Kane, and William Butler, display varying degrees of diegesis and/or mimesis to inscribe the traveller-writers' interactions with the wilderness and with Aboriginal peoples. Mimesis is generally characteristic of the travel accounts which exhibit Euroimperialist perspectives while diegesis pervades the accounts which oppose imperialist ideologies (including all three women's texts); however, a diegetic narrator does not preclude imperialist attitudes. Although a narrator's style and ideologies are not necessarily aligned, identifying narrative strategies provides a useful framework for positioning the texts in relation to one another.

Derkatz, Marcella Anne (1994). "It's not the School, it the Principal of the Thing": Administrators' Talk About Administrative Behavior in Culturally Diverse Contexts. University of Manitoba, PhD: 564.

This research is intended to examine administrators' perspectives about administration and schooling in culturally diverse society. It strives to illuminate and provide an account of how these conceptualizations are taken up concretely in individual schools by particular administrators. By examining the way administrators construct value stances for themselves and for others in a culturally diverse society, the study seeks to develop and extend basic knowledge of administrative behavior in such contexts. The study is an articulation of the way administrators talk about the meanings they hold regarding what is appropriate administrative and school practice in these contexts. In their daily experiences, school administrators are required to make some sense of their work in relation to the nature of Canadian society which is multicultural. How these conceptualizations come about, how they are identified, and how they are taken up has been identified as an area requiring exploration (Greenfield, 1984; Boyan, 1988). The purpose of this research was to provide an account of how administrators fuse perspectives regarding schooling and education in culturally diverse society with their work as educational administrators in schools. This conceptual orientation ventures into a relatively undeveloped area of research in educational administration in Canada. Examining administrators' perspectives in the way they concern themselves with values and principles and the processes whereby these are transformed into practices in culturally diverse contexts of Canadian schools is a significant aspect of this study. Administrators "think" that

their views count and, therefore, search out ways to ensure that their will features prominently in coming to terms with conflict and competing agendas in the administration of their schools. Their talk is about making sense of this experience. Their talk about the way they think, talk, and act with respect to education and   schooling and their talk about the way they think, talk, and act with respect to living in schools and society which are multicultural and multiracial is what this study is primarily about.

Desrosiers, Éric K. (1992). <u>Nationalisme et racisme: Analyse de dix ans de discours du Parti Québécois à l'égard des communautés minoritaires du Québec (1981- 1990)</u>. McGill University, MA**:** 152.

English Abstract, French Text: How well founded are accusations of racism against Quebec nationalist? No research has been done on this question regarding contemporary Quebec. Authors who have examined the link between nationalism and racism in other contexts have disagreed about its relevance. To provide an answer, a broad and flexible definition of the concept of racism is required. This thesis analyses the content of the Parti Quebecois' political discourse concerning minority communities as reported in newspapers between 1981 to 1990. An original aspect of this research is the fact is submits its results to representatives of the Parti Quebecois and minority communities to shed different lights on the author's interpretation of his results. The research supports the conclusion that the Parti Quebecois' discourse from 1981 to 1990 was not racist. As a result, a direct link between nationalism and racism cannot be established.

Dewiel, Boris Cedric (1998). <u>Democracy as Diversity: Civil Society, Pluralism and the Limits of the State</u>. University of Calgary, PhD**:** 373.

Democracy is a bifurcated notion. George Sabine pointed out that we have inherited two democratic traditions, one beginning with the English and the other with the French Revolution. The current study into the meaning of democracy weighs the merits of the two conceptions by tracing the history of a few political ideas. Inspired by Isaiah Berlin, the result is a theory of democracy as diversity among an identifiable core of conflicting values, each of which belongs to the culture of modern democracy. Politics at its best may be described in terms of the irresolvable contest between these ideals. This contest has become institutionalized in modern democratic practices, so modern democracy may be defined as the permanent institutionalized contest among a definable range of ideals. This theory is tested using international survey data. If democracy is the rule of the people, what do we mean by the people as a single entity? The study begins with the history of the idea of civil society as distinct from the state. In reaction to the universalism of the eighteenth century, there arose a pluralistic belief that each nation is home to a unique people. In turn, the idea of pluralism must be understood in terms of changes in the language of morality. In a reaction to the rediscovery of Aristotle, divine command morality asserted God's will as the source of value - the good was what God actively valued - and this idea

became secularized. The new central term of morality remained a verb as well as a noun, but the source of value became the human will. The fact of competing conceptions of the good could now be expressed as value pluralism. The histories of the values of positive and negative liberty in their most important guises are next compared. The conflicts among these values in their individualistic and communal forms are hypothesized to be common among democratic nations. The theory is summarized in a model of ideological diversity. A preliminary empirical test suggests that diversity in this form is inherent to democracy.

Dhaliwal-Rai, Karin (2001). <u>Perspectives on Mental Wellness/Health of Punjabi Sikh Immigrants in the City of Surrey</u>. Simon Fraser University, MA**:** 114.

N/A

Dharamsi, Karim (1994). <u>The Historical Imagination: Toward an Understanding of Cultural Pluralism</u>. University of Toronto, MA**:** 91.

By exploring the contributions of Plato, Aristotle, Ibn-Sina and Giambattista Vico to the development of philosophy in our western tradition, this thesis hopes to better understand the issue of cultural pluralism. Sir Isaiah Berlin argues that the development of western philosophical thought is predicated upon a vast Platonic assumption. That is that first, all genuine questions must have an answer; second, that those answers must be 'reachable' by a methodology; and third, that the answer, when found, must be compatible with other answers if indeed there is the one grand 'truth'. Berlin tells us that in the work of Vico we see a straying away from that assumption and thus a straying away from a monistic conception of truth. Ultimately, this thesis asks: are the ends that different cultures pursue compatible? Is it possible that each culture, each civilization, pursues ends that are not necessarily compatible with the ends pursued by another culture or civilization?

Dhawan, Sonia (1998). <u>Caregiving Stress and Acculturation in East Indian Immigrants Caring for their Elders</u>. Queen's University, PhD**:** 243.

This study examined the roles of ethnicity and acculturation as factors in caregiving for the elderly. Given the multicultural society in which we live, they are critical to examine. This study examined the experience of caregiving stress and acculturation in 121 first generation East Indian female immigrants in Toronto who were caring for their elderly parents or in-laws at home. Data were collected through self-report questionnaires. The sources of acculturative stress and caregiving stress were examined, along with the role of traditional Indian values in these caregivers' lives. Overall, the cumulative appraisal of stress reported by participants was quite low. Multivariate regression analyses were conducted to examine most of the data. Significant predictors of caregiving stress included: employment status, caregiving involvement, cognitive impairment, amount of time spent helping with activities of daily living (ADL), problematic

behaviours, receptivity to formal support and use of formal support. These predictors explained a substantial proportion of the variance in caregiving stress (83%). Although some women had very stressful caregiving experiences, the overall usage of formal support was extremely low. The first generation immigrant women in this study reported experiencing a low level of acculturative stress. The impact on acculturative stress of such factors as perceived discrimination, acculturation attitudes, traditional Indian family values and disturbance from risk factors was examined. Perceived discrimination and disturbance from risk factors emerged as significant predictors with regards to acculturative stress. These variables explained 30% of the variance. This study replicated previous studies that have found a strong preference among East Indians for a strategy of Integration, with regards to acculturation. Contrary to predictions and to most previous findings, this study found that people expressing attitudes in favour of Integration were, likely to report more acculturative stress. Possible reasons for this unusual result were discussed with reference to the unique situation in which East Indian caregivers find themselves. It was concluded that while there is still a myth that current generations are not caring for their elders, the first generation Indian immigrants in this study showed that these traditions and values are continuing despite the acculturative pressures to change.

Dhawan, Urvashi (1996). <u>Female Labour Supply, Family and Immigration: An Empirical Case Study of Canada</u>. Queen's University, PhD: 211.

In this thesis, we empirically analyze the determinants of the labor supply behaviour of immigrant and non-immigrant women in Canada based on the 1986 and 1990 cross-sections of the Canadian Family Expenditure Survey. The decision of married women's labor supply is cast within four alternative models of family decision-making. The most popular empirical labor supply model employed in many Canadian studies, the Traditional model, is rejected. The McElroy-Horney Nash-Bargaining model of the family demand behaviour relaxes the restriction that nonlabor income of husband and wife has the identical effect on family labor supply. This restriction of the Neoclassical model of family behaviour is tested for the determination of wife's labor supply. The restriction is rejected for the non-immigrant women but is not rejected for the immigrant women. We find that the labor supply schedule of married immigrant and non-immigrant women is significantly positively sloped. The estimates of the uncompensated own-wage elasticities range between 0.20 to 0.25 for the immigrant women and 0.32 to 0.37 for the non-immigrant women. The compensated own-wage elasticities are also positive and larger in magnitude compared to the uncompensated own-wage elasticities due to a negative income effect. The cross-wage elasticity estimates are negative implying that the leisure of husband and wife are substitutes in consumption. We find that the labor supply of married immigrant women increases at a decreasing rate with increased residency in Canada based on the cross-section of 1986. The labor supply of the immigrant women upon arrival is not significantly different from their native-born

counterparts. The results based on a single cross-section of data suggest that the immigrant women will supply more labor with the increased residency. We find that controlling for the across-cohort effects with the construction of a pseudo-longitudinal data, the positive assimilation effects found in the single cross-section are no longer positive and significant. The results suggest that with the increased residency, the labor supply of the married immigrant women will decline but the effect is not statistically significant. This change can be explained by the changing ethnic composition of immigrants towards the developing countries. Under the family investment strategy hypothesis, women from these countries are more likely to subsidize the human capital acquisition of their respective spouses upon arrival in Canada. As a result of shifting composition of immigrants by birthplace, the recent immigrants are likely to supply more labor upon arrival and decrease their labor supply with increased residency.

Dhiman, Raman Preet (1997). <u>Negotiating Identity in Everyday Life: The Experiences of Canadian Women of South Asian Origin</u>. Lakehead University, MA**:** 180.

This thesis is an examination of the experiences of South Asian Canadian women in Thunder Bay and how they perceive and respond to the assumptions which dominant society holds about them. The focus of this thesis is an analysis of ways in which Canadian women of South Asian origin construct their identity in relation to the majority European Canadian society and the racism, stereotyping, and "othering" that they experience. This thesis is based on 16 indepth interviews conducted in the city of Thunder Bay. Among the themes which are explored are: the flexibility and fluidity of identity; experiences of racism, othering, and stereotyping; different ways of constructing identity; and the relationship between gender roles and identity. The interviews were intended to elicit information on the participants' construction of identity in relationship to Puar's (1995) notion of "oppositionally active 'whiteness'," Euro-Canadian attitudes towards South Asian Canadians, and South Asian Canadians' perceptions of themselves. The terms adaptation and assimilation frequently used in the study of South Asian Canadian experience are found to be inadequate in understanding the women's experiences of racism, stereotyping, and "othering" and how they construct their own identity in relationship to these phenomena. To understand the different ways people construct their identity, one must closely examine the perceptions of people themselves for even in the face of the dominant 'gaze' identity remains flexible and fluid. One needs to look carefully at strategies and recognize that even when people are behaving in ways which appear to conform to dominant ideas and expectations, these may instead be instances of "oppositionally active 'whiteness' " or other strategic ways of negotiating a minority identity which can only be understood through an analysis of respondents' own perceptions.

Di Giacomo, James Louis (1982). <u>The Italians of Timmins: Micro and Macro-Ethnicity in a Northern Resource Community</u>. York University, MA**:** 153.

The following is an examination of the adaptation of a group of Italian immigrants and their descendants to the challenging environment of a resource community in Northern Ontario. It investigates the history of the population and especially the development of an Italian ethnic identity. This thesis has three major objectives all of which are equally important. The theoretical goal is to present a coherent model (the micro/macro approach) with which to analyze ethnicity and ethnic relations. Secondly, there is the task of outlining the history and changes in social organization of the Italian population of Timmins, Ontario, in a manner that is consistent with the micro/macro-ethnic model. Thirdly, the ethnography employs the micro/macro approach to explain interaction within and across ethnic boundaries. In both cases the focus on these two levels of interaction, micro (private-informal) and macro (public-formal), explains ethnic behaviour with more comprehensiveness than an approach which takes as its starting point either the micro or the macro level of ethnicity.

Dias, Antonio Carlos (1995). <u>Transformations identitaires au niveau du rôle sexuel féminin chez un groupe de femmes salvadoriennes durant leur intégration dans une nouvelle culture</u>. Université Laval, PhD**:** 201.

La presente recherche examine les transformations qui s'operent au niveau de l'identite des roles chez des femmes salvadoriennes immigrantes en ce qui concerne certaines representations (traditionnelles et non traditionnelles) rattachees au role feminin. La technique d'etalonnage multidimensionnel a ete appliquee afin de verifier la perception qu'ont ces femmes a l'egard de ces representations et l'importance qu'elles leur accordent. Un groupe de 50 femmes d'origine salvadorienne agees de 18 a 62 ans, vivant dans la region metropolitaine de Quebec, a evalue le degre de similitude percue entre des paires d'enonces evoquant des representations du role feminin traditionnel et non traditionnel. Des mesures de stress de meme que du degre d'acculturation ont ete obtenues. Les resultats indiquent une difference au niveau de l'importance accordee a ces representations, en fonction de la duree de sejour dans la societe d'accueil, et demontrent une relation entre la diminution du degre   d'importance accordee a ces representations et le fait de vivre du stress. La theorie d'identite des roles s'avere une piste de reflexion interessante pour la discussion des resultats obtenus.

Dias, M. Manuela Vieira Lisboa (1990). <u>Deux langues en contact: Le français et le portugais dans les communautés de Paris et de Montréal</u>. University of Toronto, PhD**:** 304.

Ce travail est une etude synchronique dynamique de la relation entre le francais et le portugais dans les societes ou ce deux langues sont en contact. Nous avons choisi comme champ d'etude les communautes d'immigrants portugais de la region parisienne (France) et de Montreal (Canada). Notre recherche avait plusieurs buts: (i) observer l'etat de langue des communautes mentionnees ci-dessus; (ii) determiner le degre de bilinguisme et de diglossie de ces memes communautes; (iii) etablir dans quelle direction vont les deux langues concernees

en repondant a la question suivante: Le portugais est-il voue a un simple role de superstrat du francais pour les generations a venir, ou est-ce que nous pouvons entrevoir la possibilite de la cristallisation d'une nouvelle langue? Pour atteindre les buts fixes pour notre recherche nous avons examine les phenomenes d'interference dans le parler des immigrants de premiere et de deuxieme generation, en considerant les differences structurales entre les deux langues. Nous avons essaye de determiner quand, avec qui et dans quelles situations sociales les locuteurs des communautes en question parlent francais ou portugais. Nous avons enfin pris en consideration certains facteurs sociologiques pour savoir dans quelle mesure ils agissent sur le comportement linguistique des individus; a savoir, (i) le pays d'immigration (en l'occurrence la France et le Canada); (ii) l'origine geographique des immigrants (differentes provinces du Portugal, des Acores et de Madere); (iii) la distance entre le pays des immigrants et le pays d'immigration; (iv) le type de societe ou les immigrants se sont integres (niveau social, profession et autres); (v) le probleme d'une troisieme langue a considerer (a savoir, l'anglais au Canada). Le corpus de cette recherche est base sur des enquetes menees dans les ecoles, sur des compositions redigees par des eleves, sur des lettres envoyees aux medias par les immigrants, sur des articles dans certains journaux des communautes et sur des conversations spontanees.

Dichupa, Angela Maria F. (1998). <u>Locating Art Education in the Multicultural Classroom in Canada: A Pedagogy of Empathy</u>. Simon Fraser University, MA**:** 81.

The diversity we are faced with in today's Canada seems to be unique to this time. However, beneath what appears to be wave after wave of change is a predictable pattern, the predictable human response to human experience. In this thesis, art is located as a discipline within an education system that is fundamentally transcendent rather than revolutionary. It is suggested that the task of individuals is to transcend the pattern of this world. A distinction is made between the hierarchical patterns in society and pattern defined as habitual actions and reactions. It is important to differentiate the use of the two terms to demonstrate the difference between a revolutionary and a transcendent path to transformation. The pedagogy of empathy is proposed as an alternative to the usual conceptions of the Discipline-Based Art Education (DBAE) model and the social reconstructionist approaches to art education. DBAE is shown to perpetuate the hierarchical pattern of the world, and more revolutionary and social reconstructionist approaches only rearrange patterns of space and place in society. These however do not set the conditions that encourage students to engage with the more persistent response pattern of the world. The role of schools is to help students understand themselves, their environment and the choices they have as autonomous persons. Through its emphasis on art making, the pedagogy of empathy simultaneously develops in students a deeper understanding of society and enhances the quality of aesthetic engagement. The art classroom can be a venue that encourages reflection and inquiry through the study of processes of production. However, transcending the response pattern of the world remains to be an individual journey.

Dijks, Ineke Johanna (1994). <u>Rails to "The Great Inland Empire": The Canadian National Railway, Colonization and Settlement in Alberta, 1925-1930, with special reference to the Peace River Region</u>. Queen's University, MA**:** 183.

The histories of Canadian railways and immigration are intertwined themes. During the time that the Railways Agreement was in place, between 1925 and 1930, the Dominion Government and the two transcontinental railways increased and coordinated efforts to settle Canada with agriculturists. Through their colonization agencies, the CPR and CNR, became heavily involved in recruitment of the "non-preferred." The focus of this thesis is north-west Alberta, especially the Peace River region which, as the "Last Best West," received large numbers of settlers in a contest between railways and settlers as to who would be first. Here both railways first attempted to protect and enlarge their interests. Ultimately this led to a form of cooperation in settlement and agricultural development that was novel for the railway companies. Among specific interest groups, the idea persisted that settlers were needed for nation building and continuing economic prosperity. Much effort went toward attracting certain colonists and discouraging others. The general expectation was that settlers would assimilate to Canadian life as soon as possible. The often controversial immigration policies and decisions made by the railways' colonization organizations were influenced by fluctuating attitudes which in turn were influenced by public opinion and interest groups. Immigration and colonization policies were developed increasingly to accommodate planned settlement. They were intended to be beneficial to all and improve the life of settlers, which in turn would improve the economic well-being of the railways. The railways' contribution to the "building of Canada" resulted in a distinctive ethnic mosaic and dispersed settlement pattern and was accompanied by the engineering of social, economic and cultural life.

Dine, Donald Bruce (1994). <u>Prejudice Reduction with Grade Primary and One Students: A Comparison of Multicultural and Anti-Racist Teaching Strategies</u>. Saint Mary's University, MA**:** 128.

This study examined the effectiveness of Multicultural teaching and Anti-racist teaching in reducing prejudice in grade primary and one students. The study involved 92 five- to seven-year-old children. They were administered a pre-test of an adapted Bogardus Social Distance Scale one week before the treatment. Following a presentation of The Black Snowman, by Phil Mendez, the subjects were randomly assigned to a treatment group, Multicultural, Anti-racist, placebo, or control. After a twenty-five minute treatment session a post test was administered. A paired t-test of the pre and post-test indicated that the Multicultural treatment significantly (p =.0002) reduced prejudice. The Anti-racist treatment resulted in a small increase in prejudice which was not statistically significant. The results suggest that educators who wish to reduce prejudice should use a Multicultural approach with young children.

Dinh, Bich Thi (1996). <u>A Study of Cultural Conflict as Experienced by Adolescents of Vietnamese Origin in Montreal Secondary Schools</u>. McGill University, MA**:** 143.

This study is an inquiry into cultural conflict experienced by adolescents of Vietnamese origin in Montreal. It examines the nature of the conflicts as they are experienced by the adolescents themselves, as they are perceived by the parents, and by the teachers, counsellors and principals at the secondary schools they attended. The study also examines the course of the conflicts and the kinds of solutions used to resolve them. Separate semi-structured interviews were conducted with six adolescents, five parents and seven school personnel in two public schools attended by the students. Analysis of the interviews showed that students, parents and school personnel tended to define the problems in different ways and to have very different perceptions of their causes. In those families in which the problems of cultural conflict manifested themselves most severely, parents and children tended to use behaviours leading to a deterioration of relations between them and employed a very limited range of alternatives for conflict resolution.

Dion, Louis (1991). <u>The Resettlement of Japanese Canadians in Manitoba, 1942-1948</u>. University of Manitoba, MA**:** 205.

The task of this thesis is to examine why the Japanese families were relocated in Manitoba, and how they were treated by federal authorities, the Manitoba government and the province's residents. The establishment and evolution of the Japanese community in Manitoba during the period will also be discussed. The thesis will accomplish this by examining the complex inter-relationship among the British Columbia Security Commission (BCSC), a federal agency associated with the Department of Labour, the Manitoba Sugar Beet industry, the Manitoba government, the Japanese evacuees and concerned citizens amongst the province's rural and urban population. The people of Japanese origin resettled in Manitoba represented a cross section of British Columbia's Japanese community. First and second generation Japanese Canadians, born or naturalized, as well as Japanese Nationals arrived in Manitoba together. Japanese Canadians and Nationals were accorded the same treatment whether under the jurisdiction of the BCSC, or later, the Japanese Division within the Department of Labour. Of the 1,180 relocated in Manitoba, 220 were Japanese Nationals. While Japanese Nationals elected a representative who dealt with the Spanish Consulate monitoring the treatment of enemy aliens, in actual practice any changes in regulations by the authorities were applied to all evacuees.

Dion, Nicole (1989). <u>Étude démographique et génétique de la population des porcs en race pure du Québec</u>. Université Laval, PhD.

N/A

Disman, Milada (1981). <u>Stranger's Homecoming: A Study of the Experience of Immigration</u>. University of Toronto, PhD.

The aim of this thesis is to capture the phenomenon of immigration from the viewpoint of immigrants. Both original interview material and published immigrant accounts are utilized as data for the study. The phenomenological interpretive method makes visible an interplay between the immigrants, as interpreters of their own experience, and the researcher, who provides for the reader an understanding of that experience. In the course of this inquiry, the notion of the stranger as found in the writings of George Simmel and Alfred Schutz emerged as the most relevant sociological concept for analyzing the immigrant experience. Therefore, the study was extended to make a comparative inquiry into parallel experiences of being a stranger; the examples used are that of a social scientist, especially an anthropologist, as a stranger approaching a new culture and that of a bereaved person. The attention to the immigrants' view of their experience points out discrepancies between theoretical concepts generally used in the field of immigration and their experiential grounding. The grief experience, as an experience of estrangement, enables us to discover the stranger's experience as our own. In this thesis immigration is analyzed as an experience which encompasses movement in both geographical and social space. Various movements which occur exclusively in social space, such as the experience of homesickness and estrangement from the culture of the native country, reveal the hitherto unrecognized complexity of the immigration experience. Immigrants' interpretive practices are analyzed in perspectives of broken image and nearness and remoteness. The broken image notion is based on a contrast between immigrants' and natives' interpretive practices, between an understanding in terms of a new culture and an understanding derived from without. The natives, as former immigrants, reflect on their former broken image interpretation as an instance of "not knowing." For an immigrant, progressively achieving an understanding within a new culture, familiarity succeeds strangeness and thus he becomes a native. In each case, this point is analyzed as a juncture, while the consolidation of instances into a general feeling of familiarity is termed the Juncture. At this point immigrants must choose to remain at this level (foreigners) or to continue their exploration of the new culture (immigrant-strangers). An immigrant attempts to overcome his bifurcated awareness (knowledge based in the reality of two countries) in order to shed the identity of the stranger. In his language, his skills, his dreams, he tries to unify his experience by creating a "third reality." Analyzing the idea of "home" as a metaphor for belonging we see the immigrant confront his own identity as stranger in a desire to belong.

Dobson, Kathleen (1992). <u>Learning from Each Other: The English Teacher on a Hutterite Colony</u>. University of Alberta, MED**:** 100.

This thesis may be termed a reflexive ethnography. It charts the search for meaning by an English teacher, myself, of my experiences on the Athabasca Hutterite Colony during my six years tenure there. This teaching position,

generally held in low esteem because of the many grades to be taught in a strange cultural environment, held many surprises and rewards for me. From the Hutterite people in their daily life, from the school children, from relevant scholarly writings about the origins, socialization, and religious beliefs of the Hutterian Brethren, from reflections on my daily journal entries, an understanding began to evolve of who the Hutterites were, of what kind of education would be appropriate for their children, and of who I was as a teacher in their community. Four other teachers of English school on this colony reflected on their experiences and these observations act as a counterpoint to mine. Despite many factors that conspired to make this teaching position difficult, the opportunities for personal and professional growth have been many. This thesis may dispel some of the myths about teaching on a Hutterite colony and in doing so, encourage more teachers to be open to the potential of learning more about themselves by accepting this challenge.

Dodds, Carol (1995). <u>Immigrant Children in Canadian Schools: Changing Times, Meeting Needs</u>. Saint Mary's University, MA**:** 328.

With planned immigration levels reaching 250,000 annually, the number of children within this quota needing English as a Second Language instruction will be evident. With shifting trends from European and other English speaking countries of origin, the need to meet the challenges posed by students unable to speak either of Canada's official languages will increase. Reduced funding for trained personnel and support services within the school system will necessitate creative uses of resources that may already exist. In the study, secondary data for Canada and Nova Scotia are used to provide a blackcloth of immigration trends and volunteerism. It builds on a developed research base of E.S.L. programmes in Vancouver and Toronto. Primary data have been generated through questionnaires to teachers, school principals and E.S.L. volunteers. A case study analysis of a volunteer E.S.L. programme within the Halifax District School Board is provided. Suggestions and ideas from volunteers provide strategies to be considered for inclusion in future volunteer programmes. The study also provides an outline and suggestions for implementing a volunteer programme within a school board.

Dodson, Christopher James (1997). <u>The Role of Public Consultation in the Formation of Canadian Immigration Policy: The 1989-1990 Immigration Consultations</u>. University of Regina, MA**:** 108.

In 1989 and 1990, the Government of Canada held consultations on the future of Canadian immigration policy. The Immigration Act requires that the Government set immigration levels for the following year. This consultation process, however, was designed to develop an immigration plan for five years, from 1991 to 1995. Two consultation mechanisms were used to collect the opinions of Canadians. First, public meetings were held in eight major cities and in twenty-two smaller centres. The second, the Standing Committee on Labour, Employment and Immigration, heard statements from several academics and organizations with an

interest in immigration. Susan D. Phillips examines two consultation processes, the Spicer Commission and the Green Plan consultations. She identifies several "basic flaws" in the structure, conduct, and philosophy of these exercises. This thesis analyzes the Consultations on Immigration For 1991-1995 to determine whether this process bore the same flaws identified by Phillips. The use of consultation in the formation of Canadian immigration policy is a relatively new phenomenon. The Government of Canada has historically held a virtual monopoly on immigration matters. Immigration is, however a jurisdiction shared by the Federal and provincial governments, and the provinces have attempted to play a greater role from time to time. This thesis contains historical elements which describe the history of Canadian immigration policies and illustrate the various sources of policy over the decades.

Domae, Lisa Kimiko (1998). <u>Multicultural Planning: A Study of Inter-Ethnic Planning in Richmond, British Columbia</u>. Queen's University, MPL**:** 218.

This thesis describes and analyses the inter-ethnic context of planning in Richmond, B.C., a suburban city of Vancouver with a population of 150,000 residents, approximately 40% of whom are of Chinese ethnicity. It describes how rapid and intense immigration from Hong Kong resulted in a situation of inter-ethnic tension between recent immigrants and long time residents, creating a context of social relations that affected land use planning phenomena. By taking the position that ethnic groups compete to express human needs and functions in cultural forms on the built landscape, this thesis discusses the notion of "multicultural cities" and examines how they are negotiated by residents. By reporting on the socio-economic differences between this immigrant group and previous immigrants to Canada, this thesis challenges some of the prevailing assumptions based in Human Ecological theory that have guided our understanding of immigrants and their settlement patterns. This thesis concludes that a new class of immigrant is choosing to integrate into their host communities rather than to assimilate and in doing so, is changing the form of the existing built landscape. Local government land use planners have found themselves needing to mediate between ethnic groups by promoting an inclusive process of mutual accommodation in land use and other planning situations. The thesis concludes by suggesting a model of mutual accommodation for situations of inter-ethnic tension.

Dona, Giorgia (1990). <u>Acculturation and Mental Health of Central American Refugees in Canada</u>. Queen's University, MA**:** 150.

Research on acculturation has revealed the existence of a number of moderating factors in the relationship between acculturation and mental health. Some of these factors, namely, modes of acculturation, acculturative experience with the host society, contact with the culture of origin, and individualistic-collectivistic values have been examined in order to understand better the relationship of these factors with acculturative stress. In the present research, Central American refugees (N =

101) living in Toronto completed a questionnaire dealing with their attitudes, behaviors, values, and levels of psychosomatic stress. Results indicated that individuals categorized in various modes of acculturation exhibited different behaviors and acculturative stress. Furthermore, results showed that different factors are involved in the prediction of psychological and somatic stress.

Donkor, Martha (1995). <u>Progressive Education: Assumptions About and Goals for New Immigrants, 1890-1920</u>. University of Guelph, MA**:** 151.

This study is an analysis of the issues that surrounded the education of new immigrants from 1890-1920. Americans had boasted of the capacity of their country to assimilate peoples of diverse cultures and make them into new men. In the latter part of the nineteenth century, however, many were awaken to the fact that thousands of immigrants from southern and eastern Europe had nor been assimilated. New immigrants--as the foreigners were called--were perceived to have negative qualities which had not only made their assimilation difficult, but these had created problems in the urban centres where they settled. To remove those problems, the public schools were called upon to educate the aliens. This study investigates the ideas Americans held about the immigrants and how those ideas influenced educational policy. The thesis of the research is that the goal of new immigrant education was Americanization and that any other results were incidental to the process. The confused nature of Americanization at the end of 1920 did not necessarily mean failure or the schools to perform the task. The tensions of the society within which they operated determined the extent to which the schools could go.

Dorazio, Migliore Margaret Louise (2000). <u>Eldercare in Context: Narrative, Gender and Ethnicity</u>. University of British Columbia, PhD**:** 335.

This study is an investigation of informal elder caregiving among Canadians of Italian, Japanese, and Anglo ancestry who have links to the Vancouver area of British Columbia, Canada. In this study, I explore the meanings attached to eldercare in the specific contexts of narrative, gender and ethnicity. In order to conduct the study, I analyzed transcripts generated in qualitative, in-depth interviews with 30 caregivers (24 women and 6 men). In addition, I employed interactive and observational techniques in care facilities, at support group meetings, during a course for caregivers, and in various community settings. I also wrote extensive fieldnotes and garnered information from academic sources, media reports, and popular culture. The collected information is used to show how personal meanings are expressed through mixed-genre, co-constructed, dialogical (in the Bakhtinian sense) eldercare narratives that generally focus on a senior care-recipient who is a parent or spouse, his/her need for care, and the caregiving experience itself. I argue that both differences and similarities occur in the meanings given to caregiving. Eldercare narratives are different yet similar. Each caregiver, care-recipient, and caregiving situation is unique, and each eldercare narrative reflects these unique differences. Yet there are also parallels

and differences attributable to other factors. These other factors include caregivers, situated involvements with a problem-fraught health care system, the social constructions of caregiving, ageing, gender, ethnicity, and class, and the character of narrative itself. My findings have policy and practice implications. They are particularly valuable for alerting us to how we should listen to and interpret what caregivers are telling us about their emotionally-charged, and often physically-draining, unpaid work.

Dorr, Alison Nanette (1995). <u>Building a Theory: A Hotel Organization's Response to Workforce Diversity</u>. University of Guelph, MMS**:** 102.

The increasing diversity of the workforce will have a continuing impact on organizations. The literature lacks empirical research on organizational responses to diversity. The purpose of this study was to develop a grounded theory to explain one hotel organization's management of diversity and its outcomes. This purpose--building theory--dictated the inductive approach that was used in the research. The study took place within a hotel management company. Archival data provided information about the organization's diversity related policies and training programs. A purposeful sample of employees from two hotels was interviewed about the actual outcomes of those policies and programs. A theory of the organization's management of diversity and its outcomes could not be developed from the research results. Instead, a theory of the organization's response to diversity and its outcomes is developed and presented. Organizational culture was discovered to be a key consideration for organizations when attempting to manage diversity.

Dorrington, Adriane Eartha Lenora (1995). <u>Nova Scotia Black Female Educators: Lessons from the Past</u>. University of Toronto, EDD**:** 367.

This exploratory, descriptive study was born out of my passionate desire to search out and explore the many layers of meaning embedded within my lived experience as a student. There is a lived quality in that experienced which has had a profound effect on me. A qualitative research approach, which combines a heuristic design with an Afro-centric feminist framework enables me to discover essential features of my experience with those of four other Black Nova Scotian female educators. The challenge in this study is to investigate the lived student experiences of five Black women, including my own in a manner that reveals the complexities and reflects the historical and situational contexts of these women's lives. Concurrent with unearthing what it meant to be a Black female in the Nova Scotia school system in the late 1950s, 1960s, and early 1970s, an additional contribution of the study is that it draws attention to the pressures and influences that restricted, widen, or problematized the experiences of the participants as students. The study reveals that schools are political institutions that reproduce the prevailing inequalities in society. Teachers are political agents in the classroom, and consciously and unconsciously transmit the ideologies of the dominant group in society. The strong supportive role of the women's families served to

ameliorate the negativity and the oppression experienced by the women in the educational system. The findings of the study highlight several areas for educational reform which need to be addressed if Black females and other minority students are to achieve academic success in the educational system.

Dotzert, Lynne Wallis (1998). "No Problem Here": Racial Bias and Discrimination in a Rural Board of Education (Ontario). University of Western Ontario, MEd**:** 128.

Research on racism in Ontario schools, as well as government policies for antiracist education, have focused primarily on Metropolitan Toronto and surrounding area. The views and experiences of individuals working in predominantly White, rural institutions of learning, have largely been ignored. The purpose of this study was to discover how teachers, administrators and students understand, experience and/or witness racism in a rural context. Interviews were conducted with a stratified sample of fourteen subjects and two groups of senior students from a small, rural board of education in Ontario. The information collected from these interviews was supported by statistical data generated from questionnaires distributed to staff in selected schools. The data revealed that the majority of participants in this study do not see racism as a problem in their board. The investigation also showed that most of the participants have a very limited understanding of how racism manifests itself in board and/or school policies, programs and practices. There was little acknowledgement of the need for staff development activities which focus on racial issues. For the participants who are members of the dominant culture, there appeared to be no awareness of how the colour of their skin has served to advantage them.   These findings indicate that a great deal of awareness raising is needed to help educators in rural areas understand how an antiracist perspective in educational programs and practices can benefit White, as well as minority students.

Douglas, Kathleen Lois (1996). Feeding Practices of Vietnamese Infants: A Comparative Study. University of Calgary, MSC**:** 136.

Infant feeding practices are an important determinant of iron deficiency, a common form of nutritional deficiency in early childhood. The prevalence of severe iron deficiency, leading to anemia in Canadian infants, has been reported to be between 3.5% and 5%. However, in Canada infants born to Asian immigrants and native peoples were found to be at increased risk. Further, Australian, Scottish and American studies have reported differences in infant feeding practices between Southeast Asian immigrants and non-immigrants. Since Vietnamese immigrants appear to be at increased risk of iron deficiency, which may be a result of infant feeding practices, descriptive research of infant feeding practices of Vietnamese immigrants would increase knowledge and awareness of the problem among health care workers. The objectives of this study were: (i) to describe and compare the infant feeding practices of Vietnamese immigrant mothers with the feeding practices of Canadian-born mothers; (ii) to determine if

sociodemographic factors were related to infant feeding practices and (iii) to determine if the reported infant feeding practices in both groups met the nutritional recommendations of the Canadian Pediatric Society. This was a descriptive, comparative study of infants born to Vietnamese immigrant mothers and Canadian-born mothers. Mothers were recruited through three Health Units in the city of Calgary. Forty-eight personal interviews were conducted with mothers and 25 child health records were obtained from Calgary Health Services. Response rates within the samples were 71.8% for cases and 86.2% for controls. Data were collected retrospectively to examine infant feeding patterns during the first 12 months. Two major differences were found between the two groups. First, Canadian-born mothers were more likely to exclusively breast feed at hospital initiation, 4 months and 6 months. Canadian-born mothers were also found to introduce cow's milk earlier than Vietnamese immigrant mothers. Finally, in this study, infants born to Vietnamese immigrant mothers were not found to be at increased risk of iron deficiency, based on the infant feeding practices observed.

Douglin, Margaret (1998). <u>Making Connections: Greek and Sri Lankan Tamil Perceptions of Mental Health, Ways of Coping, and Help-Seeking</u>. Wilfred Laurier University, MA: 119.

This thesis explores the perceptions of mental health, mental health problems, depression, and the coping and help-seeking behaviour of Greeks and Sri Lankan Tamils in Toronto. The study was undertaken in collaboration with a community mental health agency located in the Toronto community council area of East York. The information from this study will be used to help the agency, "Alternatives," develop a strategy for reaching more members of diverse ethnic communities. In this study data were collected through interviews with Greek and Tamil service-providers and focus groups with lay community members using a qualitative, culturally sensitive, and participatory action research approach. For Greeks mental health is perceived as the ability to cope with the problems of everyday life. For Tamils mental health is part of one's approach to life, which includes the ability to cope with life and a good family life. For both ethnic groups, mental health problems are viewed as a disturbance in the mind and behaviour and as a disruption in one's life roles. Mental health problems are defined as visibly abnormal behaviour. Greeks perceive depression as unhappiness, while Tamils view it as a change in the mind or a health problem.

Doyle, Timothy Edward (1996). <u>Multicultural Policy in Canada: A Study of Controversy (1970-1995)</u>. University of Manitoba, MA: 178.

Currently, multiculturalism is best by controversy. From time to time since 1971 the policy has been condemned for pursuing symbolic as opposed to substantive goals. Successive governments, allegedly, have used multiculturalism as a means of manipulating minority ethnic communities and attracting their members' votes. In recent years, the policy has been attacked from a starkly different point of view. Since the mid 1980s, there have been warnings that multiculturalism has

contributed to the balkanization of Canada and that, if not stopped, it will weaken traditional values and destroy Canadian unity. Multiculturalism is not the portent of destruction, disunity and chaos that some critics suggest; nor is it the cynical and symbolic ruse that other detractors contend. What the policy appears to be, in practical effect, is something between these tow radical extremes. the policy has brought some positive change to Canada, but it is largely symbolic policy that is not capable of effecting monumental change--neither those utopian, nor those of calamitous proportions.

Draper, Paula Jean (1983). <u>The Accidental Immigrants: Canada and the Interned Refugees</u>. University of Toronto, PhD.

In the summer of 1940 three ships transporting civilian male internees from Britain unloaded their passengers into Canada. Among these men, all destined for indefinite incarceration in Canadian internment camps, were 2290 German and Austrian refugees from Nazi persecution. Most were Jews. Escaping with their lives, these men and boys found temporary refuge in Britain. Only when invasion threatened did the British government undertake mass internments of German and Austrian refugees. In the panic brought on by rumours of fifth column activities, several thousand male refugees were arbitrarily deported to Canada. In Britain indiscriminate internments were soon ended and releases initiated. There was no easy solution for the dilemma presented by refugees deported to Canada. The United States refused them entry arguing internment rendered them undesirable. While Britain would take them back, frightened internees were loathe to risk the dangerous transatlantic crossing. Strong Canadian anti-Semitic sentiment precluded their release in Canada, despite British approval for a release program. Eventually a chorus of protest from refugees, the leaders of the Canadian Jewish community, other pro-refugee organizations and the British government forced improvements in conditions of internment. It was not, however, until economic and political necessity was brought to bear on the Canadian government that a wholesale Canadian release program was put into effect. By 1944, after one to three and a half years of internment, 966 anti-Nazi refugees were free in Canada as students, skilled workers and farm labourers. It was not until the end of the war that refugees were reluctantly granted citizenship. Only then did they truly become Canada's accidental immigrants. The narrative of the interned refugees encompasses political, military and social history. Extensive use of Canadian, British and American government records and Jewish and other voluntary agency documents, complemented by personal interviews and private papers, highlight Allied attitudes towards refugees, the nature of Jewish political action during the Holocaust, and the group biography of the interned refugees. This is a case study of Canada's immigration policies towards Jewish refugees from Nazism as well as an examination of Jewish responses to the Holocaust.

Drever Lavista, Nicholas John (1996). <u>Frustrated Learners: An Ethnographic Study of the Spanish-Speaking Students at an Inner-City High School in Toronto</u>. University of Toronto, MA**:** 118.

This study presents the findings from an ethnographic study conducted in an inner-city high school in Toronto. The researcher worked in the ESL department of this multicultural school and participated in the different facets of schooling, observing the adaptation of Hispanic students, the majority of whom were recently immigrated from Central America. Different factors in the new environment affected these students in their own way, and the unifying label Hispanic was only useful to connote a common language heritage. The main factors affecting students in their adaptation to a Canadian school were: cultural and linguistic adjustment, economic strain and family changes, and in-school student-student and student-teacher relations. The academic difficulties of Hispanic students were predominantly due to their language development. Students had not completely acquired the ability to use English abstractly. Many students were experiencing difficulties in the language of mathematics. Some also had a negative conception of their abilities, believing themselves incapable of understanding mathematics. There was some resistance to this exploratory study amongst staff members. Several teachers believed that students should not be singled out because of their ethnic background. The study revealed that these areas need further exploration: (1) linguistic and cultural adjustment of Hispanic students over time post migration to Canada; (2) language difficulties in mathematics of second language learners; (3) effects of teacher attitudes in shaping the cultural identity of immigrant students in Canada; (4) psychological disengagement from school as a factor contributing to poor academic performance.

Drewek, Paula A. (1996). <u>Cross-Cultural Testing of James W. Fowler's Model of Faith Development Among Baha'is</u>. University of Ottawa, PhD**: 307.**

James W. Fowler's contribution to psycho-social development offered a measurement for how individuals grow in faith which was applied to two populations of Baha'is in a cross-cultural study. The purpose of the study was two-fold: to test Fowler's model of faith development (FD) on a Western population of Baha'is in Canada; and, secondly, to apply the same test to an identical population of Baha'is in India. The overall purpose of the study was to cross-validate Fowler's model of faith development in an Eastern culture. In the very few previous cross-cultural studies of faith development, none had focused on two evenly-matched populations of individuals from the same faith tradition in widely varying cultures. The study consisted of 40 faith development interviews: 20 in Canada and 20 in India, with individuals matched according to four controlled variables which were thought to impact faith stage score. The pairing of respondents according to chronological age, sex, education level and Baha'i age was done to isolate the cultural variable and to highlight potential cultural differences. The research used a phenomenological, quasi-experimental approach. The faith development model was tested in the Canadian population using three measures of compatibility: range of stage scores, clustering of faith aspects, and codeability of the interviews corresponding to the faith stage descriptors. Results

supported the model overall, but found difficulties in the clustering of Stage Aspects in Stage 4 interviews. Next, the model was tested on Indian Baha'is by comparing both the stage scores of the two populations and the responses of Canadians and Indians to the same interview questions. The results of the study were both quantitative and qualitative and confirmed the validity of the Fowler model overall but found problems in the stage descriptors in some of the Indian interviews. Quantitative findings showed no significant differences between Canadians and Indians in overall stage scores, but did show varying distributions of those scores which confirmed the hypotheses: there would be more Stage 4 Canadians and more Stage 3 and Stage 5 Indians. Both hypotheses affirmed the cultural biases of the Fowler model in defining Stages 3 and 4. Qualitative findings indicated general validity of the Fowler instrument when applied to the Indian sample, but specific problems with the construction of Stage 3 descriptors. The presence of discrepant data indicating reliance on the role of unconscious and intuitive factors in values and decision-making was also a problem. Lastly, questions related to the application of this model in the Baha'i community were addressed to discover factors inhibiting and supporting growth of faith as measured by Fowler's model in this relatively youthful, but little studied, worldwide religious community..

Druik, Zoe (1999). Narratives of Citizenship: Governmentality and the National Film Board of Canada. York University, PhD: 327.

<italic>Narratives of Citizenship: Governmentality and The National Film Board of Canada, considers the history and films of the National Film Board of Canada</italic>, one of our country's most important and distinctive cultural institutions, using a framework which allows for a critical reassessment of some of its governmental aims. Specifically, I examine the founding of the Film Board in 1939 in the context of prevailing inter-war American and British democratic discourses of social science, marketing, opinion polling and statistical probability. By contextualizing the origin and development of the Film Board in this way, I am able to demonstrate that its funding by government was not solely a result of the propaganda needs of war. Using the concept of "governmentality" I propose that the Film Board is part of a shift in technologies of modern government from primarily territorial concerns to those of population. By analysing a series of typical films about everyday identities produced by the Film Board between 1939 and 1999, I demonstrate how closely these narratives are tied to shifting social policies regarding, among other things, biculturalism, multiculturalism, housing, the status of women and First Nations. Studies of the population under the purview of the social sciences are concerned with the rhetorical production of representative types. In this fight, it becomes apparent that Film Board films are statistical, in that they present virtual narratives of probable scenarios and outcomes in relation to social policy objectives. These films are shown to be a previously overlooked record of a managerial practice of government which encourages individuals to govern themselves according to state needs. The thesis demonstrates the important place of the media in governmental discourses of the

modern welfare state and concludes that the privatization of citizenship narratives occurring today makes a rethinking of government cultural policy objectives a pressing democratic concern.

Dufresne-Martini, Thérèse (1998). The Viability of Input Enhancement in Second Language Teaching: An Exploratory Study. University of Ottawa, MA: 114.

The purpose of this thesis is to generate hypotheses pertaining to Input Enhancement as a pedagogical strategy or procedure by examining studies dealing with Input Enhancement and relating them to formal language learning environments. Input Enhancement (Sharwood Smith 1991, 1993) is the process by which language becomes salient on the basis of evidence presented to the learner Its premise is that input can be manipulated so that ultimately there might be an improvement in the accuracy and overall effectiveness of second language learning in the formal environment of the classroom. There are numerous studies dealing with Input Enhancement. An analysis of these studies in a controlled setting should help in the specification of aspects that might be likely candidates for the formulation of hypotheses. In order to generate hypotheses, elements such as the following are considered: the morpho-syntactic focus targeted for Input Enhancement, the specific type of Input Enhancement offered to the learner, and the language skills that should benefit from this type of intervention.

Dugas-Leblanc, Betty (1994). The Social Construction of Subcultures: A Culturalist Perspective of Three Generations of Youth in an Acadian Community of Nova Scotia. Carleton University, PhD: 330.

This research on Acadian youth is designed to focus on the process of cultural formation among male and female youth in a rural Acadian community of Nova Scotia. Within a culturalist perspective, the object of the study is to gain insights into how Acadian youth make sense of their everyday lives. Discussions with grade 12 students, their parents and grand-parents focus on relationships in the home, the school and at leisure. These relationships are explored and reveal ways by which Acadian youth actively influence and respond to their social reality. This thesis argues that Acadian youth are presenting a challenge to traditional and hegemonic meanings of their Acadianness.

Dumas, Steven (1995). An Analysis of Bill C-86: Canada's Refugee Status Determination Process. University of Manitoba, MA: 318.

In June of 1992, the federal government announced new legislation to overhaul the Canadian immigration system including the refugee system. The government maintained that Bill C-86 upheld the basic humanitarian, social, and economic goals of the 1976 Immigration Act, but that the environment in which to achieve these goals had changed dramatically (Immigration Canada, 1992, p.13). Bernard Valcourt, the former Minister of Employment and Immigration said that the 1990's began with "frequent, unpredictable, large-scale movements of people"

with more people trying to circumvent normal immigration procedures including criminals and terrorists (Ibid). At the same time, Canada's need for a highly-skilled work force is now greater than ever before. Finally, public support for immigration depends more than ever upon effective management to bring economic and social benefits to all regions of Canada. The objectives for the changes are to improve services and cut costs (Immigration Canada, 1992, p.2). The previous government blamed the difficulties of the refugee system on several factors. Natural disasters and political upheaval in other countries, and Canada's well known generosity towards refugees produced large numbers of people seeking refuge unpredictably. The system was never designed to handle such large waves of people. Consequently, the department became backlogged with cases. Canada cannot and should not throw open the doors to all refugees of the world. To do so would encourage abuse of the system and create many social problems. The concern here is that Bill C-86 curbs the numbers of certain classes of legitimate refugees seeking status in Canada. This study will examine the development of Bill C-86 to analyze what the state's specific interests are in refugee policy, how refugees will be affected by the new policies and the potential for lobby groups to change the legislation.

Dunn, Arlene J. (1992). Professional Immigrant Women: Experiences and Perceptions of Acculturation. University of Alberta, MED**:** 137.

The purpose of this study was to provide some insight into the experiences of acculturation of professional immigrant women and how these experiences were perceived to affect the process of acculturation. The factors which seemed to affect all facets of acculturation and the women's ability to achieve success in their professional pursuits were language competence, relevant and meaningful employment and attitude. The women who felt most acculturated had a number of similarities. They felt good about their ability to communicate in the English language regardless of the level of correctness. They held fulfilling, meaningful jobs either in their profession or in a related area and were being paid relatively well in comparison to unskilled jobs. They all were very enthusiastic and positive about their lives, had high self-esteem and felt confident that they could do what ever they wanted to in this country. There were some exceptions to these positive findings; however, most often, these women had specific and often unique reasons for their unhappiness and/or inability to feel good about being in Canada. Most of them felt, that with a good job, their feelings would likely change.

Dyson, Jane Winifred Ella (1994). The Reform Party of Canada: Immigration Policy and Leadership - Member Relations. Simon Fraser University, MA**:** 127.

The objective of this thesis is to examine aspects of intra-party democracy in the Reform Party of Canada (RPC). The study focuses on the party's leadership-member relations associated with the RPC's policy-making. Immigration policy has been a difficult area for the RPC. Because the party advocates reducing annual immigration quotas and disbanding official multiculturalism, it has tended

to attract individuals who believe the immigration of ethnic minorities to Canada has been detrimental to the country. The RPC speaks to the concerns of such individuals. A self-proclaimed populist party, the RPC garners support by evoking a world view comprised of the people versus a power bloc of unaccountable and overpaid politicians, bureaucrats, and members of government-funded special interest groups. The party's commitment to populism is, however, also a source of contention, The RPC promotes itself as a party that adheres to the wishes of its rank and file. At the same time, because the RPC's membership tends to take a relatively strident position on immigration policy, the leadership has deemed it necessary to override many of its members' policy proposals. The flexibility of the RPC's leadership in terms of policy formulation is related to the degree to which party members depend on the RPC for incentives of identity. Also, the loyalty RPC leader Preston Manning inspires in party members as a result of his situational charisma further contributes to the leadership's freedom of movement.

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Eastman, Julia Antonia (1980). <u>Race, Ethnicity and Class: The Response to Discrimination of East Indians in Toronto</u>. Queen's University, MA.

N/A

Echevarria-Howe, Lynn (1992). <u>Life History as Process and Product: The Social Construction of Self Through Feminist Methodologies and Canadian Black Experience</u>. Carleton University, MA**:** 186.

The main focus of this thesis is to examine the process and product of life history work. I present models which illustrate how understandings of the research endeavor and its relations have developed through feminist methodologies. A review of black Canadian history and a critique of exclusionary practices in feminist scholarship and academia contextualize the lives of this project's life history participants, and, illustrate how racism affects the lives of people of color and the production of knowledge. The findings of the thesis illustrate how participants and researcher in an inter-racial relation respond to the construction of self through the narrative and its process. I focus on research relations, response to the texts, and the problems and rewards of life history work. I conclude that new models of methodology are possible in light of postmodern and feminist theories, and that further refinement of researcher/participant relations are necessary in this changing world.

Ediger, Gerald C. (1993). <u>Deutsch and Religion: Ethnicity, Religion and Canadian Mennonite Brethren, 1940-1970</u>. Emmanuel Col of Victoria University in the University of Toronto, THD**:** 761.

This analysis grows out of the dynamic interrelationship of religion, ethnicity and language. The religious and institutional experience of Canadian Mennonite Brethren in the middle decades of the twentieth century demonstrates how language can become a vital symbol in the inevitable process of adjustment and assimilation forced upon an immigrant denomination in modern society. Pursuing a better understanding of the factors and developments associated with the process by which Mennonite Brethren exchanged German for English has demonstrated that the history of this denomination must take language controversy into account as one fundamental element of Mennonite Brethren religious experience between1940 and 1970. This has been traced in the institutional documents of the denomination's Canadian conference of Mennonite Brethren Churches up to the mid-1960s, and in case studies of language transition in three local congregations in Manitoba. Both levels of analysis demonstrate that within a generation Mennonite Brethren religious experience underwent a basic

reorientation. Formerly, religion and language--Mennonite Brethren faith and German, were assumed to be an insoluble unity, but the monopoly of the German language in the sphere of religion was broken by the 1970s, and a determined crusade to salvage a privileged status for the German language had failed amid painful controversy and division. While elements of bilingualism remained, English became the official language of Mennonite Brethren work and faith, and the assumption of linguistic solidarity was exchanged for a pragmatic diversity of languages. A range of factors involved in this process have been documented. Youth and education, mission and outreach, and the role and influence of leaders tended to act as factors promoting the process of language transition. Immigration, a deep-seated concern to safeguard the integrity and social separation of Mennonite faith and life, and a tendency to imbue the German language with intrinsic sacred significance all help to account for the passion and pain that accompanied the transition process. While these factors and their analysis are not, in themselves, definitive for the question of Mennonite Brethren identity as an ethno-religious group, they can contribute to our understanding of the enduring potency of forces such as language, religion and ethnicity in human affairs.

Edwards, Nancy Christine (1995). <u>Predictors of Infant Care Behaviors Among Postnatal Immigrants</u>. McGill University, PhD**:** 461.

To identify predictors of infant-care behaviours among immigrants, women were recruited on hospital postpartum units. Among the 3,484 women screened, 11.8 percent were eligible for enrollment and 77.3 percent agreed to participate. The follow-up rate was 94 per cent. Data on predictor variables were collected during face-to-face interviews in the early postpartum period. Follow-up telephone interviews occurred at three months postpartum to assess infant-care behaviours.Using a chunkwise, hierarchial approach to multiple linear regression modelling, maternal and infant predictors accounted for 24.2 percent of the variance in the 'Infant-care Behaviours' Score. In the second stage of model building, ethnocultural variables explained an additional 5.8 percent of the variance. Separate analyses for women who had lived in Canada less than three years versus three or more years yielded some differences in predictors for women in the two strata. Among recent immigrants; worries about the infant's health, mother's education, and current immigration status by parity were significant predictors, explaining 23 percent of the variance. Among less recent immigrants; worries about the baby's health, prenatal class attendance, marital status, and official language comprehension ability explained 37.7 percent of the variance. To establish effectiveness of the hospital liaison referral process, data from the predictors' study were linked with records of public health postpartum follow-up. Sensitivity of the hospital liaison referral process was less than 55 percent. Study findings provide direction for strengthening the postpartum referral process for ethnically diverse immigrants. The significant predictor variables are readily identified by the hospital staff of postpartum units. Results illustrate the

importance of assessing theory-based ethnocultural characteristics among immigrants to determine their 'at-risk' status.

Edwards, Roger Gary (1994). <u>Southeast Asian Refugees in Canada: Gender Differences in Adaptation and Mental Health</u>. Wilfred Laurier University, PhD**:** 123.

This thesis involves secondary analysis of epidemiological data concerning a large cohort of Southeast Asian refugees resettled in British Columbia, Canada, who were surveyed three times over a ten year period. Male-female differences in the mental health impact of adaptational demands, such as the acquisition of host language skills and securing employment were the focus for the thesis. The psychometric properties of the mental health scales used in the study demonstrated igh internal consistencies and construct validity in both male and female samples. There was evidence to suggest that the external validity of the study was somewhat compromised by the attrition of single individuals as well as those who were not available for employment or who spoke no English at the time of the first wave of data collection. Although men had an initial advantage over women in knowledge of English ability, progress in acquiring the language was equal in both sex groups. Confirming the results of previous studies, women were found to use fewer strategies than men to learn English. However, closer examination of these strategies demonstrated that not all were associated with better language outcomes. Women appeared to gain more than men from formal language training, whether through E.S.L. classes or use of a private tutor. Although working outside the home contributed little or nothing to women's acquisition of English, employment provided a substantial language benefit to men. This study found little evidence to support the theory that newly arrived refugee women are relatively sheltered from stress while refugee men, attempting to provide for their families, suffer a mental health burden resulting from the stresses of finding employment and learning the host language. In a similar vein, the data did not support the theory that there is a mental health advantage to women working in the home in the early years after arrival, and working outside the home after being in Canada for some time.Women had more somatic symptoms than men throughout the course of study, while men were more likely to be anxious than women. Unemployment was a predictor of depression and anxiety for all refugees. At the end of the refugees' first decade in Canada, there were pronounced gender differences in the relationship between language ability and mental health: women who spoke English were more likely to be anxious than men in the same circumstance whereas, among those speaking the language well, men were more anxious than women. Occupational decline over the three waves of data collection from levels held in Vietnam were not associated with increased levels of depression and somatization, nor with greater likelihood of anxiety. By Wave 3, occupational decline had been arrested, with both men and women experiencing gains from their pre-migration levels. There was a slight association between these occupational gains and feelings of well-being, particularly for men. That is, acquiring gains in occupational prestige appeared to

be related to improvements in refugees' quality of life. Implications for theory and policy are discussed as well as future research directions.

Egbo, Benedicta Ozoemenem (1994). <u>Immigrant Parents' Perception of Multicultural Education: A Cross-Cultural Study</u>. University of Toronto, MA**:** 138.

The purpose of the study was to explore and determine the perception and attitudes of immigrant parents towards multicultural education. It progressed on the assumption that profound problems still exist in the conceptualization of multicultural education in Canada. The paucity of literature on the views of immigrant parents (as important stakeholders) underscored the need to undertake this study. Two theoretical views of the school as an institution of socialization-- the reproduction and resistance theories, provided the conceptual framework for the study. The data was collected through interviews. The findings are rather mixed. While some of the participants feel quite positive about multicultural education, others consider the entire notion suspect and benign. However, of vital importance is the fact that according to the findings, immigrant parents are more concerned about the discrimination, prejudice and stereotyping they believe their children face in school.

Eichler, Uta (1998). <u>Between Despair and Hope: The Work of the Jewish Immigrant Aid Society in the 1930s and 1940s</u>. Queen's University, MA**:** 123.

The literature on Jewish Immigration to Canada in the 1930s and 1940s either deals with the obstacles in the way of potential immigrants, which were almost impossible to overcome, or consists of general overviews over the efforts of Jewish organizations on behalf of European Jews. In this thesis, a new aspect will be added to that picture. By examining the efforts of one of the Jewish organizations, that of the Jewish Immigrant Aid Society of Canada (JIAS), in more detail, it wants to direct attention to the fact that there were Canadians who cared about the fate of European Jewry and tried to intercede with the immigration authorities on their behalf. The documents of JIAS reveal that the society kept constant contact with the Canadian authorities, which allowed them to approach the Canadian government on several occasions. In the 1930s, JIAS mainly dealt with individual refugees from Germany and Austria. In the 1940s, JIAS' obligations changed. The Canadian government agreed to some special programs to bring European refugees to Canada. JIAS assisted these immigrants. (Abstract shortened by UMI.)

Eldershaw, Lynn (1994). <u>Refugees in the Dharma: A Study of Revitalization in the Buddhist Church of Halifax</u>. Acadia University, MA**:** 114.

Recent years have witnessed significant changes in the religious practice of many Westerners. The 1970s saw the appearance of numerous innovative religious movements which attracted large numbers of adherents throughout North America. Many of these new religious groups have failed to endure to the present.

Others, however, have developed into viable religious communities. This study applies Anthony F. C. Wallace's (1956) model of revitalization movements to the development of one such movement, Vajradhatu, the Buddhist church of Halifax. Vajradhatu was founded by an exiled Tibetan monk, Chogyam Trungpa Rinpoche, who immigrated to the United States in 1970. This essay traces the formation and growth of Vajradhatu from its inception to the present. In the twenty-three years since the establishment of Vajradhatu, the community has expanded extensively. Chogyam Trungpa explicitly adapted the Buddhist teachings in such a way that continues to appeal to Westerners. The development of Vajradhatu as a spiritual organization and the adaptive measures implemented to present the Buddhist teachings, represent-revitalization according to Wallace's criteria. Data for this analysis were collected by means of overt participant observation, content analysis and interviews.

Elias, Rodolfo (1994). <u>Immigration and Family Interaction: Adolescent-Parents Relationship Among Hispanic Immigrants in Ontario</u>. University of Guelph, MA: 194.

This thesis explores the interaction between adolescents and parents among Hispanic immigrants in Ontario. Twenty-three adolescents and 21 parents participated in the interviews. They talked about their immigration experience and their family relationship. Participants completed a questionnaire that estimates the type of acculturation and the relationship between adolescents and parents. The findings show the importance of some factors in the adaptation of Hispanic immigrants: premigratory experiences, English proficiency, job condition, the presence or absence of the extended family, and the importance of ethnic communities in developing social networks. For adolescents a challenging situation is the adaptation to school. Adolescents acculturate differently from their parents. This engenders differences in values and sparks conflicts among them. However, immigration and differential acculturation do not produce a manifest distance between adolescents and parents. This study also provides directions for research and social action.

Elliot, Janice Louanne (1998). <u>A Critical Ethnography of the Experience of Menopause for Korean Women Living in Canada</u>. University of Western Ontario, MSCN: 130.

The experience of menopause is universally experienced by women during their fourth, fifth, or sixth decade of life. Menopause is not only an experience which is influenced by personal factors, but occurs within a political, social, and cultural context which also influences the way women experience this phase of life. The purpose of this qualitative study was to examine the meaning of menopause for a group of Korean women in Canadian society. Critical ethnography was the theoretical and methodological perspective used to explore the meanings of menopause for the women. Data were collected using a semi-structured interview schedule with Korean women who have experienced or are experiencing

menopause. A purposive sample of seven Korean women, ages 39-52 years, from a mid-sized Southwestern Ontario city participated in this study. The interviews were dialogic in nature and enabled the women to critically review their experiences with menopause. Data analysis was conducted using "negotiated thematic content analysis" whereby meaning is constructed and validated in collaboration with the research participants. The women identified the theme of control as encompassing the menopause experience. Menopause offered a turning point, the women took control of their lives. Although the women experienced negative symptoms, the women viewed menopause as a natural process. The women used facets of both Chinese and Western medicine to manage menopause. Living between two systems posed difficulties for some of the women. Critical ethnography is a relatively new approach for nursing research. The knowledge developed from this study will improve the ways nurses care for Korean and other immigrant women during menopause, and further develop understanding of health and illness for other immigrant women.

Elliott, David Raymond (1989). <u>Studies of Eight Canadian Fundamentalists</u>. University of British Columbia, PhD**:** N/A.

The fundamentalist movement has often been depicted as a reaction against urbanism, industrialism, immigration and modern thought, but fundamentalism must be seen against the background of intellectual and ecclesiastical history. This study finds the roots of fundamentalism in earlier schismatic movements-- Quietism, the Plymouth Brethren, Keswick holiness, the Salvation Army, British-Israelism, and pentecostalism--which had structural, intellectual, and behavioural similarities to medieval heresies; they did not accept ecclesiastical authority and promoted popular theologies whose major emphases were not part of established creeds. Even though fundamentalists had a self-perception of being conservatives, they were far more radical. The fundamentalists, to use a phrase used by John Maynard Keynes, operated in an "intellectual underworld." Fundamentalism was dominated by a dualist theology, which over-emphasized Pauline theology. Some fundamentalists even linked themselves with the medieval Albigensians and other dualists who were neo-Manichaeans. Other features of fundamentalism, such as premillennialism, separatism, and pentecostalism, had their antecedents in the thinking and behaviour of another second-century heretic, Montanus. Fundamentalist leaders were most often "new" men and women who often lacked the usual credentials possessed by members of the clergy; usually they did not have university and seminary educations, and frequently they came from family backgrounds where organized religion did not play a great role. Lacking ties with the religious "establishment," the fundamentalists frequently turned to popular theology. This dissertation examines the intellectual development, careers, theologies, and ideologies of eight Canadian religious sectarians: A. B. Simpson, P. W. Philpott, Aimee Semple McPherson, T. T. Shields, William Aberhart, Clem Davies, L. E. Maxwell, and Oswald J. Smith. These leaders were extremely authoritarian and created new sub-cultures which had great psychological holds over their followers. Through their creative use of the modern media and unusual

ideas these sectarians were able to attract many away from the mainline churches. But due to the strength of Canadian institutions, fundamentalism never became the dominant religious expression in Canada. These fundamentalist leaders had more success exporting their ideas. Of the eight sectarians studied, all but Aberhart and Davies, had a great impact upon American fundamentalism.

Elliott, Maureen (1990). <u>The Employment Experiences of Manitoba Teachers Trained in the Philippines</u>. University of Manitoba, MED**:** 152.

This study is an exploration of selected career experiences of teachers trained in the Philippines and living in Manitoba. Work experiences were considered in relation to original career expectations at immigration, to the re-certification required of Filipino teachers, and to their subsequent career paths. Both the questionnaire, designed to survey the entire population of Filipino teachers in Manitoba, and an in-depth interview, designed to delve deeper into issues arising in the questionnaire, were utilized to collect career related data on these teachers. The findings of this study suggest that a degree of marginalization has been experienced by this particular group of teachers. They have often made sacrifices in order to pursue a teaching career; completing lengthy re-training requirements, taking jobs not commensurate with qualifications, and living away from desired location and apart from spouses and children for extended periods of time. Recommendations include the need for more government responsibility in the form of funding in resettling immigrant professionals, a closer examination on behalf of Education Manitoba and Faculties of Education into overseas course equivalency, and an examination of the hiring and promotion practices of Manitoba School Divisions.

Ellis, Catherine Anna (1988). <u>Identity Formation: A Comparison Between Sikh and Non-Sikh Canadian Female Adolescents</u>. University of Victoria, MA.

N/A

Ellis, Kathleen Sharp (1990). <u>A Qualitative Study of Consumer Conceptions and Perceptions towards Ethnic Foods</u>. University of Guelph, MSC**:** 139.

This thesis is a qualitative examination of how ethnic foods in general and Mexican food in particular, are conceived and perceived within the context of daily food haviours by a small sample of residents of Guelph, Ontario. Analysis of responses revealed that participants recognized ethnic foods as 'different' from their own, and associated ethnic foods with specific countries/cultures. They became aware of ethnic foods through: grocery stores; restaurants, especially ethnic restaurants; and/or friends or family. Perceived authenticity of ethnic foods was considered important, especially in ethnic restaurants, and was established in very specific ways. Ethnic foods were perceived to be modified for Canadian/North American tastes, with addition of familiar ingredients, reduction in range of flavours and reinterpretation into familiar terminology. Certain ethnic

foods were perceived to be in such common usage as to lose ethnic identity. Ethnic foods were perceived to contribute to the dynamic nature of Canadian cuisine.

Elmpak, Mahvash (1996). <u>An Exploration of the Experiences of the Intercultural Trainers and the Characteristics of their Training</u>. University of Toronto, EDD**: 239.**

Intercultural theorists and researchers have extensively studied the domain of intercultural training. There is a wide range of suggestions in the field of intercultural training on contents, methods, processes and evaluations. However, little has been studied about the characteristics of the intercultural trainer from the perspective of the trainer. The purpose of this study is to learn about the experiences and perspectives of trainers around issues related to intercultural training. Eight participants, all intercultural trainers who were either self-employed or salaried, were given a non-standardized interview. The questions revolved around the trainers' perspectives on (a) the methods, contents and processes of intercultural training; (b) the trainees' learning about intercultural issues; and (c) the trainers' self-profile. An emergent research design was used which included tape recording and transcribing each interview. The qualitative approach to the data analysis exposed themes and categories which deepened the understanding of the characteristics of intercultural training, trainees and trainers as seen by the trainer. This understanding uncovered information on the thinking process of the intercultural trainer. Beside a description on the context of training and trainees, the qualitative data analysis revealed the perception trainers have of themselves, their views of the functioning of an interactive group dynamic and of trainees who facilitate or deteriorate the envisioned change processes and goal achievements. The grounded theory approach identified the emergence of a democratic personality and training style of the trainer. Although this study's conclusions cannot be generalized to incorporate all trainers, they do have some implications for them and for intercultural training. They point to the fact that trainers do not apply their intercultural training within a culture-free context, but from the perspective of Western culture. The findings of this study lead to further investigations about the nature of "interculturalism".

Emberley, Julia (1985). <u>Towards a materialist basis in Anglo-American and French Feminist Literary Criticism: The Articulation of Race, Class and Sexuality</u>. Queen's University, MA.

N/A

Émedi, Euphrasie (1997). <u>Origine ethnique et rendement scolaire des jeunes des communautés culturelles</u>. Université Laval, MA**: 105.**

 L'objectif principal de cette recherche est de voir s'il existe une relation sentre l'origine ethnique et le rendement scolaire des eleves issues des communautes arabe, chinoise, creole, italienne et vietnamienne, inscrits en secondaire 3, 4 et 5,

et qui ont frequente les ecoles publiques et privees dans les regions de Montreal-Centre, de Laval et de la Monteregie. L'objectif secondaire est de verifier la stabilite de cette relation principale lorsque l'on fait intervenir d'autres facteurs, socio-culturel (instruction de la mere), individuels (sexe et strategie d'apprentissage) et scolaire (ecole frequentee).A l'aide d'un echantillon de 1405 eleves tire de la banque des donnees de l'etude portant sur "Les jeunes des communautes culturelles du Quebec et leur rendement scolaire" (Moisset et al., 1995), nous avons trouve que l'origine ethnique entretient un lien significatif avec le rendement scolaire et ce, pour tous les groupes de controle, sauf dans le cas des eleves qui n'utilisent "jamais" la strategie d'apprentissage consistant a poser des questions aux enseignants pour avoir des explications supplementaires. Par ailleurs, les resultats de recherche ont demontre que ceux qui reussissent le mieux proviennent des sous-groupes vietnamien et chinois. Ceux-ci sont suivis des arabes (dans la plupart de cas) et des italiens et des creoles qui, generalement, se placent en dernier. Cette position des divers groupes s'est maintenue dans presque toutes les modalites de controle, a l'exception du cas des eleves faibles dont la mere dispose d'un niveau d'instruction moyen, ou les jeunes creoles performent comme les chinois et les vietnamiens.

Emms, Merle Jennifer (1995). <u>The Origins of Public Relations as an Occupation in Canada</u>. Concordia University, MA**:** 206.

Because so little has been written about the history of public relations in Canada, this thesis provides a modest contribution of groundwork from which further study might ensue. Models and theories of public relations are used to analyze immigration campaigns conducted by the Government of Canada before 1900, to establish whether the function and occupation of public relations existed at this time. Drawing on primary research of archival material, and secondary sources for historical context and communications theory, activities in the departments of agriculture, the interior and the Canadian Pacific Railways are examined for evidence of a public relations function. The early use of public relations in the Bell Telephone Company and the Royal Bank are also considered, for characteristics consistent with those identified in government and railway public relations. The view of public relations emerging in response to organizational need is argued in light of the combination of historical circumstances and organizational recognition evident in the success of immigration campaigns after 1896. This study suggests that access to the dominant coalition played a key role in how the PR function emerged and that government regulation may have triggered the recognition of a PR function in non-government organizations. The enduring influence of journalists who moved into public relations is considered, with illustrations of that influence persisting for at least 80 years after the first journalists were recruited by the Department of the Interior.

Eom, Jeongmin (1996). <u>Ethnographic Narratives of Korean-Canadian Youth: Ethnicity, Difference, Culture and Identity Construction</u>. University of Alberta, MED**:** 143.

While ethnicity in the Canadian multi-cultural context tends to have long been treated as an unproblematic category, recent literature has strongly posed critical questions on the process of its construction through representational systems, particularly hierarchical social organization of 'difference'. This study primarily explores the narratives of lived-experience of some second generation Korean-Canadian youth in Edmonton and how their ethnic identity is constructed with reference to notions of race, difference, culture, minority and 'Canadian'. Following a Cultural Studies tradition, particular focus is given to understanding and critically reflecting on the ordinary discourses on race and ethnicity and the ways and sites in which the participants are struggling with, resisting to and/or limited by representational systems on ethnicity, race and 'Canadian'. Among other conclusions, the importance of youth having physical and social spaces in which they can share their 'differences' as well as their commonalities is highlighted. Some 'methodological' concerns in studying (ethnic) identity as well as other educational implications particularly with regards to multicultural/anti-racist education and the issue of citizenship and democratic participation are drawn as the researcher's theoretical inquiries and empirical understanding dialogue with each other.

Epp, Marlene Gay (1996). <u>Women Without Men: Mennonite Immigration to Canada and Paraguay after the Second World War</u>. University of Toronto, PhD**:** 514.

In the decade following the end of the Second World War, approximately 12,000 Mennonites immigrated to Canada and Paraguay from the Soviet Union and eastern Europe. A distinguishing characteristic of this migrant group was a high proportion of female-headed families as well as a general sex imbalance of women over men due to male losses under the Stalin regime and during the war itself. This thesis examines the pre-war, wartime, and post-immigration experiences of Mennonite refugee families, generally characterized as 'women without men.' The study follows Soviet Mennonite families through the Stalin purges of the 1930s, the German occupation of Ukraine at the outset of the war, and their subsequent westward trek to Germany during the war. Along with thousands of other displaced persons seeking new homes after the war, Mennonites from Ukraine and eastern Europe immigrated to North and South America, mainly to Canada and Paraguay. As newcomers, the immigrants worked to achieve economic and psychological security and attempted to recreate family life according to the ideals of the host   society. As members of a small ethno-religious group, the immigrants also faced the challenge of learning to be Mennonite in ways foreign to them. By focusing on gender and family history, this study contributes to, and challenges the hitherto dominant modes of historical writing on immigrants in which single males, or indeed single females, or father-headed family groups, have characterized the flow of migrants to Canada. Because of the loss of large numbers of men from their families and community, and their subsequent re-integration into patriarchal communities, the roles of Mennonite women immigrants were deconstructed prior to and during the war, and then reconstructed after migration. Widows in particular had to negotiate

through a community terrain in which certain social stigmas were attached to both their sex and marital status, and a personal terrain of independence and self-sufficiency that derived from their experience of being the family head.

Epp, Timothy Dale (1999). <u>People First: Voicing Disability, Embodied Identity and Social Policy in Ontario</u>. York University, PhD**:** 346.

This study examines disability and identity in Canadian society at the nexus of personal experience and social discourse. Using a multi-sited ethnographic methodology, I draw on Foucault's theory of "governmentality" and "bio-politics", and Csordas' concept of :"embodiment", as well as an earlier work by Goffman, in examining divergences and junctures between discourse on disability and the person, as expressed in self-advocacy discourse. I also draw on interviews with eighteen self-advocacy group members with disability and two group advisors; on service provider policy, and social policy on disability in the province of Ontario, Canada, as presented in the document "Making Services Work for People" and the "Levels of Support" project. My critical look at issues of disability emerged out of several years personal experience in the field of disability services and eighteen months of interaction and participation with the self-advocacy organization People First. The main issues that I address concern processes of individual and collective identification within sociopolitical contexts of deinstitutionalization, the emergence of the disability self-advocacy movement and the restructuring of social services in Ontario. In particular, I explore the social construction of voice and self, the dys-appearance of the disabled body in self-advocacy discourse, and the implications of this approach for self-advocacy as political strategy. My research findings indicate that, although People First has been successful in challenging particular instances and cases of human rights abuse for persons with disabilities in North America, proclaiming the agency and fundamental humanness of persons with disabilities, and providing forums for individuals to negotiate personal experience and identity, nevertheless the emphasis on voice and the marginalization of the disabled body reproduce societal dichotomies of mind/body, limiting the organization's effectiveness in advocating for persons with developmental disabilities. Overall, this thesis endeavours to contribute to several domains, these including the Anthropology of the Body, of Citizenship, of Identity, of Policy, of Self-Advocacy Groups, and of the State's "caring" for local worlds of meaning and practice, as well as contributing ethnographically and analytically to the interdisciplinary field of Critical Disability Studies.

Etoroma, Efajemue Enenajor (1993). <u>Blacks in Hamilton: An Analysis of Factors in Community Building</u>. McMaster University, PhD**:** 356.

This study, which is based on field research, examines the question of ethnic community formation among Blacks in Hamilton. It deals with both the factors, such as institutions or voluntary organizations, which facilitate community building and those, such as the absence of effective local Black leadership, which

undermine that endeavor. Given the limited number and range of formal institutions or organizations in the local Black community, this study concentrates on the informal channels of interaction among local Blacks. The major informal channels identified and examined are as follows: (1) dinners and dances; (2) picnics; (3) the annual Cari-Can summer festival; (4) Martinsday celebrations; (5) Black History celebrations; and (6) house parties. This study found that there are two primary reasons for the appeal of the informal features of Black communal life: (1) they offer Blacks opportunities to be overtly Afro-centric and (2) unlike formal organizations, they do not demand long-term commitments. Another major finding of this study is that Black ethnic identity in Hamilton is significantly stronger than one would expect based on the institutional strength of the local Black community. This identity is more directly related to ideologies and events among Blacks in Toronto, the United States, and elsewhere than it is to local circumstances.

Evans, R. Scott (1996). <u>Contemporary Poverty Belief Systems and the Historical Church-Sect Influence: The Continuing Impact of Mainstream Religious Institutions in Canada</u>. Carleton University, PhD**: 341.

This study examine the relationship between contemporary mass poverty belief systems and Canadian mainstream religious communities. An analysis of the historical evolution of church polities in Canada and their institutional heritage provides some basis for understanding mass beliefs about poverty. The historical differences in the way in which Canadian churches reacted to poverty and the development of the welfare state provide a context for understanding the way in which institutional heritage transmits particular orientations toward poverty. Similar to other social variables used to explain belief systems, such as ethnicity, region, language or class, churches and their institutional heritage provide an additional way of explaining a consistent transmission of belief systems and ideological orientations. An examination of attitudinal data throughout the 1980s and early 1990s demonstrates consistent patterns that distinguish both Protestant and Catholic traditions and religious polities having either a universal church or sectarian heritage. The impact of institutional heritage is underscored in Canadian-United States comparisons, where the broader structural and individual orientations towards poverty are reinforced by greater or lesser sectarian influences and regional regions dominance such as Catholicism in Quebec. The most pronounced attitudinal and value differences are evident in the affective and normative dimensions of a poverty belief system. The denominational influence is less pronounced in the evaluative dimension of poverty beliefs and suggest the important secularizing influence of contemporary discourse surrounding the welfare state and contemporary social programs and policy debate. However, denominational affiliation remains an influential factor in both the ways in which individuals feel about the poor and the perceived legitimacy of social and economic inequality. This influence exists regardless of church attendance patterns and other measures of institutional attachment. Notwithstanding the continuing role of other social and economic factors in the formation of belief

systems, the continuing effect of religion and its institutional manifestations suggests the need for a more thorough examination of the way in which cultural institutions transmit values and attitudes, and how these in turn are manifested in society.

F

Facey, Marcia Elaine (1999). <u>Inside Coloured Cabs: Understanding Work and Health from the Perspective of Visible Minority Taxicab Drivers</u>. University of Toronto, MSC**:** 186.

Work, race, health and health behaviours are interrelated in complex ways. However, little is known about how these interactions relate to specific occupations or racial/ethnic groups. Ethnographic interviews with 10 visible minority taxicab drivers in Toronto are used to explore the relationship between race, the social and organizational characteristics of work and their impact on drivers' health and health behaviours. It is shown that race and class intersect to influence the entry of these drivers into the taxi business and locates them at the nadir of the social hierarchy of the industry. The social relations of employment, the organizational culture of work and job conditions influence drivers' perceptions of risks and consequently their health behaviours. Drivers understand health as a resource and therefore engage in informal strategies that result in health protection. These strategies reveal a different conceptualization of health behaviour than typically found in the literature and suggest new directions for further research into other occupational settings sharing similar work characteristics.

Fachinger, Petra (1993). <u>Counter-Discursive Strategies in First-World Migrant Writing</u>. University of British Columbia, PhD**:** 284.

This thesis offers an analytical discussion of contemporary fictional and autobiographical narratives by migrants who write in a language other than their mother tongue and/or grew up in a bilingual environment. While not all literature by ethnic minority writers in necessarily concerned with the experience of growing up in or living between culture, the present study deals with those writers whose texts self-reflexively and counter-discursively seek to define and express individual identity at the interface of two or more cultures. The writers discussed not only move spatially between places but also shift emotionally and intellectually between different languages and cultures as well as literary texts from these cultures. The focus is on language and the literary text itself as it becomes the site for an interaction of cultural codes. The methodology adopted draws eclectically on theories which explore "the space between" from anthropological, linguistic, post-colonial and feminist perspectives. The thesis examines different textual paradigms of countering dominant discourses as found in ten representative texts from Australia, Canada, Germany and the United States which have been chosen to cover a range of cultural experience. The texts discussed are: Angelika Fremd's Heartland and Josef Vondra's Paul Zwilling; Caterina Edwards' The Lion's Mouth, Henry Kreisel's The Betrayal and Rachna

Mara's Of Customs and Excise; Franco Biondi's Abschied der zerschellten Jahre: Novelle and Akif Pirincci's Tranen sind immer das Ence: Roman Sandra Cisneros' The House on Mango Street, Eva Hoffman's Lost in Translation: A Life in A New Language and Richard Rodriguez' Hunger of Memory: The Education of Richard Rodriguez. It is shown that self-reflexive negotiation of Self and Other in the text takes different forms depending on the writer's ethnic and racial background, his/her gender and the adopted country's social and political attitudes toward the newcomer. Re-writing, however, which is understood as an intentional, political dialogue with specific texts, is a recurrent counter-discursive strategy in the texts discussed. Finally, the thesis argues that the re-writing of traditional literary genres, such as Novelle, short story cycle, autobiography, Bildungsroman and quest novel, rather than of a particular text, as in other post-colonial contexts, is the most prevalent form of "writing back" in migrant literature. Texts written by migrants not only creatively revise literary conventions, challenge the concept of "national literature" and undermine canonically established categories, but also defeat attempts to approach a text with a single "appropriate" theory to reveal the strategies and the effects of cultural hybridity.

Fahlman, Lila Ameen (1984). <u>Toward Understanding the Lived-World of Lebanese Muslim Students and Their Teachers</u>. University of Calgary, PhD.

N/A

Fahmy, Mihad (1999). <u>Religious Freedom, Multiculturalism and the Classroom</u>. Queen's University, LLM**: 259.

This thesis looks at religious school funding in Ontario from both a legal and policy perspective. Specifically, this thesis argues that religious minority communities are constitutionally entitled to government support for religiously based independent schools. This entitlement is based on the *Charter of Rights and Freedoms*, section 2(a) which guarantees freedom of religion and section 27 which states that the *Charter* shall be interpreted in a manner consistent with the preservation and enhancement of Canadian multiculturalism. It is submitted that when section 2(a) is read in light of section 27 it presents a strong argument for entitlement to school funding. In *Adler v. Ontario* (1996) 140 D.L.R. (4th) 385, the Supreme Court of Canada rejected the argument that freedom of religion was being violated by Ontario's non-funding policy. This thesis offers a critique of this decision, as well as the argument based on the intersection of freedom of religion and multiculturalism. The origins and development of Canada's Multiculturalism Policy are traced so as to extract a multiculturalism perspective. The judiciary's use and interpretation of section 27 thus far, is also discussed. Principles inherent in both Canadian policy and section 27, are then combined with freedom of religion and applied to the funding question. Finally, this thesis begins to challenge the proposition that public schools are effective training tools for multiculturalism, and hence should not be jeopardized by funding religious

independent schools. This is done through the use of Critical Education   Theory. The discussion in this thesis is presented from the perspective of the Muslim community in Ontario. An overview of the particular challenges faced by Muslim parents and youth is provided so as to explain the growth of and need for public funding of separate Islamic schools.

Fainella, John Giovanni (1997). <u>Destination, Housing and Quality of Life in the Migrant Experience from Larino (Molise, Italy) to Milano and Montreal</u>. McGill University, PhD**:** 423.

Evidence on comparative quality of life and housing of Italians at origin, and emigrants in two destinations was gathered from field research, and from three surveys: one, of residents of the town of origin (n = 153), Larino, in the province of Campobasso, and the other two, of residents of major destinations of Larinesi emigrants--Montreal (n = 118), and Milano (n = 73). The main working hypothesis was tested that the best quality of life is found among emigrants living in Montreal. The research also explicated the historical connection between policies of migration and housing concerns in Canada and in Italy. Quality of life was measured using a battery of structural, objective and subjective indicators that were calibrated for relative comparisons between the two cities of destination by the re-analysis of two large surveys (Milano n = 966; Montreal n = 461), and by the use of of official statistics. Multivariate analysis results showed that in comparison to the town of origin, Montreal produced the best and most distinguishable socio-demographic context and Milano the best geographic context. The objective indicators based on the ratios of income to need and those based on income relative to each city, are most influential in Montreal. Subjective indicators such as attitudes and lifestyles are more consistently related to levels of education than to place of residence. High rates of house ownership among the Larinesi in Montreal, and changes in their patterns of use of space which accompany permanent resettlement--especially those regarding the use of an extra kitchen--were found to be explainable in terms of the "housing culture" of the town of origin.

Fan, Cheong-Lun Daniel (1990). <u>Acculturation Mode, Consistency, and Adjustment of Hong Kong Chinese Immigrants in Toronto</u>. University of Windsor, MA**:** 100.

This research studies the relationships of acculturation with adjustment among the Hong Kong Chinese immigrants in Toronto. The first main hypothesis predicted that the immigrants with integration mode would be most adjusted, and those with marginality mode would be least adjusted. The second main hypothesis predicted that the greater consistency among different areas of acculturation shifts, the better adjusted an immigrant would be. On a secondary basis, several antecedent factors, such as sex, education, intention to stay and length of residence, were also tested for their relationships with adjustment. No significant relationship between acculturation mode and adjustment has been found. On the other hand, the results indicate that consistency is related to adjustment among recent immigrants, but

not-long-time immigrants. Two secondary hypotheses received support. The data show that females tend to be less adjusted than males among recent immigrants, but not long-time immigrants. The results also suggest that those who intend to stay in Canada are more likely to be adjusted than those without the intention to stay.

Fandino de Cirilli, Cristina Monica (1998). <u>La Sagrada Familia: A Singular Portrait of Women's Suffering. The Explanatory Models of Depression in Latin American Women</u>. University of Toronto, EDD**:** 260.

In this dissertation I describe two intimately interwoven processes: the study of the explanatory models (EM) of depressed Latin American women and a study about myself. The major focus of this thesis is the singular way that a group of Latin American women express their suffering when they are distressed. They conspicuously did not express depression in a somatic way as characterized in the cross-cultural literature. Instead, they strongly stressed interpersonal rather than intrapersonal issues in their narratives. What surprised me were their particular responses to the Explanatory Model Interview Catalogue (EMIC), which elicits the EM of an illness. The EMIC, heavily based on the medical model, became not useful in exploring these women's interpersonal responses. Furthermore, the EMIC was unable to provide a complete picture of their suffering. For that reason, life history interviews were able to better capture their particular expressions of suffering. This study is rooted in a constructivistic assumption that supports a belief in a reality that is multiply constructed and rooted in an emic perspective. It also considers that reality is shaped by the values and rules in which each human being is located historically, politically, economically and socially. The particular socialization of Latin American women in countries where traditional views of the role of women compounded with strong Catholic religious views, seems to be the reason for their specific expression of their distress. In this study, I approached my methodological questions not as an outsider. My thesis is also a faithful reflection of myself throughout the journey of elaborating the thesis. The whole process gently nudged me to question who I was as a researcher, a clinician and as an Argentinian woman living in an adoptive country. My self-study led me to re-examine and understand in-depth the personal, historical and contextual reasons why I initially developed my doctoral dissertation following the assumptions of the positivistic paradigm My transformation substantiates once again the closeness that exists between the research and the researcher.

Fanella, Antonella (1991). <u>Family, Honour, and Destiny: Southern Italian Immigrants in Calgary, 1910-1990</u>. University of Calgary, MA**:** 155.

The post-war Italian migration experience was unique in many aspects. Regional poverty, along with the political, social and economic upheavals of the war and the chaotic post-war period, not only heightened the desire for emigration but also manifested profound effects on the ways in which the group adjusted to life in the new country. The migrants brought with them to Canada, a specific traditional

culture (la via vecchia, "the old ways") that was related to their home communities. As they settled in Calgary, they began to alter and restructure their traditional value system in order to accommodate themselves to their new environment. These changes, examined over two generations, reveal that the first (immigrant) generation has managed to retain much of this traditional culture and pass it on, in part, to the second generation. Urbanization, industrialization and the spread of mass culture did not destroy all of la via vecchia. Rather, it combined with aspects of the Canadian world to produce a new and vibrant Italo-Canadian culture.

Fang, Qing Jane (1994). The Relationship Between Residential Segregation and Ethnic Assimilation: A Case Study of the Chinese in Edmonton. University of Alberta, MA**:** 195.

This thesis examines the relationship between ethnic residential segregation and assimilation by establishing the extent to which ethnic residential dispersal is associated with diminished ethnic identity. The Chinese in Edmonton is the subject population. It is divided into two groups: a Chinatown group and a suburban group. The major purpose of the study is to investigate why the two groups choose the present dwelling places, what socio-demographic factors cause their different residential locational choices and whether or not the two groups maintained same degree of ethnic identity. A self-administered questionnaire survey was conducted between May and July, 1992 in Edmonton. The sample population consisted of first generation Chinese immigrants, mostly from Hong Kong and China. The respondents were the major wage-earners of the sampled households. The study showed that both groups try to adjust their housing needs within their limited financial resources. The study also showed that the Chinatown group has a tendency to seek ethnic propinquity while the suburban group does not. The reasons for the two groups' different residential locational choices is drawn from an examination of their socio-demographic profiles. The Chinatown group are old, retired, quite old on arrival in Canada and with hardly any knowledge of English; whereas the suburban group are younger and in the child-bearing and child-rearing stages of life-cycle, younger upon arrival and have a substantial knowledge of English. A strong ethnic identity persists among the Chinese immigrants in Edmonton. This result indicates that residential dispersal does not prevent people from maintaining ethnic identity. On the other hand, the suburban group is less ethnically oriented than the Chinatown group. This result indicates that the suburban group has been more involved in Canadian society and thus has a greater potential to lose its ethnic identity. A statement outlining areas for future research concludes the thesis.

Fanjoy, Andrea S. (1999). A Comparison of the Contributions of Japanese and English-Canadian Parents to their Children's Education. University of Ottawa, MA**:** 125.

Education reforms throughout much of Canada reflect growing awareness of the role parents can play in an effective system. Though the relationship between

parent involvement and student achievement is well established, how much time and money parents contribute to their children's education was largely unknown. To determine this for a sample of English-Canadian parents and to learn by comparison with a Japanese sample, 48 English-Canadian parents and 115 Japanese parents of children in grade 5 completed a survey on their contributions of time and money. They were also asked about their perceptions of the roles of home and school, aspirations for their children and motivations for spending their time and money in this way. While no significant differences were found in the total amount of money parents spent, there were many significant differences in how they spent it. Regarding time, English-Canadian parents spent more on almost every measure. Contrary to expectations, these findings raise many questions about previous research and prevailing attitudes regarding Japanese and English-Canadian parent involvement in education.

Faragheh, Minoo Bavaghar (1994). <u>Socioeconomic Status of Region of Origin: Its Impact on Immigrant Economic Performance in Ontario</u>. University of Guelph, MA**:** 171.

The 1986 census is used to examine economic performance of immigrants in Ontario. A comparison of earnings of immigrants originating from six regions of the world support the hypothesis that the socioeconomic status of the region of origin has an independent effect on immigrants' economic performance. The incomes of immigrants from highly developed regions of the world, in general, are found higher than the incomes of those from less developed parts.

Fatkin, Grace Y. K. (1988). <u>Anti-racism Themes in Theatre for Young Audiences: Teaching Tolerance Through Drama</u>. Simon Fraser University, MA.

N/A

Faulkner, Mary Ellen (1999). <u>A Case Study of the Institutional Response to Anti-Gay/Lesbian Violence in Toronto</u>. University of Toronto, PhD**:** 269.

This thesis is a case study of the institutional response to anti-gay/liesbian violence in Toronto. The case study combines a comparative analysis of statistics on anti-gay/lesbian violence collected in Toronto with those obtained in other Canadian and American anti-gay/liesbian violence studies including a critical analysis of the institutions which respond to anti-gay/lesbian violence in Toronto such as police, the 519 Church Street Community Centre, the Wellesley Central Hospital, and the Metro Toronto Police Services Hate Crime Unit. An overview of the model of victim assistance developed by the volunteers and coordinator of the 519 Church Street Community Centre Community Response to Bashing Committee is given. A critique of the theoretical perspectives and the methodological approaches used to explain and create knowledge about anti-gay/lesbian violence is provided. The thesis ends with concluding remarks and policy recommendations to guide future research.

Faustino-Santos, Ronald (1989). <u>Canada and the World System: A Political Economy of Canadian Immigration</u>. Carleton University, MA.

The thesis offers an explanation for historical changes in Canadian immigration. These 'transformations' refer to: (a) the changing source countries of immigration; (b) shifting intercontinental migration trends between Canada and the United States; (c) changes in the occupational distribution of immigrants; (d) long term fluctuations in the number of immigrants admitted (i.e. immigration levels). A profitable framework for explaining these changes is to situate Canada within the global economy and to trace historically Canada's changing relationship with other nation states in the World System. Evidence is provided that Canada's more distant or secondary ties with labour-exporting nation states explains changing source countries of immigration. Canada's proximate or primary ties are related to intercontinental migration, changes in the occupational distribution of immigrants and immigration levels.

Fawcett-Frain, Patricia A. (1989). <u>Male Libyan Muslim Students' Perceptions of their Sociocultural and Academic Adjustment during their sojourn in Winnipeg, Canada in the 1980s</u>. University of Manitoba, MED.

N/A

Fazio, Lucy (1992). <u>Influence of Mother Tongue Instruction on Minority Children's Language Performance and a Report on their Language Patterns</u>. Concordia University, MA**:** 177.

The purpose of this investigation was first, to examine the relationship between supplementary other tongue instruction and the French oral comprehension and expression of minority children; secondly, to investigate these children's language patterns in particular social situations. One hundred and thirty-seven elementary level, first generation immigrant children, representing 18 different mother tongues and 36 different countries of birth, took part in the study. A multivariate analysis, which examined the mother tongue instruction variable, the length of residence in the host country, self-esteem, schools, oral comprehension and oral expression, reveals that supplementary mother tongue instruction does not significantly predict language performance. Schools and length of residence are both positive predictors of comprehension and expression; self-esteem significantly predicts only expression. The findings on language patterns indicate that these children continue to use their mother tongue extensively in their ethnic communities; whether French or English becomes their dominant language outside of school, is closely related to the school attended. These results have implications for the classroom educators and school authorities who are overseeing the education of rapidly growing numbers of minority language children in the Montreal area.

Fehr, Marsha Gay (1995). <u>Accommodating Diversity in the Classroom: Teachers'</u> <u>Perspectives and Practices</u>. University of Calgary, MA**:** 164.

Working in a school whose student population is characterized by its diversity is a challenging prospect for most teachers. Yet given the compulsory nature of schooling in Canada and the on-going pattern of global immigration, this is a challenge that most educators across Canada encounter. This study explored the ways in which eight teachers in an urban Catholic high school in Alberta accommodate the diversity they face everyday and the steps they take to enhance educational equity for minority students. As well, the beliefs and values that permeate the participants' teaching practices were examined. Critical theory informs an analysis of the constraints to and possibilities for enhancing educational equity for minority students. The impact of the dominant ideology on teaching practices and the role of hegemony in marginalizing minority students is also discussed. Recommendations for teaching for social change conclude the study.

Feiz, Yousef (1995). <u>A Study of Problems Faced by Post-Graduate Visa Students at the</u> <u>University of Toronto and York University</u>. University of Toronto, PhD**:** 243.

Students who go to university in a foreign country are known to face a host of adjustment difficulties which tend to frustrate their educational efforts. In the new environment, day-to-day issues of housing, linguistic handicaps, discrimination, homesickness, dietary and climatic adjustments create problems which require attention from the host institution. These problems, if not considered, may affect the students' academic work regardless of their dedication. Yet which factors are most vital to successful transition are not well understood. This study explores some of the variables, such as language spoken, gender, age, geographic origin, etc. which may affect adjustment. The study aims first to obtain information about the nature and extent of adjustment difficulties faced by post-graduate visa students attending the University of Toronto and York university in the Spring of 1992. It describes students' academic and financial difficulties, problems of accommodation, acquaintance with the Canadian life and families, friendships and social activities, with psychological information about their feelings of isolation and emotional strain, sources of worries and dissatisfactions. A survey questionnaire was used to collect the relevant data from a sample of 244 subjects. In-depth interviews were also held with twenty students to collect additional information. Data analysis involved the use of frequency, percentage, mean, standard deviation, chi-square and analysis of variance. The results of the study yielded information about the nature and extent of the difficulties facing the student subjects. Many students cited housing and colour discriminations. Financial hardships were faced by most of the students. Greater maturity and previous foreign travel experience were found to make adjustment easier. Most students had received no formal orientation, but those who had were more likely to establish friendships with Canadian students. Fluency in English made social adjustment and friendships easier; those with poorer language skills in English

were more likely to establish friendships with other visa students. Analysis of the statistical data showed the expected U-curve of adjustment found by previous researchers: Adjustment of respondents was high at the outset; significantly lower after about one year; there after increasing until it reached its initial level after 3 or more years. Variations in adjustment by background and demographic variables of age, sex, area of origin, etc. were also found. The findings added to the already existing knowledge regarding problems of visa students in Canada and concluded with a set of recommendations based on the findings.

Feltham, Rosemary (1990). <u>Social Determinants of Social Cognitive Growth in Children: The Effects of Racial Group and Friendship</u>. Concordia, PhD**:** 311.

The present thesis examined the influence of two social dimensions, racial group and friendship, on social-cognitive growth following a sociocognitive conflict. Two experiments tested the hypothesis that perceived similarity along these dimensions facilitates social-cognitive growth, following the experience of a sociocognitive conflict with a peer. In Experiment 1, subjects were 90 children aged 6 to 10 years belonging to two racial groups, White and Black. In Experiment 2, subjects were 94 children aged 6 to 10 years who had at least one reciprocal friend. Subjects were first administered social distance measures to assess their perceptions of the similarity and competence of, and preference for photographed children who were of the same and other race (Exp. 1), or who were friend and nonfriend classmates (Exp. 2). They were then administered a developmental measure of social perspective-taking skills (Marsh, 1982), prior to and following a sociocognitive conflict. In Experiment 1, the conflict was induced by a problem solution which conflicted with the subject's own, and which was supposedly given by a peer of the same or other race. In Experiment 2, pairs of friends or nonfriends discussed their differing solutions to an interpersonal dilemma. Children were found to differentiate peers along the dimensions of racial group and friendship. In general, children perceived same-race or friend peers to be more similar to themselves and more competent than other-race or nonfriend peers, and they preferred same-race or friend peers as playmates. Despite the differentiation of peers along the dimensions under study, results of both experiments failed to support the hypothesis that similarity in racial group and friendship facilitates social-cognitive growth following a sociocognitive conflict. In Experiment 1, all children progressed from pretest to posttest, regardless of the race of peer with whom they experienced the sociocognitive conflict. In Experiment 2, only children in grade 3-4 who had a less mature answer than their partner at pretest progressed at posttest, whether or not they experienced the sociocognitive conflict with their friend or their nonfriend. The results concerning children's perceptions of their peers are consistent with previous findings, and are   discussed in terms of developmental and social factors. The outcomes of the sociocognitive conflict in Experiment 1 and Experiment 2 fail to support the hypothesis that perceived similarity along the dimensions of racial group and friendship facilitates social-cognitive growth in

children. Social, developmental, and experimental factors which are hypothesized to affect the results are discussed.

Fenimore, Mary Ann (1999). <u>No Time on their Tongues: Meanings of Silence in Multi-Ethnic Classrooms of Older Adults</u>. University of Victoria, PhD**:** 251.

This is a study about the meanings of silence in multi-ethnic classrooms of older adults, as well as a study of signs and signals for breaking silence which are used by participants in classroom contexts when they wish to speak. A search of the literature revealed minimal information concerning meanings of silences in classroom contexts and no information concerning meanings of silence, nor about signs and signals for breaking silence in multi-ethnic classrooms of older adults. Therefore, this qualitative research project was designed to answer some questions about these intercultural communicative issues, which are vital aspects of teaching and learning processes. The two main research questions were: (1) what are the meanings of silence in multi-ethnic classrooms of older adults? (2) what are the signs and signals for breaking silence in multi-ethnic classrooms of older adults? A multiple case study approach was used with seven adults (four women and three men) whose ages ranged from 65 to 82 years and who were from the countries of Nigeria, Cuba, Greece, China, India, England, and Canada. These case studies were supported by a triangulated methodological approach which used three qualitative research methodologies in order to enhance the depth of understanding concerning the research questions of the study. These three methodologies were: ethnographies of communication; ethnomethodology; and interactional analysis of discourse. Saville-Troike's (1985) categories of silences were used as an initial conceptual framework for analyzing and organizing the data which were gathered from five different sources. This conceptual framework was then adjusted in order to accommodate the various sub-categories and themes which emerged from the data of this study. The five sources of data were: transcription of a video of the participants in their classroom; transcriptions of audio tapes of stimulated recall interviews with individual participants; researcher observations; first focus group discussion; and second focus group discussion (where participants made additions and corrections to tentative findings that were presented to them by the researcher). In order to avoid stereotyping or unwarranted generalizations concerning various ethnic or cultural groups, and in order to respect the communicative differences within cultural and ethnic groups, meanings of silence were not categorized according to culture, but rather, were categorized into communicative themes across cultures. As well, a metaphor of a “patchwork quilt” was used throughout this inquiry as a vehicle for the creative enhancement of insights, organization, connections, and descriptions of the research process. The findings of this study revealed a large variety of meanings of silence as well as a number of signs and signals for breaking silence. These were organized into the following categories: (1) institutionally-determined silences which included locations, rituals, hierarchical/structural, and silence taboos; (2) group-determined silences which included normative and symbolic silences; (3) individually-

determined/negotiated silences which included, interactive, socio-contextual, psycholinguistic, sociocultural psychological, sociophysical, noninteractive, contemplative and reflective silences; and (4) signs and signals for breaking silence which included verbal, nonverbal, and combined verbal and nonverbal signs and signals.

Fernandes, Janine Jasmine (1998). <u>Gender as a Moderator of the Relationship Between Social Support and Adaptation in Asian International Students</u>. University of Victoria, MA**:** 169.

The purpose of this study was to investigate the degree to which the relationship between social support and adaptation among Asian international students is moderated by gender. Subjects, 37 females and 33 males, were administered measures of perceived support, individual orientation towards support and adaptation to university. In addition, interviews were conducted with 6 males and 5 females from varying Asian countries. Results indicated significant gender differences on measures of perceived support from confidants, total perceived support and academic adjustment. A positive network orientation was determined to be the main predictor of successful adaptation. Gender was not found to moderate the relationship between social support and adaptation. The results of this study have valuable implication for providers of services to international students. Limitations and future research directions are also proposed.

Feuerverger, G (1983). <u>An Exploratory Study of the Ethnolinguistic Vitality of Italo-Canadian Students in Toronto</u>. University of Toronto, MA**:** N/A.

N/A

Feuerverger, G (1986). <u>Jewish-Canadian: Ethnic Identity and Non-Native Language Learning</u>. University of Toronto, PhD**:** N/A.

N/A

Field, Patricia Lynn (1996). <u>A Study of Inclusive Education: Engaging All Learners</u>. University of Manitoba, MED**:** 216.

Based upon research in the areas of Multicultural Education and Inclusive Education, a conceptual framework and educational model was designed. This model initially called the Pro-Active, Interactive, Empowering Approach to Inclusive Education (PIE) and now entitled the Field Model of Inclusive Education: Engaging All Learners, is this researcher's endeavour to address classroom diversity in an appropriate and necessary way. By its design this model is inclusive of all students regardless of gender, age, ability, socio-economic standing and ethnicity. The active and meaningful engagement of all learners is the fundamental intent of this model. Model implementation was conducted in a Senior 1 Social Studies class in an urban area of Manitoba. Qualitative data was

collected through the use of student/teacher interactive journals and a teacher-researcher observational journal. The implementation of this model on the pilot class was a success. Pilot students, regardless of ability or background, become a cohesive, caring group of teenagers. For most, their eyes were, in fact, opened to the wonder of diversity and to their own ability to work well with any and all students. The supports used in this model were sufficient in allowing every student in the pilot class to experience academic success, but what is of equal or possibly greater value is the fact that all of these students also experienced social/emotional success. This model was able to meet the needs of this diverse classroom, supporting the initiatives established by Manitoba Education and Training and providing educators with some solutions to ever growing concerns regarding classroom range and diversity. Teachers facing any form of academic/linguistic range and diversity within their classrooms are encouraged to use and to adapt this inclusive model to meet the needs of their students.

Field, Richard Henning (1990). The Material Lives of Lunenburg German Merchants and Yeoman: The Evidence Based on Probate Inventories, 1760-1830. Dalhousie University, PhD**:** 328.

Very little research has been conducted on the social and cultural life of the Lunenburg-Germans of Nova Scotia beyond Bell's original work on migration. Employing material culture methodology within a regional context, this thesis examines the material life of the merchants and yeomen of Lunenburg County from 1760 to 1830. Using probate inventories and the examination of period architecture and domestic furnishings, discussion ranges from the migration of the foreign Protestants to Nova Scotia, to the settlement of Lunenburg, to analysis of architecture and domestic interiors, to the study of specific aspects of Lunenburg material life including textiles and printed matter, and finally the proxemic patterns of specific merchant/yeoman households. Evidence suggests that merchants set the standard for the embellishment of their domestic setting, and were agents for material change helping to reduce and eventually eliminate the tension between the European and English decorative traditions. As literate men they helped to shape the social and cultural environment of their community. Their position, power, literacy and material wealth were reflected in the style of their domestic dwellings and household furnishings. Some yeoman sought to improve their domestic environment based on the standards set by the merchants which led to the rise of a yeoman-craftsman group. These families were able to augment their farming income with additional skills such as carpentry and weaving allowing them to embellish their own households with socially acceptable objects such as looking glasses and clocks. Through the social power of objects yeoman-craftsman were able to remain an internal part of their community. Yeoman who had little domestic space to display objects, or money to afford them, became more disenfranchised from the society particularly if illiterate. The rise of the yeoman-craftsman group is supported by the probate evidence, and is an important development which will require further study.

Files, James William (1989). <u>Smocks and Jocks: The Creation of the Ontario Ministry of Culture and Recreation, 1974</u>. University of Waterloo, PhD.

In a general sense, the creation of the Ontario Ministry of Culture and Recreation reflects a marked change in the way the province administers cultural policy. This study centres on this change as it is embodied in the ministry's creation. On the one hand, the thesis is an administrative history of the government's cultural commitment; on the other, it traces the political, social and economic influences upon the government's cultural policy. When the Conservative government under William Davis formed the ministry on 20 Dec. 1974, it consolidated a wide array of cultural and recreation programs for "added emphasis". This was only part of the story. Several remarkable changes accompanied this long overdue development: for instance, a public lottery was established to fund the ministry's projects and multiculturalism received more emphasis. Both innovations were remarkable in terms of Ontario's traditions. These events were interrelated; much of the thesis explains how the relationship was stitched together. By 1974, the climate, as shall be sen, was opportune for a state-operated lottery in Ontario, but it did come without a few wrinkles. One of the Toreis' leading Cabinet Ministers, Robert Welch, expressed strong objections to a state-run lottery, and he was outspoken about his dissent. In the end, a compromise was reached between Welch and the government after some fancy footwork: behind closed doors Welch was persuaded to give up his opposition to the lottery after the government promised to direct the proceeds to a cultural ministry. Why, then, did Ontario suddenly consolidate its cultural initiatives in the Ministry of Culture and Recreation? Late in 1974, the Ontario government was ready to create a lottery, and the Ministry of Culture and Recreation was formed beforehand to serve as a vehicle for distributing its profit. The ministry's creation was not, however, just political manoeuvering and a price paid to forestall dissidence. It was no less the product of Robert Welch's vision for a culture and recreation portfolio.

Fiorucci, Nicholls Sonia (1998). <u>A Profile of Three Integrated-Day Italian Heritage/International Language Classes with a Focus on Students, Final Grade, Classroom Treatment and Teacher/Pedagogical Issues</u>. University of Toronto, PhD**:** 286.

Eighty Italian Heritage/International Language students in three integrated extended-day classes completed questionnaires on language use and language attitude. Responses from these questionnaires indicate that there is a significant number of non-Italian language background students in these classes, making it a second language classroom comprised of Italian background students with varying L1 exposure and non-Italian language background students who are pure beginners. With regard specifically to Italian language background students, results suggest that there is an intergenerational deterioration of Italian language use with friends and siblings and consequently it is the Heritage/International Languages Program that keeps the language alive for these students within the community. Italian language background students also demonstrate a keen

awareness of Italian dialects (or the home/community language) being perceived as not "real" Italian when compared to Standard Italian. Both Italian and non-Italian language background students demonstrated positive attitudes towards Italian and being taught Italian in this program. When final grade was analyzed, it was found that language background did not influence it. However, the Italian class that students were attending did influence final grade. Observations of classroom treatment underscore concerns for the need of a Italian Heritage/International Language curriculum that reflects a more communicative approach to language. When surveyed, the three teachers of these classes confirmed that the pedagogical challenges of teaching in this program should be reevaluated and that curriculum, materials and professional development meet the changing dynamics of the program.

Fischer, Wendy Louise (1997). Researching with Ordinary People: Race and Representation in Participatory Research Discourse. University of Toronto, MA**:** 142.

This thesis interrogates participatory research discourse to reveal essentialized categories and modernist assumptions that have exclusionary and racist effects. Liberal humanist discourse that underpins such claims as listening to people's voices, validating their experience, and invoking their participation are examined from critical race and poststructural perspectives. The centrality of the 'autonomous individual' to the conceptualization of empowerment in participatory research is revealed. Autobiographical material, key participatory research texts, and interviews with four participatory researchers provide sites for exploring the discursive and material practices that keep systems of power and privilege intact. Essentialized and racialized identities like 'the researcher' and 'ordinary people' are shown to mask relations of power in the research context. I argue that discursively reproducing these relational identities secures a move to innocence for the participatory researcher. Strategies for resisting privilege and being vigilant about discursive practices are proposed in guidelines for anti-racist participatory research.

Fish, Arthur Irwin (1994). Freedom of Speech: The Legal Right in its Political Setting. University of Toronto, SJD**:** 428.

At present freedom of speech is widely viewed as a libertarian principle that conflicts with egalitarian justice. This thesis considers two recent hate speech cases, one Canadian and one American, that exemplify the contemporary legal and theoretical debate between free speech absolutists and their egalitarian critics. Each party to the contemporary quarrel adopts a part of the original modern republican view of free speech. The dissertation thus considers Hobbes's analysis and defence of free speech, which incorporates and synthesizes absolutism and egalitarianism; Hobbesian government is simultaneously powerful and moderate. But A. V. Dicey shows that, as democracy matures, government's power is increasingly wielded in response to public opinion which poses a threat to those

who hold or advocate unpopular opinions. Common-law judges attempted, but failed, to address this threat by reforming the law of seditious libel so that it would defend free speech without being openly seen to do so. However the problem of intolerance must be faced head on, as John Stuart Mill does in On Liberty. Mill's argument for free speech combines rigorous analysis with persuasive rhetoric and displays free speech at its best. It is ultimately argued that the principles at the core of free speech are tolerance and persuasion, and that properly understood and applied they establish a workable harmony between absolutism and egalitarianism.

Fleming, Colin Sylvester (1999). <u>Exploring the Role of Christian Religious Participation in the Lives of Black High School Males</u>. York University, MED**:** 153.

Throughout the past few decades, a plethora of research has been conducted in the academy investigating the disproportionate dropout rates of Black students in Canada and their poor achievement in school. Factors have been postulated as causes for this trend and, to an extent, solutions have been offered. Among the causal factors postulated are that Black students do not see themselves reflected in school curriculum and that teachers have lower achievement expectations for Blacks than for other students. However, very little research has been conducted to date to investigate factors that positively influence Black high school students' achievement. In particular, little to no research has been conducted in Canada that investigates the role of church participation as it relates to Black high school students' negotiation of their schooling experiences. This research study focuses on the schooling experiences of eight Black senior high school males. For the purposes of comparison, four of these participants attend church regularly and/or participate actively in church activities and four do not. Qualitative interviews were conducted to gather data about the ways in which they experience high school and the factors that they perceive to be significantly influential in their lives.

Fleming, Sarah Jane (1989). <u>Literacy and Language use in Classroom and Community: The Experience of Vietnamese Immigrants</u>. Simon Fraser University, MA**:** 174.

Immigrants to Canada often face a number of difficult adjustments, particularly if they come from linguistic, educational and cultural backgrounds which are in a minority in Canadian society. This study addresses this problem through investigating the place of language and literacy in immigrants' lives in Canada. The results of the investigation indicate that Vietnamese use a mixture of first and second oral and written languages in the different domains in which they operate. The informants also described strategies they employed which helped them manage the language demands they encountered. However, problems occurred in the language classroom and the workplace, where these strategies could not be fully used. For the people in this study language use was a matter of strategies employed to meet different demands. Language learning and the related goal of employability however, were sources of stress and failure. The practices and

perceptions of these immigrants indicate that, while they can meet many of the language demands of Canadian society, they are hampered by their own attitudes and by real barriers in certain domains.

Fogell, Melanie Debra (1997). <u>No-Woman's Land: Jewish Women and Intermarriage</u>. University of Calgary, MA**:** 157.

This research investigates the topic of Jewish women and intermarriage, using ethnographic methods. It continues the feminist project of making women's stories known. Building on previous studies, this research uses interviews with ten Jewish women in Calgary, Alberta as its primary sources. The study challenges the assumption that Jewish intermarriage is linked to a weakening of ethnic ties. Within the framework provided by Berger and Luckmann, this research examines Jewish women's accounts of everyday life in a multicultural society.

Fonséca, Félix (1999). <u>"Des quebecois importes et leurs niches economiques":</u> <u>L'immigration et l'expression de l'ethnicite dans les pratiques economiques des</u> <u>portugais independants du Quebec</u>. Université Laval, MA**:** 203.

Ce mémoire cg l'aboutissement d'un long processus de recherche qui consiste à comprendre comment les immigrants portugais installés au Québec expriment leur ethnicite ou actualisent leurs valeurs culturelles dans leurs pratiques et activités économiques. L'originalité de cette recherche, qui nous a conduit à un terrain extraordinaire et très enrichissant, réside aussi dans le fait que nous avons choisi de comprendre, outre le rôle de l'immigration économique, l'expression du sentiment d'appartenance dans la culture matérielle des immigrants. Autrement dit, comment l'économie immigrante est chargée de symboles et d'expressions identitaires. Il est clair que la création et le maintien des frontières ethniques dépendent de la capacité d'organisation de chaque groupe d'immigrants; cependant, tout cela a pour finalité leur insertion économique et sociale.

Forchner, Gisela (1983). <u>Growing up Canadian: Twelve Case Studies Of German Immigrant Families in Alberta</u>. University of Alberta, PhD.

N/A

Forman, Murray Webster (1997). <u>"The 'hood comes first": Race, Space, and Place in Rap Music and Hip Hop, 1978-1996</u>. McGill University, PhD.

N/A

Forster, Merna M. (1991). <u>Through the Eyes of Immigrants: An Analysis of Diaries and Letters of Immigrants Arrivingat Grosse-Ile and the Port of Quebec, 1832-1842</u>. Université Laval, MA**:** 179.

This study looks at the experiences of a sample of sixty British emigrants who arrived in Canada between 1832 and 1842, mainly via the port of Quebec. The purpose of the research is to determine what it was like to be an immigrant during this early period of massive migration, and consequently focuses on personal perceptions of the immigration experience. Through an in depth analysis of immigrant writings, primarily letters and diaries, the thesis examines changing thoughts and feelings from the time of departure from Britain until arrival at destinations in North America. The research explores reasons for emigration, hopes and fears on the Atlantic crossing, views of quarantine at Grosse-Ile, and first impressions of the port of Quebec and Canada. This is a qualitative study which uses a psychological approach.

Fortier, Geneviève (1992). <u>L'évaluation de la performance dans un programme de formation</u>. Université Laval, MA**:** 175.

La presente etude vise a dresser le profil des performances de deux groupes ethniques differents, suite a la diffusion d'un meme programme de formation. Elle cherche a evaluer dans quelle mesure les performances des autochtones sont similaires, inferieures ou superieures a celles des allochtones. Les resultats de l'etude demontrent que les autochtones obtiennent des performances inferieures a celles des allochtones. Cependant, pour des taches a caractere operationnel, les autochtones performent aussi bien que les allochtones. Quant aux taches a caractere intellectuel, les allochtones demontrent des performances superieures. Il est donc plausible de relier les performances obtenues au fait que le programme de formation ne respecte pas les caracteristiques d'apprentissage des groupes etudies.

Fournier, Luc A. (1998). <u>Internet et démocratie: Accès, contrôle et liberté d'expression</u>. University d'Ottawa.

English Abstract, French Text: This thesis consists in a presentation of results from an in-depth analysis of recent literature in the field of the relationship between the internet and democracy. Dominating themes are access and freedom of expression. However, how is it possible to control access and freedom of expression in a free and democratic society? If nothing is absolute in a free society, how then should control of the internet be achieved? This thesis proposes to study two possible answers: state control as seen through the 1996 Telecommunications Act (TA) in the United States or, the fostering of a form of legal pluralism already prevalent in cyberspace. Through the study of the 1996 TA, it was possible to discover a major division on the issue of control. Applying legal pluralism on the issue of controlling the internet manages to solidify a daily practice on the internet and attempts to provoke further debate.

Fournier, Stéphane (1998). <u>Conceptions idéalisées des communications école/parents chez des Libanais récemment immigrés au Canada</u>. Université Laval, MA**:** 160.

L'interet de depart vient du desir d'appliquer une vision anthropologique au phenomene des relations ecole/parents. Plus specifiquement, nous cherchions, dans une communaute culturelle donnee, comment des familles d'immigration recente concoivent idealement les differentes dimensions des communications qu'elles entretiennent avec leur ecole de quartier. Pour cette recherche descriptive, nous avons effectue une quinzaine d'entrevues semi-dirigees dans dix familles libanaises recemment immigrees au Canada (Quebec) et qui avaient en commun un enfant qui frequentait la meme ecole primaire francophone montrealaise de forte densite ethnique. Les resultats recueillis permettent une meilleure comprehension globale du groupe etudie face a l'education scolaire, ainsi que l'identification de la facon dont ils concoivent idealement, compte tenu de leur culture d'origine, les communications qu'ils entretiennent avec leur ecole de quartier.

Francis, Mary Ethel Annexstad (1980). <u>The Role of Values Education in Multicultural Education</u>. University of Toronto, PhD.

This analysis, utilizing historical, sociological, psychological and philosophical sources and insights, attempts to arrive at a comprehensive and precisely articulated concept of multiculturalism to serve as a basis for program planning in multicultural education. Policies and ideologies with respect to immigration and cultural diversity in Canada and the U.S. are reviewed, with special reference to assimilationism, Anglo-conformism, the "melting pot" ideal, the "cultural mosaic" ideal, multiculturalism and the "new ethnicity." The question of the precise nature of ethnicity is explored at length in the light of recent works on the subject. New arguments concerning the importance of ethnic identity from writers such as Andrew Greeley and Michael Novak are weighted against John Porter's arguments concerning the advantages of assimilation. Toward the end of Chapter 1, the conclusion is reached that multiculturalism is indeed an ideal worth pursuing, provided it includes the following elements: (1) confidence in one's self-identity, (2) readiness to make compromises in developing one's cultural identity, (3) a sense of fellow feeling and of having an "inner group," (4) control over one's world and one's life, and (5) a radically individualistic approach in developing one's personal cultural identity. In Chapter 2, the recent development of multicultural education in school systems in Canada and the U.S. is outlined and the relationship of prevailing ideology and government policy to school practice is examined. It is noted that there is growing support for a broad conception of multicultural education which includes affective, behavioral and skills elements and fundamental consideration of social, political, cultural and even moral issues, thus opening the way to major overlap between multicultural education and values education. It is concluded that, ideally, multicultural education should include a body of content to be learned, a process of curriculum

instruction which incorporates diverse approaches, the development of skills in multicultural living and cross-cultural functioning, and strategies for reorganizing school environments so that cultural diversity is accepted as normal and valuable. In Chapter 3 a qualified objectivist theory of values is presented and defended which, on the one hand, gives support to the ideal of multiculturalism developed in Chapter 1 and, on the other hand, provides a solid basis for value inquiry in the schools and, in particular, for the joint study of values by students of diverse cultures in the context of multicultural education. In Chapter 4, three major objectives of multicultural/values education in schools are identified: (1) reflectiveness with respect to values, (2) empathy and (3) psychological maturity. Each of these objectives is elaborated in detail, showing how each is of fundamental importance both for values education and for multicultural education. Thus the extensive overlap between values education and multicultural education is established and the broad outline of a multicultural/values education program is presented. In Chapter 5, a number of theoretical and ideological objections and practical difficulties in relation to the implementation of multicultural/values education are discussed and some solutions proposed. Finally, some specific examples are given of the way in which values topics may be discussed with students so as to foster the various components of ideal multiculturalism.

François, Eudine (1992). <u>An Examination of School Social Workers Knowledge, Interests and Involvement in Their School Board's Race Relations Policies and Programs</u>. York University, MSW.

N/A

Fraser, Novlette Ann (1997). <u>I'm in the Zone: Basketball, Education, Race, and Socio-Economic Mobility of Varsity Athletes at Canadian Universities</u>. Dalhousie University, MA**:** 167.

Discussions are taking place, mainly in the United States, over the compatibility of education and intense varsity sports. Sport participation was generally believed to have negative repercussions, especially for black men. The Canadian situation, because of its presumed harmonious integration, has until now received little attention. Thus, it has been questioned whether the intensive sport participation of the varsity athlete reflects positively or negatively on the Canadian varsity student-athlete. Many American schools have been criticized for their athletic programs. This study is an attempt to assess the positive and negative aspects of varsity sports in Canada, and decide whether varsity sport programs are a good thing for Canadian student-athletes. This study uses qualitative research methods to explore the socialization process both into and via sport participation and the relationship between studies and athletics for the players. Interviews were conducted with 20 male student-athletes, most of who attended two small Canadian universities that had major competitive men's basketball programs. It was found that Canadian university athletics are, for the most part, exemplary

models of integrated academia and sport participation. Moreover, it was found that athletic programs in Canada fulfill the positive portrayal of sports and actually help the student-athletes become better students, hence increasing their non-athletic mobility potentials. Corporatization of American university athletics on the one hand and institutionalization of Canadian university athletics on the other, partially accounts for the contrast between the two systems.

Fraser, Susan (1984). <u>The Development of a Model for a Multicultural Preschool Centre in British Columbia</u>. University of British Columbia, MA**:** 117.

N/A

Freeman, Karen Lynn (1999). <u>Yugoslavian Immigrant Women Learning English</u>. University of Lethbridge, MED**:** 112.

When immigrants move to another country, their success is determined by acceptance within the new society. Acceptance within the new society is dependent upon removal of the language barrier and thus learning the English language. My questions for this study are as follows: (1) are there cultural or environmental barriers which may inhibit the ability of immigrant women to learn and use English, and (2) are there role expectations which may prevent women from taking full advantage of opportunities to learn the new language? Such barriers may arise from the nature of the interpersonal relationships or roles within the family unit, or values held by women or their spouse/partner, such as attitude toward gender equality, which could influence the ability or opportunity to learn English. This research explores the experience of immigrant women from the former Yugoslavia in accessing and learning the English language. These women who are between the ages of twenty and forty-five and their families, have immigrated to a small western Canadian city, since the war in that country in 1990. In addition, this study explores the influence of factors such as educational attainment, efficiency in their first language, motivation and desire on learning and retaining English. My analysis, based on interviews with seven immigrant women, revealed that even though hierarchical structure is evident in their cultural beliefs, women empower themselves through their motivation and desire to learn English, primarily for reasons of economic stability.

French, Diana Elizabeth (1995). <u>Ideology, Politics and Power: The Socio-Historical Implications of the Archaeology of the D'Arcy Island Lepper Colony, 1891-1924</u>. Univeristy of British Columbia, PhD**:** 276.

The D'Arcy Island leprosarium, located in Haro Strait off the east coast of southern Vancouver Island, B.C., was first established in 1891. During its thirty-four years of operation it was administered by three governments: the Victoria municipal government from 1891 to 1904, the B.C. provincial government during the year 1905, while the federal government was in charge until closure of the institution in 1924. The purpose of this research is to examine why and how social

inequality is created and how it is maintained. Specifically, it will evaluate the historical socio-political circumstances surrounding the establishment of the colony, explain why it was created, and why and how the form of the institution changed over its thirty-four years of existence. Archaeological investigations are employed to illuminate the ongoing material and social conditions of the unfortunate lepers, in contrast to those of the colony caretakers. Historical research is used to provide a meaningful context to understand colony developments. Historical data are also used to complement the gaps in the archaeological record. Changes in both the location and the architectural form and function are linked to changes in government policy and legislation to exclude Chinese mmigrants. Apparently deliberate actions of the medical community to ignore available knowledge about leprosy are also associated with changes in the colony. It is my contention that racist ideology is the prime mover in the creation and evolution of the D'Arcy Island leprosarium. It was fueled by stereotypical views of the Chinese immigrants held by White dominant society of the late 19th and early 20th century. The unwarranted fear of leprosy was seized upon by those in power to further incite racism in the general public. It was also used to support the belief that Chinese should further be excluded from mainstream Canadian society. The timing of the establishment of the colony followed a decade of strong anti-Oriental agitation. Other developments in the colony may be directly linked to federal and provincial actions or changes in immigration legislation. Further proof that racism was involved is that there were alternate means available to deal with the issue of the Chinese lepers: care in the Victoria Chinese Hospital, deportation, or transfer to the leprosarium at Tracadie, New Brunswick. Differential care of non-Chinese lepers also indicates that the provision of appropriate medical care was not a consideration in the maintenance of the colony. The D'Arcy Island leper colony was part of an historic process which contributed to racist ideology. The location, landscape, and architectural design all reflected the perceived inferior and outcast status of the Chinese lepers. They also reinforced the power and dominance of Euro-Canadians, maintaining social distance and creating social inequality.

Freund, Alexander (1994). <u>Identity in Immigration: Self-Conceptualization and Myth in the Narratives of German Immigrant Women in Vancouver, British Columbia, 1950-1960</u>. Simon Fraser University, MA**: 136.

Based on interviews with ten German women who immigrated to Vancouver between 1951 and 1957, this thesis investigates the narrative construction and historical significance of subjectivity. Oral history was used as a tool of historical inquiry to obtain information about this social group that as single women, domestic workers, immigrants, and Germans has been marginalized in Canadian historography. The narratives collected, however, tell us not only about events and behavior as such but, more important, about the meanings ascribed to them. In giving meanings to their experiences the women constructed and negotiated their identities as much as the relationships of power in which they were positioned. Examining the ways in which the women told about domestic service

and marriage illuminated how the women perceived themselves in relation to the world around them. The women initially conceptualized themselves as independent immigrants, but had to adjust this image to the realities of social and economic constraints. The approach to interpreting the women's narratives is drawn from both European oral historiography and North American post-structualist and feminist theory.

Froese, Edna (1996). <u>To Write or to Belong: The Dilemma of Canadian Mennonite Story-Tellers</u>. University of Saskatchewan, PhD**:** 292.

Because Mennonite communities have traditionally valued religious conformity and ethnic solidarity above individual artistic expression, Mennonite writers and their readers have tended to view realistic story-telling as an act of revolt against the community. Criticism has, for the most part, also privileged writing above belonging. My argument in this dissertation is that an historically informed awareness of the dialectic between self and community that is intrinsically part of Mennonite theology makes such an either/or reading of Mennonite narratives misleading and incomplete. Accordingly, Chapter One reviews the historical roots of Russian Mennonite communities in Canada and examines their understanding of the self in light of two views of the individual, Western modernism and more recent social constructionism. Using Weintraub's distinction between personality and individual and Lanham's distinction between rhetorical man and serious man, I discuss the nature of the dilemma faced by the Mennonite writer. Chapters Two through Six examine, in roughly chronological order, the various narrative strategies that have allowed writers such as Arnold Dyck, Rudy Wiebe, Al Reimer, Anne Konrad, Armin Wiebe, Doug Reimer, Elizabeth Falk, and Magdalene Falk Redekop, to gain a voice within their own communities. Essentially all of these writers choose either to emphasize the ethnic component of Mennonite identity in order to defuse theological objections to the subversive act of writing, or to examine the theological component of Mennonite identity in order to adopt or extend the officially accepted act of prophetic utterance. Either way, Mennonite writers contribute to the continuance of Mennonite community even as they can be accused of undermining it. They do not choose to write or to belong so much as they contribute to the shaping of what they belong to, since the community that once resisted artistic expression now needs that expression in order to forge a new and viable identity in a changing urban world.

Fuentes, Graciela (1998). <u>Institutional Responses to Hate Speech on Campus under Philosophical and Constitutional Analysis (Freedom of Expression)</u>. University of Ottawa, LLD**:** 305.

The aim of this work is to deduce from the condition of human nature, and taking into account basic principles in Western societies, new perspectives to deal with hate expression in academia. Based on the argument that freedom of expression is a positive individual power which meets both an anthropologic need and the social need of each individual to plead and promote all other rights, this work

addresses the false dichotomy: equality-freedom of expression. A theoretical foundation for this study relies on Spinoza's philosophy, especially his assessment of freedom of expression as a positive freedom essential in the social contract, his idea "repression of expression as a harm to individual autonomy" and his distinction between expressions which convey ideas from those intended as action. Those elements are argued to be added to contemporary doctrines. Individuals, free, equal, rational and responsible for their actions, are influenced--but not determined--by their social, cultural and physical environment. They are neither completely independent from society, nor plain passive entities to be directed beyond their wills by irresistible forces. Political society is a complex system where individuals and groups interact. The social function of the law relates to the whole system, thus, the following discussion on freedom of expression considers both: the legal principles and the people, who hold those principles and observe or infringe the law. The purpose is not to present a completely unheard theory but highlight concepts which as agree best with practice could lead to a sound protection of expressions against any concentration of power. The issue of conflicting constitutional guarantees in the resolution of the expression of bigotry has a special angle in campus. In academia, a cooperative system of free, and responsible adults committed to the advance of knowledge, freedom of expression is a fundamental tool both to further knowledge, and to lay down and adjust parameters of intramuros government as well. Thus, any wrong curtailment on expressions on campus amounts a serious risk of impoverishing the intramuros intellectual goals, and of endangering its government. Based on a proposed general theory of expression, two different types of institutional responses to deal with vilifying expressions on campus are discussed: hate-speech codes and "neutrality" policy. While reference to empirical studies is necessary to present the factual context in Western academia, the main concern of the analysis is normative: what ought to be. The complexity of the theme benefits from a comparison between the Canadian and the American experience, especially regarding to the important role which the Supreme Courts in both countries has played in the elucidation of the extent of protection of freedom of expression. Given the enormous weight that the rationales of protection bear, officials should ground limits on expressions on verifiable and effective harm. Given the values at stake and the fight for power developed on campus, they should also avoid absolute neutrality policies. Universities should implement structural measures to deal with the phenomenon of hate speech rather than resort to censorship or absolute laisser faire policies.

Fugle, Bonita Louise (1995). <u>Systematic Barriers to Refugee Women</u>. University of Calgary, MSW**:** 115.

The Canadian refugee policy is comprised of the overseas selection and in-land determination processes. In this document, these processes are examined for barriers arising from systemic discrimination and impacting significantly on refugee women. Systemic discrimination, referring to discrimination occurring in the practice of policy implementation, is explored within the context of racism,

sexism and classism within Canadian society. Using a variety of sources, it is concluded that the primary barriers exist within the Convention definition, in access to the refugee processes and in the selection criteria. The document concludes with consideration of mechanisms acting to continue existing discrimination and means of effecting change, which is unlikely to occur without long-term societal change.

Fulton, Lara Mary (1997). <u>An Unblinking Gaze: Readerly Response-Ability and Racial Reconstructions in Toni Morrison's "The Bluest Eye" and "Beloved."</u>. Wilfred Laurier University, MA**:** 88.

This thesis examines Toni Morrison's reconstruction of racial representations in The Bluest Eve and Beloved. Morrison stresses the need for a transformation of current representations of black and white culture in her critical study Playing in the Dark: Whiteness and the Literary Imagination, in which Morrison examines how black culture has been (mis)represented and (mis)perceived by white Western culture and discourse. She argues that idealized and valorized notions of "whiteness," white identity, and white culture have been constructed from denigrating, binary oppositional (mis)perceptions of "blackness," black identity, and black culture. These stereotypical (mis)perceptions maintain white cultural dominance over black bodies by promoting within black culture self-negating and racist notions of blackness. In her struggle to (re)theorize and transform these racist representations, Morrison examines white and black culture with an "unblinking gaze" (Russell 46) in The Bluest Eve and Beloved. Both novels critically interrogate concepts of whiteness and blackness and outline the detrimental effects of white cultural domination upon black and white identity and culture. As we piece together the main characters' fragmented stories, we participate in their differing strategies of resistance to this cultural domination and in their struggle with concepts of love, identity, and meaning.

Funk, Johann David (1993). <u>The Tell Each Other, They Are Still Who They Were. The Struggle for Self Definition in Minority Cultures: The Case of the General Conference Mennonites in British Columbia</u>. Simon Fraser University, MA**:** 229.

This study is framed within the debate in sociology and anthropology over forms of analysis that stress constancy versus change and universality versus difference, and argues that despite the weakening of cultural boundaries in Western society a concept of self can be formed, maintained and legitimated within minorities which are distinct from the dominant culture. The argument is supported by a study of the historical and contemporary struggle for self-definition in the Anabaptist tradition from its sixteenth century origins through to the General Conference Mennonites in British Columbia by examining life histories, historical documents, interviews and observations. This study supports the debate within the discipline that recognizes the limitations of the dominant forms of analysis that stress order and universality. The study tests and expands the discourse to include change, difference and struggle using insider categories to develop a more

inclusive and comprehensive explanation for the persistence of minority cultures. The study also provides the social sciences with an analysis of the struggle for self definition in one group as a way of understanding minority cultures without imposing universalistic and assimilationist assumptions on the empirical evidence.

Furgiuele, Lucia (1989). <u>Multicultural Change: A Needs Assessment of Ethnic Minority Elderly Living in a Home for the Aged in Metropolitan Toronto</u>. University of Manitoba, MSW.

N/A

Fyffe, Denise Chantel (1995). <u>Black Educators' Perspectives on Anti-Racist Education</u>. University of Toronto, MA**:** 133.

This study was a qualitative examination of the perceptions of Black Canadian educators with regard to anti-racist education. This examination was achieved by means of a methodology where three groups of educators (administrators, support staff and teachers) took part in individual semi-structured interviews designed to explore respondents pedagogical and personal challenges relating to the development and implementation of anti-racist guidelines and policies. The results indicated that although anti-racist education was perceived as a progressive and necessary educational reform, implementation was difficult to foresee. The majority of educators perceived it to be a form of inclusive education which validated students' experiences as well as the contributions of diverse cultures. Racism and resistance were described as the most significant barriers to the increase of awareness, understanding and implementation of anti-racist education. In addition, the educators concluded that a monoculture power structure also contributed to the overall lack of understanding and commitment throughout their board. The findings suggest that based on the participant's theoretical perspectives, implementation of effective short-term anti-racist practices, are possible. Despite a number of implementation restrictions, the educators in this study were fairly optimistic and suggested a plan of action for implementation through learning forums, community involvement and accountability measures. These findings were similar to, yet expand on previous findings. Implications of the educators conceptualizations and formulations about issues concerning anti-racist education are also discussed.

G

Gabriel, Christina Louise (1998). <u>Recasting Citizenship: The Politics of Multiculturalism Policy in Canada</u>. York University, PhD**:** 356.

The 'People' or 'Canadians' are the outcome of a number of ongoing processes to delineate the boundaries of the national community. These issues of inclusion/exclusion underwrite the deployment of citizenship claims within the nation-state. My point of departure for this work is to consider how one state practice, multiculturalism policy, is implicated in the construction of these boundaries. Through an examination of public and official discourse this analysis of multiculturalism is structured by the question 'why did multiculturalism policy become the site of a contentious debate both within state and society'. The contextualizes multiculturalism policy within shifts in understanding about citizenship and representation. This contextualization is informed by a feminist approach to policy studies. The study traces the roots of the policy's underlying rationale and charts the course of its subsequent development as well as some of its gender implications. It concludes that the controversy behind multiculturalism was linked to the fact that it made statements about the nature of Canadian identity and the content of Canadian citizenship. A multicultural ideal undercuts cultural exclusivity by emphasizing shared membership in a civic community. In stressing 'difference' it also challenges more common unitary norms of citizenship by institutionalizing elements of group difference.

Gadler, Yves Carmelo Luciano (1994). <u>The Education of Italians in Montreal, 1895 to 1960</u>. McGill University, MA**:** 120.

The educational habits of Italians in the city of Montreal before the 1960's is a topic that has generally been neglected in the field of social and educational history. This thesis attempts to fill the void and also to identify areas where further research may be conducted. The thesis treats the educational habits of Italian children in the Catholic schools of Montreal between the years 1895 and 1960. The thesis looks at enrolment patterns and language instruction in the Catholic elementary schools of Montreal. It was found that language played an important role in Catholic schools frequented by Italian children. Italian children were educated in the English, French and Italian languages on and off from the beginning of the twentieth century to the late 1950's. Furthermore, a discernible shift in the attendance of Italian children from French to English Catholic schools occurred after World War II. So much so, that by the 1960's nearly 80% of Italian children were attending English Catholic schools.

Gagné, Esther (1994). <u>Expériences de membres de communautés culturelles en milieu de travail: étude de cas d'une entreprise</u>. McGill University, MA**:** 95.

English Abstract, French Text: This research is an exploration of the experiences of visible minorities employed by a bank promoting employment equity since 1990. This study is based on a qualitative methodology. To collect the data, twenty-six members of the organization--eighteen visible minorities, four French Canadian and four managers--were interviewed. The analysis of the collected data showed a wide range of experiences within the sample. The promotion issue is the most important. Many respondents want promotions within the organisation and find that their progression is slow. Some respondents acknowledged that their supervisors were prejudiced against them as visible minorities, which they thought could slow down their career prospects. Overall, eleven out of the eighteen visible minorities interviewed believe that their special status has an impact on their experience at the bank. The subtle character of the disadvantage perceived by respondents should be the object of further research.

Gagnon, Anne C. (1997). "En Terre Promise": The Lives of Franco-Albertan Women, 1890-1940. University of Ottawa, PhD**: 291.

This study, based on 253 oral histories, examines the life stages of Franco-Albertan women during the period 1890-1940. Migrating from other Canadian territory or immigrating from Europe or from the United States, Franco-Albertans settled across the province, but especially in northern areas, around Edmonton, St. Paul and Peace River, where they formed substantial communities. Their immigration was promoted by the western Roman Catholic Church hierarchy and the clergy took an active role in overseeing the foundation and development of new settlements. Within francophone communities, women played an active role. This study argues that their experiences of migration and settlement, and of daily life, were shaped especially by their gender and ethnicity, although class and region also played a role. All francophone women, whether of European or of North-American origin, came under the influence of the Victorian construct of separate spheres and the accompanying gender ideals which defined women's place and roles in society. Franco-Albertan women's gender identity was further fashioned by culturally determined ideals, especially by the conservative clerical-nationalism promoted in franco-Catholic communities.Gender and ethnicity shaped every stage of Franco-Albertan women's lives. In childhood and youth, Franco-Albertan girls played games and engaged in work which taught them adult female roles. The need to contribute to the family economy placed on them heavy work responsibilities, especially since francophone households tended to be poorer, larger, and more rural, on average, than other Albertan families as a whole. Work, in turn encroached on their schooling opportunities. The number of years spent at school increased as frontier conditions receded, but francophone girls, both rural and urban, continued to receive less schooling than young women of British-origin and Albertan girls as a whole. Ethnicity contributed to some of the disparity. Francophone girls also tended to marry earlier than English-speaking Albertans. In rural areas, the narrow social space in which they moved meant that they mostly chose marital partners within their own locality, socio-

economic, religious and linguistic group. In urban areas, the territories of courtship were wider. There, francophone women were also exposed to the ideals of romantic love, but on the whole, they, like rural Franco-Albertan women, continued to marry for traditional reasons. Once married, their lives centred around home and family. They were wives, mothers, keepers of the home, and auxiliaries to husbands. Although their activities were not confined to the private sphere, their lives were very much circumscribed by the domestic ideals, espoused in Franco-Albertan communities.

Gagnon, Guylaine (1993). <u>Identité et transition culturelle chez des salvadoriennes réfugiées</u>. Université Laval, MA**:** 179.

L'identite permet de definir qui nous sommes et de nous distinguer les uns des autres. Cette etude exploratoire vise a examiner les changements d'identite que vivent des femmes refugiees salvadoriennes dans leur adaptation a la societe quebecoise. Selon une methodologie qualitative, 13 entrevues semi-dirigees ont ete realisees. L'analyse des resultats revele que ces femmes desirent s'integrer a la societe d'accueil. Dans ce processus, elles vivent d'importants changements. Consequemment, leur identite, et plus specifiquement leur identite feminine, n'est plus ce qu'elle etait auparavant, dans leur pays d'origine, et l'on peut percevoir comment leur facon de s'integrer est differente de celle de leur conjoint.

Gallaugher, Annemarie (1991). <u>From Trinidad to Toronto: Calypso as a Way of Life</u>. York University, MA**:** 405.

Within the broad ethnomusicological framework proposed by Tim Rice (1987), the thesis looks at the historical construction, social maintenance, and individual creation and experience of calypso with special reference to the Toronto calypso community. The primary concern is with the values, meanings, and functions that calypso has for this community. The thesis is primarily an ethnographic study based largely on fieldwork conducted in Toronto between March of 1985 and March of 1991, and in Trinidad during Carnival 1989 and 1991. Supplementary fieldwork activities (interviews, participation and attendance at calypso-related events) undertaken on visits to Montreal, St. Catharines, Winnipeg, Copenhagen, Stockholm, New York and Nottinghill Carnival in London have also added ethnographic insights relevant to this study. Taking as its point of departure the often expressed community sentiment, "calypso is a way of life," the thesis proceeds to evoke a sense of that way of life. It does so by means of ethnographic description and interpretation and by placing the ethnography within the wider sociohistorical contexts of both Trinidad Carnival and of the Caribbean presence in Canada.

Gallucci-Maggisano, Carmen (1999). <u>A Narrative Inquiry into Understanding the Drama of Encounter at the Borders of Identity: Six Second-Generation Italian Canadian Women Teachers Speak</u>. University of Toronto, PhD**:** 314.

This is a narrative inquiry into the experience of six second generation Italian Canadian women teachers. An examination of these women's pluridimensional experiences will yield understanding of the dilemma faced by them in creating a sense of self amidst different sociocultural expectations and in nurturing a sense of belonging in their personal and professional knowledge landscapes (Connelly & Clandinin, 1995). To my knowledge these women will provide a voice that has never been heard in empirical research. As Canadian daughters of immigrants, we were socialized by our parents' regional hometown milieu which includes a dialect, a family-oriented, male-dominated, mother-centred Italian culture of the 30s and 40s; by the Anglo-Saxon mainstream school culture with its infusion of an individualistic, male-oriented dominant culture and the English language; by the "distant and mythic" concept of mainstream Italy (Spezzano, 1995) and its standard language; and by the Italo-Canadian "community" and its *koiné (italiese)*. The negotiation of identity amidst these forces of socialization is the fulcrum from which we give meaning to our lives. This negotiation addresses the quintessential question: Who am I? It also begs the epistemological question: How do I come to know myself? In this study, identity is understood as "stories to live by" (Connelly & Clandinin, 1999). Consequently, this study is also of methodological interest because it engages in the systematic evoking of personal experience which serves to validate one's "stories to live by" This shift in knowledge base, according to Cummins (1996), is multiculturalism in action. Concepts of the personal and professional knowledge landscapes are suited to this study because they embrace the multi-layered experience of these women. The concepts help capture the life threads of the Italo-Canadian experience and help profile the intergenerational life experiences and identity formation of these six individuals. Narrative inquiry is used as a means to understand the ways these women have experienced and interpreted their educational lives. Gaining a better understanding of one of the largest ethnic groups in Canada will provide increased understanding of the implications of immigration on Canadian ethnicity generally and on multicultural teacher and student populations in the Ontario educational system specifically.

Galvan, Brigido (1996). <u>Partially-Automated Live Performance by Latin American Musicians in Two Canadian Cities: Musical Identity and Authenticity in a Globalized Cultural Economy</u>. University of Ottawa, MMUS**:** 194.

This ethnographic study examines the roles digital technologies (sequencers, drum machines, synthesizers, samplers, and computers) play in the musical practices of nine Latin American musicians participating in the local live music scenes of Ottawa and Montreal in the 1990s. Music has historically played a fundamental role in the construction of collective identities for Latin American musicians in the diaspora. A declining local musical economy combined with prevalent aesthetic value systems have made the use of automation in live performance an attractive and/or necessary alternative for some local Latin American musicians. The use of digital technologies, and in particular the use of automation, has particular implications for established notions of musical

competence, creativity and ultimately of musical and cultural authenticity. This study looks at the notion of musical authenticity and its indelible connection with cultural, political, social and economic issues. It investigates the effects technology has on the ability of Latin American musicians to assert individual and collective identities in two of Canada's highly multicultural urban environments. As a site of social, economic and cultural struggle, exchange and interaction, the live performances of Latin American musicians are historically situated within the global/local cultural economic nexus of Canada's late twentieth-century.

Ganaselall, Indira Savitri (1992). <u>Technology Transfer Among Caribbean Seasonal Farmworkers from Ontario Farms into the Caribbean</u>. University of Guelph, MSC**:** 282.

This thesis researched the informal transfer of technology as experienced by seasonal Caribbean farm labourers working on Ontario farms. The major goal of the research was to determine what kind of choices individual farmworkers make when given the opportunity to transfer technologies from a different environment. Personal interviews were conducted with forty-nine men from Jamaica, fifty-seven from Trinidad and Tobago. Nine men from Barbados were involved in a pretest for the study. Follow-up interviews were conducted in Trinidad and Tobago with relatives and neighbours of the farm workers. This was done so that the findings of this research would have relevance for the farm worker and his family rather than the farm worker alone. The results indicated that the transfer of technologies was occurring for both hard core farm and non-farm technologies as well as attitudinal transfers. The research data also identified several problems related to the farm labour program. Additional problems relating to rural development and rural extension in the Caribbean were also identified.

Ganji, Mahnaz (1998). <u>An Exploratory Study of a Group of Montreal Anglophone Teachers' Attitudes Toward Multicultural Education</u>. Université du Québec à Montréal, MA.

N/A

Gantzert, Patricia Louise (1997). <u>Throwing Voices: Dialogism in the Novels of Three Contemporary Canadian Women Writers (Margaret Sweatman, Roberta Rees, Hiromi Goto)</u>. University of Manitoba, MA**:** 68.

It is my interest in the innovative, experimental, and challenging works of contemporary Canadian women novelists that leads me to choose three very recent and relatively unexplored texts as the subjects of my study of dialogism in Canadian fiction. Each work is the first novel of the writers in question and each demonstrates the local, yet communal, concerns with identity, marginalization, and post-colonial hybridization in Canada. The novels I investigate are Margaret Sweatman's Fox, Roberta Rees's Beneath the Faceless Mountain, and Hiromi Goto's Chorus of Mushrooms. These texts confront important social, racial, and

ideological issues with a contrasting and distinctive range of dialogic strategies. My inquiry determines how Canada, with its multicultural diversity and heterogeneous political and social foundations, is productively realized as an ideally open-ended dialogistic space in these texts, as well as how these texts qualify as genuinely dialogic novels within a framework of the ideas of M. M. Bakhtin. The organization of my essay takes shape through a transverse approach to the novels in order to involve the texts at various levels and present a composite examination of the dynamic socio-linguistic aspects of each. These novels amplify the social phenomenon of communication and understanding, the formation of attitudes and values, the inextricable ties between language and life by utilizing narrative strategies that re/produce the struggle and challenge of forming autonomous consciousnesses within collective communities. I specifically consider the way they confront, search, and play with historical and cultural contexts, and the spaces between fact and fiction, author and reader, boundaries and margins, past, present, and future.

Gan-Wong, Caron (1991). <u>The Discovery of Hope in Families with a Developmentally Disabled Child: Perspectives of Families From Two Ethnic Groups</u>. University of Toronto, MSC**:** 109.

A qualitative study was conducted to explore the family experience of living and coping with a developmentally disabled child from an ethnocultural perspective. Using ethnography, in-depth open ended interviews were conducted with 5 Jamaican and 5 Chinese families. The tape recorded interviews were transcribed verbatim and content analyzed with the aid of Ethnograph software program. Although the concept of hope emerged as the unifying theme, significant group differences were found between Jamaican and Chinese mothers. The findings highlight the culturally diverse beliefs and values that shape family response to the disabled child. Implications for practice and further research are discussed.

Garcea, Joseph (1994). <u>Federal-Provincial Relations in Immigration, 1971-1991: A Case Study of Asymmetrical Federalism</u>. Carleton University, PhD**:** 553.

This is a case study of asymmetrical federalism within the Canadian federal system in the field of immigration from 1971 to 1991. The central objective is to ascertain the determinants of asymmetry in the alignment of roles between successive federal governments and their counterparts in Quebec, compared to that between the former and their counterparts in the other provinces, in various phases of the immigration process during that era. In examining the determinants of the asymmetrical alignment of roles this study employs a neo-institutional state-centric model of policy-making which places the analytical focus on the preferences, interests, and capacities of the federal and provincial governments. The study concludes that the asymmetrical alignment of roles in immigration in recent decades was largely a function of two key factors. The first major factor was the differences between successive Quebec governments and their counterparts in the other provinces in their respective preferences regarding the

roles which they wished to perform in planning and managing immigration which, in turn, were based on differences in their respective calculations regarding the advantages and disadvantages that performing or not performing certain roles would have on their superordinate regime and non-regime interests. The second major factor was the capacity of Quebec governments to constrain their federal counterparts to accede to their demands to perform key roles in planning and managing immigration. The findings of this study help to substantiate criticisms in the Canadian federalism literature of the proposition of the competitive state-building and province-building theories regarding the tendency of all federal and provincial governments to compete in appropriating and exercising jurisdictional authority in all policy fields. The findings of this study suggest that in the field of immigration such tendencies have not been uniform either across provinces or even within some of the provinces over time. The findings also raise questions regarding the postulation in a prevalent state-centric model of federal-provincial relations that the federal and provincial governments' decisions to appropriate and exercise jurisdictional authority are motivated exclusively or at least primarily by their respective regime interests. The findings of this study suggest that such decisions are motivated by the results of the governments' calculations regarding the effect that it will have not only on their regime interests but also on their non-regime interests. The study also concludes that in an effort to develop sound propositions and possibly a theory regarding the determinants of asymmetrical federalism, further study is required of the nature and determinants of asymmetries in other policy fields within the Canadian federal system.

Garcha, Suman Deep (1993). <u>A Study of Primary Health Care Accessibility for Indo-Chinese Immigrant Women</u>. University of Guelph, MSC**:** 156.

This thesis investigates the accessibility of Primary Health Care to Indo-Chinese immigrant women in the city of Guelph. Language and culture were the greatest obstacles faced by the women in gaining access to primary health care. The data indicated that political tensions among agencies, insularity of social agencies, inadequate knowledge about Indo-Chinese women, and the isolation of the Indo-Chinese women were the greatest obstacles to adequate service provision. The researcher concludes that community health care programmes are most effective in self-designated communities. The researcher proposes that more information be collected about immigrant Indo-Chinese women by an Indo-Chinese woman. Other recommendations include a cross-cultural communication strategy in addition to advocating that English as a Second Language training be made more functional and relevant to immigrant women's daily lives.

Gardner, Keri Joann (1999). <u>Mexican Migrant Workers: Are they the Image of a Global Village?</u> University of Calgary, MA**:** 125.

This paper deals with two important concepts in anthropology, globalization and identity, and seeks to discover the effect, if any, that globalization has on identity. The example used for this research is that of Mexican migrant workers employed

in Canada and the United States. These workers are exposed to global trends in the form of work abroad for four to six months out of every year, and the aim here is to determine whether or not this exposure has an effect on the self-perception and self-presentation of the workers. Several indicators were used to determine whether identity had been affected, including language, religion, sense of place, perceptions of others at home and abroad, and consumption patterns. This research examines the situation of both single workers and families, and brings to light several new variables that may be further examined in future studies.

Gardner, Mary Jane (2000). Exile, Transnational Connections, and the Construction of Identity: Tibetan Immigrants in Montreal. Concordia University, MA**: 166.**

This study examines the processes through which a small group of Tibetans in Montreal constructs a sense of community identity in exile. I argue that membership in the extended, transnational organization, the Tibet Movement, provides the framework within which these processes take place. The incorporation of non-Tibetans, the role of technology, and the part played by the Tibetan government-in-exile and, in particular, that of the Dalai Lama are significant elements in sustaining community identity. The notion of immigrants retaining links with their home country, let alone their previous countries of settlement, contradicts many of our traditional perceptions of immigration, migration and community. To assist me explain what is happening here, I look at recent theories on transnationalism and diaspora. With its unique history, though, the Tibetan case cannot be encompassed by more recent theoretical models. I therefore draw on existing approaches but find it necessary to move beyond them so as to capture the complexities and dynamics of Tibetan transnational connections.

Gartland, Patricia Louise (1990). Multiculturalism/Race Relations Policies in British Columbia School Districts. Simon Fraser University, MA**: 131.**

The study reveals that the majority of school districts in the province do not have a multiculturalism/race relations policy. For those districts that have such policies, there are similarities in the issues they address and in the involvement of the various stakeholders in their design. Programmes for multicultural education are rarely coordinated at the district level, are mostly dependent on local and school-based initiatives, and do not reflect a cohesive plan at either the district or provincial level. They are most often integrated into the Social Studies curriculum. The teaching of languages other than English or French is either not reflective of the community's heritage, usually at the secondary level (especially Spanish), or does represent the ancestry of community members, usually at the elementary level (especially First Nations languages). The majority of districts plan to participate in the Pacific Rim Initiatives which are seen to lack coordination at the provincial level. Their success is enhanced by the availability of funding.

Gartshore, J. Geoffrey (1991). <u>Provincial Roles in Immigration Policy: Quebec and British Columbia Compared</u>. Queen's University, MA**: 164.

Looking at the two provinces (Chapters Two and Three) most interested in immigration during 1990, Quebec and British Columbia, this thesis examines the scope and potential causes of contemporary provincial asymmetry in immigration authority. In 1990 Quebec and British Columbia attempted to negotiate immigration agreements: Quebec succeeded in signing an accord which enhanced its immigration powers, while British Columbia's negotiations for more limited authority proved fruitless. Interviews conducted with federal and provincial immigration officials indicated that political and bureaucratic decisions in Ottawa have been made which restrict the devolution of immigration authority to Quebec only. This thesis accepts the long-standing Canadian tradition of asymmetrical federalism, but concludes in Chapter Four that the presence and extent of provincial asymmetry should be a voluntary condition chosen by each province and not an exclusive condition designated by Ottawa.

Gauthier, Angela (1995). <u>The Rutherian School Revolt: A Theoretical Analysis</u>. University of Alberta, MED**: 98.

In 1913, Alberta's Department of Education fired thirteen Ruthenian teachers who were working in Ukrainian settlements. This action was rationalized on the grounds that the teachers lacked competent knowledge of the English language and legitimized on the grounds that none of them had attended normal schools in Alberta. The Ukrainians, on the other hand, claimed that the measure was precipitated by political considerations. They opposed the government's new policy in twelve Ruthenian school districts, the most belligerent opposition coming from the Bukowina School District. On the surface, the conflict seemed to be a language issue. However, the latent cause was the opposing world views of the two groups. This study examines the juxtaposition of their world views and analyzes the events from a sociological perspective.

Gayner, Michael Paul (1999). <u>The Interpenetration of Buddhist Practice and Classroom Teaching</u>. University of Toronto, PhD**: 283.

The central question posed in this thesis was whether there is an interpenetration of influences between the practice of Buddhism and teaching in a classroom at the elementary and high school levels; and if there is, what is the nature of that interpenetration. The question arose from the author's experience as a Buddhist practitioner and a teacher. Anecdotal evidence and what little literature exists in the field suggested that influences do exist, and that spiritual practice in general, and Buddhism in particular, can be of assistance to teachers in their professional lives. However, no research had been carried out examining in detail the actual lived experience of teacher/practitioners. As was discussed in the narratives, the benefits were not limited to teaching alone, but rather helped to dissolve the conceptual barriers that segment life experience, thereby benefiting all aspects of

life. The narratives of the teacher/practitioners provided a rich and detailed description of the many ways the interpenetration manifests. The major themes included the centrality of the actual spiritual practices, along with other aspects of the teachers' life experience which served to support the practices. Community, study, facing professional challenges, and accepting and working with difficult life experiences were examples of some of the major supporting aspects. Teaching was examined as a profession particularly suited to the application of spirituality. The unique responsibility of the profession, with all of the challenges involved in helping young people to grow and mature, was seen to lend itself to the fostering of states of mind and ways of relating to environments that are resonant with spirituality. The presence of both the challenges that demand compassion, gentleness, energy and many other qualities that were also be seen to be developed through spiritual practice, and of a professional tradition that helps support teachers in their development, was seen to make of teaching a good career for a spiritual practitioner.

Gentile, Diana Maria (1993). <u>An Examination of Women's Role in the Maintenance of an Ethnic Identity within the Chinese Community of Fredericton, New Brunswick</u>. University of New Brunswick, MA**:** 110.

Much of the research on ethnic identity retention is based on the assumption that men and women are equally instrumental in perpetuating an ethnic identity. This thesis focuses on the role women play in helping to maintain an ethnic identity. This study is a case study of the roles women, in the Chinese community of Fredericton, New Brunswick play in maintaining a sense of ethnic identity. I explore the roles mothers play in maintaining an ethnic identity both in an ethnic organization (The Chinese Cultural Association of New Brunswick) and in their home. The research for this study is based mainly on interviews with first generation Chinese women. The results indicate that the women interviewed were instrumental in maintaining an ethnic identity in several ways. They established a cultural association and played a key role in teaching the younger generation the Chinese language and culture. These results suggest that future research in the area of ethnic identity retention should examine women's roles in perpetuating an ethnic identity.

Genzinger, Peter George (1995). <u>Mennonite Representations of Nature in the Nineteenth Century</u>. University of Waterloo, MA**:** 303.

This research examined Mennonite views of the natural world and the human relationship to it as represented in written and oral texts, with special reference to Waterloo Township, Ontario. Primary data sources included religious monographs, letters, and periodical literature, and oral history accounts. Specific attention was focussed on key concepts such as "nature," "wilderness," and "stewardship." Agricultural practices, social and religious beliefs, and broader intellectual influences were also incorporated in order to provide historical context for Mennonite representations of nature. The spiritual origins of the

Mennonites from the European Anabaptist movement were also traced to provide further historical support for the research findings. Research indicated that despite the continuing popularity of the idea of Mennonites as separate from the rest of society, they were more fully integrated into society than generally imagined. Mennonite ideas about the natural world were largely in keeping with the dominant Euro-American and Canadian societies at the time. However, a great deal of diversity was apparent in their representations of nature. Within the Waterloo Mennonite church and community, tensions due to the modernization process in Canada led to conflicts that resulted in both church schisms and different ways of "seeing" and relating to the natural world. But yet even as modernization affected the Waterloo Mennonite community, older ways of conceptualizing the natural world such as astrology and magic remained as powerful contestations of the newer world view.

Gerrard, Nikki (1990). <u>Racism and Sexism, Together in Mental Health Systems: The Voices of Women of Colour</u>. University of Toronto, PhD**:** 203.

Separately, both racism and sexism have been critically analyzed in mental health systems. In this research I review these critical analyses and then examine them together by interviewing women of colour about their experiences as clients in mental health systems. Their paradigms of racism and sexism are explored. Of ten women interviewed, five reported blatant racism and/or sexism in their mental health system experiences, four reported possible racism and/or sexism, and one reported neither. In any event, their experiences are linked, theoretically, with their paradigms. Elements that made the women's experiences positive or negative are discussed. I discuss how racism and sexism are linked together and I suggest an ultimate goal of these two oppressions. Limitations of this research and future directions are discussed.

Gerretsen, Assunta (1993). <u>Italian Women in Kingston: Post World War Two Migration Experiences</u>. Queen's University, MA**:** 177.

Histories on the role of women in migration and the effect of immigration on smaller communities are still being neglected. This study combines these two areas of research. It examines the role played by women in the immigration of Italians to Canada during the period immediately following World War Two in the context of a smaller city, namely, Kingston, Ontario. The research is carried out through personal interviews of individuals who came to Kingston from Italy during that time period. A discussion of the operations, purposes, and conflicts of Kingston's various Italian social groups is also presented. The conclusion contradicts the theory that Italian immigrants, especially women, were passive victims of patriarchy and of a predominantly white Anglo-Saxon society, but rather that the Italian women in Kingston surfaced as individuals who designed the destiny of their families as well as their own. This thesis also contains an overall discussion of ethnicity and multiculturalism based on a review of the literature. It places an emphasis on the dominant role played by the Italian elite

which represents only a small percentage of the total Italian immigrant population in developing the philosophy of multiculturalism as promoted by successive federal governments.

Gervais Timmer, Monique Louise (1994). <u>Work Values: The Acculturation of Ethnic Groups in the Workplace</u>. University of Alberta, MSC**:** 73.

Any person entering a new physical and social environment is confronted with the challenge of adaptation. The person coming from another country is of special interest because he or she is being socialised into a new culture and may experience more profound changes. This research investigated the acculturation of foreign-born workers in a Canadian work setting. Using socialisation theory, an acculturation model was derived based on the notion that immigrants bring beliefs, attitudes, and values that may be modified as they establish new reference groups and are influenced by the host society. The general objectives of this study were to determine what were the work values of Canadian and foreign-born workers in a multicultural workplace, secondly, to examine whether there are similarities in work values and, finally, to examine whether the workplace influences the work values of foreign-born workers. Data were collected and analysed regarding the work values of immigrant and Canadian-born workers in similar workplaces. Work values were measured using the Survey of Work Values. There were no statistically significant differences in work values of Canadian and foreign-born workers. However in terms of self-reported ethnicity, there were statistically significant differences for four of the six work values. In terms of mother tongue, there was a statistically significant difference for one of the six work values. The variables of mother tongue, ethnicity, job tenure, education level, length of residency in Canada had no statistically significant main effects or interaction effects on work values. It was concluded that the acculturation process is complex. Suggestions were offered as to how research of this nature could be strengthened.

Gerwing, Dina Mary (1995). <u>Cultural Diversity in Early Intervention Services: Programmatic Adaptations in Response to Cultural Diversity</u>. University of Alberta, MED**:** 152.

A comprehensive survey study of the early intervention programs and staff in an Albertan city was conducted to investigate the relationship between the cultural composition of the children and families served, and the cultural competence of services provided. Secondary areas of investigation included the effects on the number and type of cultural adaptations made of program type, staff characteristics, and the culturally diverse families' level of acculturation. Results indicated that certain characteristics of the culturally diverse families (recent immigration, linguistic diversity, and diverse basic beliefs and practices), staff characteristics (same cultural background as the culturally diverse children served, cross-cultural experience or involvement, and training to increase their awareness of the values, beliefs and practices of other cultures), as well as

program type, each had an effect on the number and types of programmatic adaptations made. Recommendations for the field of early intervention and further research were also provided.

Giannopoulos, Stavros Steve (1996). <u>The Perception of Substance Use in the Greek Canadian Community of Vancouver</u>. Simon Fraser University, MA**:** 191.

The purpose of this study was to examine the perceptions held by Greek Canadians living in Vancouver regarding alcohol, illegal drugs, and prescription drug use in their ethnic community. In addition, the study attempted to discern any differences in the perceptions of 1st versus 2nd generation Greek Canadians and to explore the relation between these perceptions and level of participation in Greek ethnocultural activities. The results showed that survey respondents, overall, did not perceive substance misuse to be a substantial problem. Participants expressed considerable interest in substance misuse education/prevention programs and agreed that such programs would benefit their community and especially Greek Canadian youth. While respondents perceived alcohol drinking to be a widely accepted practice among Greek Canadians, both illegal drug use and prescription drugs overuse were perceived as largely unacceptable behaviors. However, respondents believed that illegal drug use and prescription drug overuse actually occur in their ethnocultural community. Consistent with research findings of other ethnic groups, the participants of this study perceived the members of the Greek Canadian community as very reluctant to seek assistance from the existing resources when faced with a substance misuse problem. Instead, respondents thought that their fellow Greek Canadians would be more likely to turn to family and friends for help.

Gibson, Martha Claire (1998). <u>Perception and Production of English Attitudes by Adult Russian Learners of English</u>. University of Alberta.

The present research investigates the impact of an 'intonational foreign accent' on the correct production and perception of six English attitudes (*Concerned, Confident, Enthusiastic, Impatient, Polite, Skeptical*). Five experiments determine to what extent this intonational foreign accent can be blamed on differences in Russian and English attitudes at the conceptual level, the prosodic level, or on a combination of the two. The first stage was a comparison of the attitudes at the conceptual level by assessing their degree of 'translatability' across Russian and English. Native Russian and English speakers were asked to rate how similar each attitude was to every other, and the potential for confusion among them in everyday conversation. Results show that Russian and English place the semantic concepts in very similar relation to each other in two-dimensional space. The second stage measured the prosodic identities of the six attitudes in comparison to each other. In a forced-choice task, native English listeners judged which two expressions, identical in lexical and syntactic form, sounded the most similar to and different from each other, without knowing their attitudinal identities. While there was consensus on most similarity, opinion was much more

divided on judgements of most difference.   The third stage explored the combined impact of the sound of the utterance, plus the knowledge of the attitudinal concept being expressed. Native Russian and English listeners and speakers performed a listening and speaking task controlled for lexical and syntactic content. Results revealed that Russian respondents performed significantly worse than the English controls, having particular difficulty with certain attitudes and syntactic types. A final listening task, with EFL learners in Russia, confirmed that both Russian and English listeners show similar error patterns. Overall, there was significant evidence for the negative impact that an 'intonational' foreign accent has on the correct perception and production of English attitudes. Russian and English respondents behaved in very similar fashions in all aspects of the study, suggesting a developmental interpretation of the acquisition of L2 attitudes, in this case, rather than one relying mainly on L1 transfer. The results strengthen the case for attention to prosodic features in adult second language acquisition research and pedagogy.

Giguere, Anne (1995). <u>Projet d'une coopérative de services scolaires dans le milieu pluriethnique de la ville de Brossard</u>. Université de Sherbrooke, MA**:** 211.

La problematique de l'integration des jeunes immigrants nous a conduit a elaborer un projet, destine a les soutenir dans leurs difficultes d'adaptation sociale et d'integration scolaire, auxquelles ils ont a faire face les premieres annees de leur arrivee au pays. L'etude nous a mene a diagnostiquer les organismes qui interviennent dans le milieu des ecoles primaires de Brossard. La population de cette ville compte un fort pourcentage d'immigrants. Le diagnostic avait pour objet de determiner si une vision globale et a long terme de l'integration des eleves immigrants se developpait dans les ecoles, depuis les quinze dernieres annees. C'est aupres des directions d'ecoles et des responsables des organismes scolaires et communautaires que les informations ont ete recueillies. Elles ont permis de verifier si le milieu scolaire pouvait offrir quelque point d'appui au projet. Nous avons suggere l'outil cooperatif parce qu'il permet une insertion dans la realite sociale et economique, il initie au processus democratique et il invite les participants a developper leur autonomie.

Gill, Kuldip (1982). <u>A Canadian Sikh Wedding as a Cultural Performance</u>. University of British Columbia, MA.

N/A

Gill, Sheila Dawn (1999). <u>Who Can Be A Citizen?: Decoding the "Law of the Land" in Contemporary Manitoba Politics</u>. University of Toronto, MA**:** 177.

This thesis decodes key aspects of the "law of the land" operating in contemporary Manitoban society. Focusing on "white" elite political performances of the official national story, I contend that (a gendered, classed, heterosexed) racism underwrites the shifting and disparate instances of

<italic>what</italic> and <italic>who</italic> a Canadian citizen can be, both in the letter of the law, and in the diverse lived realities of the 1990s. Combining discourse analysis with tools of critical geography, my work speaks back to the decreed <italic>unspeakability</italic> of racism in Manitoba's Legislature. I contend that the 1995 prohibition on the use of the word "racist" in the House is consistent with the amnesic context of (post)colonial Canadian society and its celebrated "anti-racist" nationalism. In response to the extremity of systemic violence experienced by First Nations peoples in the Canadian past and present, my analysis gives priority to the ordering of Aboriginal/non-Aboriginal relations in Manitoba.

Gill, Sujata Elizabeth (1997). <u>Opportunity and Availability: Two More Links in Schumann's Acculturation Model for Second Language Acquisition</u>. Carleton University, MA**:** 195.

This thesis examines how opportunity and availability, in addition to the social affective factors Schumann identifies in his Acculturation Model, determine the quality and quantity of contact immigrant language learners have with the target language in various social domains. Six Russian speaking immigrant women subjects were interviewed and were found to have positive social and psychological acculturative profiles. However, the number of their opportunities for contact in the work, school and public domain differed, as did their availability for English contacts due to time, money and childcare constraints. A linguistic analysis using traditional and sociolinguistic measures was done on samples from the women's speech data to measure their English proficiency. The women have had both formal and informal, one and two-way communicative contacts with English, however the results of the linguistic analysis indicate that the women who had more informal two-way communication were further along in their acquisition.

Gilmore, Sarah-Ann (1998). <u>L'insertion économique des immigrants vietnamiens au marché du travail québécois</u>. Université Laval, MA**:** 125.

Le but de cette recherche est de clarifier sous un angle different la question de l'insertion economique des immigrants dans le marche du travail quebecois. La majorite des etudes concernant ce phenomene sont faites d'un point de vue plutot statistique. L'originalite de cette recherche reside dans le fait que nous avons choisi d'etudier le cote socio-culturel de cette question, en essayant de comprendre comment les immigrants s'adaptent, comment ils se sentent emotionnellement, comment ils s'inserent dans le marche du travail. Une certaine litterature pretend que les immigrants, en arrivant au pays, eprouvent des difficultes a se trouver de l'emploi. Ces problemes surviendraient a cause de certains facteurs tels la difficulte avec la langue d'usage du pays hote, une faible scolarite, l'age, etc. La problematique est celle de verifier les cinq principaux facteurs decrits par divers auteurs pouvant influencer l'acces au marche du travail; nous desirons connai tre l'opinion des concernes face a cette question. De plus,

nous cherchons a confirmer l'hypothese selon laquelle il existe un rapport important entre une insertion economique favorable et une meilleure qualite de vie. Plus precisement, cette etude concerne les immigrants d'origine vietnamienne et de tous les groupes d'ages. L'enjeu etait donc de donner la parole aux repondants vietnamiens et de les laisser s'exprimer ouvertement sur ledit sujet; nous avons fait ceci a l'aide d'entrevues de personne a personne et de questionnaires semi-ouverts.

Girouard, Nadine (2000). <u>Interaction sociale entre les enfants d'origine asiatique et les enfants d'origine québécoise à la garderie</u>. Université de Montréal, PhD**:** 158.

N/A

Glaser, Karen Melissa (1990). <u>Female Emigres from the 'Shtetl' and their Interpretations of the Past: An Oral History</u>. University of Windsor, MA**:** 173.

Within this study, I present some of the experiences that occurred in the lives of fifteen Jewish women who grew-up in pre-World War Two Eastern Europe. Using oral history as my methodology, I show how they either embraced or shunned learning about and/or practicing traditional customs and rituals at a time when traditional society was facing many modern changes. Moreover, I show their past experiences with and interpretations of their education, male/female interaction and female dress, the marriage process, a married woman's responsibilities and a married woman's commandments.

Gliksman, Louis (1981). <u>Improving the Prediction of Behaviors Associated with Second Language Acquisition</u>. University of Western Ontario, PhD**:** N/A.

Previous research has demonstrated that ethnic attitudes are related to various behaviors associated with the acquisition of a second language. These behaviours include perseverence in language study, visiting the other ethno-linguistic community, language use, and second language proficiency. Although the relationships have been documented with different languages, the research has primarily involved young elementary and secondary school students. Little systematic research has focused on young adults for whom the decision to study a second language can have important ramifications. In addition, the modest correlations typically found have been resistant to attempts at improvement. The present series of studies was conducted in order to test the generalizability of such findings with university students studying French as a second language, and to attempt to improve the amount of variance in achievement accounted for by attitudinal measures. In addition to increasing the variance accounted for, it was important to describe the nature of the relationships between attitudes, motivation and behaviour. In order to have confidence in the results, it was deemed necessary to establish that the scales, which had been developed for younger students, were reliable and valid estimates of university students' attitudes and motivation. Experiment 1 demonstrated that the internal consistency reliabilities of the

individual scales were high, and that the relationships between attitudes, motivation, and second language achievement reported in the literature for school students were replicable with the university population. Experiment 2 contrasted the predictive value of attitudinal/motivational measures with indices based on Fishbein and Ajzen's (1972) expectancy-value model. It was found that use of measures suggested by Fishbein and Ajzen's model improved prediction when correspondence in target and action elements existed between the attitude and the behaviour, and when the behaviour in question was seen as proximal.

Glynn, Alexandra Kruchka (1993). <u>Vera Lysenko, Ukrainian Canadian: The Expression of her Dual Heritage in her Life Works</u>. University of Alberta, MA**:** 125.

Vera Lysenko, though as yet neglected, has a place in Canadian literature alongside such authors as Grove, Salverson and Ostenso.Chapter One presents Lysenko's family history and the story of her early years. This chapter covers the period prior to the publication of her first book, Men in Sheepskin Coats. In Chapter Two the focus is on events surrounding the publication of Men in Sheepskin Coats. This chapter reveals new information regarding the financing and editing of Lysenko's work, and discusses the resulting controversy that left Lysenko devastated and damaged her career. The third chapter examines Lysenko's move to writing fiction. Her first novel, Yellow Boots, is discussed in the context of its place in Ukrainian-Canadian literature as well as the larger Canadian literary canon. The chapter concludes with Lysenko's and the protagonist's confrontation of their ethnic past and the move into the larger Canadian community. Chapter Four discusses Lysenko's move to issues beyond the Ukrainian experience in her second novel, Westerly Wild, and her unpublished works. This chapter provides an overview of contents of the Lysenko papers and informs about the final years of the author's life.

Gninda, Sara Marie (1991). <u>Being a Teacher in an Adult Multicultural ESL Class</u>. University of Alberta, MED**:** 297.

The purpose of this study was to describe English as a second language (ESL) teachers' perceptions of the impact of cultural differences and acculturation on the adult ESL class. A few hours of classroom observation served as a springboard for discussion during naturalistic interviews with eight ESL teachers. The two broad themes which emerged from the data include (a) the primacy of tolerance, both as a value of the teachers, and as a characteristic which they attempted to foster in students; and (b) the teachers' efforts to give students a "voice" both in their classrooms and in Canadian society. Both themes are discussed in terms of the relevant ESL literature. The most important issue in this study is the teachers' rejection of ethnocentricity, in themselves as they taught about Canadian culture, and in their   students who were learning to live in a multicultural society. (Abstract shortened by UMI.)

Gobeil, André (1993). <u>Les représentations sociales de la violence chez des adolescents et des adolescentes d'origines ethniques différentes de Montréal</u>. Université Laval, MSS**:** 204.

Cette etude exploratoire analyse les representations sociales de la violence chez des adolescents et des adolescentes qui demeurent dans une habitation a loyer modique (HLM) du nord de l'i le de Montreal. Les donnees ont ete recueillies en entrevue semi-dirigee au cours des mois de mai a juillet 1991, aupres de onze jeunes ages entre quartorze et dix-huit ans. Un schema d'entrevue a questions ouvertes a servi de guide. Les donnees sont etudiees grace a l'analyse de contenu de type qualitatif. La notion de representation sociale sert de cadre de reference a l'analyse comparative entre les quatre groupes: garcons ou filles et d'origine quebecoise ou d'origine haitienne. Les representations de la violence sont semblables entre les groupes, mais les differences sont significatives quant a leur image et leurs attitudes vis-a-vis l'autre groupe. La violence est comprise comme l'affirmation d'un pouvoir et la recherche d'un controle. Ils tolerent la violence tant qu'elle ne fait pas trop souffrir. La souffrance justifie les comportements violents. Les jeunes sont confrontes a trois types de conflits: les conflits avec les adultes, entre pairs et interethniques. Ces conflits sont la source de violence s'il n'y a pas de negociation du pouvoir entre les parties.

Gobin, Denise (1999). <u>The Differential Incorporation of Racial Minority Youths: Indo-Caribbean, Afro-Caribbean and Punjabi Sikh Teens in Toronto and Surrounding Areas</u>. University of Toronto, PhD**:** 365.

My thesis explores the differential incorporation of second-generation Indo-Caribbean, Afro-Caribbean and Sikh teens in Toronto and surrounding areas. Using qualitative methodology and nonrandom sampling techniques, I conducted 56 structured in-depth interviews with youths from the three groups between October 1996 to June 1997. Analysis of this exploratory study reveals major differences among the respondents with respect to academic achievement, orientation and educational and occupational aspirations. In addition, there are differences among the three groups in terms of their expectations of and responses to their experiences with perception of their adult opportunities, psychological well being and involvement with the law. Sikh teens are experiencing more favourable outcomes in terms of these variables and thus, appear to have good prospects for upward mobility compared to the Caribbean teens. Variation among the three groups is related primarily to differences in parental material and social capital and the size and resources of their ethnic communities. These findings are consistent with the theory of <italic>segmented assimilation </italic> proposed by Alejandro Portes, Ruben Rumbaut, Herbert Gans and others. According to the theory, how well second-generation racial minority children assimilate is directly dependent upon the extent to which their parents possess material resources (such as wealth and education) or social capital (cohesive and supportive family relations and norms and values which encourage academic achievement). In addition, these scholars argue that children who come from communities which

are either well established (i.e. institutionally complete) or integrated are likely to face better prospects in the process of assimilation. While my data underscores in particular, data critical role of parental social capital and co-ethnic resources in youths' achievement, it has also modified the theory to include individual level characteristics such as motivation and religious involvement as well. Comparative studies which utilise random samples and survey data are needed to substantiate my work as well as to better understand the mechanisms by which ethnic and family resources contribute to favourable achievement outcomes among minority youths. In addition, future research should consider whether social capital created by institutional structures outside the family and community can offer similar benefits.

Goddard, John Timothy (1996). <u>Fractured Paradigms: Preparing Teachers for Ethnocultural Diversity</u>. University of Alberta, PhD**:** 259.

The purpose of the study was to explore the extent to which teachers are being prepared to be effective educators for the variety of student ethnocultural populations found in contemporary Western Canadian schools and to suggest ways in which that preparation might be further facilitated and enhanced. The study employed a two stage design to collect data. In the first stage the data were collected by means of a survey questionnaire completed by 228 respondents. The initial survey was drawn from the literature, validated through the opinions of respondents in a pilot study, and then administered to a sample of the larger population. In the second stage a purposive sample of respondents was interviewed. Data collected through the questionnaire responses and subsequent interviews were then described and analyzed. The interviews provided the researcher with the opportunity to select specific findings from the questionnaire analyses and focus special attention upon these areas. The results of the study indicate that new teachers who reported an ethnocultural emphasis in their preservice teacher education programs would not necessarily perform more effectively with ethnoculturally diverse and ethnoculturally different students in their classrooms unless they had also experienced what they perceived to be an ethnocultural focus during their initiation to teaching. The initiation phase of initial inservice experiences incorporated activities related to the induction of new teachers, the provision of inservice activities focused on the needs of new teachers, and the development of a mentoring program. The findings of the study suggest that these activities should constitute an integral part of the professional development strategies of a school or school system. The study results suggest that no substantive differences in the number or type of problems experienced as a beginning teacher were based solely on the ethnocultural focus provided in the preservice teacher education. The findings indicate that an ethnocultural focus in preservice teacher education was not related to an increase in the problems faced by beginning teachers and was, under certain circumstances, related to a decrease in the number and type of problems experienced by beginning teachers. The study concluded that knowledge of 'best practices' in the teaching of ethnoculturally diverse populations was available in the literature, but that such

practices appear to be rarely implemented. In implementing the suggestions emanating from this research, together with other 'best practices' identified in the literature, educators can help to improve the educational experience and academic success of students who are ethnoculturally different from their teachers and of students who are enrolled in ethnoculturally diverse classrooms.

Godler, Zlata (1982). <u>Croatia to Canada Migration Between the Wars</u>. University of Toronto, PhD.

This is a study of Croatian migration and subsequent immigrant socialisation in Canada during the 1920s and 1930s. The major purpose of this study is to determine the causes of this emigration and to explore aspects of immigrant life in Canada. Rather than focus on the drawing power of North America, this thesis concentrates on the domestic pressures for emigration within Croatia. Accordingly, this study was based largely on sources generated in the country of origin and materials from within the Croatian community in Canada. In addition, the relevant literature discussing Croatian and Yugoslav political, socio-economic and cultural conditions were studied. Similarly, the history of immigration to the United States and Canada and theoretical works discussing the process of immigration and socialisation of ethnic groups were consulted. This study is divided into five major parts. The first provides an historical overview of Croatian emigration as a background to the analysis which follows. The next section explores the political determinants of the Croatian interwar emigration and the third considers the socioeconomic factors responsible for the development of the Croatian interwar migration. In the fourth part the Croatian and Yugoslav interwar migration patterns and administration are examined. In the final section Croatian immigrant settlement patterns and initial organisational life of Croatian communities in 1920s and 1930s Canada are explored. A central theme running through the work is that political and socio-economic conditions in Croatia specifically and Yugoslavia generally were responsible for the development and character of the Croatian emigration. Furthermore, this same Croatian experience determined the formation of the emigrants' political and social attitudes. This, in turn, shaped their community structure and path of socialisation in Canada. In the particular case of Croatians between the wars, many of those who came to Canada felt themselves victims of an unjust social system both in the country of origin and in the receiving country. Left on the margins of the host society, they would associate within their own clusters. Often defying the social norms demanded in the host society, much of their social world had a sharp political edge which shaped their response to Canada and relationship to the Croatia they left behind.

Gold, Amanda Leigh (1996). <u>Factors Pre and Post Adoption Associated with Attachment Relationships Between International Adoptees and their Adoptive Parents</u>. University of Toronto, PhD**:** 247.

The main purpose of this study was to examine the quality of attachment relationships between international adoptees and their adoptive parents. A second

purpose was to assess the influence of preadoption factors, such as institutionalization and age at adoption on subsequent attachment relationships. Thirdly the study examined the adoptive parents' characteristics and experiences, focusing on stress and self-esteem. Finally, it explored intergenerational associations in adoptive mothers' relationships with their own parents and with their children. Forty-eight adoptive mother-child dyads (27 girls; 21 boys) were assessed in the Strange Situation. The mean age of children was 3.5 years, the mean age at adoption 12 months. Most $(n=31)$ were adopted from Romanian institutions, the balance $(n=17)$ were adopted from Romanian family homes. The distribution of the adoptees' attachment classifications differed significantly $(p<.0001)$ from a comparison group of non-adopted Canadian-born preschoolers $(N=38).$ A remarkable finding was the absence of any adopted children who had avoidant attachments (34% among the comparison group). In addition, a higher incidence of disorganized attachments were observed among adoptees (33%) than in the comparison group (13%). Furthermore, adoptees had a higher incidence of dependent attachments (25%) than the comparison group (3%). Forty-two percent of adoptees had secure attachments (42% in the comparison group). Neither length of time in institutions prior to adoption, nor age at adoption was significantly correlated with security of attachment. Adoptive mothers were found to exhibit higher levels of parenting self-esteem $(p<.01)$ and less stress $(p<.05),$ than did normative samples. They reported less care from their fathers and more protection from their mothers than did normative samples $(p<.05).$ An intergenerational association in the nature of parent-child relationships was found. Women who received parenting typified by high levels of care from their fathers tended to have insecurely attached children. Adoptive mothers whose children had disorganized attachments rated their fathers as significantly more caring than did mothers whose children had insecure attachments $(p<.01).$ When the rating for care from fathers is known, attachment can be predicted with 71.43% accuracy $(p<.01).$ When ratings of children's distractability is added to the equation, the predictive power increases to 85.71% $(p<.001).$

Gold, Irving (1995). Jewish Political Behavior: Liberalism or Rational Political Tradition? The 1989 Quebec Election and the Equality Party. University of Ottawa, MA: 168.

Jewish political behavior is generally characterized as liberal. This study advances an alternative conception based on rationality and pragmatism rather than reflexive liberalism. The author argues that pragmatism can dictate either liberal or non-liberal behavior for Jews, and that behavior which departs from liberalism need not be treated as a departure from an historical trend but can be regarded as a continuation of a long tradition of pragmatism. The 1989 Quebec election, which saw the election of four Equality Party of Quebec candidates, serves as the case study. The support given to the Equality candidates by the Montreal Anglophone Jewish community is examined by way of a content analysis of several pre-election editions of The Suburban, a Montreal English weekly newspaper. The

Suburban is demonstrated to have been extremely supportive of the Equality Party and overwhelmingly Jewish in content and orientation. It is argued that The Suburban served as a tool for direct and indirect Jewish support for the Equality Party.

Goldberg, David Howard (1987). <u>Ethnic Interest Groups as Domestic Sources of Foreign Policy: A Theoretical and Empirical Inquiry</u>. McGill University, PhD.

This study investigates the phenomenon of ethnic interest groups as domestic sources of influence on the making of foreign policy on a cross-national basis. The attempt is made first to develop a framework for comparing theoretically the role of ethnic groups in various governmental systems. Once completed, the various conceptual assumptions are applied to the activities of domestic ethnic interest groups in the United States and Canada concerned with policy for the Middle East and the Arab-Israel conflict. The focus is primarily on the American and Canadian pro-Israel lobbies during the period between October 1973 and September 1982. Data for domestic Arab ethnic constituencies are also considered where relevant, but more as logical counter-points to the North American Jewish communities than as bases for full and complete cross-ethnic comparison. The principal objective of this study is to compare the political influence of two interest groups of the same faith and fundamental purpose but of different systems of government and political cultures.

Goldblatt, Patricia Faith (1996). <u>The Usefulness of Art in Education out of the Classroom</u>. University of Toronto, EDD**:** 588.

This thesis examines the role of art from many perspectives, proposing an argument for its value as an educational tool. I begin by presenting John Dewey's concept of "experience" which is at the heart of his philosophy. His ideas of anti-racist, interactive, co-operative learning by doing and reflection anticipate Elliot Eisner's programs of DBAE (Discipline-Based Art Education), school as a place for opportunities, qualitative insights into education that mirror techniques used in art. Howard Gardner's concept of Multiple Intelligences, with an emphasis on practical, "intelligence-fair" assessment as developed and evaluated in his Key School, Spectrum, and ARTSpropel program, continue Dewey's theories into present day. From the theorists, I move to the world outside the classroom to point out the many uses art has had as criticism and self-expression over the years: from Goya to Judy Chicago to the contemporary artists, Conwill, DePace and Majozo. The need for authentic voices representative of society has prompted schools to realise that multicultural education, although problematic to implement in the curriculum, is a reality that must be faced. I present art as an applicable entry into that area, whether educators employ an "issues" or "themes" approach. I continue with discussion of school programs that have successfully used art as core, criticising one approach that again relegates art to the position of being a handmaiden to other subjects. My own drawings, created in storybook format, and piqued by courses taught at OISE, explore frames, DBAE, imagination and hope

for the future, are included. Through my discussions of many places and people in this thesis, I arrive at a definition of art and reinforce the validity of an arts approach to curricula through specific reference to quantitative studies. As well, I direct the reader to traditional, metacognitive, and hidden curricular proof that supports the qualitative benefits. I conclude as I began with my own journey, one laden with metaphors, poets and personal experience that has informed my work as an action researcher.

Goldman, Gustave Joseph (1994). <u>The Shifting Ethnic Boundaries: Causes, Factors, and Effects</u>. Carleton University, MA**:** 120.

This thesis deals with ethnic classification in Canada, particularly how definitions change over time. An analysis of data from four successive censuses, beginning with 1971 and ending with 1991, for four ethnic groups (Jewish, Chinese, German and Ukrainian) shows that definitions change over time to a varying degree, depending on the characteristics that are considered to be central in determining membership in a particular group. The results show that characteristics such as language, as measured by mother tongue, tend to be relatively weak with respect to ethnic retention whereas phenotypical characteristics and religion tend to be somewhat stronger. The results also show that age and period of immigration are important factors in determining the degree and rate at which ethnic boundaries shift over time.

Goldman, Gustave Joseph (2000). <u>The Determinants of Acculturation: How Immigrants Adapt</u>. Carleton University, PhD**:** 361.

Canadian society has evolved largely through immigration. Immigrants represent approximately 17% of the population of Canada according to the 1996 Census. Therefore, immigration is still an important component of population growth in Canada. The incorporation of immigrants into a receiving society is a complex process that involves social, demographic and economic factors. How immigrants adapt is influenced by their socio-demographic and cultural characteristics as well as their ability to locate themselves socially and economically in the receiving society. The adaptation experience of immigrants may be characterised by a continuum of outcomes of acculturation that includes integration, assimilation, separation and marginalisation. This study presents an analysis of the acculturation experience of the immigrants belonging to seven ethnic groups; Chinese, Dutch, German, Italian, Polish, South Asian and Ukrainian. The results of the analysis show that the acculturation experience of immigrants is influenced by their respective socio-demographic and cultural characteristics. The results also show that the factors that influence the outcome of acculturation vary by ethnic group and, to some extent, within ethnic groups. One of the key by-products of this study is the development of a methodology to derive an indicator of the outcome of acculturation using Canadian census data. This indicator serves as the dependent variable in a series of models that include the determinants of

acculturation as the independent variables. An extensive research agenda on the topic of immigrant acculturation is offered in the conclusion to the study.

Goldstein, Tara (1991). <u>Immigrants in the Multicultural/Multilingual Workplace: Ways of Communicating and Experience at Work</u>. University of Toronto, PhD**:** 468.

> This thesis reports on a critical ethnographic study of bilingual life and language choice in a multicultural/multilingual manufacturing factory in Toronto. It is argued that the symbolic uses of Portuguese and English create a language boundary on the production floor that splits the Portuguese immigrant work force into two groups. The first group consists mainly of women production line workers who maintain the boundary between membership in their own community and membership in the wider work community by speaking Portuguese among themselves and reserving the use of English for relationships with outsiders. Portuguese workers in the second group level the boundary by using English not only with outsiders, but among themselves as well. The women who maintain the language boundary at work have had no access to English-speaking ties upon their arrival to Canada and speak Portuguese in order to access friendship and assistance needed to perform work tasks which earn them a paycheck. The use of English is risky as it may jeopardize this access. Thus, while the use of Portuguese is used as a survival strategy and is associated with access to economic and social resources at work, the use English is associated with costs. Acknowledging and understanding the nature of these costs allows workplace English language trainers to better assess how learning English may or may not assist their students.

Gomez, Maria Teresa (1993). <u>Shifting Borders: A Project of Interculturalism in Canadian Theatre</u>. University of Guelph, MA**:** 189.

> This thesis is an investigation of the Canadian federal policy of Multiculturalism and its effect both in cultural policy and theatre practice in Metropolitan Toronto. Its main argument is that this policy functions as an Ideological State Apparatus, legitimating the difference between culture as material practice and ethnicity as ancestry, and therefore allowing only certain groups to have an impact on Canadian society. Cultural policy in Canada reproduces this ideology to some extent, while cultural activism in cities like Metropolitan Toronto begins to subvert it. Guillermo Verdecchia's "Fronteras Americanas" and Cahoots Theatre Projects' Lift Off! '93 are instances of theatre practice which also reproduce and subvert this ideology both through their means of production and their content. The seeds which these activities are beginning to plant in the roots of cultural institutions, however, make it possible to envision a social system of interculturalism which functions as an alternative to Multiculturalism.

Goodale, Cheryel Lane (1992). <u>English, Education, Employment: Needs of Immigrant Women</u>. University of Alberta, MED**:** 166.

This study investigated the experiences encountered by immigrant women in their efforts to advance. One specific question was addressed: What have a selected group of immigrant women experienced making the transition to employment or further education through a selected office systems training program in a private vocational school. The reflections and opinions of the six immigrant women form the basis of the response to the research question. The immigrant women identified English as the basic need to function and integrate into Canadian society and the prerequisite to education or training and employment. It was found that the immigrant women experienced deterrents: a lack of information, influences of cultural and family values, and homesickness and loss of identity, in meeting their needs to acquire English and Education and to secure Employment. To the immigrant women, perseverence was vital in overcoming the deterrents.

Goodyear, Darren John (1993). <u>The Genesis of the Newfoundland Immigrations Act of 1926</u>. Memorial University, MA**:** 141.

In 1926 Newfoundland enacted legislation to restrict immigration in spite of the fact that the island had received very few immigrants in the previous seventy years. The antecedents of the 1926 Immigration Act can be found in the colony's own immigration experience, the shift in international immigration policies after the First World War, and its relations with Canada and the United States. Canadian and American immigration officials pressured the Newfoundland Government to restrict immigration in the wake of two organized immigrant smuggling schemes in 1925-26. The arrival of two small groups of eastern Europeans in St. John's enroute to the United States, and the subsequent investigations launched by the American consulate and local investigations launched by the American consulate and local officials, warned legislators that the colony could be the recipient of redirected immigrants. With an uncertain economy and a dependence on the goodwill of its neighbours to relieve its excess labour, Newfoundland reacted to concerns over immigrant smuggling by passing a new immigration act in 1926. This act emulated Canadian style restrictions and ended a tradition stemming from 1906 of judging prospective immigrants, with the exception of the Chinese, by individual merit. This was significant as individual merit was replaced by blanket restrictions as a way of screening potential immigrants. The 1926 Newfoundland Immigration Act was the last stage in a trend to create uniform immigration standards for North America after the war.

Gorber, Timna Atarah (1999). <u>Equality in the Federal Public Service. The Intersections of Identity: Visible Minority, Immigrant Women and Multiple (Dis)Advantage</u>. Carleton University, MA**:** 140.

This thesis analyses the employment barriers for visible minorities created by section 16(4) of the *Public Service Employment Act*. The question of whether citizenship should be a "preference requisite" in order to work for the state will be analysed through an examination of notions of

"equality" with reference to the <italic>Canadian Charter of Rights and Freedoms</italic>, the <italic>Public Service Employment Act</italic>, and the 1996 <italic>Employment Equity Act</italic>. The thesis argues that addressing barriers at the level of intersection between citizenship, race, ethnicity and gender, that "visible minority immigrant women" are affected the most. Using a feminist approach, it is suggested that a broader, more inclusive definition of people considered equal in the Canadian context is needed. The terms "visible minority" and "noncitizen" are redefined to offer a more complete understanding of oppression in Canada. The removal of this discriminatory policy would be consistent with the spirit of employment equity and promote a substantive approach to equal employment.

Gordon, Everton George Fitzgerald (1999). <u>Separation, Reunification and the Hybridization of Culture: A Study of Caribbean Immigrant Families in Toronto (Ontario)</u>. York University, MSW**:** 150.

The purpose of this study was to understand the impact of the separation and reunification process on Caribbean immigrant families. Using as my conceptual framework cultural hybridization, I explored and discussed with the participants in this study both the Caribbean and Canadian social and cultural contexts of their life experiences. The methodological approach to the research study was qualitative. In depth interviews were conducted with nine participants consisting of three adults and six youths. The interviews focused on problems and issues such as the personal values and socio-cultural norms which influenced and shaped the parent-child relationships in both Caribbean and Canadian contexts. Through analysis of the data, major themes were identified that revealed some of the factors which impacted both positively and negatively on the separation and reunification experiences of these adults, youths and their families. Cultural hybridization was also a useful way of approach in this study because it helps to identify, illuminate and explain how some of the differences in cultural and social patterns between the Canadian and Caribbean contexts can be problematic between the parents and children during the separation and after the reunification. Cultural hybridization was also a useful way of approach in this study because it helps to identify, illustrate and explain how some of the differences in cultural and social patterns between the Canadian and Caribbean contexts can be problematic between the parents and children during the separation and after the reunification. (Abstract shortened by UMI.)

Gordon, Stephanie J. (1997). <u>Examining the Role of Attitudes Toward the Learning Situation in New Immigrants' Second Language Learning Experiences</u>. Queen's University, MED**:** 208.

This qualitative study is based on Gardner's (1985) research which examines the relationship between students' attitudes toward their learning situation and their motivation to learn. The study aims at isolating some teacher and course factors that new immigrants believe make them feel positively toward their learning

experience in an English as a Second Language tutorial program. Three participants from different backgrounds were chosen and a longitudinal study, including interviews and observations, was conducted over a period of 6 months. The results show that the students wish to develop both a personal and professional relationship with their tutor. Through a personal relationship, they are able to develop a rapport with their tutor. This rapport then positively influences their ability to communicate with their tutor on a professional level. In contrast, the participants' perception that the tutor is a generation older than them, and the volunteer aspect of the tutorial thwart communication. Furthermore, the participants suggest that one way to keep communication lines open between the student and the tutor is to have the coordinator of the tutorial program make regular checks on the tutorial. If students are not able to communicate their wishes for the tutorial to the tutor, then they tend to drop out of the program. These common patterns lead to suggestions for improving the tutorial program and for further studies in this area of inquiry.

Gorys, Paul Kestutis (1984). <u>The Pisterzani in Toronto: A Case Study in the Adjustment of an Ethnic Subgroup</u>. York University, MA**:** 173.

Studies of ethnic groups focus on the larger community as a whole with little or no consideration of the internal diversity that exists within ethnic groups. It is important to recognize that subgroups exist within ethnic groups. Differences between subgroups may also exist. This study provides information on the adjustment processes of a relatively small subgroup of Italians. The Pisterzani Italians came from a subsistence agricultural background. Immigration to Canada was spurred primarily by the hope of economic advancement. The Pisterzani community has flourished in Toronto and have apparently adapted to life here. The study utilized personal surveys of a sample population of 50 immigrants and examined their personal and family history in order to identify various components that constitute the adjustment process. Factors considered included family, friends, community, institutional support, residential location and mobility, education, occupation and language skills. Results of the analysis indicate the primary factor in easing the adjustment process of the Pisterzani was family. The subgroup community and larger ethnic community were also considered important. This study through its provision of detailed personal histories demonstrates the value of this type of information. It serves as a benchmark from which other studies of this type can be compared.

Goulbourne, Michelle Marie (1992). <u>The Characteristic Emotions of Ethnic Identities and Depression: A Study in Affect Control Theory</u>. University of Guelph, MA**:** 174.

Affect control theory (ACT) provides the theoretical framework for this investigation of the relationships among ethnic identities, characteristic emotions, and depression. Specifically this thesis sought to (1) describe the characteristic emotions associated with ethnic identities (2) determine whether affective or cognitive dimensions of the meaning of ethnic identities explain the observed

variation in the emotive distance of characteristic emotions from depression. Towards this end the computer simulation program INTERACT, based on ACT, was used to generate the evaluation, potency and activity ratings of ethnic identities and characteristic emotions employed in this study. Descriptive analyses revealed variation among Canadian born respondents in terms of the evaluation, potency and activity meaning of ethnic identities. Further analyses revealed that while none of the ethnic identities corresponded to "depressed" as a characteristic emotion, the ethnic identities differ in their proximity to the emotive term "depressed". Regression analyses, designed to investigate whether the cognitive or affective meaning of ethnic identities explained its distance from the emotive term "depressed", revealed that both affective and cognitive dimensions of ethnic identity meaning are important in explaining the distance of the characteristic emotions of ethnic identities from the emotive term "depressed".

Goulbourne-Warren, Carolyn (1998). <u>How Significant is Multicultural Public Relations in a Multicultural Society?</u> Ryerson Polytechnic University?

N/A

Gowlett, Gerald Darren (1995). <u>Perceptions of Islam in Canadian English Print Media, 983-85, with Reference to Islamic Resurgence</u>. McGill University, MA**:** 118.

N/A

Grace, Robert John (1999). <u>The Irish in Mid-Nineteenth-Century Canada and the Case of Quebec: Immigration in a Catholic City</u>. Université Laval, PhD**:** 699.

English Text, French Abstract: Cette thèse porte sur l'immigration et l'établissement des Irelandais dans la ville de Québec au milieu du XIXe siècle. Les 1854 de l'agent en chef de l'émigration à Québec (<italic>British Parliamentary Papers</italic>) et les recensements nominatifs de 1842, 1852 et 1861. A` la lumière des analyses de ces données, il appert que le cas de Quebec se distingue à bien des égards des autres villes canadiennes. Par exemple, la ville de Québed retint une plus grande proportion d'immigrants de la Famine. De plus, les Irlandais catholiques de Québec ne furent pas fatalement confinés à des polstes de subalternes. Enfin, la différence de langue n'était pas un problème majeur car, à l'époque, les solidarités religieuses l'emportaient sur les questions linguistiques.

Graham, Evelyn Elizabeth (1981). <u>Feuerstein's Instrumental Enrichment Used to Change Cognitive and Verbal Behaviour in a City-Core, Multi-Ethnic Toronto Secondary School</u>. University of Toronto, EDD.

Widespread concern over the inadequate English of many high school graduates has led to remedial courses for the more deficient students.Feuerstein (1980) states, however, that cognitive skills must be remediated before, or concomitantly with, language skill, and maintains that his prorgram of Instrumental Enrichment (F.I.E.), a sixteen-instrument, two-year curriculum of cognitive remediation, enhances academic performance. Therefore, it may be that a combined program would prove more successful. This study (1978-79) is an initial investigation of the effects upon language, cognition and self-concept of an F.I.E. and English program with Grade IX students in a city-core, multi-ethnic secondary school in Toronto, Canada. The Experimental classes were taught six F.I.E. instruments three 45-minute periods weekly, with two periods of the usual English course. The Experimental (N = 78) and Control (N = 72) groups each consisted of one Remedial (language deficit) and two Common (university/college-bound) classes, taught by different teachers in normal size classes for seven and one-half months. Variables on which teacher difference appeared in the 2 x 2 Nested Analysis of the four Common classes were eliminated for the 2 x 2 ANCOVA with Crossed Design (covariate: pre-test scores) using pre- and post-intervention scores. The criterion measures were: cognition {Lorge-Thorndike Intelligence Test, Non-verbal Batteries III and IV (L-T III, IV), Primary Mental Abilities Letter Series Test Levels I and II (PMA I, II)}, language{Stanford Diagnostic Reading Test, Brown Level (SDRT), and a writing test devised by the researcher}, and self-concept {Piers-Harris Self-Concept Scale (PHSC)}. Significant differences were found for Experimental over Control groups on the L-T III Subtest 2 ($p < .05$). The writing test indicated a significant improvement for the Experimentals in writing content and skill ($p < .001$), but this finding should be somewhat discounted because the basis of the test, the instrument Illustrations, was not covered in the Control classes. Notably, no significant improvement was shown by the Controls over the Experimentals on any measure, not even on the SDRT, although the Experimentals had English only two-fifths, with F.I.E. for three-fifths of the time. In F.I.E., reading and writing were de-emphasized, while thinking, listening and speaking were emphasized. On both the SDRT Auditory Vocabulary Test and Reading Rate Attempt score, the Common Level exceeded the Remedial ($p < .05$), and on the Personal Appearance PHSC cluster score the Remedial exceeded the Common Level ($p < .05$). Therefore, on all but these three minor scores, F.I.E. was found to be equally efficacious as an intervention with Common Level students as with Remedial Level students, for whom F.I.E. was originally designed. Computation of Kendall's Coefficient of Concordance for the six classes indicated a definite positive trend for the Experimentals to exceed Controls on ranked, adjusted post-test mean scores on the L-T IV, SDRT and PHSC. When the four Common classes were paired according to class size for comparison of Experimental and Control differences in ranking on total scores of all criterion measures, the Experimental classes ranked first and second, with Control classes significantly outranked ($p < .05$). With limited time, F.I.E. and English curricula, this study demonstrated a definitive positive trend in all areas examined. A longer and stronger intervention of five periods a week of F.I.E. and five periods of English taught by the same F.I.E.-trained English teacher for the

full two-year, 16-instrument F.I.E. program might result in a significant change on ANCOVA in the non-verbal, verbal and self-concept areas.

Granahan, Louise Margaret (1999). <u>The Selection and Use of Multicultural Children's Literature</u>. University of Toronto, PhD**:** 275.

Multicultural Children's Literature is literature about groups of people who find or gather themselves into community through a common bond of self-identification such as race, religion, sexual orientation, ability or colour. This type of literature has been looked at as a tool to try to achieve many goals—to empower, educate, enlighten, influence, create empathy, encourage critical thinking and questioning, and to give vision to those who will see themselves and others. The materials we select and how we use these materials will have a great influence on the extent to which these goals are or are not achieved. This exploratory and descriptive study looks how people select and use multicultural children's literature. The question this study attempts to address is: <italic>What factors influence the selection and use of multicultural children's literature</italic>? Three types of informants were used to gather the data for this study: (1) the providers of the literature, who determine what will be made available to the consumers; (2) the consumers of the literature, who select from what has been made available and (3) outside influences, which help consumers make choices. A variety of tools was used for the data collection—questionnaires, interviews, 4 case studies of elementary classes, field notes, participant/observer reflections and a survey of literature which reviews books, videos and magazines. The main issues which were studied are: (1) the importance of quality of literature an a selection factor; (2) the availability of quality literature for a variety of reading levels; (3) how connections to literature influence choices and (4) the importance of encouraging authentic use of the literature through teacher development. The study showed that there are different factors which affect selection and rejection of multicultural children's literature. Selection of the literature was affected by content, illustrations, and familiarity with the book or author, while the illustrations played a major role in the rejection of the literature. The study also showed that teachers mainly use multicultural literature as an addition to the existing curriculum, and at certain times of the year for cultural celebrations.

Grandin, Elaine E. (1991). <u>Religious Commitment and Ethno-Cultural Group Tolerance</u>. University of Calgary, MA**:** 137.

Several hypotheses generated from the American literature are subjected to analysis to assess the generalizability of these findings to a Canadian population. The "paradox of belief" argument suggests that church members will be less tolerant than nonmembers due to their exposure to the contradictory teachings of the church. The second explanation of the relationship between religious commitment and tolerance is based on the individual's perception of his or her

group membership and how these perceptions change as one becomes increasingly intrinsic in religious orientation. The data does not support the "paradox of belief" notion. A linear relationship emerged between church attendance and tolerance, with nonattenders associated with increased intolerance. However, the data does support the stages of faith thesis in suggesting that tolerance of ethno-cultural groups for these students is a function of one's religious orientation. Gender, and to a lesser extent religious preference, are also significant factors. Support for the hypotheses generated from the American research is mixed. The findings related to religious orientation and gender are consistent with the findings in American research, however, the relationship between tolerance and attendance or religious preference is not.

Granger, Lesya Alexandra (1996). <u>The Icon Painting Tradition Among Canadians of Ukrainian Descent</u>. Carleton University, MA**: 259.

While they are determined largely by official church canons, icons are nonetheless works of art which, since the eleventh century, had developed in the academic and folk art spheres as a central art form in Ukraine. In Canada, the new socio-cultural context provides artists and iconographers with an opportunity to preserve, maintain and develop their icon painting tradition. This thesis uncovers and synthesizes a fresh body of materials concerning the development of this tradition in Canada. The thesis also identifies artists who are currently working with the icon tradition, as well as those who preceded them during the early stages of Ukrainian immigration to Canada. Folk art and popular aspects of the icon tradition are considered, as are possible socio-cultural reasons for its continuation in Canada. These facets of the tradition will be considered in a framework of a broad theoretical context of art, culture and tradition to demonstrate that the icon is an art form which acts as historical document to reveal much about the people who create, contemplate and use them.

Grant, Mary Lela (1999). <u>Immigration in Canada: Context, Assimilation and Labour Market Impacts</u>. University of Toronto, PhD**: 134.

In Chapter I, I introduce the reader to immigration in Canada. This includes the contextual environment, immigration policies and brief reviews of three types of immigrant studies: those on assimilation, those on take-up rates of transfer payments and those on the labour market impact of immigration on native-born Canadians. In Chapter II, I investigate the economic assimilation experienced by immigrants over the 1980s. Previous studies of the labour market experience of male immigrants to Canada have uncovered two disturbing trends: declining entry earnings for successive new immigrant cohorts, and low assimilation rates. These findings suggest that many cohorts may never assimilate. The 1991 Census provides a first look at the immigrant cohorts arriving in the 1980's. These immigrants appear to avoid the plight of their predecessors; entry earnings have stopped falling, and those immigrants arriving between 1981 and 1985 experienced a 17% assimilation rate. I am unable to explain this turnaround based

on the observable characteristics recorded in the census data. In Chapter III, I explore the economic impact of immigrants! presence within the Canadian labour market on the wages of native-born Canadians and earlier immigrants. Most of the existing evidence on this question uses data from the United States and finds no impact. In this paper I estimate the impact of immigration on native wages using Canadian data, paying close attention to the important econometric issues, such as the potential endogeneity of immigrants' choice of location upon arrival. The "labour market" is defined by occupations. Two important innovations are the use of immigrant source-country characteristics and immigrants' intended occupation at entry as instruments in predicting immigration flows to the labour market. My results consistently point to no evidence of adverse effects of immigrants on the labour market outcomes of native-born Canadians. This chapter also contains an analysis of the impact of immigration on educational and age wage differentials. Larger impacts are found on the wage differential between young and older workers. Lastly, I find some evidence that natives exit labour markets that immigrants enter and that new immigrants may be confined to lower paying occupations.

Gravel, Sylvie (1993). <u>L'application du Statut de réfugié au Québec: Ethnicité, symbolisme et démocratie</u>. Concordia University, MA**:** 156.

La definition du statut de refugie est un instrument juridique, international et humanitaire. Parmi les definitions existantes, celle de la Convention de 1951 signee par le Canada est examinee. Les points de vue d'intervenants impliques dans le processus d'application du statut expliquent les pratiques reliees a celui-ci. L'analyse de donnees ethnographiques recueillies aupres de trois groupes de specialistes montrealais permet d'elaborer des pistes dereflexion sociologiques. Ces pistes degagent des elements constants dans les relations entre les diverses perceptions du statut de refugie et les representations qui les etayent. On s'apercoit que l'interpretation du statut de refugie ne coincide pas exclusivement au sens originel de la reconnaissance de l'etranger ethnique ayant acces au droit de refuge, tel que doublement prevu par la definition de 1951 et actuellement par la Charte des droits de la personne. Si l'interpretation du statut depend des pratiques democratiques construites a cet effet, elle devrait se parer d'elements ressortissant a la meme logique que la reconnaissance de l'etranger ethnique. Des paradoxes emergent. La construction sociale du statut de refugie s'edifie d'abord et avant tout, dans le milieu montrealais rencontre, sur le rapport au symbolisme juridique qu'il soit ou non gouverne par un sens democratique axe sur des dimensions ethniques. Autrement dit, des acteurs sociaux, impliques directement avec des requerants au statut de refugie, valorisent la dimension juridique pour manier la difference entre soi et l'etranger en migration et ce, davantage afin de se proteger soi que pour proteger l'autre. Quel que soit le role de l'acteur, celui-ci protege d'abord sa position d'intervenant plutot que le refugie lui-meme.

Gray, James Philip (1992). <u>The Race Science of J. Philippe Rushton: Professors, Protesters, and the Press</u>. Simon Fraser University, MA**:** 111.

Criticism of J. Philippe Rushton's racial theory, outrage at the implications of his work, and controversy over what needed to be done about it, became major public issues when the theory was brought to light in a number of major daily newspapers early in 1989. In London, Ontario, where Rushton is a tenured professor, the University of Western Ontario soon came to be the central arena and focus of public demands and putative solutions. The research for this thesis has been guided by one primary research question; what insights into the nature of the Rushton affair can be gained through utilizing the social constructionist approach to public problems? The thesis provides the first comprehensive account of the controversy from its beginnings in 1988 until Rushton's return to the classroom in January 1991. The thesis chronicles and analyzes the conflict over political responsibility for dealing with Professor Rushton as various key figures in public institutions struggle over claims of problem definition and problem ownership. Administrators at Rushton's university attempted to redefine the problem as an internal academic affair thereby allowing for the containment of this public controversy within the pre-existing committee structure of the institution. These attempts were largely successful.

Green, Adam J. (1999). <u>Humanitarian, M.D.: Dr. Peter H. Bryce's Contributions to Canadian Federal Native and Immigration Policy, 1904-1921</u>. Queen's University, MA**:** 129.

The purpose of this thesis is to examine the prominent role Dr. Peter H. Bryce, who served as the Chief Medical Officer for the Federal Departments of Native Affairs and Immigration from 1904 to 192 1, played in two specific areas during his 17-year federal career. While holding this position, Dr. Bryce amassed large quantities of statistical data concerning the health and welfare of both Canada's Natives and Canada's incoming immigrants. These findings led him to publish a number of both governmental and private reports which outlined detailed and progressive programs for change to Canada's health system.   Peter Bryce, who had begun his career after having been raised in a good home which stressed education, and had received medical training in Paris, ended it having secured many rights for the Canadian health officer. By the early twenties, Bryce had placed federal health standards on a road which improved the life of new immigrants, decreased incidences of communicable disease, and which would ultimately recognize the medical needs of Canadian Natives.

Greenhalgh, Patricia (1998). <u>Women and Work: The Labour Market Experiences of Recent Immigrant Women</u>. Carleton University, MA**:** 183.

This research examines the patterns of inequality surrounding women's work through the examination of how inequalities between women are structured around the experience of immigration. The research question asks how the labour market experiences of recent immigrants in Canada are differentiated by the intersecting focal points of "race" and gender and looks at change in these

experiences from 1981 to 1991. This research is situated both in the interest in diversity of women's experience of work and in the interest of immigration consequences for women. The contribution made to the existing research includes the creation of a new data source which allows for the identification of visible minority status. The findings suggest that recent immigrant women who are members of a visible minority with new places of birth are the most disadvantaged in the labour market and that the situation of recent immigrants is worsening.

Greenlaw, James Carlton (1994). <u>A Postcolonial Conception of the High School Multicultural Literature Curriculum</u>. University of British Columbia, PhD**:** 354.

Currently, in many high schools throughout Canada and the United States, English teachers have been developing literature curricula to meet the needs of their culturally diverse students. However, because in most cases these educators have not had at their disposal the interpretative techniques of such postcolonial literary theorists as Edward Said and Gayatri Spivak, they have been relying, instead, for their reading strategies upon traditional literary theories. Unfortunately, when teachers employ New Critical, archetypal, feminist, or reader-response methods of literary analysis in their reading of multicultural literature, they are often unaware of the Eurocentric biases contained within these perspectives. This lack of understanding of their theoretical frame of reference can then lead teachers to encourage their students to accept uncritically problematic representations of various cultural groups as they encounter these representations in their literary texts. Postcolonial literary theory, on the other hand, encourages students to problematize Eurocentric representations of imperialism's Others. The advantage to students who use postcolonial reading strategies in order to become aware of the different ways in which people at the margins and centres of empire view each other is that they can thus attain higher levels of multicultural literacy by performing more sophisticated and complex interpretations of their texts than they might have done using traditional interpretative approaches. At the same time, the students' use of postcolonial reading strategies can help them to become more effective intercultural communicators as they cross cultural borders by carrying out collaborative responses to literary texts with students whose heritage differs from their own. This project, therefore, involves a critique of existing conceptions of the high school multicultural literature curriculum by comparing their key features with those of the postcolonial conception. The principal focus of the investigation is upon how the postcolonial approach can help students to understand, more effectively than can traditional conceptions, the necessarily dynamic and heterogeneous textual representations of dominant and subaltern cultures to be found in both Eurocentric and postcolonial literary texts.

Grenier, Hélène (1992). <u>Les étrangers au Canada sous le régime français</u>. Université de Sherbrooke, MA**:** 181.

Le Quebec vivait alors le point culminant d'un debat politique, economique, ideologique et social, mais aussi sentimental sur l'immigration, debat qui durait depuis quelques annees. Non, ce qui differait, c'etait l'acuite nouvelle de la situation: le nombre d'immigrants et le durcissement des positions. Une des plus recentes illustrations de ce nouvel essor est le congres annuel de l'Institut d'histoire de l'Amerique francaise qui eut lieu a Montreal en 1986. On y avait regroupe sous la banniere de "communautes ethniques au Quebec" des presentations portant les titres d'"immigration, ethnicite et histoire sociale au Quebec", "immigration Chinoise au Quebec de 1877 a 1951", "la religion element d'assimilation ou de discrimination chez les Arabes de Montreal?", etc. Le phenomene remarque n'est pas unique au Quebec. Jean-Charles Bonnet a constate que depuis le debut des annees 1970 les problemes innombrables causes par la presence en France de plus de trois millions et demi d'etrangers ont place la question migratoire au premier plan de l'actualite. Le monde des immigres est devenu un terrain d'observation quasi privilegie pour les sociologues, les economistes, les geographes et meme, peut-on affirmer, une source d'inspiration pour les romanciers. Les historiens ne pouvaient manquer de s'y interesser puisque cela allait de pair avec le developpement tout neuf de l'histoire des marginaux et le decloisonnement du champ historique.

Gribowski, Lisa Anne (1995). Writing Identity: An Interpretation of Lesbian Coming-Out Stories. University of Toronto, MA**: 60.

This thesis examines how lesbians frame "coming-out" in written narratives. I am especially interested in how white middle-class lesbians position themselves relative to systems of race and class privilege. The starting point of this project is my own coming-out story. Throughout the thesis I consistently map out my own story and academic interests/intentions in order to trouble my position as a white, middle-class lesbian. I begin by defining coming-out as a process of exploration and evaluation of romantic and/or sexual feelings for women, entailing reconceptualising sexual identity beyond the limitations of heterosexuality. Next I challenge popular notions of the construction of "lesbian" as a stable, monolithic identity. I try to show how it is discursively ordered to set up a hierarchy of oppression whereby sex is privileged over and above race and class identity. I situate these stories in a historical and socio-political context in order to show the racism inherent in feminist conceptions of lesbian identity in first wave feminism in North America. I then proceed to compare and contrast the different ways in which lesbians of colour and white lesbians discuss their erotic feelings for women. I conclude that white lesbians focus almost exclusively on sex and gender while the narratives of lesbians of colour emerge as multi-layered. At this point I tell my own coming-out story in order to centrally position myself in my work and also to rework racist and classist coming-out narratives. I conclude by defining 'whiteness' and theorising about how coming-out narratives by white lesbians are hemmed together. I do this specifically by identifying and examining the main distinguishing features, the intended reader, and the notion of "home" as defined in coming-out narratives.

Groleau, Danielle (1999). <u>Déterminants culturels et l'approche écologique : le cas de la promotion de l'allaitement chez les immigrantes vietnamiennes</u>. Université de Montréal, PhD**:** 239.

N/A

Grossi, Patricia Krieger (1999). <u>Caught in the Web of Relations: Giving Voice to Abused Portuguese-Speaking Immigrant Women</u>. University of Toronto, PhD**:** 240.

This dissertation examines the experiences of ten Portuguese-speaking women who have immigrated to Toronto, Canada (either from Portugal, including the Azores, or from Brazil), and who, on experiencing abuse at the hands of their male partners, have subsequently sought social services. This qualitative research study is informed by both feminist and social constructivist theories, as well as by a central metaphor - *the web of relations* - which is the network of *institutional relations* in which, I argue, the women in my study are "embedded". The "threads" of this *web* may be said to represent the social constraints these women experience in their relations with the various institutions that surround them, and with which they "share the web". When the constraining "threads"of this web are loosened, however, then various "rights" and "opportunities" (symbolized by the "spaces" in the web) "open up" to them, empowering them and improving their options in society. Thus the web has a dual potential: on the one hand, restrictive, on the other, enabling. The *institutional relations* I specifically explore include those that exist between the women in my study and, respectively, immigration, welfare, the labour market, the family, the church, and, finally, the social service agencies these women access. The data were collected through interviews with the ten selected women. Additional data (concerning abused immigrant women in general, and abused Portuguese speaking immigrant women in particular), were obtained from a second group recruited both from within and outside the Portuguese-speaking community. Of this particular group, 14 are *service providers* (whose professional experience has included working with abused immigrant women) and 8 are *other key informants* (who work in an administrative capacity in various social service agencies in Toronto). I conclude that if society is to respond more appropriately to the needs of abused Portuguese-speaking immigrant women in particular, and abused immigrant women in general, then policy makers, community leaders, and service providers must become more aware of the vast web of relations in which the fives of such women are pushed and puffed in multiple and often erratic ways, specially given the combined impacts of a neo-agenda, government cutbacks, funding guidelines, and professional ideology (among other factors) which have affected the potential of social services to empower such women and improve their options in society.

Grover, Kelly (1995). <u>The Social Organization of a High-Rise Neighbourhood: The Influence of Race, Culture, Social-Economic Class and Tenure on the Community Sentiment of Kingsview Park</u>. Queen's University, MPL**:** 225.

As diverse groups have settled in urban centres, neighbourhoods have become restructured, distinguished by their ethnic, racial and cultural diversity. This thesis examines the effect of social diversity on social relations and community sentiment in contemporary neighbourhoods. In general, this thesis has three objectives: (1) to examine and describe the social relations among neighbours in a diverse urban neighbourhood; (2) to assess the impact of race, culture, social-economic class and tenure on neighbourly relations in a heterogeneous population; (3) to examine the influence of the built environment in relation to social heterogeneity. Focusing on a six high-rise condominium complex, Kingsview Park, in the city of Etobicoke, this research is grounded within the case-study research method. Since the late 1980's this neighbourhood witnessed the settlement of Somali refugees and become heterogeneous in tenure, age, culture, ethnicity, race and social-economic class. From 1989-1994, Kingsview Park became marked by social diversity. This increase in social heterogeneity negatively affected both the neighbourhood's market and neighbourly relations. Review of Kingsview Park's rental and real estate market revealed that since the arrival of the Somalis, the neighbourhood has decreased in its desirability. Moreover, regardless of spatial proximity or social characteristics, Somalis and non-Somalis did not interact; neighbourly relations were based on social homogeneity. Race, social-economic class and tenure were found to be key inhibitors of neighbourliness. However, the high-rise environment negatively exacerbated the influence of heterogeneity on neighbourly relations. Factors specific to this neighbourhood, organizational policies and security, also served as triggers to promote the eventual breakdown of community sentiment.

Guada Martinez, Ana Isabel (1986). <u>The Process of Adaptation of an Ethnic Group: The Case of the Spaniards in Ottawa</u>. Carleton University, MA.

N/A

Guay, Johanne Manon (1996). <u>Ajustement socio-affectif d'adolescentes d'origine libanaise selon les perceptions intergénérationnelles de l'identité ethnique</u>. Université d'Ottawa, PhD**:** 182.

Cette etude s'est penchee sur la relation entre les identites ethniques mere-fille et l'ajustement socio-affectif chez des adolescents d'origine libanaise. Il avait ete predit que la ressemblance des identites intergenerationnelles serait associee a un niveau superieur d'ajustement socio-affectif chez les filles tandis que la dissemblance des identites ethniques intergenerationnelles resulterait a un ajustement socio-affectif plus faible. En outre, il avait ete presume que la perception (a) de la presence de support parental et (b) de confort linguistique en arabe permettraient d'attenuer les effets negatifs d'une dissemblance mere-fille. Quatre-vingt douze paires de meres et de filles d'origine libanaise ont rempli des questionnaires sur leurs identites ethniques. En plus, les filles ont repondu a des questions portant sur le support maternel, le confort linguistique en arabe, le

concept de soi, le bien-etre subjectif, la satisfaction de la vie familiale, la perception de conflits mere-fille et la qualite de la relation mere-fille. Des analyses de variance univariees et multivariees ont permis de refuter l'hypothese principale. La ressemblance ou la dissemblance des ecarts intergenerationnels d'acculturation ne serait pas un facteur important dans l'ajustement socio-affectif des adolescentes d'origine libanaise. Les analyses ont permis de montrer les roles essentiels du support maternel et du confort linguistique en arabe dans l'ajustement socio-affectif. Les adolescentes qui possedent un niveau eleve de support maternel rapportent un meilleur concept de soi, plus d'affects positifs, une plus grande satisfaction de la vie et moins de desaccords avec leur mere. Elles evaluent plus positivement la qualite de la relation avec leur mere que celles rapportant un bas niveau de support maternel. Un confort eleve en langue arabe favorise aussi un meilleur ajustement socio-affectif. Des comparaisons additionnelles, a partir des identites ethniques reflechies mere-fille et des identites ethniques veritables et reflechies des filles (seulement), n'ont pas revele de relation avec l'ajustement socio-affectif. Ces resultats corroborent a rejeter le postulat qui impute un role critique aux ecarts intergenerationnels d'acculturation sur l'ajustement socio-affectif des jeunes de familles immigrantes.

Guerino, Domingo Marcelo (1991). <u>Cross-Cultural Validation of Post-Traumatic Stress Disorder in Chilean Political Refugees</u>. Simon Fraser University, MA**:** 190.

The present study attempted to provide cross-cultural validation of the Post-traumatic Stress Disorder (PTSD) criteria on a sample of Chilean political refugees. A decreasing trend in the incidence of psychological symptoms in the Prisoners, Refugees, and Immigrants samples respectively was found. No relation was found between nature of trauma, predisposition to psychopathology, social support system, and socio-demographic variables, and presence of PTSD. Trauma subjects who did not meet the PTSD-ever criteria could not be distinguished from those who did not report a trauma, while PTSD-ever sufferers could be differentiated from both, the "Non-PTSD-ever" and the "Non-Trauma" groups. It was also found that subjects currently suffering from the disorder differentiated from the Trauma subjects not presently suffering PTSD and the non-trauma subjects; and, that the trauma subjects not suffering from PTSD at present, did differentiate from the non-trauma subjects.

Guinn, Diana M (1983). <u>A Multicultural Summer Program for the Winnipeg Public Library Children's Department</u>. University of Alberta, MLS**:** 62.

N/A

Guo, Lih Yea (1990). <u>Blood Donation in the Chinese Community</u>. York University, MA**:** 195.

This study explored differences between blood donors and nondonors of Chinese Canadians. Since traditional belief holds that loss of blood implies loss of the life

force ch'i, nondonors were predicted to score higher than donors on a Traditional Health Beliefs and Practices (THBP) Scale. Donors were predicted to score higher than nondonors on a Relative Satisfaction Index (RSI) and were predicted to rate themselves higher on Community Involvement Level (CIL). Factor analysis of the THBP Scale revealed four factors: Balance, Gender-Related Health, Vulnerability, and Recovery. The Balance Factor and the Gender-Related Health Factor did not differentiate donors from nondonors. Agreement on the Balance Factor was interpreted as reflecting a common yin/yang cosmology in Chinese thought regarding well-being. The Vulnerability and Recovery Factors, the RSI, and CIL correctly classified 71% of donors and 65% of nondonors. Demographic variables such as years in Canada and use of Chinese as the home language were significantly related to the four factors of the THBP Scale.

Gushuliak, Elizabeth Theresa (1990). Value Orientations of Hutterian Women in Canada. University of Alberta, MN: 159.

A cross-sectional descriptive survey was conducted to examine the relationships among: Value orientation, age and Hutterian Leut (lineage suspect) membership. Gender was held constant; biological age was documented. The instrument used was the Value Orientation Profile (VOP) questionnaire developed by Kluckhohn and Strodtbeck (1961) for rural populations. Results included a distinct Hutterian women's value orientation profile. Preferences were: Collateral $>$ Lineal $>$ Individual in the Relational modality; Present $>$ Past $>$ Future in the Time modality; Subjugation $>$ Harmony $>$ Mastery in the Man-Nature modality; and, Doing $\geq$ Being in the Activity modality significant at the p =.05 level of probability and better. Similarities among Leuts were striking. Differences among Leuts were minor. Only subtle differences were found between age groups within Leuts. The Hutterian women's VOP was found to vary in every modality but one (Activity) from the dominant "core American" VOP established by Kluckhohn and Strodtbeck (1961), but compared with other Canadian women's VOP's (Burke, 1988). Areas of potential harmony and discord between nurses with Hutterian clients were identified.

Gutstadt, Pnina (1996). The Adjustment of Israeli Immigrant Students in Montreal. McGill University, MA: 97.

This thesis explores some of the issues of adjustment of Israeli immigrant high school students in Montreal, including sociocultural, linguistic, and educational issues. It deals with the term adjustment from the theoretical and historical point and with the relationship between adjustment and immigration. It reviews existing research on the adjustment experience of immigrant students, and provides a background about the education of Jewish immigrants in Montreal. The thesis is a qualitative study based on individual and group interviews involving 10 high school students.

Gwynne, Vaughan Stephen (1999). <u>A General Model of a Refugee Migration: Home, Displacement, and Host-Related Factors in the Resettlement of Somali Refugees in Ottawa</u>. Carleton University, MA**: 255.**

An improved understanding of recurrent refugee migration requires more comparative research on the causes and outcomes of involuntary migration. As a contribution to the construction of a comprehensive model of forced migration useful for cross-case studies, this research project provides a general framework of home, displacement, and host-related migration factors and resettlement outcomes, along with insights gained from a preliminary field test to fine-tune the model. The general refugee migration model is applied in an analysis of qualitative data obtained from interviews with a strategic sample of thirty Somali refugees during resettlement in Ottawa. The explanatory value of the model is assessed, and its usefulness as a tool to improve, our understanding of the causes and consequences of forced migrations is evaluated. Results of the analysis are also reported to contribute to an understanding of links between factors of migration and outcomes of resettlement for Somali refugees in Ottawa.

Gyorkos, Theresa Walburga (1985). <u>A Comparative Study to Determine the Effects of Screening for Intestinal Parasites in Newly-Arrived Southeast Asian Refugees</u>. McGill University, PhD**:** N/A.

A randomized controlled trial was used to evaluate the effects of a screening programme for intestinal parasite infection in newly-arrived Southeast Asian refugees. Statistically significant prevalence differences over the six-month study period were found between the screened and control groups for each refugee group from Kampuchea, Laos and Vietnam. Further analyses concentrated on the Kampuchean group because of its large number and satisfactory participation rate. The greatest prevalence differences were found in hookworm and Ascaris infections. Continued high levels of Giardia and Strongyloides infection indicated the potential for transmission and the diagnostic challenges of imported parasites. A statistically significant reduction in self-reported morbidity was demonstrated between the treatment groups. However, no difference in health care utilization, measured as (outpatient) contact with a physician, was found over the six-month period. The costs of screening were estimated to exceed the costs of disease in the absence of screening. However, other considerations must be taken into account in public health policy-making in this field.

H

Haden, Andrews John (1990). <u>Farmer's Attitudes and Agricultural Land Expansion in Improvement District 23, Alberta</u>. University of Alberta, MA**:** 177.

This study examines the behaviour of individual farmers and their cultural affiliations in relation to the growing agricultural region of Improvement District 23 in northwest Alberta. Growth is caused by the acquisition of new Public land for agriculture by Mennonite and non-Mennonite farmers. Conversion of this Public land to farmland creates land use change, the geographical focus of this study. Farmers in Improvement District 23 made large acquisitions of Public land between 1984 and 1988. This study was based on the initial assumption that Mennonite farmers acquired proportionally more of this land than non-Mennonite farmers. Based on the additional assumption of social and cultural differences between Mennonite and non-Mennonite farmers, the attitudes of these two groups of farmers toward farming and Public land disposition were measured to test hypotheses. These hypotheses were struck to explain the association between the different attitudes of the two groups and their different land acquisition behaviours. Support was found for several hypotheses. The study concluded that there was an association between the different attitudes of the Mennonite and non-Mennonite farmers and their corresponding land acquisition behaviours. Further investigation showed, within the same sample, two additional groups: farmers who acquired Public and other types of land, and farmers who did not acquire land. The land acquisition behaviour of "acquiring" farmers was also found to be associated with non-attitudinal and attitudinal factors.

Hadlaw, Janin (1996). <u>Locating Crisis: Representations of Race and Space in the English Media, Montreal, 1987-1992</u>. Concordia University, MA**:** 136.

This thesis examines the paradoxical effects of the intense media coverage of police killings of blacks in Montreal between 1987 and 1992. Media representation, particularly in the Montreal Gazette, came to frame the events as a 'discourse of credibility.' The black community's insistence that the killings were evidence of police racism and the police department's denial of racism as the cause, came to be represented in terms of the 'credibility' of the 'actors' involved. As this 'discourse of credibility' evolved, the conflict between the black community and the police force came to be re-framed as a skirmish between the 'criminal' interests of blacks and (white) public security. This discursive re-configuration was most clearly evident in Black & Blue, a CBC news feature broadcast in January 1992. An analysis of Black & Blue is the keystone of this study. It argues that the feature played a crucial role in defusing public concern over police racism by effectively 'locating the crisis' of policing and 'race' in Little Burgundy, a 'black' neighbourhood. Using a theoretical framework informed by

the work of Michel Foucault and Henri Lefebvre, this thesis explores the ways in which concepts of 'race' and 'space' are animated in representation to 'locate crisis' and recuperate the status quo. By examining the similarities between representations of Little Burgundy in media and urban planning documents, it illustrates some of the ways in which 'race' functions as an organizing metaphor for the 'management' of social space.

Haegert, Sheila Ann (1999). <u>How Does Love Grow? Attachment Processes in Older Adoptees and Foster Children Illustrated by Fictional Stories</u>. University of Victoria, PhD**:** 269.

Although there has been an abundance of research on attachment, few studies have researched the treatment of attachment difficulties or have used qualitative methods. This study explores how older adoptive/foster children with attachment difficulties form attachments with their adoptive/foster parents. The method of inquiry is fictional stories. I show how children in the context of new relationships with healthy attachment figures who do not abandon or hurt them, modify their inferred internal constructions of attachment figures. This study has four parts: In the first part, I introduce the subject of attachment and the research method of fiction. In the second part, I discuss how I came to choose fiction as the method of inquiry. I explore the matter of the ethics of doing research with children, including the difficulty of gaining informed consent and the inherent dangers of a dual relationship of counsellor-researcher. I deconstruct the authority of the *Human Research Ethics Committee* and explore the relationship of fiction to truth in terms of the assumptions that there is no one true set of facts, but rather multiple constructed realities or "fictions". In part 3, I present 5 fictional stories, featuring composites of various children with attachment difficulties I have worked with as a psychotherapist. They are all children who have been able to overcome many internal barriers to attach to their parents. There is a first person account of an 11 year old adoptive child who spent his infancy in a Romanian orphanage; a radio play of a 5 year old black child who spent part of his infancy in an orphanage in Haiti; a didactic-descriptive account of a foster parent as attachment figure with 4 hard-to-reach youth; a short story of a 15 year old adopted teenager who rejects her adoptive parents and later, returns to them; and a fairy tale depicting a lonely, distancing 8 year old girl who connected with her rejecting mother. Interspersed throughout these stories are my own poetry and prose that offer other perspectives on the topic of attachment. Part 4 is the discussion and interpretation of the underlying issues raised by the text, presented in the multivocal style of a T.V. show. Topics include the adoptive/foster child's torturous ambivalence toward the attachment figure/parent; a period of rejection of the parent; the child's fear and pain associated with his/her own unfulfilled longing; and the child's re-enactment of the trauma. The implications for Child Welfare practice, training of child care workers and counsellors are discussed. The relevancy of these children's inner conflicts regarding attachment to our own struggles with love individually and as a society is mentioned.

Hagen, David Jerome (1995). <u>So Many Agendas: Federal-Provincial Relations in the Ethnic Policy Field in Quebec</u>. McGill University, MA**: 163.

The government of Quebec has officially opposed federal multicultural policy since 1971. Although the provincial response to multiculturalism, now widely known as interculturalisme, began to take shape as of the early 1980s, ethnic minorities in the province continue to be served by distinct federal and provincial bureaucracies. Despite this, federal-provincial relations over ethnic policy in Quebec remain little studied. Provincial rhetoric and many theoretical writings on intergovernmental relations in Canada together give rise to expectations of competition or conflict. However, some specialists in the field warn against overlooking collaboration. In fact, original research undertaken to explore federal-provincial relations in this sensitive policy area produced evidence of collaboration between federal and provincial officials despite divergences of opinion both political and theoretical. In addition, a certain degree of complementarity was noted in federal and provincial funding of   ethnocultural and community groups.

Haines, Rebecca J (1997). <u>Telling Them Both Sides: Issues of Race and Identity for Young Mothers of Multiracial Children</u>. York University, MA**: 156.

This study examines issues of racial difference in the lives of adolescent women who are mothers of multiracial children. It begins by looking at their experiences around race and some of the factors that have affected their racial identity from childhood to the present. This includes the influence of friendships, neighbourhoods, parents and family. It then turns to their current involvement in interracial relationships; their explanations as to why they date cross-racially, the implications this has in terms of how they define themselves, and the problems and conflicts they have encountered because of their choice of partners. This study also connects the young women's experiences of race to their roles as parents; how they identify their children, and anticipate the identity conflicts and encounters with racism their children may face in the future. Thirteen interviews were conducted with teenage women who are mothers of multiracial children. Eleven interviews were with young women at Jessie's Centre for Teenagers, a multi-service agency serving young parents and their children in Toronto's Regent Park community. Two additional interviews were taken from a previous pilot study, with two young adult women living in the Jane and Finch community. A diverse interview sample consisting of white, asian, native, and multiracial/multiethnic women allowed for a broad, comparative perspective on how young women experience their racial identity and racial differences within the context of an intimate relationship. An analysis of the interview data revealed that while there are increased possibilities for bridges across racial borders within young interracial families, these relationships are not immune from racial tensions. The words of these women and their experiences of mothering multiracial children present practical evidence which can assist in current

academic projects which seek to rearticulate the relationships between race, culture and identity.

Hall, Eden Margaret (1999). <u>Ethnogenesis and Identity: Toronto's Changing Francophone Community</u>. York University, MA**:** 148.

Due to the arrival, particularly within the last two decades, of internationally diverse French-speaking immigrants to Toronto, Ontario, the pre-existing, primarily Canadian, francophone community has undergone significant change. Alterations in the ethnic make-up have resulted in the need for and development of new services, both governmental and within the private sector, and new cultural events that reflect an emergent Franco-Torontonian culture. This thesis reports on the changes within Toronto's francophone community with a view to developing further understanding of how and why culture can function and thrive within a minority situation. The role of language in developing a collective identity is central to this thesis. A central theme has been how and by whom culture is developed and maintained in Toronto and by whom discourse is defined. New arenas where French is spoken publicly are being established by a small segment of the francophone population in concert with the government agencies that provide support and funding for such enterprises. The aim of many of these initiatives is to increase lines of communication for all francophones, despite the lack of geographical community. The development of new cultural events represents movement toward the creation of (an integrative entity, akin to) an imagined community that benefits all French speakers by providing visibility and opportunity.

Hall, Margaret Ann (1999). <u>English Caribbean Immigrant Entrepreneurs in Montreal</u>. Concordia University, MA**:** 194.

Immigrants have a higher tendency to start their own businesses than the population at large, but English Caribbean immigrants, entering mainly under the Family Class category, tend to be salaried and wage earners as opposed to employers and self-employed persons. This thesis examines why English Caribbean immigrants to Montreal are less inclined than other ethnic minority groups to start their own businesses. The experiences of English Caribbean immigrants are examined in light of the Immigrant Adaptation and the Immigrant and Ethnic Entrepreneurship theories, as well as 13 studies of immigrant entrepreneur groups in Canada. English Caribbean immigrant entrepreneurs and non-entrepreneurs were surveyed and compared. The non-entrepreneurs identified many obstacles which prevented them from starting businesses: poor motivation towards business creation, insufficient skills and resources, and the weakness of ethnic networks. English Caribbean immigrant entrepreneurs like other immigrant entrepreneurs were both ‘pushed’ and ‘pulled’ into self-employment. However. English Caribbean immigrant entrepreneurs depended more on class resources than on ethnic resources, whereas other immigrant entrepreneur groups depended at least as much on their ethnic

community as individual class resources and were above all motivated towards starting businesses. Contrary to theory, labour market disadvantages are not the cause of English Caribbean immigrants' low participation in entrepreneurship. Instead, these immigrants are negligibly endowed in class and ethnic resources and their cultural value orientations do not embrace entrepreneurship. Nevertheless, it is feasible to implement policies to improve the potential for self-employment among the English Caribbean community.

Hall, Michael Hilton (1990). <u>Leisure Participation: Subjective and Objective Ethnicity, Psychological and Sociodemograhic Factors</u>. York University, PhD**:** 265.

Of the various theories advanced to explain the cause of ethnic variations in leisure participation, past research suggests opportunity-choice theory has the greatest validity. Nevertheless, opportunity-choice theory appears to require modification. Employing survey data collected on 1459 Ontario residents a study was conducted which examined the extent to which leisure participation could be predicted by the following factors: objective ethnicity, subjective ethnicity, sociodemographic variables, leisure attitudes, leisure motivations, leisure satisfactions, and interactions between subjective ethnicity and sociodemographic variables. Frequency of participation in five different types of activities was investigated as well as overall frequency of leisure participation. Multiple regression analysis was employed to test three hypotheses. First, that opportunity-choice theory had greater validity than either ethnicity theory or sociodemographic/opportunity (SDO) theory. Second, that opportunity-choice unnecessarily postulated that objective ethnicity influenced leisure participation. Third, that opportunity-choice theory would provide a better explanation of participation if it postulated that sociodemographic factors interacted with subjective ethnicity to influence leisure participation. There was partial support for the first hypothesis and no support for the remaining hypotheses. Sociodemographic variables were related to all measures of participation and psychological variables were related to all measures but one. Objective ethnicity was related to participation in two types of activities (Outdoor Recreation and Culture-Education); but, subjective ethnicity was not related to any of the participation measures. It was concluded that opportunity-choice theory provided a better explanation of leisure participation for some types of activities (Culture-Education and Outdoor Recreation) while SDO theory provided a better explanation for participation in other activities (Hone Activities, Entertainment and Sports-Fitness) and for Overall Frequency of participation. Neither theory, however, could adequately explain the total pattern of findings. Moreover, neither theory could predict the types of activities for which it is most suited. The implications of these findings for future research and for leisure service provision were discussed.

Halli, Shivalingappa S. (1984). <u>Asian Ethnic Fertility in Canada: An Application of the Minority Group Status Hypothesis</u>. University of Western Ontario, PhD.

Based on the 1971 Census of Canada, the extent of fertility differentials as well as possible sources of variation in fertility behaviour of the major Asian ethnic groups--Chinese, Japanese, East Indian and other--are studied. Ethnic fertility differentials are examined in their socio-economic and historical context, based on a historical review of Asian ethnic groups in Canada. It is found that each of these ethnic groups have experienced inequality of treatment and discrimination in areas such as employment and services. Also documented are differences in socio-economic characteristics which are shown to be related to family size differences. It is indicated that Japanese are better integrated in the majority society in terms of their socio-economic characteristics. This examination suggests that the lower family sizes of characteristics. This examination suggests that the lower family sizes of Japanese women compared to the Chinese and East Indians may in fact reflect their structural assimilation in Canadian Society. Chinese tend to have larger family sizes and are low on socio-economic indicators. The East Indians are intermediate in their fertiltiy behaviour and have a young age structure. The theoretical perspective used for explaining the differential fertility among Asian groups is the minority group status hypothesis. Since there has been no consensus regarding the validity of this hypothesis, it has been revised based on comments and criticisms that were available. The revision of the hypothesis tries to distinguish between the two explanations, one involving reduced minority fertility based on structural factors and another involving high minority fertility due to subcultural factors. The revised hypothesis also includes the introduction of new concepts such as "ascribed" and "perceived" minority status. The minority which is conscious of its minority status is referred to as the "perceived" minority and the one which is not conscious of its status is called an "ascribed" minority. The reconceptualization of the hypothesis also emphasizes the measurement of key theoretical concepts including the new concepts introduced. The revised hypothesis has been used to explain the family size differences of Chinese and Japanese in Canada. The results suggest stronger support for the minority status hypothesis among the Chinese indicating further declines in their fertility due to structural factors and similar weaker support among the Japanese is due to their perceived mobility.

Hamel, Caroline (1997). <u>L'interaction des inégalités sociales, sexe, race et origine sociale, et son influence sur les aspirations scolaires et les représentations de situations éducatives</u>. Université Laval, MA.

N/A

Hamel, Jason (1997). <u>Multiculturalisme et mythe chez Neil Bissoondath: Une analyse sémiologique</u>. Université d'Ottawa, MA**: 95.

L'objet de cette these est le livre Selling Illusions: The Cult of Multiculturalism in Canada, de Neil Bissoondath. L'hypothese avancee est que ce livre contient un discours reposant sur une mystification en faveur de l'ango-conformisme. Pour corroborer l'hypothese, l'analyse semiologique, telle que definie par Roland

Barthes, est employee. Plus precisement, l'analyse porte sur trois themes: la signification de la politique du multiculturalisme, celle d'etre canadien et celle d'etre quebecois. Il en ressort que la signification de la politique du multiculturalisme suppose le mythe de la "ghettoisation ethnique". Elle suppose en outre qu'etre canadien repose sur un conformisme une culture unique et "ouverte", et s'il est normal que l'identite quebecoise implique avant tout le francais, il serait normal que cela soit aussi le cas de l'identite canadienne avec une seule et unique langue: l'anglais.

Hamilton, Barbara Ann Germaine (1998). <u>What is the Leisure Experience of Older African Nova Scotian Women?</u> Dalhousie University, MA**:** 148.

Leisure has been defined in a variety of ways, including psychological, social and social psychological perspectives (Mannel, 1982; Kaplan, 1975; Nuelinger, 1981). There has been little attempt to define the leisure styles of specific ethnic or cultural groups. In today's society there is a need to provide a variety of leisure services geared to the needs of a multi-cultural, multi-racial population (Karlis, Dawson, 1993; Tirone, 1992; Veermaas 1995). Thus the question arises as to "how" older women of African descent define leisure and "what" constitutes leisure activities for them. There are several factors that may impact on the leisure choice and behaviour of older African Nova Scotian women. Several factors would be friends, community, church, social activities and cultural norms associated within the African Nova Scotian community. This research will examine how older women of colour define leisure. To provide a voice to the participants an oral history in depth interview method was used to gather information. The major themes. Each of the women's stories were unique to the individual. The themes that appeared to overlap each of the women's stories were--family, education, ethic of care and relation to the church. The women's stories revolved around these themes. The activities they pursued across their lifespan were related to these themes. The women in this study did not relate to the term "leisure" during the interviews. They related to the terms fun and enjoyment. The women described events related to these terms. The process used in this study provided a voice to the women in this study. It also enabled me to recognize that being a younger woman of African descent that I should not impose my experiences on individuals who are older women of African descent.

Hamilton, Louise E.P. (1996). <u>Identity and Intergenerational Conflict Among Cambodian Refugee Youth in Toronto</u>. York University, MA**:** 173.

This ethnography explores how identity and new cultural forms are produced by Cambodian high school students in Toronto. It examines the issues of resistance, gender, and youth identity in relation to intergenerational conflict. Intergenerational conflicts over definitions of culture erupt when youth, as active producers of dynamic new cultural forms, come into conflict with adult Cambodians who have invented a static traditional Khmer culture based on an idealized, pre-1975 past in Cambodia. A theoretical framework is presented which

expands upon Scott's (1985) notion of everyday forms of resistance, and provides an analysis of youth resistance to traditional culture. This framework provides a context within which to understand intergenerational conflict between Cambodian youth and their parents. Acts of resistance by Cambodian youth are analyzed through a four-step process, including: passive resistance, active-passive resistance, active resistance, and rebellion. These acts of resistance allow young Cambodians to enter into dialectical relationships with their parents, through which they can shape new identities for themselves as Cambodian youth in contemporary Toronto.

Han, Frances Kun Suk (1988). A Catholic Communal Welfare Institution in a Changing Society, Montreal: 1931-1986. Concordia University, PhD**:** N/A.

This study examines the Foundation of Catholic Community Services, an ethnic communal welfare agency that has been a part of the organized English Catholic community in Montreal during the years 1931-1986. It is concerned with the changes that occurred within the agency under the impact of developments from both inside and outside the community. It analyses the changing role of the Church in charity work; the growing involvement of the government in the social welfare arena; the emergence of social welfare as an academic discipline and of social work as a profession; the rise of Quebec nationalism; the changes in the socio-economic conditions for English Catholics; and the shifts in priorities for the community over the years. The major issue that has been investigated by the study is if, and how, the Agency was able to carry out its functions as a Catholic ethnic institution through the changes. It points out principally how the Agency was able to accommodate to these changes by changing its roles, goals, programs, priorities, structures, and financial sources. The argument that the study upholds is that the Agency changed with regards to all of these aspects and yet it is still able to maintain its functions as a Catholic communal welfare institution. To prove the above points, the study analyses the various phases in the history of the Agency and the changes that occurred within and outside the institution. It describes the developments of the Agency from a small social welfare federation in the 1930s to a large Agency in the 1970s, to a small communal welfare foundation with its primary role as a trustee of community assets and financial resources in the 1980s for Catholic organizations which supply educational-cultural and social welfare programs to the Catholic community. This study concludes by claiming the validity of the argument that notwithstanding the changes that have already been described, the Agency still maintains its functions as a Catholic communal welfare institution.

Hanchuk, Rena Jeanne (1990). The Word and Wax: Folk Psychology and Ukrainians in Alberta. University of Alberta, MA**:** 189.

For nearly one hundred years, Albertans of Ukrainian descent have frequented healers who practice a type of folk medicine called the Wax Ceremony. The Wax Ceremony is believed to cure a myriad of maladies such as fear-sickness,

headaches, stuttering and bed-wetting. Magico-religious in form, it is a divination process which exorcises the afflicting evil spirit, thereby providing almost instant psychological and physiological relief. Field research for this study included interviews with seven healers and twenty-three patients. A profile of the patients and the reasons they sought the services of lay healers showed that patients came from all walks of life and had varying levels of education and professional status. All of the patients sought the services of lay healers because they offered a cure which the mainstream medical profession could not. A comparison and contrast of different healers' techniques and incantations revealed that while some Canadian adaptations had occurred, for the most part the ceremony remained authentic. Many similarities were found in the respective healers' techniques. While some forms of folk medicine have fallen by the wayside, the Wax Ceremony has continued to flourish despite pressures on Urkrainians to assimilate. The most important element in the preservation of the Wax Ceremony is the fact that lay healer and patient alike share a common disease etiology and methodology for curing. A unique social interdependence binding patient and healer has therefore emerged.

Handa, Amita (1997). <u>Caught Between Omission: Exploring "Culture Conflict" Among Second Genderation South Asian Women in Canada</u>. University of Toronto, PhD**: 378.

In Canada, popular and commonsense understandings of tensions within immigrant families and between the white mainstream population and non-white immigrant communities have defined the conflict as between "cultures." I investigate how discourses of "culture conflict" are historically produced, and have come to have strategic, political and ideological significances. I argue that "culture conflict," far from being a descriptive metaphor of tension, is encoded in modern (normative) discourses of East and West and positions women in specific ways. In this thesis I draw from interviews with young South Asian women and South Asian community workers in Toronto and an analysis of Canadian mainstream representations of South Asian culture to explore the production and negotiation of the meanings of race, multiculturalism and identity. Second generation diasporic South Asian women struggle to construct an identity that speaks to their experience of being South Asian in Canada. In so doing they often unsettle, contest and resist normative constructions of both "South Asian" and "Canadian" identities. I explore how young women negotiate their identities across various cultural/community/ethnic boundaries and historical domains. I argue that it is in the moments of crossing and resisting norms that the boundaries around community/cultural/ethnic/racial identity become apparent. Their articulations, challenges and resistances to prevailing narratives of "South Asian-ness" and "Canadian-ness" set them apart and/or exclude them from dominant readings of what it means to be young South Asian women in Canada. While the struggle for young South Asian women is seemingly about the contradiction between "restriction" ("South Asian-ness") and "freedom" ("Canadian-ness"), underlying this tension is an East-West battle that is rooted in a colonial discourse

of cultural domination and difference. This contestation is about what constitutes South Asian cultural practice and tradition on the one hand, and what is permissible as Canadian cultural practice and tradition on the other. This thesis explores the ways in which gender, race and sexuality work together in constructing and imagining the narratives of community and nation. I also argue that notions of nation, ethnicity, cultural authenticity and retention, and specific usages of youth and womanhood, are characteristically modern phenomena. I maintain that as a mode of understanding tensions for immigrant youth, discourses of "culture conflict" are also a way of managing and containing the "threat" to white centrality within the Canadian social political and economic power hierarchy. It obscures the workings of race and racism and the normative construction of whiteness as well as the ways in which nation and community are gendered and raced.

Hanley, Anthony James Gordon (1993). <u>Cancer Mortality Patterns Among Chinese Migrant Populations in Ontario</u>. University of Toronto, MSC**:** 173.

The objectives of this project were to develop a technique, using surnames, whereby Chinese individuals can be identified in databases that do not contain information on birthplace or ethnicity, and to examine the cancer mortality patterns of Chinese migrants to Ontario. Surname technique. Lists of Chinese surnames were compiled based on varying cutoff levels, and screening performance indicators calculated. The lists were evaluated by applying them to a test dataset. Results demonstrate that surnames can be reliable indicators of Chinese ethnicity when standard identifiers are not available. Screening performance indicators were very high (above 80%) for lists from the source dataset at a cutoff level of 100; as the cutoff was elevated, sensitivities decreased and positive predictive values improved. Analysis of cancer mortality. Deaths in first and second generation Chinese migrants for 1980-84 were gleaned from vital statistics data, the latter group selected using lists created in the surname analysis. First generation migrants' risk for overall cancer mortality was intermediate between that for China (low) and Ontario residents (high). They displayed high risks for nasopharyngeal and liver cancer, and low risks for prostatic, female breast and brain cancer relative to the Ontario population. There also appeared to be transition in risk towards the Ontario pattern for male colorectal cancer, bladder cancer and leukaemia based on rates from Ontario and China. Very few cancer deaths were recorded among second generation migrants.

Hanson, Joanne Amelia (1996). <u>Integrating Children's Literature into the Upper Elementary School Studies Curriculum: The Japanese Internment During World War II</u>. Simon Fraser University, MA**:** 138.

The focus for this study is the Japanese internment in North America during World War II. The selection of this historical episode may be explained by its popularity in recent children's historical fiction, the need to educate students in British Columbia about a topic of local concern, and the potential for the issues

surrounding the internment to stimulate classroom discussion and critical analysis. A brief historical summary of the events leading up to the internment is provided in chapter two of this study. In addition, examples of children's literature focussing on this topic are summarized and critiqued. Chapter three examines the value of historical fiction in children's social and intellectual development. From a social perspective, stories, unlike traditional textbooks, provide emotional and imaginative appeal to children, and promote a sense of identity with the past through believable characters and compelling plots. From a cognitive perspective, many researchers believe that historical fiction is more effective than expository text in developing time and causation concepts, in enabling children to memorize and recall historical facts, and in fostering critical thinking. Chapter four explores the need for careful evaluation of children's historical fiction. Story components such as setting, plot, characterization and style each play a role in determining if historical novels and picture books portray the past in an accurate and fair-minded manner. Examples for the children's literature on the internment illustrate how teachers and students can critically evaluate and judge historical fiction. Chapter five concludes this study by exploring the concerns regarding the use of children's literature to teach history. Research indicates that children respond to history through literature on a highly emotional level and often do not recognize the subjective nature of stories. Teacher mediation is crucial in helping children critically examine fiction for accuracy and bias.

Harding, Kimberly Lorraine (1998). <u>St. Philip's African Orthodox Church: A Case Study of a Unique Religious Institution</u>. Acadia University, MA**:** 152.

This thesis is the result of a qualitative case study conducted within the congregation of St. Philip's African Orthodox Church in the neighbourhood of Whitney Pier in Sydney, Nova Scotia. St. Philip's is the only parish of the AOC in Canada. The purpose of this thesis is to understand and illustrate the uniqueness of this church. This is accomplished through an examination of the church's history in the area and the social supports the church offers to the contemporary Black community. A total of 10 long interviews were conducted with members of the congregation, as well as interviews with other clergy members in the Sydney area. The findings of this study support its designation as a unique religious institution.

Harman, Deborah C. (1998). <u>Constructing Canons, Creating Canadians: An Examination of Canadian Fiction on High School Curricula</u>. Dalhousie University, MA**:** 148.

This thesis is an examination of the Canadian fiction on the current Canadian high school canon. Working under the premise that most high school literature is taught using what may be referred to as the reflection theory, I attempt to show what portrait of Canada is reflected through the texts authorized for use in the classroom. Each chapter focuses on the reflection of the Canadian experience through a certain cultural lens: Chapter one analyzes the prominence of the Scottish Canadian experience in the canon through the most recommended novel,

Margaret Laurence's The Stone Angel; chapter two investigates the problems inherent in the position of Joy Kogawa's Obasan as the most popular "ethnic" text in the canon; and chapter three deals with the problems of the canon's selection of a non-Native writer, Margaret Craven, and her novel, I Heard the Owl Call my Name, as the authorized representation of the Native Canadian experience (I analyze her novel alongside another popular non-Native text, Peter Such's Riverrun, and two Native texts which have received recent authorization but have yet to gain full nation-wide support: Thomas King's Medicine River, and Ruby Slipperjack's Honour the Sun). Overall, the fiction in the canon reflects white Canada as the dominant culture which is, nevertheless, willing to recognize its racism; a careful analysis of this image, however, reveals that it is only the racism of its past that white Canada is ready to acknowledge. The conclusion I come to is that the canon, although it appears multicultural in form, by containing narratives of different Canadian cultures, actually continues to serve and reflect the interests of dominant white society.

Harney, Nicholas Demaria (1996). <u>Italy is Enough: Ethnicity, Community and Ambiguity Among Italians in Toronto</u>. University of Toronto, PhD**:** 247.

Toronto's population is over 40% foreign born with people from every part of the world. The predominantly postwar Italian heritage settlement in Toronto constitutes a significant ethnocultural minority within this multi-ethnic city and its outlying suburbs. As with many southern and east Europeans, Italians in Toronto arrived to provide labour for Canada's postwar industrial and manufacturing economy. To cope with life in Canada, Italian immigrants created numerous community structures and organizations in an atmosphere of state-sponsored pluralism. I have addressed a number of issues concerning the social construction of an ethnic community. Gift-giving plays a critical role in establishing obligations and responsibilities in the 'moral community' of an ethnic group and in creating associations. Different states and levels of government act to influence Italian Canadians with funds for communal projects. Italian Canadian voluntary associations and institutions in Toronto act as local sites of cultural production. Through these sites I interpret the constant refashioning of Italian Canadian ethnicity by different interest groups within the Italian heritage settlement. These local foci act as the generative structures in the production of Italian Canadian identity. An important feature of this construction of ethnicity today is the increased intensity of transnational networks and the globalization of culture. To uncover the transnational networks that facilitate the imagining of Italiannes in Toronto I examined several of the transnational linkages between Canada and Italy and offer insight into the indeterminacies, fissures, status tensions and complexity of ethnicity and ethnic identity in a polyethnic state.

Hart, Christine (1995). <u>Alienation and the Salience of Ethnicity</u>. University of Calgary, MA**:** 168.

This thesis is primarily an investigation of the theoretical foundations of 'situational' ethnicity. The investigation involves an attempt to determine if alienation contributes to the salience of ethnicity. The argument that it does can be summarized by the formula: Socialization + Change $\to$ $\pm$ Alienation $\to$ $\pm$ Salience of ethnicity. A small fieldwork project was undertaken in Calgary to test the argument. Subjects were sampled from a club whose membership is primarily drawn from the professional and entrepreneurial classes. Support for the argument is just over 50%; however, results are suggestive for further research where factors such as age, education, geographic origin and socialization may be better controlled.

Hartman, David B. (1996). "To The Very Limits Of Our Strength?": International Interests and Domestic Concerns in Canadian Immigration Policy, 1945-1948. University of Ottawa, MA: 127.

This thesis is structured around international interests and domestic concerns as two central issues in the making of Canadian postwar immigration policy from 1945-1948. During the early post World War II period, the Department of External Affairs sought to strike a balance between these issues by integrating a greater consideration of international events into the formulation of Canadian immigration policy. The significant influence that the department had with the government helped to introduce a new dimension of active liberal internationalism and a keener sense of global responsibility and commitment into the national debate on immigration. Nevertheless, despite these efforts, the formulation and administration of Canada's immigration policy in the immediate postwar years was dominated by considerations of national self-interest, domestic politics and the national economy.

Hasebe-Ludt, Erika Luise (1995). "In all the Universe": Placing the Texts of Culture and Community in only one School. University of British Columbia, PhD: 274.

At this fin de siecle, when educators are pressed with finding curricular alternatives to the sociocultural canon of literacy, this case study explored the intertextual nature of discourse communities in a culturally diverse elementary school in Vancouver, Canada, over the course of two school years. Through hermeneutic inquiry and critical action research, by means of video and audio recording, field notes, researcher narratives, and ethnographic interviews, the study documented how children between the ages of six and nine from a variety of sociocultural and sociolinguistic backgrounds engaged with texts within a literature reading program. The following interconnected questions undergirded the study: How did students and teachers work with different kinds of texts within a curriculum that is multicultural by mandate? Were these texts, in the form of print and other communicative occurrences, inclusive, relevant and meaningful with respect to the participants' backgrounds? How did language and culture influence this process, and was it possible for teachers to foster community-building and responsible social attitudes and actions in a world which, despite the

mandate of multiculturalism, is increasingly fragmented by racism and nationalism? When teachers engaged in the complex and at times difficult processes of becoming deeply connected with their students' lived experiences as well as their own personal and pedagogical praxis through meaningful multicultural language and texts, opportunities for community-building and responsible social action were created through the curriculum. Indeed, it seemed vital in this process that the participants engaged with texts that reflected the cultural diversity within this local setting but also issues or cultural pluralism and heterogeneity within the larger societal and global context--in all the universe, in one of the children's words. Through texts that celebrated the joys, the differences as well as the difficulties of communal belonging within both local and universal intertextual frames, they came to locate multiple communities in diversity. In this curricular turn, hermeneutic inquiry opened up spaces for textual dialogues between teachers, students and the multiple discourse communities they created with/in a caring and coherent curriculum.

Hassam, Yasmin Aziz (1990). <u>Perspectives on English as a Second Language Programs for Adults in Calgary</u>. University of Calgary, MA**:** 171.

The need for English as a Second Language (ESL) instruction has gained momentum in Canada during the past two decades, especially with the advent of the "boat people" in the 1970s and an increase in new immigrant arrivals from third world countries. This thesis is a study of ESL programs in the Calgary setting. Its major objective is to present an overview of the programming scene, as currently practiced, from three major perspectives--a policy perspective, a program delivery perspective and a program recipient perspective. Through these perspectives, insights are gained into the major issues, trends and developments in the ESL setting. The policy perspective highlights the existing policy and weaknesses within it, creating problems and difficulties for program deliverers as well as program participants. Program delivery perspectives highlight the thoughts, ideas and suggestions of program deliverers and delineate the major characteristics and workings of programs that have evolved as a result of the government's policy. The program recipient perspective offers the participants' perceptions of their quest for second language instruction. Through these perspectives, the areas of major problems and difficulties in ESL can be ascertained, paving the way towards a consideration of changes that can be incorporated to create a more effective programming base in Calgary.

Haughton, Harry Sweeting (1984). <u>Social and Cultural Reproduction in the (Music) Curriculum Guidelines Process in Ontario Education: Ethnic Minorities and Cultural Exclusion</u>. University of Toronto, PhD.

This dissertation, a Participant Observation study of the production, implementation, and legitimation of (music) curriculum guidelines in Ontario schools, provides ethnographic data which examine music education as a way of "knowing" and of acquiring "knowledge" in the schools of the province. It

investigates the arguments made in much of the recent literature in the sociology of education that the dynamics of the process of producing curriculum guidelines promote specific musical aesthetics, and that the rule-following engendered by "guidelines" (in addition to the injunction to teach by them) creates, maintains, and reproduces cultural hegemony. In gathering and analyzing the data, "ethnic minorities" (i.e., those Canadians who are identified within the school system by their enrollment/involvement in ESL/D programs, and further operationalized here to refer to "Southeast Asians" and "West Indians") are given specialized focus. The rationale for the selection of these groups for concentration in this study is grounded in the implications for cultural imperialism in the music curriculum of Ontario schools, especially in the light of Canada's official social policy of "multiculturalism". Accordingly, it examines and reports on the high recognition of the need to help these students "maintain their cultural distinctness" (as demonstrated by the objectives stated in the policy documents of language departments in the eleven (11) Boards of Education studied in Southern Ontario-- as also at the Ministry of Education--as major sites of data gathering); but their seeming invisibility to "culture-oriented" educational sub-units (such as music departments at those same sites) is an important finding of this study. The major goal of the investigation has been to discover, develop, and propose explanations as theoretical contributions within the sociology of education, by presenting empirical data of "cultural description", referred to by Glaser and Strauss (1967) as "grounded theory". Consistent with this methodology and the formal process of analytic induction (Znaniecki, 1934) hypotheses have been tested, modified, and finally accepted as explanations grounded in the data and providing a type of knowledge of the phenomenon under examination not likely to have been achieved through the application of any other research methodology.

Hay, Sheridan J. (1997). <u>Black Protest Tradition in Nova Scotia, 1783-1964</u>. Saint Mary's University, MA**:** 195.

"Black Protest Tradition in Nova Scotia" explores the black community's history of protest in Nova Scotia from the arrival of the Black Loyalists to the destruction of Africville. While the white community in Nova Scotia has economically, politically, and socially marginalized the black community, the black community has resisted this treatment. Although the black community's protest tradition has been limited by ideological constraints, a legacy of protest and resistance has endured in response to an ideology that has been fashioned and refashioned over two centuries to prevent blacks from receiving the rights of first class citizens. This history of resistance has been the dominant influence in any post-Second World War black protest movement in Nova Scotia. Despite an ongoing public perception that black protest activity has been largely derived from the American experience, particularly the civil rights movement, this thesis demonstrates that black protest is firmly rooted in the history of Nova Scotia.

Hayes, Elizabeth Ann Sarlo (1998). <u>The Italian Immigrant Women in Post-World War II in Canada: Overt and Covert Stories</u>. Trent University, MA**:** 159.

In this thesis I compare factual and fictional accounts of the experiences of Italian immigrant women in Post World War II Canada in order to arrive at a fuller understanding of the conditions and quality of their lives. I focus primarily on Southern Italian women of peasent background and their experiences living in Canadian society. In comparing the factual accounts to the fictional accounts surrounding Italian immigrant women's experiences, I reach a greater comprehension of the role of both, and in particular the latter. Fictional accounts of Italian immigrant women's experiences in Post World War II Canada display a significant variance to the factual accounts. This is due in part to their differing motivations and methodologies. While I argue that, in attempting to recreate the reality of the women's lives, both fact and fiction must be considered, it is the fictional realm and its revelations to which I pay greater attention in this thesis. Although the use of fiction as a valid and viable tool for recreating the past is still relatively experimental, the limits to what it may be capable of revealing can be further explored.

Hazelton, Hugh (1997). <u>LatinoCanada: A Critical Anthology of Ten Latin American Writers of Canada</u>. Université de Sherbrooke, PhD**:** 346.

French Abstract, English Text: Cette dissertation se veut une etude approfondie du phenomene de la litterature produite au Canada par des auteurs d'origine latino-americaine. Elle consiste en une introduction generale, suivie d'une etude biographique et critique individuelle et detaillee de dix auteurs latino-americains residant au Canada. Chaque etude est accompagnee d'une selection de l'oeuvre de l'auteur traduite en anglais. La these developpee est que la litterature latino-canadienne depasse un simple corpus d'ecrits de diffusion limitee qui pourrait peu a peu disparai tre a mesure que les nouveaux venus sont absorbes par le courant dominant des litteratures des deux langues officielles du Canada. Elle soutient que la litterature latino-americaine du Canada est generalement produite par des personnes nees en Amerique latine, mais qu'elle est sans cesse renouvelee par les vagues d'immigres provenant d'une vingtaine de pays compris dans l'Amerique du Sud, l'Amerique centrale, le Mexique et les Carai bes. De plus, le fait que ces ecrivains sont originaires du Nouveau Monde et qu'ils partagent des elements historiques et litteraires communs avec le Canada anglais et le Quebec (colonisation, recherche d'une litterature axee sur la realite du nouveau pays et non sur celle de l'Europe, inclusion du parler regional dans la litterature nationale) unit le monde des lettres latino-americain, canadien-anglais et quebecois dans le contexte d'une litterature des Ameriques. L'introduction a la monographie presente un survol historique de l'immigration des gens d'expression espagnole et portugaise au Canada et de l'evolution de leurs ecrits personnels isoles vers le concept d'une litterature latino-americaine et iberique du Canada. Elle parle aussi de la thematique de ces ecrivains, de leur adaptation au nouveau pays, de leur integration aux lettres canadiennes et quebecoises et de la reception de leur oeuvre. Finalement, elle explique les criteres employes dans la selection des dix auteurs analyses. Les etudes individuelles mettent l'accent sur le developpement

de l'auteur par rapport aux realites historiques et culturelles de son milieu. Nous examinons ensuite le depart de son pays et l'effet de son immigration au Canada sur l'evolution de sa production litteraire, son acceptation (ou non-acceptation) de la realite canadienne, ainsi que ses contacts et relations avec les litteratures anglo-canadienne ou quebecoise. Finalement, nous etablissons l'importance de son oeuvre dans la litterature nationale de son pays d'origine et la mesure de son integration aux lettres du Canada. La poesie, les contes ou les extraits de roman qui suivent chaque etude ont ete selectionnes a partir de l'ensemble des oeuvres de chaque auteur. Les textes choisis n'ont jamais ete traduits en anglais et ont ete juges representatifs de l'oeuvre globale de l'auteur ou d'un aspect particulierement important de sa production litteraire. Nous esperons que cette dissertation aidera a la decouverte de la litterature latino-canadienne et au rapprochement des litteratures canadienne-anglaise et quebecoise a celles de l'Amerique latine.

He, Ming Fang (1998). <u>Professional Knowledge Landscapes: Three Chinese Women Teachers' Enculturation and Acculturation Processes in China and Canada</u>. University of Toronto, PhD**:** 253.

This is a study of the identity formation and cultural transformation of three Chinese women teachers as they moved back and forth between Chinese and Canadian cultures. The three participants—Shiao, Wei, and I—were born in the late 1950s, experienced the Cultural Revolution, returned to university in the post-revolutionary period, emigrated to Canada, and studied for advanced degrees. During the collaborative research process we shared our intense feelings about what it means to be Chinese, and what it means to be Canadian. We worried most of all about what it means to be in-between and, therefore, neither Chinese nor Canadian. Part of the challenge in writing this thesis was to develop composite auto/biographical narrative methods to fictionalize characters, to switch backgrounds and voices, and to create a comprehensive interpretation of our experiences while maintaining narrative truth. Using these methods, I disrupted boundaries of temporality, space, voice, signature, and narrative unity. I used a fluid inquiry to develop a fluid language to represent fluid storied experiences. The most important finding of the thesis is how the various participants were awakened and began to question their identities as a result of undergoing dramatic upheavals, displacements, and societal changes. Consideration of identity dilemmas led me to rethink the notion of culture and, specifically, first and second culture, enculturation (learning a first culture), acculturation (learning a second culture), and cultural transformation. In order to represent the fragmented sense of bilingual and bicultural identity described in the thesis, I explored the metaphor of landscape to give a sense of shifting and changing perspectives over time and space. Though my study focused on Chinese women, it has significance for understanding identity formation and cultural transformation in general, as well as for offering insights into the interface between different cultures and ethnic groups. The study also opens up possibilities to understand the implicit and complicated acculturation and enculturation experiences of immigrants with school age children, and to make theoretical

contributions to, and implications for, teacher education, immigrant education and policy making.

Hein, Serge Frederick (1996). <u>A Phenomenological Investigation of Stereotyping Within an Interethnic Context</u>. University of Alberta, PhD**:** 213.

The present study involves a phenomenological investigation of stereotyping. The intergroup experiences and beliefs of four people who displayed stereotypical beliefs about a specific ethnic minority group were explored using the phenomenological method. All participants were fourth year students in a Bachelor of Education program and members of the majority group in Canadian society. All participants had experienced interactions in the form of actual face-to-face encounters with members of the outgroup and the level of each participant's stereotyping was measured using a screening instrument. Minimally structured, in-depth interviews were conducted with each participant and focused on beliefs about, and contact experiences with, outgroup members. The transcribed interviews were then analyzed using the phenomenological method to reveal the shared structure of the phenomenon for this group of participants. The analysis of the data revealed twelve themes that were found to be common to all of the participants. These themes included (1) the perceived characteristics of the outgroup, (2) early experiences in the development of beliefs about the outgroup, (3) awareness of generalizing about the outgroup, (4) generalizing from one's contact experiences to the outgroup, (5) lack of consideration of more specific aspects of one's beliefs about the outgroup, (6) awareness of exceptions to one's beliefs about the outgroup, (7) awareness of the potential limitations of one's beliefs about the outgroup, (8) consideration of possible causes of outgroup behavior, (9) a desire to be unbiased/fair toward the outgroup, (10) openness to the outgroup and its culture, (11) perceiving one's beliefs about the outgroup as evolving versus established but open to change, and (12) the perceived value of the outgroup's culture and values. The implications of the findings for further research are considered and the importance of adopting an idiographic approach to studying stereotyping is discussed. Implications of the findings for education are also considered.

Heine, Steven J. (1996). <u>Culture and the Need for Positive Self-Regard: The Japanese Case</u>. University of British Columbia, PhD**:** 188.

A great deal of research indicates that North Americans are motivated to possess, enhance, and maintain positive self views. The cross-cultural generalizability of these motivations is addressed by examining a culture characterized by an interdependent view of self: Japanese. An anthropological and social psychological review suggests that many elements of Japanese culture are incongruent with needs for positive self-views. It is maintained that Japanese culture discourages people to think highly of themselves, in large part because positive self-views conflict with fulfillment of interdependent cultural goals. Five studies were conducted to test the notion that Japanese have a less pronounced

need for positive self-regard than do North Americans. Studies 1 and 2 demonstrate that Japanese are less likely than Canadians to enhance their groups. Study 3 shows that the absence of self-enhancing biases is linked to larger actual-ideal discrepancies for Japanese. Study 4, employing a hidden behavioral measure, provides additional albeit somewhat limited evidence for self-enhancing tendencies among Canadians and for self-effacing tendencies among Japanese. Finally, Study 5 demonstrates an absence of dissonance reduction and self-affirmational tendencies among Japanese. The results of the 5 studies are discussed within the context of the role of positive vs. negative self-feelings in Japanese culture.

Helms-Park, Rena (1997). Building an L2 Lexicon: the Acquisition of Verb Classes Relevant to Causativization in English by Speakers of Hindu-Urdu and Vietnamese. University of Toronto, PhD: 334.

This study examines the L2 acquisition of constraints on English causativization in order to gain insight into the organization of the L2 lexicon, the route of L2 lexical acquisition, and the possible interaction between the L1 and L2 lexicons. Lexical organization is investigated via an analysis of the syntactic production and judgments of learners on the premise that verbs displaying similar grammatical behaviour generally do so because they share meaning components. It was hypothesized that (i) the ability to generalize beyond the input would improve with lexical proficiency, and (ii) the learner's L1 would influence the acquisition of verbs in those L2 semantic classes where there were translation equivalents of existent L2 items in the L1. In order to investigate lexical transfer, the performance of Hindi-Urdu speakers at three levels of lexical proficiency was compared with that of Vietnamese speakers at corresponding proficiency levels since there are marked differences between these languages in terms of causativization. The hypotheses were tested through four tests in English: a picture-based production task, a picture-based multiple-choice task, a grammaticality judgment test involving high-frequency verbs, and a grammaticality judgment test involving low-frequency, previously unknown verbs. Results indicated that on the second judgment task, the advanced learners in each language group had significantly higher overall scores than the elementary learners, suggesting that advanced learners make better connections than elementary learners between newly encountered L2 verbs and previously known verbs that are semantically related to them. Significant increases between the elementary and advanced levels were also witnessed on the picture-based tests; since these two tests centred on known verbs, these increases were seen as indications of growing accuracy across semantic classes with increasing proficiency. The validation of many of the transfer-related sub-hypotheses suggests that there is at least some sharing of semantic information between the L1 and L2 verb lexicons. Specifically, the findings highlight the existence of varying degrees of "transferability" across verb sub-classes and suggest that transfer plays a role in the ease or difficulty involved in shedding overgeneralized features of the L2.

Hemmings, Michael A. (1990). <u>The Church and the Japanese in Canada, 1941-1946: Ambulance Wagon to Embattled Army?</u> Vancouver School of Theology, MTH**: 324.

In February 1942 the Government of Canada, with the overwhelming consent of the Canadian public, especially the citizens of British Columbia, ordered the evacuation of all persons of Japanese descent into the interior of British Columbia and beyond. This action was taken out of malice and an ingrained racism in the white Canadian and British Columbian populace, rather than fear and mistrust. This description of the event of the evacuation does not reveal the entire story of the Canadian treatment of the Japanese during the second world war in all its complexity. This story is more complex than has been thought to this point in time and one of the reasons for that complexity is the involvement of the various denominations of the Christian Church with them from 1941 to 1946. This thesis is an investigation of the Church's attitude toward and treatment of the Japanese during this period. It is also, however, an investigation into what has been written about this topic since these events took place. There are, then, two goals for this thesis. The first goal is to establish what the Church did or did not do to or for the Japanese community during this terrible time. The second goal is to question and correct where necessary the assumptions and interpretations of this time by others who have written about this issue.

Hennebry, Jenna (1999). <u>Gender, 'Race' and Socioeconomic Status Attainment: Assessing the Double Negative</u>. University of Waterloo, MA**: 139.

Often, studies that attempt to theorize connections between 'race' and gender merely add 'race' with gender. This is known in the literature as The Double Negative Effect. The Double Negative Effect assumes there is simply an additive effect for 'race' and gender, such that the disadvantage experienced by women is doubled or at least proportionately increased if these women are also members of a visible minority group. Many social scientists have been questioning the connection between 'race' and gender, and their relationship to social inequality, however the exact nature of this intersection has not been explicitly tested. This research provides a unique hierarchical model that assesses the interrelationship between 'race' and gender within a status attainment. This thesis explores this Double Negative Effect and explicitly tests for an interaction effect between 'race' and gender on socioeconomic status. It is hypothesized that there is an interaction between gender and visible minority status that produces a negative effect on socioeconomic status that is above and beyond the main effects of visible minority status and gender. Using 1993 data from the Survey of Labour and Income Dynamics (SLID) Internal File, this research operationalizes socioeconomic status with two measures: (1) occupational status, using the Blishen Socioeconomic Classification of Occupations, and; (2) income level. Results partly support the interaction hypothesis and demonstrate a notable disadvantage on SES for visible minorities and women.

Henry, Annette (1992). "Taking Back Control": Toward an Afrocentric Womanist
    Standpoint on the Education of Black Children. University of Toronto, PhD**:** 285.

 This thesis examines the education of Black children from the pedagogical
standpoint of five contemporary Black women educators who teach in an urban
multiracial elementary school. Their students live in a subsidized housing project.
The thesis investigates some of the personal, professional, pedagogical and
political significances of teaching for Black women educators. In this thesis, I
argue that these women's educational activism as mothers, community workers
and teachers is part of an historical and Afrocentric tradition promoting Black
cultural survival. Their engaged vision broadens the notions of teacher and
pedagogy. It includes a historical theme of "upliftment of the race". The study
examines the choices and contributions of the Black women teachers at the
intersections of their race, class and gender as part of a Black women's
epistemology; being Black and female and members of a subordinate group
gleans particular understandings of everyday life, and engenders strategies to
resolve the contradictions of being Black in a hegemonically eurocentric society
and educational system. These teachers sometimes describe themselves as
"outsiders within", living at the intersection of two worlds. In their mainstream
classroom practice, the study investigates Afrocentric teaching strategies and
social relations. The participants bring their consciousness and experiences as
Black women into their teaching. This consciousness helps to reshape the
curriculum to meet the needs of children in a predominantly Black school. The
role of mothering becomes a pedagogical tool to create a particular learning
climate. Certain Afrocentric linguistic and cultural forms are used as in the
development of literacy. Their pedagogy of the teachers in this study is located in
a both/and dialectical agenda. They strive to give their pupils an education equal
to that of children in the dominant groups who attend middle-class schools. As the
same time, they aim to educate Black children to value their own sensibilities and
worldviews as children of African descent. The methodology uses through life
history interviews and participant observations of classroom practices. The data
were collected from January 1989 to June 1990. The major themes and patterns
were analyzed in an overarching Afrocentric and Black feminist framework.

Herberg, Edward Norman (1980). Education Through the Ethnic Looking-Glass:
    Ethnicity and Education in Five Canadian Cities. University of Toronto, PhD.

All previous research linking formal education in Canada to ethno-racial-religious
groups has dealt with only a few groups in one or two places or covered only one
time period. This work analyzes the educational attainment of 1,900,000 adults in
13 ethno-racial-religious groups residing in Halifax, Montreal, Toronto, Winnipeg
and Vancouver in 1971, and the adult attainment in these group and cities in 1951
and 1961. A special additional analysis also examines the educational attendance
of nearly 279,000 youth age 15-24 in the same 13 groups and 5 cities during
1971. Most of the data analyzed is from published or unpublished Canadian

census information. Previous investigation into education and ethnicity has centered on the British and/or French groups, contrasting the education of those non-British or non-French as similar or different to the charter groups. The present work is based on concepts of ethnic relativism, casting each of the 13 groups as co-equal, having its own unique values, structures and processes of ethnic solidarity and maintenance. Education is hypothesized to comprise and fulfill different functions in each ethnic collectivity in each city: this is the ethnic looking-glass model. Crosstabular and regression path analysis amply demonstrates that educational variations and levels in each group and city are understandable only through the perspective of that group. The model achieves high success in explanation.

Herbert, Marc (1994). <u>La presse de Quebec et les Juifs, 1925-1939: Le cas du "Soleil" et du "Quebec Chronicle Telegraph"</u>. Université Laval, MA**:** 148.

La societe quebecoise est traversee pendant l'entre-deux-guerres par un courant antisemite qui s'observe, entre autres, dans la presse nationaliste et catholique. Les aspirations de la communaute juive montrealaise a l'autonomie scolaire dans les annees 1920 et l'immigration juive represent des temps forts de cette vague antisemite. Mais qu'en est-il de la presse populaire francophone et de la presse anglophone? Notre etude a pour objectif d'observer les reactions de deux journaux de Quebec, Le Soleil et le Quebec Chronicle Telegraph face aux revendications juives et devant l'eventualite d'une immigration juive au Canada. Nous analysons aussi l'opinion des journaux devant des questions brulantes d'actualite a l'epoque: les persecutions juives en Allemagne et la question palestinienne.

Hernandez, Marcela (1994). <u>Evaluation of Long Term Implications of Social Policies: The 1967 Immigration Act as a Case Study</u>. University of Windsor, MA**:** 112.

The purpose of this thesis was to provide an assessment of some possible implications of the 1967 Immigration Act and subsequent legislation on the distribution of occupation types for selected mother tongue groups. The Toronto and Windsor C.M.A's were selected as the study area of this study and the 1981 and 1986 Censuses were selected as the study period. In order to find out the implications of the 1967 Immigration Act and subsequent legislation, the occupational statistics of the following groups were studied: English, French, German, Italian, Polish, Portuguese, Chinese, Vietnamese, Punjabi and Hindi. The occupational data was analyzed using the Index of dissimilarity and Chi square computations. The results from these tests and the review of the literature was used to make a series of conclusions on the need, of certain mother tongue groups, for Equity hiring policies.

Hernández-Ramdwar, Camille (1995). <u>All O' We is Me: Mixed Race Identity in the Caribbean-Canadian Context</u>. University of Toronto, MA.

This thesis examines how mixed race identity is articulated within a select group of individuals people of Caribbean-Canadian background. Mixed race identity is investigated in response to he racialization of people into uniracial, seemingly homogenous groups which is executed by governments, administrators, educators, the media and some community groups. Within this construct of racialization, the unique experiences of mixed race people are excluded, and they are asked to choose within existing racial categories. Within the historical specificity of the Caribbean, which includes race mixing, there evolved a number of racial discourses which differ from those found in Canada. The thesis inquires how a Caribbean background affects a mixed ace person's sense of racial self, as well as how the official notion of Caribbean identity in Canada affects that same formation of identity. The viability and practical application of a mixed race identity in Canada under conditions of white supremacist rule is also called into question.

Hess, Harry (1999). <u>Poetry as an Intercultural Bridge for Teaching ESL</u>. University of Alberta, PhD**:** 306.

This study moves into a new area of research. It seeks to investigate the value of, and the how of, using <italic>poetry for peace education in the ESL classroom</italic>. At the same time it seeks to demonstrate that poetry is a very useful genre to be employed for the teaching of the basic English language skills of listening, speaking, reading, and writing.   To this end the study produces an extensive literature review addressing a minor and a major theme. The minor theme looks into the validity of using poetry for ESL work. The major theme concerns itself with the idea of using poetry as a bridging device between cultures, and between people as individuals and of different genders, in order to promote understanding and peace. The literature review provides a theoretical base for the study. The unique aspect of this study is that from this theoretical base it carries forward the aforesaid themes and gives them <italic>application in the ESL classroom</italic>, emphasizing the bridge building concerns of this study. To test the viability of these ideas the researcher designed a qualitative study and gained access to an advanced ESL classroom of nineteen adult students, both male and female. For six weeks, for two one-hour sessions per week, the students were engaged in an intensive study and analysis of a wide variety of poetry representing numerous cultures. The poetry was carefully selected in advance for its applicability to peace education. Much reading and discussion involved both the class as a whole and the students working in small groups. The main object of this activity was to discover and formulate theme planks to be used in the construction of our peace bridges. Extensive use of metaphor was made in this study. The poems were thought of as rivers leading into the continent of peace education, and along these rivers were harvested the timbers for milling peace planks. The students also contributed poems of their own composition to this study. These poems also provided building materials and were useful for promoting basic language skills. Being mature and intelligent, the class handled poetry well and with enthusiasm. However, they did need help with vocabulary

and sentence structure. Using descriptive narration detailing the lived experience that he enjoyed along with his students, the researcher reports on what he sees as a highly successful expedition. He recommends that other researchers organize and go on similar expeditions for further validation of his positive findings. The researcher also makes recommendations on what he sees as important academic preparations for prospective ESL teachers. Throughout the study the researcher emphasizes the power of poetry to influence people to think and act positively about living in a more concerned, caring community. He concludes that poetry emphasizing peace education should have an important place in our society, particularly in our educational systems.

Heydon, Rachel (1998). <u>My Nona is a Teller of Stories: Education and Identity in the Lives of Five Elder Women</u>. University of Western Ontario, MED**:** 156.

This thesis undertakes a micro-study of identity and education in the lives of five Italian, Catholic elder females from the author's family. Focusing on the period just prior to World War II, various sites of education are examined, including: the parochial school of the day, the convent, a small, Fascist Italian language school, the mother-in-law's house and the family home. The discussions in this thesis are twofold. First, through narrative methods and methodologies, the following central thesis question is addressed: "How did education operate in the construction of individual and group identities in the lives of these women?" Second, and perhaps more importantly, this study explores the nature of the research process itself. "Reflexive" (Wolf, 1992), "openly ideological" (Lather, 1991), egalitarian and fair. These are all terms which the author initially used to describe her theory of how to conduct educational research. As a graduate student, teacher, daughter and care-giver, the author sought to expand the "intellectually limited universe" (Eichler, 1991, p. 2) of her patriarchal milieu--specifically that of the academy--to include alongside the discourse of scholars, a few voices which could easily have been missed. In this way, the author hoped to realise a pedagogy of transgression which could enable "folks to identify and connect" (hooks cited in Jennings, 1996, p. 94). Yet the author found that many aspects of her initial theorising were highly problematic when put into practice. These difficulties pertain to the areas of memory, power and trust: the three main obstacles in establishing a research "partnership." In essence, therefore, this thesis is a record of some of the growing pains associated with becoming a researcher and the ways in which thought and intent can warp when actually applied.

Higgit, Nancy (1992). <u>Toward a Conceptual Model of Resettlement: Vietnamese Refugee Men</u>. University of Regina, PhD**:** 278.

N/A

Hildebrand, Katheryn Joan (1994). <u>Dietary Fat Intake, Blook Lipids, Growth and Body Composition Among East Indian Vegetarian and Caucasian Omnivorous Children</u>. University of Guelph, MSC**:** 168.

The impact of a vegetarian diet on dietary fat intake, blood lipids, growth and body composition was investigated among 51 East Indian (EI) children, consuming a primarily lacto-ovo vegetarian diet and 61 Caucasian (C) omnivorous children between ages 4 and 10. Three day weighed food records indicated similar fat intakes (32.0% energy for C vs 32.8% for EI) and P/S ratios (0.38 for C vs 0.36 for EI) among both groups. Fasting blood values for selected lipid fractions showed a trend towards a more favorable blood lipid profile among EI, as indicated by lower low density lipoprotein (2.78 vs 3.08 mmol/L, p $<$ 0.05) and higher apolipoprotein A1. (1.35 vs 1.27 mmol/L, p $<$ 0.05). No differences in Z-scores of selected anthropometric measures/indices were noted. However a trend towards a higher per cent body fat, measured via bioelectrical impedance, was noted among EI (19.5% vs 15.5%, 0 $<$ 0.05). These EI children consume similar amounts of dietary fat, show adequate growth and tend towards a more favorable blood lipid profile, relative to C.

Hill, Janice (1990). <u>Double Jeopardy: Women Refugees and Canadian Policy</u>. Queen's University, MA**: 128.**

This thesis examines some of the roots of the modern global refugee crisis. It argues that although the refugee crisis is seen as a problem of the 'third world', its origins and causes are the direct result of western intervention, and is a direct legacy of western political, economic and ideological imperialism. The effects of this legacy are explained in terms of a theoretical and structural paradigm constituted by liberalism, nationalism, and patriarchy. The Canadian immigration and refugee determination system is analyzed within this paradigmatic context. The primary question, from which all others follow, is: why is it that women comprise the vast majority of the global refugee population?

Hinenoya, Kimiko (1997). <u>A Sociolinguistic Study of the Effects of Ethnocentrism and Cultural Traits on Proficiency of Japanese Speakers of English</u>. Concordia University, MA**: 127.**

The poor outcome of ESL learning in Japan has been acknowledged by both foreign and Japanese linguists and ESL teachers for nearly a century. Attitudinal and affective factors such as ethnocentrism, Japanese cultural traits, and values and beliefs expressed through modern myths were conjectured by several linguists and researchers as a cause for this phenomenon. Many attitude studies in the past have investigated the relationships between L2 learning and integrative and instrumental motivation, but there are few studies focusing on L2 learning, ethnocentrism and traits. This study is a socio-linguistic investigation to determine whether or not ethnocentrism, Japanese cultural/personality traits, values and beliefs influence ESL learning among Japanese living in Montreal. These factors were investigated using a questionnaire that measures the degree to which Japanese subjects agreed with statements expressing ethnocentric views about Japanese culture and language, traits, proverbs and modern myths. The

hypothesis is that these factors are negatively correlated with English proficiency. The conclusion of this study offers some evidence supporting the hypothesis in some groups of subjects, but not in others. Such a study of social factors and L2 learning has limitations, but these results may have implications for teaching ESL to the Japanese.

Hinkson, Heather A. (1996). Canadian Refugee Policy: International Developments and Debates on the Role of Gender in Refugee Determination Procedures. McGill University, MA**:** 88.

Through the evolution of international human rights law and policy, gender has become a prohibited ground for persecution. However the international definition of a refugee contained in the Convention Relating to the Status of Refugees does not explicitly include gender as an enumerated ground on which persecution can be feared. This omission has required women who fear gender-based persecution to use the Convention's "membership in a particular social group" provision. Traditionally, judicial interpretation of criteria establishing a "particular social group" was not consistent in cases alleging gender-based persecution. In 1993, Canada developed guidelines that attempt to establish a coherent and consistent application of the "particular social group" category. This represents a state policy initiative to recognize the international evolution of policy on gender as a basis for persecution. Although the guidelines challenge theories of state sovereignty in the design and execution of domestic policy, they demonstrate that a coherent and consistent framework for granting asylum status to women who fear gender-based persecution can be developed in such policy.

Hirai, Tomoko (1990). Internal Mechanism of Integration: A Comparative Study of Literary Works by Japanese and Japanese-Canadian Writers. University of Toronto, MA**:** 99.

N/A

Hirji, Shemina (1998). The Roles of Teachers of Punjabi Sikh Ancestry in the British Columbia Education System. Simon Fraser University, MA**:** 123.

N/A

Hladki, Janice Carmel (1993). Elements of Linkage in Drama Implementation: An Investigation of the Teacher/Facilitator Collaboration and the Integration of Drama and Anti-Racist Education in Elementary Teacher Drama Inservice. University of Toronto, MA**:** 299.

This thesis examines two components of elementary teacher drama inservice: the content component of drama and anti-racist education and the structural component of teacher/facilitator collaboration. These components are relational: Each is characterized by elements of linkage. The present research is a qualitative

study. Features in this work are the reflections of drama inservice participants: teachers, vice-principals, and facilitators. As an ongoing participant in the drama inservice, I also take into account my views on collaboration and the integration of drama and anti-racist education. The research contexts of educational drama, anti-racist education, and teacher education are examined. I argue that drama and anti-racist education are linked as learning methodologies, and I demonstrate how the inservice participants understand the linkage. In analyzing the characteristics of teacher/facilitator collaboration, I explore the significance of collaboration for elementary teacher drama   inservice.

Ho, Caroline (1999). <u>Acculturation and Reality-Hypotheticality in Vietnamese Children</u>. University of Western Ontario, MA**:** 61.

The dimension of cognitive style known as reality-hypotheticality refers to the degree to which an individual habitually uses factual vs. counterfactual and perceptible vs. imperceptible concepts and ideas in thought and expression. Chinese-descended Asian cultures appear to promote a reality-based style on this dimension, in contrast to the greater hypotheticality of European-descended Western cultures. The effect of Western acculturation on the cognitive style of Asian immigrants was examined in a cross-sectional study of Vietnamese-Canadian children. Consistent with prediction, acculturation was associated with greater hypotheticality, but only for certain indicators of reality-hypotheticality, Furthermore, greater hypotheticality was not clearly associated with loss of traditional Vietnamese values, suggesting that cognitive adaptation may be largely independent of change in other aspects of cultural orientation.

Ho, Irlana (1998). <u>The Strategic Management of Cultural Diversity and the Impact on Work Team Performance: The Case of Canadian Multinational Telecommunications Enterprise</u>. Université Laval, MA**:** 137.

The increase in cultural diversity in the workplace has provided organizations with a major challenge in human resource management. In tackling the issue of how to capitalize on cultural diversity and increase performance, organizations have adopted strategies classed under two main approaches: Suppression and Acceptance/Maximization. The following pages will present a case study of one of Canada's major telecommunications enterprises and its experience in managing diversity. The purpose of our research was to investigate the relationship between various variables, namely, the strategic management of cultural diversity and its determinants, human resource practices and policies and work team performance. Our main findings revealed the existence of two different types of strategies within the organization we studied. Synergy (a strategy classed under the Acceptance/Maximization approach) was found to have a positive impact on team performance at the workplace level.

Ho, Laura Ellen (1990). <u>Survey of Immigrant Participation in the Adult Education Community of Edmonton</u>. University of Alberta, MA**:** 155.

In Canada's increasingly multicultural society, social and economic participation by all groups must be considered an integral aspect of stability and national development. Recent years have seen the implementation of programmes to this end in the areas of employment equity, integration-oriented second language education in basic education and heritage language education. Little, however, has been written about the role of adult education in promoting cultural integration even though more than half of all immigrants to Alberta are between the ages of 20-39. This study surveyed four fields of participants--ESL programmes, adult education programmes, ESL programme funders and immigrant settlement agencies. The investigation revealed inconsistencies between national goals of cultural integration and practices of many adult education programmes in Edmonton which imply assimilation as a condition of participation by immigrants. The results of this study have far-reaching implications for adult educators, for immigration and educational policy makers and for community development researchers, especially those most interested in social participation of minorities.

Ho, Laura Ellen (1993). <u>Listening and Speaking: Immigrant Views of Adult Education in Edmonton</u>. University of Alberta, PhD**:** 261.

Several factors contribute to a need for increased understanding of the experience of immigrants in Canadian adult education. With significant and planned increases to immigration in response to an aging population and low birth rate, more newcomers, predominantly of working age, are arriving in this country each year. Recent labour market studies point to an increasing need for skilled workers if Canada is to meet the challenges of global competition. Underpinning these economic goals, however, is the more substantive problem of ensuring social cohesion within an increasingly culturally diverse Canadian community. Education should be elemental to the ongoing transformation of Canada's social fabric. With the exception of ESL classes, much of current adult education programming has tended to exclude immigrants. For this reason, the dissertation focusses beyond a traditional understanding of that subject, highlighting the clientele of the Language and Vocational Assessment Service (LVA) of Catholic Social Services in Edmonton. It begins from the point of view of a counsellor, informed by government statistical reports and daily listening to the stories of immigrants, and introduces, then counterworks two very different views of immigrant experience: a statistical characterization of the LVA population and narrative portraits of four clients. The dynamics of the relationship between those two positions and that of the teacher/counsellor is explored in a conversation in which all participants strive to share both goals and ideas. The investigation describes the need for a contextual treatment of language within the broad framework of adult education, enabling immigrants, regardless of their background in an official language, to gain access to meaningful education. A conceptual framework for thinking about education in multilingual settings is presented. The study also suggests that the variety of experience of people in our

society, immigrant and Canadian-born, should become a resource to both learners and teachers, promoting appreciation of difference, recognition of competence. More broadly, however, the dissertation also has implications for a view of education which seeks to recognize the centrality of human interdependence in the process of economic and social change.

Hocoy, Dan (1993). <u>Ethnic Identity Among Chinese in Canada: Its Relationship to Self-Esteem</u>. Queen's University, MA**:** 116.

The relationship between ethnic identity and self-esteem was proposed to rely on an interaction between two types of components that comprise ethnic identity, a cognitive component which refers to the degree to which one perceives one's ethnicity to comprise one's self-concept (Ethnic Self-Perception), and an affective component which refers to one's evaluation of that ethnicity (Ethnic Esteem). This was tested on 140 Chinese individuals from Southern Ontario. The fundamental hypothesis that Ethnic Self-Perception and Ethnic Esteem were empirically distinct concepts, as measured by the scales developed in the study, was supported. The second hypothesis that Ethnic Self-Perception moderates the relationship between Ethnic Esteem and Self-Esteem was supported, although not in the direction predicted. Further analyses revealed that Ethnic Self-Perception was a moderator only for foreign-born Chinese, and that Perceived Discrimination, which was highly correlated with Ethnic Self-Perception, may have suppressed any relationship between Ethnic Esteem and Self-Esteem for individuals high in Ethnic Self-Perception. The role of Perceived Discrimination provides an explanation for why a relationship between Ethnic Self-Perception and Self-Esteem was only found in low, rather than then predicted high, levels of Ethnic Self-Perception. The third hypothesis, that for individuals scoring high on Ethnic Self-Perception, a positive correlation between Ethnic Esteem and Self-Esteem exists, was supported.

Hodsman, Roy Herbert (1989). <u>Saskatchewan Catholics' Reaction to the Co-Operative Commonwealth Federation, 1932-1944</u>. University of Regina, MA**:** 257.

Catholic opposition to the CCF in Saskatchewan was not monolithic. Some Catholics were highly supportive of the party. Catholic support was also divided along ethnic lines. Ukrainian Catholic support was greater than German Catholic support, which was marginally greater than French Catholic support. The different reactions of the various Catholic ethnic groups to the CCF and the slow growth of Catholic support for the CCF can be attributed to several factors: a perceived reduction in CCF radicalism, assimilation of Catholic young people, a reduction in the priests' authority over their parishes, the different historical and political backgrounds of the various Catholic ethnic groups, the slow realization that the old system could not resolve the problems brought on by the Depression, and less apprehension about the consequences of a CCF victory. By 1944 the CCF could claim significant support from Saskatchewan Catholics, although the support was

still below the provincial average. The trend continued, however, so that by the 1960s Catholic support mirrored the support of the general population.

Ho-Fatt, Diane Selena (1998). <u>Creating Frames and Crossing Borders: An Autobiographical Exploration of Race and Identity</u>. University of New Brunswick, MED**: 136.**

This study is an exploration of the cultural constructions of race using theoretical perspectives of postmodernism through the methodology of autobiography. I explore the constructions of race and identity in my own life by deconstructing the stories of mixed-race that have been applied to me and posing an alternative to the construction of identity. The discourse of race, I argue, fits a modernist notion of self and identity which reduces and frames identity in terms of race. I propose a postmodern definition of identity which provokes difference rather than fixes it and which views identity as multiple and fluid, a notion which makes sense to me and my experiences. Important to this study is the dominance of whiteness in marginalizing others, like myself, who do not fit that norm. Racial discourse has silenced me as mixed-woman, and a critical notion underscores the need and the fruitfulness of self-empowerment and voice. The study raises questions about deconstructing race, multiculturalism, identity, politics, curriculum and instruction, and the use of autobiography as a research methodology. It makes no claims to have definitive answers but hopefully provides some insight for parents, teachers, and others who are in pedagogical relationships in the context of a white world.

Holder, B. Saddeiqua (1998). <u>The Role of Immigrant-Serving Organizations in the Canadian Welfare State: A Case Study</u>. University of Toronto, EDD**: 201.**

Drawing upon an interdisciplinary body of literature this thesis investigates the role of immigrant serving organizations in the Canadian welfare state. Comparative literature on the voluntary sector, international perspectives on settlement services for immigrants, and state/minority relations in Canada are reviewed to illuminate salient research questions. A case study was undertaken guided by the following research questions: what is it that the organizations do, including both their service and nonservice functions; what is the impact of the organization on clients and other stakeholder groups; what is the agency's relationship with government, its primary funder; and lastly, what are the implications of the study for analyses of the welfare state? The key findings reveal that, in their service dimension, the organizations proffer a type of safety net of cultural, kinship, and linguistic resources for immigrants; increase immigrants' access to mainstream services; and through collective action, articulate needs and thereby extend the provisions of the welfare state to immigrants. In political terms the symbolic allocation of societal resources minority communities is realized. An examinationof the agency's relationship with government representatives indicates that, within the constraints imposed by government funding, variables such as ideological affinity and bureaucratic

professionalism contribute to positive relations. In so far as the welfare state is concerned, the mobilization by ethnoracial communities to extend welfare provisions highlights the role of social movements as agents of change in social policy.

Holditch, James Barry (1990). <u>The Sports Participation of Native Students in an Integrated High School and their Social Distances towards Non-Natives</u>. University of New Brunswick, MPE**:** 208.

The results indicated that the participation rates of the native students in school sports and recreational activities did not appear to be related to the social distance which they expressed towards non-Natives. Contrary to the principal assumptions of the study, the native students did not express a high level of social distance towards non-Natives. The attitudes of the native students towards non-Natives were, on the whole, positive. This was reflected by the degree of social interaction which existed between the native and non-native students. Many of the native students had friendship ties with non-Natives, and many had also been involved in personal relationships with non-Natives. The participation rates of the native students in school sports and recreational activities were not significantly lower than those of the non-native students. The sports participation rates of the native students were predominantly affected by their access to adequate facilities and the level of competition involved.

Honeychurch, Kenneth Gardner (1998). <u>Inside Out/Outside In. Sexuality Diversity: A Comparative Case Study of Two Post-Secondary Visual Art Students</u>. University of British Columbia, PhD**:** 200.

While a number of recent studies have addressed the overall educational experiences of larger groups of gay and/or lesbian students within institutions of higher learning, there are no indepth studies which address the experiences of a small number of gay men and/or lesbians who are students in programs of visual art. This comparative case study of two gay male students of visual art considers three primary questions: what are the ways in which individual subjectivities and cultural practices of white, gay, male artists inter-relate; what is the impact of each artist's cultural productions on the broader culture in which they are located; and, what are the experiences of each subject within the post-secondary visual art's program in which each was enrolled. Data was collected through formal interviews, participant-observation, and an examination of the art practices of each subject. This study draws on the contributions, and the inter-relationships, of feminist, postmodernist, and queer theory literatures. In response to the first primary question, this study identifies: a range of denominators by which the subjects name themselves; four categories by which affiliated communities might be identified; a strong positive relationship between individual subjectivities and the practices of art. Second, this study concludes that: public response to the art practices of dissident subjects may vary in terms of mediums and methods; the relationship between language and visual art is variant between the two artists but

the embeddedness of language in visual art is recognized; the subjects hold opposing views with respect to the role of the art object within culture, but, in both cases, the art object is seen as being integral, positively or negatively, to individual identities; art is a means to cultural knowledge, that is, visual art may serve as a means of articulating various queered theoretical standpoints; and finally, that the possibilities of camp are a means by which queer identities may be articulated and constituted in visual art practices. In response to the third primary research question, this study concludes that: there is either a lack of gay or queer content matter and expertise, or a strong negative reaction against queer experience in the programs of visual art presently considered; and finally, that the university is a site of cultural practice which continues to be a major legitimizer of social authority. In general terms, with respect to epistemologies, research methodologies, and texts, a number of necessary adaptations emerge which reflect the unique experiences of queer researchers engaged in the production of social knowledges with queer subjects. The research findings suggest that the incorporation of the needs of queer students into the Academy and the Arts would prove valuable, not only to students who so define themselves, but, because different perspectives reflect different and expanded knowledges, would contribute to the learning/living experiences of all post-secondary students of visual art. Recommendations for further research include continuing inquiry which similarly considers the experiences of lesbians in visual arts programs, and for larger scale studies with gay and/or lesbian students which may provide alternate kinds of data.

Hong, Paul (1999). <u>The Indian Restaurant and the (In-)Visibility of Ethnicity in London, Ontario</u>. University of Western Ontario, MA**:** 137.

This thesis explores the role of the ethnic restaurant, specifically Indian restaurants, as a space where identities, ethnicities and stereotypes of newcomers to and residents of London, Ontario, converge and sit at a table together. This thesis also looks more specifically at how these ethnic restaurants, particularly Indian restaurants, objectify, (re)produce and/or employ selected images and stereotypes of their own identity or ethnicity. Related to this is the question of how dependent the success or failure of self-ethnicity images is on the degree to which the restaurant is, first, what patrons expect it to be (notions of authenticity, exotic-ness) and, second, what the owners expect they themselves should be like and what they believe the (non-ethnic) patrons want. This may reveal how immigrants or ethnic minorities view and make sense of their position within the larger society (London, Ontario) in the context of or through running a restaurant. In other words, how those images of themselves are (or are not) employed--in regards to the various expectations of themselves and/or by others--may say something about how this immigrant or ethnic group sees itself and is seen by others through various representations such as popular stereotypes.

Horta, Ana Paula Beja (1989). The Salience of Ethnicity: Occupation and Ethnic Manifestations Among the Portuguese in Vancouver. Simon Fraser University, MA**:** 284.

This thesis examines the variable nature of ethnic attachments among the Portuguese in Vancouver, British Columbia. How and why ethnic identity is retained, abandoned or modified forms the core of the analysis. Specifically, it focuses on the manner in which ethnic commitment is influenced by the occupational position of individuals. While the study concentrates on ethnic manifestations at a community level, individual interaction with the wider society is also probed. This demonstrates the contextual nature of ethnicity. Manifestations of ethnicity are not homogenous within the Portuguese community. Individuals experience varying levels of commitment towards the ethnic group depending on the nature of specific socio-economic circumstances and personal histories. Those with high job status tend to have lower levels of participation in the ethnic community than those with low socio-economic status. Participation in activities of the wider society tends to be higher for the most privileged than for those who occupy the lower ranks of the occupational structure.

Hou, Feng (1997). Neighbourhood Ethnic Transition and Summary Segregation Indices: A Methodological Assessment (Ontario, Quebec, British Columbia). University of British Columbia, PhD**:** 220.

This study examined mechanisms through which summary indices of residential segregation respond to specific patterns of neighbourhood ethnic composition changes. The analytic procedures included three steps. First, a classification scheme was developed to identify various types of neighbourhoods undergoing different processes of transition in ethnic composition. This scheme bypassed the problems inherent in comparing ethnic transition for groups with different proportions, and indicated the effect of ethnic composition changes in neighbourhoods on the unevenness of ethnic distribution at the city level. Second, this scheme was applied to compare patterns of ethnic transition among British, French, German, Italian, Jewish, Black, Chinese, and South Asian groups in Toronto, Montreal, and Vancouver. Third, the contributions of each type of neighbourhood to changes in summary indices were calculated. Consequently, the direct correspondence of summary indices to ethnic transition was evaluated. This study revealed that ethnic over-representation in neighbourhoods in all three cities is not necessarily associated with the attraction of additional members of the group, or with resistance to members of other ethnic groups. However, the French and Germans tend to increase their proportions in the British over-represented tracts, while the three visible minority groups tend to attract each other in Toronto and Montreal. Although the initial socioeconomic standing of the neighbourhood may affect changes in proportion for some groups, changes in ethnic compositions in a short period do not substantially alter a neighbourhood's socioeconomic standing. This study revealed that the dissimilarity index and Gini index are

limited or even biased in reflecting neighbourhood ethnic transition. They offset some opposite processes which either increase or decrease the degree of unevenness, and thus cannot distinguish the individual contributions of different types of ethnic transition. Also, changes in isolation and interaction indices are almost perfectly related to changes in ethnic composition, but are not affected by changes in unevenness. Finally, the correlation ratio index is not as unique and useful as suggested by the literature. This study demonstrated the difficulty of linking neighbourhood changes to existing summary indices, and provided some methodological guideposts for further studies.

Houle, France (1992). <u>The Documentation Centre of the Immigration and Refugee Board: A Study of the Use of Documentary Evidence in the Determination of Claims for Refugee Status</u>. Queen's University, LLM**: 211.**

In 1984, part of the refugee determination process which was established under the Immigration Act, 1976 was invalidated under section 7 of the Charter and section 2(e) of the Bill of Rights in Singh v. M.E.I. As a result, a new process came into force on January 1, 1989. With this process, a Documentation Centre was established. The Documentation Centre is a new institution in Canadian administrative law. Its role is to provide information on conditions inside countries. Because information on conditions inside countries is now available to decision-makers, staff of the Board and counsel for claimants, the new process represents a genuine improvement compared to the former process. However, the availability of this information does raise questions. First, is there is any guarantee that documentary information will be used fairly in the actual process so that it will comply with the standards of the Charter, the Bill of Rights and also common law? Second, since a refugee determination process is a system of mass-adjudication, the question is whether the Documentation Centre can be of any help in enhancing its expedition. In this thesis, I will examine whether claimants are protected from an unfair use of the documents available at the Documentation Centre. I will also analyze whether the Documentation Centre participated or can participate in making this process more expeditious.

Huang, Belinda (1998). <u>Gender, Race, and Power: The Chinese in Canada, 1920-1950</u>. McGill University, MA**: 116.**

From the late nineteenth century to the mid-twentieth century, the experiences of predominantly male Chinese migrants in Canada, their relationship with each other, and their interactions with Chinese and Canadian society were influenced by each society's patriarchal nature. Each society had a culturally-specific patriarchal system that perpetuated the interests of a few elite men over other groups and cultures, and each portrayed this group as the masculine ideal. Since each viewed events through this lens, racism frequently took on a gendered language. The construction of culturally-specific notions of gender helped maintain each community's culturally-specific patriarchal system. Furthermore, racialized gender constructs and gendered constructs of race legitimized existing

patterns of domination both within each group and in these groups' interactions with each other. This thesis shows that the categories of race and gender were linked and that a feminist approach is useful for the study of immigration history.

Huda, Tara (1999). <u>Feminist Pedagogy at Work: A Conceptual Analysis of "Empowerment" in a Workplace Education Program</u>. York University, MA**:** 97.

This thesis analyzes the concept of empowerment in feminist pedagogy as it is practiced in a workplace ESL program for employees of a manufacturing company. Through the use of excerpts from a personal "teaching journal", this study illustrates how theoretical debate over feminist empowerment influences the daily practices of a teacher. By framing the discussion theoretically in the discourse of poststructural feminist pedagogy, and practically in the context of a workplace language training program, it is argued that while feminist theory holds great political import, feminist educators must, in practice, be strategic and selective in determining which aspects of the theoretical discourse they use in order to address needs of working-class and immigrant students.

Huggins, Nadine S. (1994). <u>Canadian Nationhood and the Identity Discourse: Incorporating Minority Ethnic Groups</u>. Concordia University, MA**:** 147.

Full incorporation (inclusion) into Canadian society has consistently eluded members of minority ethnic groups (i.e. visible minority and ethnocultural communities), as a consequence of the numerous barriers to equality they encounter. Such barriers prevent the full and representative participation of these groups in the social and political institutions and structures of the Canadian state. The hegemonic position of the so-called 'founding nations' within the Canadian state and society allows its members to enjoy disproportionately high levels of power, privilege and prestige, and as a result, constitutes a significant barrier for minority groups. This reality translates into a failure to fully incorporate ethnic diversity and thereby a commitment to construct an appropriate framework for the elaboration of an inclusive, widely acceptable and accepted definition of Canadian identity. To transcend 'founding nations' hegemony requires the full incorporation of members of minority ethnic groups. This thesis suggests that such incorporation is possible through the implementation of progressive employment policies, i.e. employment equity.

Hughes, Glyn Samuel (1997). <u>Manufacturing Identity: Some Educational Insights into English Canada's National Self-Image</u>. Simon Fraser University, MA**:** 207.

The study examines some central themes and contradictions of English Canadian national identity, and considers differences in individual, governmental and educational perceptions of that identity. Having reviewed the literature under four headings (identity as national sentiment; as citizenship; as culture; and as self-perception), the study proposes and examines three versions of national identity. The main focus is on Perceived National Identity (PNI). A 31-item questionnaire

administered to 150 students provided data on the key figures, events, symbols, values and stereotypes that shape the national self-image. The official government-sponsored and exported version of national identity--Idealized National Identity (INI)--was sought through a detailed analysis of the structure, imagery and commentary of a Government of Canada promotional film, "Oh Canada!". The contents of Transmitted National Identity (TNI), the educational interpretation and curricular reformulation of TNI, were studied in an Ontario grade 7-10 social studies curriculum guideline with particular attention to its attitudinal objectives, topics and teaching strategies.

Hughes, Gordon Alan (1996). "Scare Quotes": Towards an Ontology of Antisemitism. University of Western Ontario, MA: 115.

This thesis attempts an examination of antisemitism, beyond historical and cultural rationales, into an inquiry that is fundamentally ontological in emphasis. In so doing, the aim is to challenge the prevailing "learned and taught" model of racism, which argues that racist discourse is internalized, whether consciously or not, via cultural and historical means. According to this argument "the Jew as scapegoat" or "the Jew as evil capitalist" is a historical construct which culture inherits, modifies and propagates. The traditional counter to this cultural polemic is an essentialist one--racism exists in the culture because man is inherently racist, as a matter of our fundamental ontological makeup. These two poles of argumentation set up a "nature or nurture", "culture or ontology" binary opposition. This thesis attempts to navigate a space between the opposition of "culture and ontology" and to demonstrate that they are interwoven threads of the same fabric.

Hughes-Fuller, Helen Patricia (1995). Pedagogy and Difference: A Study in Cross-Cultural Adult Education. University of Alberta, MED: 132.

The starting point for my research was a series of questions about how the participants perceived their role(s). In reality the research did not deal with perceptions but rather with participants' discourse: what they said (and how they talked) about their experiences teaching Native adults. While there was a considerable range of experience, talk tended to orbit around recurring themes. I interpreted this as indicative of the ways that large-D Discourse (the conventions of a discipline such as education) circumscribes what we can--acceptably and intelligibly--say about our work. The data showed that roles were in part shaped by theoretical models but institutional constraints and the (context-specific) circumstances of various educational settings also had an effect. Participants expressed frustrations over situations in which they felt caught in the middle. I ascribed this to a tension between their constitution as pedagogical subjects (through Educational Discourse) and real world conflicts and problems. Participants' talk also revealed a preoccupation with difference, supporting my suspicion that deconstructing difference remains an urgent and compelling project.

Hulan, Renée (1996). <u>Representing the Canadian North: Stories of Gender, Race, and Nation</u>. McGill University, PhD**:** 387.

This thesis addresses the teleological relationship between national identity and national consciousness in the specific definition of Canada as a northern nation by giving a descriptive account of representative texts in which the north figures as a central theme, including: ethnography, travel writing, autobiography, adventure stories, poetry, and novels. It argues that the collective Canadian identity idealized in the representation of the north is not organic but constructed in terms of such characteristics as self-sufficiency, independence, and endurance; that these characteristics are inflected by ideas of gender and race; and that they are evoked to give the 'deeper justification' of nationhood to the Canadian state. In this description of the mutually dependent definitions of gender, racial, and national identities, the thesis disputes the idea that northern consciousness is the source of a distinct collective identity for Canadians.

Hunjan, Sandeep (1997). <u>East Indians in Canada: Changing Conceptions of Love</u>. University of Windsor, MA**:** 125.

When people from India immigrate to Canada, they experience conflicts between Indian and Canadian definitions of appropriate choices in intimate heterosexual relationships. Changes in attitudes regarding choices for a marriage partner due to acculturation may be influenced by a number of factors including the relative individualism/collectivism of both heritage and host cultures, the length of time spent in the host culture, strength of ethnic identification, idiocentrism/allocentrism, and gender. The present study examined the relationship between these factors and the attitudes toward love and mate preference in heterosexual relationships held by East Indians in Canada. One hundred and twenty-five unmarried, heterosexual participants of East Indian ancestry who were fluent in English, had completed secondary school, and were between the ages of seventeen and thirty-two were recruited from Windsor, Toronto, Guelph, Hamilton, and Montreal, and completed measures of ethnic identity (Phinney, 1992), cultural orientation (Bierbrauer, Meyer, & Wolfradt, 1994), mate preference (Buss et al., 1990), and passionate and companionate love (Hatfield & Rapson, 1996; Hatfield & Sprecher, 1986).

Hunsberger, Margaret (1997). <u>The Lived Experience of Canadian Children of Colour</u>. University of Calgary, PhD**:** 259.

What is the lived experience of Canadian children of colour? Through thematic analysis and interpretation, the tacit knowledge surrounding the living of this experience has been made explicit. Complex, thematic aspects integral to the life world of the participants unfold one by one. The significance of the physical presence is reiterated by those who struggle with definitions of attractiveness that exclude them, by those who are struck by the impact that corporeality has upon

initial interactions with others, and by those who define otherness and belongingness through phenotypical criteria. The power of the ethnic slur to humiliate and degrade children of colour becomes understandable to us when we consider their precursory experiences of being named, collecting names and naming themselves--all instances of belonging, affirmation and identity. More generally, the formidable power of discriminatory actions and words or racist beliefs is apparent in their responses; while some are only mildly perturbed, there are those who are immobilized and still others who are vindictive. Equally powerful is the potential for friendship and the parent-child relationship to transform. The befriended are transformed by the lived understandings they gain from their friends of colour as they witness cultural ways of being and hear world views that are different from their own. Parents of colour influence their children by providing them with possibilities--a gift intended, but not necessarily received. And in the context of these relationships of caring, children of colour define themselves, holding close to those aspects of ethnic self which must remain in order to be authentically themselves. These understandings reinforce the importance of being pedagogically present for Canadian children of colour.

Hunter, Lawrence Morris (1990). <u>The ESL Student in the Mathematics Classroom: Student Questions as a Mode of Access to Knowledge</u>. University of British Columbia, MA**:** 140.

In this study, the relatively scarce questions asked by ESL (English as a Second Language) students in a secondary school English-speaking mathematics classroom were observed over time. The data provide some evidence of the natural manner in which the students attempt to form a mental map of the body of knowledge under exploration. Observed differences between the surface content of student questions and the context-apparent intention of these questions provide some insight into how students may be assisted to better ask the questions which they use to seek help in their navigation of bodies of knowledge. Published teaching materials intended for ESL students of secondary mathematics are examined here for relevance to the students' need to develop help-seeking strategies; suggestions for more effective accommodation of this need are made. Computer software developed by the researcher for exploration of possibilities in computer aided instruction in question formation is described.

Hunter, Mark R.F. (1994). <u>Worldviews of International Students</u>. Dalhousie University, MA**:** 152.

Large numbers of international students attend North American universities each year. Theory and practice have established the need to provide ethical counseling services for this diverse population. Research has revealed universal categories of perceptions that an individual holds about the world; perceptions about human nature, social relations, nature, time, and activity. Worldview theorists advocate examining these categories to better understand a client's philosophical and psychological profile. This exploratory study examined the worldviews of new

international students attending Halifax universities. The Scale to Assess World Views (SAWV) was completed by 49 students in September of 1993 and again by 33 students in April of 1994. Dominant and secondary worldviews were assessed as well as significant differences in students' perceptions on the subscales of the SAWV. These analyses were conducted according to region of origin, university attended, major field of study, gender, age, and prior international experience. The findings of this study indicate a consistent degree of homogeneity among new international students in terms of dominant and secondary worldviews. However, analysis of the subscales of the SAWV revealed some significant variation. Worldviews did not change significantly over the course of the 1993 academic year.

Hus, Yvette (1997). <u>Central Auditory Processing Disorders in Minority Children (Educational Distress)</u>. Concordia University, PhD**:** 389.

Central auditory processing disorders (CAPD) constitute a neuroauditory syndrome which affects the lives of adults and children in profound ways. CAPD is often diagnosed in children who experience educational distress despite intact hearing and cognitive ability. The benefit of early diagnosis of CAPD is in the potential for implementation of an intervention program designed to ameliorate and minimize the negative effects of this syndrome. Diagnostic and therapeutic instruments are almost exclusively constructed for children for whom English is a first language (L1). Consequently, children for whom English is a second language (L2) who are experiencing educational distress are excluded from the benefits of diagnosis and intervention for CAPD since their difficulties are usually blamed on their L2 status. This study was designed to investigate the usefulness of the CAPD construct in the assessment of L2 children's educational distress, to explore the ability of current diagnostic instruments to distinguish those with CAPD in both L2 and L1 children, and to determine the effect CAPD has on those who are clinically diagnosed. The study included 116 children, aged 8;0–11;11, with normal cognitive ability and peripheral hearing. Two groups were formed on the basis of identification of their mother's mother tongue, and its use in the home. The two groups differed significantly on oral language tests. The children were investigated for CAPD and in terms of educational distress variables. Multiple regression analyses showed that CAPD or low central auditory system efficiency (CASE) was significantly correlated with low performance on oral language measures and academic distress in the L2 group. In the L1 group low CASE was significantly correlated with a psychosocial/behavioural variable and with low oral language test performance. Cluster and discriminant analyses identified educational performance clusters in both language groups. Low CASE was associated with clusters of children manifesting learning problems in the L2 group, but not in the L1 group. A multiple embedded case study profiled children with severe CAPD and demonstrated that while CAPD had a negative impact on the academic lives of individual children in both language groups, the problems of the L2 children were often more severe.

Husaini, Zohra (1981). <u>Social Networks: A Factor Immigrant Economic Success</u>. University of Alberta, PhD.

N/A

Hutton, David G. (1993). <u>Patterns and Predictors of Refugee Adjustment: Ethiopians, Laotians, Vietnamese, Salvadoreans, and Chileans in Winnipeg</u>. University of Manitoba, MED**:** 444.

This study was designed to examine the impact of involuntary displacement and resettlement upon the psychological adjustment of resettled Ethiopians, Laotians, Vietnamese, Salvadoreans and Chileans. It was found that psychological adjustment, assessed via a revised version of the Symptom Rating Test-7 Scale Version (Kellner, 1986), was related primarily to the level of adaptation (linguistic, socio-cultural, and occupational) attained during resettlement. The patterns of resettlement adaptation exhibited by the five groups were in turn found to be related to three principal demographic attributes (length of residence, level of language proficiency, and level of education). No relationship was observed between psychological adjustment and conditions encountered prior to or during flight. All groups exhibited comparable levels of psychological adjustment.

Hyder, Syed Goldy (1991). <u>The Dialectic of Crisis</u>. University of Calgary, MA**:** 178.

On August 11, 1986 one hundred and fifty-five Tamil refugee claimants arrived off the coast of Newfoundland. Nearly one year later, one hundred and seventy-four Sikh refugee claimants appeared off the coast of Nova Scotia. The nature of each arrival, and the circumstances surrounding each arrival were remarkably similar. The fundamental difference between the arrivals, though, was the manner in which the government defined them. Whereas the Tamils were welcomed with open arms, the Sikhs were accused of being illegal aliens. The Sikh arrival was defined as representing a "national crisis." By using the refugee arrivals as a case study, the thesis seeks to explain how two virtually identical incidents were managed by the government in a dichotomous manner. This thesis explores the belief that the language used to define a problem, not only gives the problem meaning, but also shapes the reality in which the problem will be addressed. The thesis contends that political language, in fact, constructs political reality. Though the term "crisis" is not new to politics, a contemporary phenomena is that of "crisis decision-making." The intent of this thesis is to assess the impact that the "crisis" label has on a policy problem. The thesis advances the opinion that in a "crisis" situation the government finds itself in a dialectic.

Hyman, Ilene (1993). <u>The Effect Of Migrant Adaptation on Perinatal Health in Montreal</u>. Université de Montréal, PhD**:** 156.

As a result of past and present immigration trends, the size and number of ethnic groups continue to increase in Quebec. It is recognized that immigration exerts many effects on a society and individuals. This thesis examines the specific effect of migrant adaptation on the health of members of different ethnic groups. The first objective of this study was to determine whether the degree of acculturation of ethnic women, representing different migration experiences has an influence on perinatal health. The hypotheses were: (1) The degree of acculturation is associated with different pregnancy outcomes (specifically term low birthweight (LBW)). (2) The magnitude of this effect will vary between ethnic groups. The second objective of this study was to interpret any relationship between acculturation and term LBW by exploring the possible consequences of acculturation in terms of behaviourial changes and changes in social support and stress.The hypothesized relationships were: (1) Acculturation is associated with specific health behaviours known to influence perinatal morbidity (specifically term LBW). (2) Acculturation is associated with different amounts of acculturative stress which may influence perinatal morbidity (specifically term LBW). The thesis is divided into two parts corresponding to the two stated objectives of this study. The first part consisted of an epidemiological analysis of 10 years of Quebec birth certificates. Results indicated that the degree of adaptation of ethnic women representing different migration experiences was associated with different pregnancy outcomes. Women who were identified as being more acculturated, experienced significantly higher rates of term LBW for their second births. This effect was particularly observed in a sub-population of Southeast Asian women. For the second part of the thesis, a qualitative research approach was selected. The primary study population consisted of a group of 17 pregnant Southeast Asian women who represented different levels of acculturation. Findings suggested that there was an association between levels of acculturation and both the development of health behaviours and changes in social support and stress. Intense work activity during pregnancy, poor nutrition, stress and inadequate social support all appeared to be more common in the more acculturated group of women. The results of this thesis have certain implications for health service delivery and future research. Although it has frequently been assumed that new immigrants and refugees constitute a higher risk group than other more established members of their communities for health intervention, the results of this thesis imply that it is not "immigrant" status per se that contributes to their "risk". Rather, other factors related to the "consequences of acculturation" (e.g. behaviourial changes and changes in social support and stress) need to be considered (in addition to conventional factors) in perinatal and other health risk identification systems. On a theoretical level the results of this thesis suggest that migration studies need to consider both the heterogeneity of migratory movements and differential rates of migrant adaptation within a particular group, when examining the effects of migration on health outcomes. The inclusion of an acculturation variable is one method through which the interpretation of these research studies could be enhanced.

Hyman, Sharon Ann (1993). <u>The Production and Evaluation of a Community Television Program Aimed at Promoting Social Learning and Attitude Change</u>. Concordia University, MA**:** 127.

The present study suggests that a simple community television program may, under certain conditions, promote attitude change and social learning. Using a sample of fifty-four university students, the author found that over fifty percent of the group's pretest mean scores significantly shifted in a favourable direction on the posttest measure after exposure to the treatment--a videotaped episode of a community television program co-produced by the author dealing with the topic of racism in Canadian society. Furthermore, the majority of subjects found the show both interesting and informative, and a full one third of the sample indicated that they would have watched the whole show had they been in their own homes. Most importantly for the author, who is committed to the use of community television to provide an "alternative voice" (one of its original mandates), sixty-one percent of the sample agreed that the issue of racism was treated differently in this show when compared with commercial shows they had seen on the topic.

Hynd, Shirley Grace (1997). <u>Transracial/Transethnic Issues in Latin American Adoption</u>. York University, MSW**:** 173.

This qualitative research explored the transracial/transethnic issues adoptive parents experience in parenting a child/ren from Latin America, utilizing a life cycle perspective. Seventeen adoptive parents, representing nine families, all members of Latin American Adoptive Families (LAAF), with a total of seventeen children, ranging in age from 1 1/2 to 9 years participated in the audio-taped interviews. The study found that many of the participants spent little time thinking about the implications of adopting a child transracially/transethnically. The issue of loss came up often in the interviews: the adoptive parent(s)' loss of biologically parenting a child, the biological parents' loss of their child's loss of their biological parents, siblings, relatives, country, culture and language. Participants indicated that identity issues related to transracial/transethnic adoption have an impact on daily parenting experiences and incidents of racism. They used a variety of strategies in responding to the visual differences amongst family members. The participants identified active involvement in LAAF is an important way of connecting with other families who had also adopted from Latin America, to share parenting experiences, ensure the child/ren experience seeing other families similar to theirs, and have an opportunity to establish friendships with other children from their country of origin. The study concluded with several recommendations for raising children adopted transracially/transethnically. The participants have provided important information on their experiences in raising children adopted from Latin America. I hope the recommendations will help social workers involved with prospective adoptive parents from Latin America to be more aware of the issues participants raised and to pass on this learning to those contemplating adopting transracial ly/transracially/transethnically.

I

Iacovetta, Franca (1988). <u>Working Class Immigrants: Southern Italians in Post War Toronto, 1946-1965</u>. York University, PhD.

To date, historical studies of immigrant workers in Canada have focused on the pre-World War II period. This dissertation turns to the period 1946-65 and examines southern Italian immigrants from peasant backgrounds who entered a post-war industrial society. It explores how they confronted and adapted to urban and industrial life in post-war Toronto. The thesis combines an internal history of the ethnic group with a study of the views of the host society. The research draws on a variety of sources, including Immigration Branch and Department of Labour records, parish and immigrant aid society files, English and Italian-language newspapers, census material, and oral interviews. The dissertation examines Canada's policy towards Italy and the recruitment of Italian contract workers for jobs in primary industry and domesticservice, the early immigrant experiences of southern Italians in Toronto, and the nativist responses of the host society to Italians. A central assertion is that the process whereby peasants were transformed into industrial workers was a complex phenomenon characterized by patterns of continuity and change. While the immigrants' peasant culture helped Italians adjust to their working-class experience, so did the new circumstances lead them either to modify familiar strategies or to adopt altogether new ones. Separate attention is given to the experiences of men and women. The critical contribution that both housewives and working women made in easing the adjustment of their families to life in post-war Toronto is a major theme. Another is workers' protest. The strikes that Italian construction workers spearheaded in 1960 and 1961 offer a dramatic illustration of the transition from peasants to proletarians. The thesis also explores community life. It examines the complex relations between the Italian immigrants and the professional workers who staffed the welfare and volunteer agencies, between Italians and their clerics and Irish-Catholic co-parishioners, and between the Italian newcomers and the Italo-Canadian old-timers who dominated the ethnic colony's early associational life.

Ibrahim, Awad el Karim Mohamed (1998). <u>'Hey, whassup homeboy?' Becoming Black: Race, Language, Culture, and the Politics of Identity. African Students in a Franco-Ontarian High School</u>. University of Toronto, PhD**:** 306.

This project looks at a group of continental francophone African youths who are attending a French-language high school in Toronto, Canada. It examines the sites and the ways in which their social identities are formed and performed and how these identities enter, so to speak, the processes of language learning, among others, especially learning English as a second language (ESL). Part of the process of learning for these youths is learning 'to become', to become Black that

is, by means of learning Black English as a second language and taking up and re-positioning Black identities and cultural forms: hip hop and rap. Youths' experience of/with racism is of extreme significance in the course of <italic>becoming</italic>. Racism is located within a framework of an imaginary whereby the dominant hegemonic discourses and groups position African youth and thus treat them, respectively, as 'Blacks'. The process of identity formation for African youth, significantly, is a process of creolization, translation and negotiation. Deploying <italic> ethnography of performance</italic> as a methodological contention which maintains that we as social beings reflect, at least partially, our identities in our linguistic and cultural practices, I conclude that the product of this process is a schematically complex 'third space' where the 'Old' and the 'New' are translated into configurations that look neither like the 'Old' nor the 'New', but the two combined. Identity is therefore best researched not in oppositional terms ('African' vs. 'Canadian'), but in its linguistic and cultural performance. Linguistically and semiologically, I show, the 'Old' and   the 'New' are produced in the same sentence, in the same garment. Race, however, as a site of identification, crossed with gender, are the youths' points of departure for identity negotiations and translations. I offer, in conclusion, students' narratives an alternative anti-racism scheme that seeks to explore what, in the school, works for the students, as oppose to what does not. I also propose <italic>pedagogy of the imaginary </italic> as a critical praxis that deciphers subjectivities by traveling into their complexities. Black popular culture is taken into account here as a critical curriculum site in 'encountering', de-re-constructing, and, in the process, growing sensitive to the multi-significations of the signifier Black.

Ide, Daien (1998). <u>Gaman: The Perseverance of Memories of Internment in a Japanese Canadian Family, An Examination of Social Memory as a Vicarious Experience</u>. Carleton University, MA**:** 140.

This document is an examination of how individuals contribute to the social memory of various groups, whether the group is a Japanese Canadian family, a community or the human race. It focuses primarily on how memory plays a part in passing values and traditions on to following generations. As actors playing a diversity of roles in other peoples' lives, each individual influences and is influenced variably by their relationships with one another. By recording the life-history of a Japanese Canadian mother who survived through the early years of Japanese Canadian history and that of her son, personal memories are brought into a public forum for others to hear. This approach illustrates the importance of recording life-histories, especially since they help to revive memories and pass them on to others as culturally enriching tools. By vicariously acquiring the memories of others, the researcher operates as an example of how relationships with participants trigger the uses of memories. Together, all the participants demonstrate how memories transform, edit and maintain customs, values and behaviours.

Ighodaro, Macdonald E. (1998). <u>Experience of Somali Students in Metro-Toronto School System</u>. York University, MED**:** 123.

The framework employed for this study is adaptation theory which illustrates the cultural-adjustment of Somalis in the Metro Toronto school system. This study then looked at the challenges faced by Somalis in their attempt to integrate into Canadian society and the school system.One of the key educational challenges faced by some Somali students upon their arrival to Canada was inadequate preparation for schooling in a high school realm due to a lack of exposure to basic education in Somalia. However, the research findings revealed that some students did not exhibit the above educational problem. Other challenges included language, literacy, parental involvement in the schooling process of their children, and cultural adjustment. The study then goes on to investigate the impact of cultural adjustment and discrimination on the aspirations of Somalis and the dilemma faced by Somali women during the adjustment process. Towards the conclusion of this study, discrimination in the Canadian Immigration Policy is critically examined, along with the notion of equal educational opportunity, violence in the Metro-Toronto school system, and finally, the school's response to the needs of Somali students.

Ijaz, Mian Ahmed (1980). <u>Ethnic Attitudes of Elementary School Children Toward Black and East Indians and the Effect of a Cultural Program on these Attitudes</u>. University of Toronto, EDD.

The study was designed to test the validity of the contact theory with elementary school children, to examine the attitudes of White Canadian fifth- and sixth-graders toward Blacks and East Indians, and the effect of a cultural program based on Triandis' theory of subjective culture on these attitudes. The ethnic attitudes of 170 students (Boys = 85; Girls = 85) in two high density (Hi D) and two low density (Lo D) schools in Metropolitan Toronto were measured by means of the Semantic Differential Measure, Bogardus' Social Distance Scale and a contact questionnaire based on the one used by Henry (1978). High density as opposed to low density schools were defined as schools in which thirty and eleven percent respectively of the school population belonged to the black and East Indian ethnic groups. No significant differences in attitudes emerged between students in the two types of schools. Interethnic contact per se and an opportunity for such contact were not found to have any significant effect on students' attitudes toward the above minority groups, however, social interaction that involved visits to each other's homes was accompanied by feelings of less social distance. Neither the length of time of attending a Hi D school nor that of knowing a black or East Indian friend were found to be significant variables. White Canadians ranked ethnic groups in the following order: White Canadians, Canadians, French Canadians, Black Canadians, Italian Canadians, German Canadians, Indian Canadians, and Pakistani Canadians. No significant differences emerged in the evaluations of Black Canadians, Italian Canadians, and German Canadians. The order of rankings was identical both on the Semantic Differential Measure and the

Social Distance Scale. A cultural program consisting of nine weekly sessions of approximately seventy minutes' duration each and providing instruction on various aspects of the East Indian culture through dance, music and crafts was implemented. Two grade five and two grade six classes, with one class each from a Hi D and a Lo D school formed the experimental group. A significant change in attitudes in a positive direction toward Indian Canadians was noted in the experimental group (n = 47) as compared to the controls (n = 108) as a result of the program, both on the Semantic Differential Measure and the Social Distance Scale. A generalization effect was noted for Pakistani Canadians on the Semantic Differential Measure. The effects of the program were maintained three months after the conclusion of the program. The findings are discussed in terms of the contact theory, the applicability of the theory of subjective culture to elementary school children, and implications for curriculum development. Ideas and directions for future research are also suggested.

Ilieva, Roumiana (1998). <u>Conceptualizations of Culture, Culture Teaching, and Culture Exploration in Second Language Education</u>. Simon Fraser University, MA.

This study attempts to offer a conceptual, historiographic and critical analysis of the place of culture in second language education. It seeks to provide answers to the following questions: How has "culture" in the anthropological sense of the term been conceptualized in second language education and how have these conceptualizations been translated into directions for classroom practice? An anthropological view of culture as the meanings assigned to objects, events, and relationships and negotiated between culture bearers, forms the theoretical foundation of the study. It is argued that inconsistencies in the conceptualizations of culture of language education theorists who addressed the topic up to the mid 1980s have led to inadequate practices and to the subordinate role of culture teaching in language education. Current critical approaches to culture teaching are examined and provide a background for the author's understanding of the issue. The study introduces the notion "culture exploration" as a way of conceptualizing cultural instruction in the field of adult second language education. It highlights the features of culture exploration: ethnographic participant observation in and outside the classroom, and reflective and critical classroom discussions, focusing on students' "pragmatic" ethnographies, which are organized along the lines of steps of applying Freirean dialogues in adult language classes. In addition, it outlines the author's viewpoint on the goals of culture exploration: gaining awareness of oneself as a cultural being and positioned subject, gaining awareness of the interrelation between language and culture, as well as creating conditions for facilitating students' coping with culture shock and the ambiguity of cross-cultural interactions. It is argued that culture exploration will allow adult second language learners to develop coherent understandings of their cultural experiences in the target community and use that knowledge to act more effectively for their own ends in the context of the target culture.

Irving, Hyacinth Michèle (1986). <u>An Analysis of Ontario's Junior Division Social Studies Textbooks in Relation to Multiculturalism</u>. University of Ottawa, MA.

N/A

Isaacs, Barry John (1991). <u>Psychological Perspectives on Racial and Ethnic Attitudes Since World War II: A Citation Count Analysis</u>. York University, MA**:** 182.

The first psychological inquiries into racial and ethnic attitudes were purely descriptive analyses, overlooking issues of attitude formation and change. These more dynamic questions are being addressed by developments in the cognitive aspects of racial and ethnic attitudes and by a number of more formally structured theories and hypotheses. Realistic conflict theory, social identity theory, the contact hypothesis, the frustration aggression hypothesis and the authoritarian personality are some major examples of the latter. These various treatments of racial ethnic attitudes are reviewed through a content analysis of the most cited publications since World War II. Citation analysis produces an objective representation of the mainstream contributions to the field. Furthermore, it enables us to examine changing influences affecting the scholarly work in prejudice. A tendency to focus on individual factors rather than group processes at the level of theory and research was found. Sources for this bias towards individual factors are explored including methodological issues, ethical constraints and societal influences. The effect of this bias may be an incomplete understanding of racial and ethnic attitudes leading to limitations in the validity of basic and applied research.

Isaya, Ruffin (1995). <u>L'évolution des programmes et cours réguliers de formation offerts aux étudiants étrangers à l'Université Laval par rapport à sa politique de coopération internationale</u>. Université Laval, MA**:** 120.

Cette etude porte sur l'evolution des programmes et des cours reguliers de formation offerts aux etudiants etrangers a l'Universite Laval par rapport a sa politique de cooperation internationale pour l'obtention des diplomes. Cette recherche se limite a deceler les programmes reguliers de formation ayant un contenu non canadien, a partir de l'analyse des repertoires des cours donnees dans trois facultes retenues pour la periode de 1977-1978 a 1990-1992. L'analyse exploratoire de notre recherche s'est concentree principalement sur l'inventaire des programmes reguliers de formation, l'identification des cours reguliers ayant un contenu d'accueil en matiere de developpement des pays etrangers et l'etude de l'evolution de tous ces cours identifies au cours des quinze dernieres annees et leurs resultats. Au terme de notre analyse et a l'interieur des limites definies de notre recherche, nous avons identifie des cours susceptibles, a notre avis, de contribuer a l'ouverture internationale pour tous les diplomes de l'Universite Laval.

Itwaru, Arnold Harrichand (1983). <u>The Invention of Canada: The Literacy Production of Consciousness in Ten Immigrant Writers</u>. York University, PhD.

It is proposed in this work that reality is understood through the process of invention, that invention is integral to the production of literature, and that literature is the production of dimensions of consciousness which inform an in-depth understanding of the social world upon which it draws its critique. Ten immigrant writers' novels which comment on Canada have been examined in terms of the contradictions they present of the experience of Canada as opposed to official statements pertaining to what the country is like, and to empirical sociological studies which remain at the facade in their analysis of the immigrant phenomenon in Canada. The approach used comes from the Frankfurt School tradition of critical theory, and in the spirit of this school of inquiry hermeneutics, semiology, phenomenology, and psycho-analytic theory have been selectively incorporated in the reading of the texts and the rendering of the argument.

Iuliano, Susanna (1995). <u>Constructing Italian Ethnicity: A Comparative Study of Two Italian Language Newspapers in Australia and Canada, 1947-1957</u>. McGill University, MA**:** 181.

This thesis is broadly concerned with how an ethnic group defines itself through the medium of the press. It contends that newspapers do more than simply 'reflect' the experience of ethnic groups, they in fact help to 'construct' ethnic identity. The specific focus of this study is the Italian language press and its attempts to shape the ideals of italianita of Italian migrants in Canada and Australia in the immediate post-war period. This work is based on two newspapers, Montreal's Il Cittadino Canadese and La Fiamma published in Sydney, New South Wales. All available editions from the decade 1947 to 1957 are examined in order to determine which symbols and causes were used to promote Italian ethnic cohesiveness. In the course of this thesis, it is argued that La Fiamma used religion as the basis of its ideal of italianita, while the Italo-Canadian paper Il Cittadino Canadese made the issue of Italian political representation in Canadian government structures the basis of its quest to unite Italian migrants into an ethnic 'community'. Some possible reasons for the difference in focus between the two newspapers are presented in the conclusion. Also, suggestions are made for future comparative research between Italian ethnic communities in Canada and Australia which may help to better explain the differences laid bare in this paper.

Iwama, Marilyn Joy (1998). <u>When Nikkei Women Write: Transforming Japanese Canadian Identities, 1887-1997</u>. University of British Columbia, PhD**:** 383.

This study contrasts processes of identity formation in twentieth-century writing by and about Canadian Nikkei women. I approach these narratives by first analyzing the categories of race, class, ethnicity, culture, and gender that historians, anthropologists, literary theorists, and theorists of ethnicity have constructed in order to interpret and contain them. I then examine how the

narratives engage with three dominant discourses of being, namely those concerned with food, sexuality, and the transmission of culture. For several reasons, I treat this body of writing from an interdisciplinary and multi-theoretical perspective. My sources include published and unpublished texts from a variety of disciplines, including anthropology, history, literature, and geography. These texts embrace a wide range of genres, among them fiction, poetry, autobiography, the essay, the journal, the letter, so-called conventional scholarship, and responses to an ethnographic questionnaire that I have collected. The texts are also informed by both Japanese and "western" cultural ideas and practices, and sometimes by several additional cultural influences. Their writers create a complex interrelation of textual identities which invites a range of disciplinary and theoretical perspectives. Thus I examine the texts by engaging with a number of theories, including deconstructive postmodernism, deconstructive feminism, feminist anthropology, feminist history, and close textual analysis. I base this study on the theoretical premise that to treat narratives of experience rigorously, the researcher must regard the texts as both objects of study and authoritative critical voices (Cole and Phillips 1995; Chow 1993; Trinh 1989; Clifford and Marcus 1986). Therefore, I look to writing by Nikkei women for its reflections on Nikkei women's experiences, but also for guidance in interpreting the texts under study. As well, I read these texts for their critical comment on the conceptual categories that conventional scholarship has used to manage the unruliness and ambiguity of Nikkei women's narratives and experience. By welcoming the categorically disruptive, my analysis offers a theoretical perspective that may help to ensure a creative interrelation of theory and praxis.

Iya, Emmanuel (1996). <u>L'école franco-arabe: Facteur d'adaptabilité des valeurs socio-culturelles des populations islamisées du Cameroun septentrional</u>. Université Laval, MA**:** 331.

Soupconnee d'etre profondement judeo-chretienne malgre sa laicite, l'ecole officielle de type occidental fut longtemps boycottee par les populations islamisees du Cameroun septentrional qui disposaient d'un systeme d'enseignement coranique d'essence religieuse. Mais meme critiquee la nouvelle ecole avait entrai ne des transformations telles que les musulmans durent composer avec elle pour sauver et moderniser leur ancienne ecole coranique. Cette option aboutit a la creation d'une nouvelle ecole coranique bilingue denommee ecole franco-arabe dont le double objectif etait de sauvegarder, par l'enseignement arabo-islamique, les valeurs socio-culturelles de la societe musulmane, tout en favorisant par le programme de l'ecole officielle l'insertion des enfants dans le monde moderne. Les resultats de l'etude ont montre qu'une certaine homogeneite sociale et les nouveaux modes de recrutement ne permettent plus de differencier les eleves franco-arabes de ceux du public selon leur age. Cependant les franco-arabes sont plus marques par les facteurs religieux (meilleure observance des preceptes religieux). Ces facteurs influencent encore certains traits du traditionalisme du milieu musulman (profession, regime matrimonial, niveau d'instruction des parents, inegalite scolaire des sexes, etc).

Par contre les attitudes et les opinions des deux groupes d'eleves se rapprochent quant a leur aspiration professionnelle, le choix de la langue d'enseignement et des lecons, l'obeissance a certaines valeurs coutumieres, etc.Cela signifierait qu'au-dela de l'observance des prescriptions religieuses, l'evolution acceleree de la societe musulmane du nord du Cameroun entrai nera une transformation des comportements vers l'abandon progressif de certaines traditions jugees depassees et qui a la longue risque de toucher meme les preceptes religieux comme l'indique la tendance des musulmans modernes qui evitent l'ecole franco-arabe.

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Jackson, Jennifer Ann (1992). <u>Should the Liberal State Help its Citizens Maintain their Voluntary Ethnocultural Identities, and Using what Measures?</u> University of British Columbia, MA**:** 69.

N/A

Jacques, Marie (1993). <u>Communication famille-garderie et adaptation de l'enfant haïtien à ces deux contextes de socialisation</u>. Université de Montréal, PhD**:** 753.

Depuis les annes 80, un nombre croissant d'enfants de famille immigrante haitienne frequentent les ecoles quebecoises. Certaines difficultes dans leur adaptation au systeme scolaire rendent necessaires les recherches autour de cette problematique. Plusieurs de ces enfants frequentant une garderie quebecoise, l'education interculturelle doit commencer a ce niveau. La communication entre la famille et les milieux de socialisation de l'enfant represente un des fondements de cette education. Son importance est majoritairement reconnue dans les garderies. Cependant, la problematique de la communication garderie-famille haitienne n'a pas encore ete abordee dans les recherches en education au Quebec. Dans le cadre de la perspective ecologique par Bronfenbrenner (1979a), l'objectif de cette recherche est de reformuler, sur une base empirique (Good, 1983), les hypotheses theoriques suivantes: (1) La qualite de cette communication est reliee positivement a l'adaptation de l'enfant et (2) Les caracteristiques familiales sont reliees a cette adaptation et devraient etre considerees par l'educatrice pour etablir une communication interculturelle. Cette recherche est realisee aupres de 14 meres haitiennes ayant un enfant de trois a cinq ans frequentant une garderie quebecoise, d'un groupe contraste de 14 meres quebecoises et des 12 educatrices quebecoises responsables de ces enfants. Les familles, au Quebec depuis moins de 15 ans, sont de milieu socio-economique moyen et defavorise. Les entrevues sont realisees verbalement par une evaluatrice de meme origine ethnique que les repondantes. C'est au moyen d'une analyse graphique que sont considerees: la communication, les valeurs educatives, les coordonnees socio-economiques (mere et educatrice); le support social recu, le stress parental et la relation d'attachement mere-enfant (mere); l'adaptation de l'enfant a la garderie (educatrice). Les resultats indiquent (1) une communication de qualite inferieure entre l'educatrice et la mere haitienne; une meilleure communication reliee a une meilleure adaptation de l'enfant a la maison mais a un profil de "retrait" a la garderie et (2) l'existence de relations specifiques entre les ecologies familiales et l'adaptation de l'enfent. L'hypothese suivante peut alors etre formulee: la communication famille-garderie facilite l'adaptation de l'enfant de famille immigrante, si elle se caracterise par: (1) la connaissance par l'educatrice (a) de ses valeurs et de celles de la mere et (b) de la relation entre certaines ecologies familiales (bas niveau

socio-economique, haut niveau de stress, bas niveau de satisfaction du support recu) et les difficultes d'adaptation de l'enfant et (2) son ouverture a donner a l'enfant une veritable place au Quebec. Ces resultats apportent une information essentielle pour la formation des educatrices et l'implantation d'un programme de communication interculturelle susceptible de favoriser l'adaptation de l'enfant de famille immigrante des son jeune age.

Jakuboswski, Lisa Marie (1994). <u>Immigration and the Legalization of Racism</u>. York University, PhD**:** 251.

This dissertation explores the process through which racism comes to be manifested in contemporary Canadian immigration law, policies and practices. To begin, the concept of "race" and how it comes to be used commonsensically to justify the marginalization of visible minorities is reviewed. Tracing the transition from "races" to racialisation and the ideology of racism, it becomes clear how the inherent dissimilarities among groups of people can form the basis for invidious distinction. A conceptual framework is then created to investigate how these real human differences are used to "naturalize" and legitimize the privileging of some over others. Here, it becomes apparent that the success of this "naturalization" process very much depends on ideology and complementarity, in relation to the reconstitution of hegemony. Law plays a central role in the reproduction and legitimation of unequal social relations. Law is socially constructed to be a detached, objective and neutral expression of societal values. In reality however, it is an ideological discourse that is shaped by, and reflective of, the interests and experiences of those who participate in society's defining structures. This is exemplified in the documentary analysis of immigration law and policies. Towards better appreciating the persistence of racial discrimination in immigration, the thesis explores the interplay between the text of law and "law talk". With a substantive focus on two amendments to Canada's Immigration Act--the Live-In Caregiver Program and Bill C-86, the question of how racist practices persist, in the presence of deracialised, non-discriminatory texts, is addressed. Emphasis is placed on the power of equivocation, as it comes to be institutionalized in both the text of law and "law talk". Legislators rely on equivocation as a means for providing different responses to divergent interests. Equivocation thus, plays an integral role in the State's quest for legitimacy.

James, Cathy Leigh (1997). <u>Gender, Class and Ethnicity in the Organization of Neighbourhood and Nation: The Role of Toronto's Settlement Houses in the Formation of the Canadian State, 1902 to 1914</u>. University of Toronto, PhD**:** 371.

This thesis explores the development of Toronto's settlement movement from the turn of the century to the advent of World War One. The movement in Toronto originally evolved out of the desire of some citizens, most of whom were well educated young women, to help improve the lives of the poor. Settlement organizers and their staffs wanted to reconnect the "masses" individuals worked to benefit their neighbours and to develop themselves. The movement was

founded on the belief that charity only sustained and perhaps even augmented inter-class fears and misunderstandings. Far better, settlement workers maintained, for educated middle-class women and men to help the poor and the immigrant by offering leadership, practical services, and inspiring models-in short, by providing what were considered to be the tools of self-help in the early twentieth century. Settlement work was focused on citizenship training. Through their clubs and classes, and through the services they extended to their neighbourhoods, settlement workers sought to inculcate their clientele with democratic ideals and the norms of class and gender relations in a capitalist state. But the settlements were also intent on implanting within the middle class an ideal of cooperative citizenship, which demanded that those who possessed wealth and education should act, in a very personal way, as leaders in their communities. The essence of the movement was a belief in the interdependence of all members of a community. The thesis argues that Toronto's settlement movement influenced the formation of the Canadian state in two important ways: it helped to create prototypical approaches to poverty and to the assimilation of non-Anglo-Celtic immigrants - many of which were later institutionalized within the state system; and it provided both settlement workers and their clients with the opportunity to modify relations of class, gender and ethnicity. Through these means settlement workers, benefactors and clients contributed to Canadian state formation at both the institutional and the ideological levels. Ultimately, the thesis presents Toronto's settlement house movement as a crucible for a developing ideology of citizenship.

James, Edith (1998). Espace, ethnicité, religion: Les faits de différenciation spatiale et culturelle au dix-neuvième siècle. Université Laval, MA: 143.

Ce memoire tente de fournir une image plus precise de la cohabitation culturelle au XIX$\sp{\rm e}$ siecle, en milieu rural. Bon nombre de groupes ethniques sont venus s'etablir au Quebec, mais la connaissance que nous en avons est encore limitee. Une part de cette population est de langue anglaise, et l'autre est d'origine francaise. La langue n'est pas un critere assez precis pour en etudier l'histoire car ce groupe est compose de plusieurs ethnies. Aussi faut-il avoir recours a d'autres criteres, tels l'ethnie precisement, et la religion, qui permettent de mieux saisir les caracteres distinctifs de certaines communautes. Celle etudiee, Saint-Gabriel-de-Valcartier, se prete bien a cette lecture. En comparant, sous divers angles, chaque groupe ethnique et religieux entre eux, nous obtenons un portrait original de cette communaute. Sans etre necessairement representative de toutes les communautes ou cohabitent ainsi divers groupes, elle permet l'elaboration d'hypotheses susceptibles d'ameliorer nos connaissances de la cohabitation culturelle, a une epoque ou celle-ci en est encore a ses debuts.

James, Elizabeth Victorine (1993). The Relationship Between Black Female Adolescents's Attitudes, Subjective Norms, Perceived Behavorial Control and Intentions to use Condoms as a Prophlaxis Against AIDS and Other STDs. University of Toronto, MSC: 144.

This descriptive correlational study examined the relationship between attitudes, subjective norms perceived behavioural control and intentions. The sample consisted of 30 black female sexually active adolescents residing in a large urban area of Toronto. The theoretical framework used for the study was the theory of Planned Behavior. Self-report questionnaires designed for this study by the researcher, following the guidelines of Ajzen & Fishbein, (1980) were used to elicit responses. The results obtained from the study showed a statistically significant relationship between intentions to use condoms and subjective norms related to condom use. There was also a statistically significant relationship between intentions to "say no", subjective norms, and perceived behavioural control. The study outlines implications for education and future research.

James, Irma Marcia (1998). <u>Reclaiming the Ancestors' Quilt: Black Women in the Law Networking for Social Change</u>. University of Toronto, MA**:** 155.

This work is a narrative-based qualitative and participatory study of the networking practices of Black women studying, teaching and practicing law. Black women pursuing careers in a middle-upper class White male dominated profession occupy an "outsider-within" subject position. Such women experience dissonance stemming from compromises made to balance conflicting socio-economic conditions and expectations among the sites of family, community and dominant institutions. This work aims to uncover the strategies these women are developing to both succeed in the profession, and to remain grounded in their respective identities, families and communities. By developing an awareness of how these connections operate, in sites such as the family, legal education or profession, Black women in the law may then actively: (1) develop effective models of resistance for marginalized persons in dominant institutions; (2) equip themselves to resist external oppressions and find strength for self-renewal; and (3) form alliances around loci of oppression, including race, gender sexuality, ability and class to lay the foundations for transformative social change.

Jamieson, Margaret Ann (1982). <u>The Immigrant Child and Adjustment to Learning in a Second Culture</u>. University of Alberta, PhD.

N/A

Janhevich, Derek E. (1997). <u>The Criminalization of Hate: A Socialconstructionist Analysis</u>. Carleton University, MA**:** 233.

The concept of "hate" within the criminal justice system is one that has recently come under much scrutiny by academics, lawyers, the media, law enforcement, public policy, lobbyists, and other affected groups. This thesis is a study on the social construction of "hate"--as it pertains to the criminal justice system. The theoretical framework guiding this thesis is rooted in social constructionism as espoused in the works of Joel Best and Malcolm Spector and John Kitsuse. Two

central themes are typification and claimsmaking. Essentially, the focus is on the different ways in which hate has been typified since its inception in the criminal justice system more than thirty years ago, and how different claimsmakers have brought the issue to the fore. Three major phases are described with three different typifications of hate: (1) Hate Propaganda; (2) Hate-motivated Violence; and (3) Hate Crimes. The thesis demonstrates how advocacy groups, academia, the police, and the media have all played a fundamental role in problematizing and criminalizing "hate".

Janzen, Rich P. (1992). <u>Working For Work: A Program Evaluation</u>. Wilfred Laurier University, MA**:** 145.

Working for Work: Intercultural Job Support Groups is a new program in the Waterloo Region of Southern Ontario providing immigrants and refugees to Canada assistance in finding employment. Having started in October of 1991, Working for Work operates within a support group setting and encourages participation from group members. In this thesis the early stages of the program, Working for Work were evaluated (the first two of the program's four support groups). Through the evaluation process it was my intention to establish an ongoing evaluation process for the program's future. The evaluation of Working for Work adopted a non-experimental approach. That is, there were no control or comparison groups. Rather, the evaluation emphasized the experience of the research participants within the program. Overall, the evaluation information suggests a positive appraisal of Working for Work. In terms of increasing the employability of group members the program helped members to (1) improve their job search skills, (2) increase their awareness of job-related options, (3) recognize and respond to employment barriers, and (4) contact potential employers. Twenty of the 25 group members found employment-related activities (e.g., school, work placement, full-time job). In terms of increasing a sense of support among group members, the program: (1) allowed group members to help each other in their job search, (2) increased the awareness in members of how to deal with stress, (3) created an environment to develop supportive relationships, and (4) gave members hope of finding a job.

Janzen, William (1981). <u>The Limits of Liberty in Canada: The Experience of the Mennonites, Hutterites and Doukhobors</u>. Carleton University, PhD.

The experience of the Mennonites, Hutterites and Doukhobors in Canada raises the issue of liberty not so much in individual terms as in communal terms. This resulted from the desire of a substantial portion of their people to live more communally, separate from the larger society. They sought to express this desire in practises relating to land-holding, schooling, military service, and social welfare. For this they needed special liberties from the federal and provincial governments. They received a significant measure of liberty but it was not as broad as some hoped. There were serious difficulties in relation to some schooling and landholding practises. In one instance, these difficulties resulted in the

migration of about 6000 Mennonites from Canada to Latin America. In addition to the limitations, many of the liberties which were granted were vulnerable and not firmly established. This study of their governmental encounters in these four subject areas, concludes: (i) that they were given certain liberties at the time when they immigrated, largely because of the governmental desire to attract agricultural settlers; (ii) that soon thereafter the liberal values of individualism, social integration, egalitarianism, and majoritarianism became more dominant and that these militated against the separate communal life desired by these groups; but (iii) that there were other factors, including the flexibility of the Canadian political system which made a measure of mutual accommodation possible.

Jaunzems, Leah Tamara (1996). <u>An Esoteric-Exoteric Examination of Identity Labels Regarding Black Canadians</u>. York University, MA**:** 231.

The purpose of this thesis is to examine identity labels and their use by various Black Canadians in Toronto. This examination occurs primarily within a framework inspired by William Jansen's "Esoteric-Exoteric" factor in folklore. Thus, Black identity labels were probed through interviews with Black Canadians which explored how they themselves regarded these labels as well as how they believed that the greater non-Black population of Toronto perceived these same terms. The primary terms examined were "Black", "Canadian" and "African-Canadian". With the current social climate of strained ace relations and political correctness, it would appear that the use of appropriate labels has become more important than before. However, unlike the United States, where the term "African-American" has become quite popular, these findings demonstrate that this term has yet to catch on among the Black Canadians interviewed for this thesis. Furthermore, there is also a lack of identification with the label "Canadian". "Black" appeared to be the most used term, although many participants expressed that they used this term for lack of a better option. The relatively recent arrival of these participants may account for these findings as well as for their perception that they, as Blacks, are perceived to be marginal to the rest of (White) Canadian society. Overall, this thesis suggests that the definition of who is Canadian is in need of revision in order to accommodate the increasingly "visible" nature of many new Canadians.

Javed, Tahir (1987). <u>Concepts and Issues in Multicultural Education: A Conceptual Analysis</u>. Concordia University, MA.

N/A

Jaworsky, John (1980). <u>A Case Study of the Canadian Federal Government's Multiculturalism Policy</u>. Carleton University, MA.

N/A

Jefferies, Fiona Margaret (1996). <u>Health Promotion and Hutterite Cultural Change: Individual and Group Change Processes</u>. University of Victoria, MA**:** 168.

This thesis presents an examination of the cultural change processes involved in cardiovascular health promotion among Canadian Hutterites. The study takes place within the context of the Hutterite Heart Health Promotion Project, using an ethnographic approach to assess the success of public health intervention in Alberta Hutterite colonies. The processes of change involved in attempts by Hutterites and health promoters to reduce the incidence of cardiovascular disease in Hutterite colonies are related to change processes discussed in the ethnographic literature. The study found several processes operating in health promotion, including controlled innovation, leadership initiative, re-categorization, individual decision, and feedback in consensus formation. Variation in the success of health promotion reflects colony diversity and the influence of many factors including the Hutterian faith, the balance between individual and collective, and colony interest in health. Recommendations are made to help health professionals promote health among Hutterites.

Jha, Ranjana (1994). <u>The Study of the Effect of Multicultural Education on Attitude Change</u>. McGill University, MA**:** 95.

A study of racial attitudes of secondary school children is reported. The study was conducted with two objectives, first to determine whether negative racial attitudes exist in grade 5 students in the Montreal region towards people of minority groups of the society including children of visible minorities; second, to evaluate whether negative attitudes can be improved by subjecting children to a multicultural education program. The design of the study was based upon assessment of attitudes of grade 5 students from two schools, both of similar demographic profile. The first school received the multicultural education program and was treated as the experimental group while the second school received no multicultural education and served as the control group. The findings of the study point out that some negative attitudes do exist amongst grade 5 students towards people of minority groups, and also that some multicultural education programs do help in improving racial attitudes.

Jim, Alice Ming Wai (1996). <u>Black Women Artists in Canada: A Documentation and Analysis of the 1989 Exhibition "Black Wimmin - When and Where We Enter"</u>. Concordia University, MA**:** 141.

This thesis examines the entry of Black women artists into the Canadian art scene during the late eighties by focusing on the exhibition Black Wimmin: When and Where We Enter which was the first in Canada to feature exclusively the work of Black women artists. It will discuss the social and cultural contexts from which the project originated providing a literature review of Black Canadian art history and an examination of anti-racist activism in the arts and Black feminist thought in Canada. Using post-colonial theory to analyze the exhibition Black Wimmin: When and Where We Enter as a "creative" text attempting to effect agency for Black women artists in Canada, this study ultimately functions as critical analysis

and art historical documentation of the exhibition Black Wimmin: When and Where We Enter, its artists and their work.

Jiwani, Yasmin (1993). <u>By Omission and Commission: Race and Representation in Canadian Television News</u>. Simon Fraser University,**:** 205.

Numerous studies have examined the representations of racial groups and ethnic minorities in dominant western media. Within Canada, existing literature has focused on mass mediated representations of specific groups, events and issues. The majority of the studies conclude that racial minority groups tend to be under-represented, and stereotyped in Canadian mass media. This study departs from the existing literature in that it employs an historically informed, and qualitative analysis of media texts. The thesis focuses on the representations of Asian, South Asian and African Canadians, derived from a corpus of 74 newscasts aired on CBC and CTV and their local affiliates. The newscasts were collected over a 21 day period, between July and August, 1992. In addition, the study includes an analysis of the coverage aired on CTV and CBC that dealt with a controversial lapel pin. The pin portrayed black, Asian and South Asian characters surrounding a white male. The pin's caption read: "Who is the minority in Canada?" The analysis suggests that structural practices, prevailing beliefs, and organizational constraints within media organizations contribute to a contradictory discourse of news. The framing of racial minority groups is thus, also contradictory-- vacillating between manichean representations, which themselves are part of the larger discourse on 'race,' and normalized representations when racial minorities are aligned with a popular cause,   or with the media's positioning of an issue. The historical legacy of exclusion and racism, informs and underpins many of these representations. The liberal ethos within news organizations appears to motivate the media's concern with issues regarding racism. Media coverage situates these issues on the national agenda where racism is often cast as a moral transgression. Such coverage tends to reproduce dominant definitions of racism as an affective phenomenon, divorced from its material grounding in institutional and cultural practices. It locates racism within the actions of a few individuals from a specific class background, thus deflecting attention away from the role of elite organizations in perpetuating racism. The thesis concludes with an examination of possible ways in which representations of racial minority groups can be changed, and the structural limits to such change.

Johansson, Anna Sofia (1998). <u>Transition, Settlment and Integration: Recommendations for the Design and Development of a Citizenship Programme for Francophone Immigrants in Quebec</u>. Quebec, MA**:** 129.

This study is an exploration of the juncture of immigration, immigrant integration and adult citizenship education in the Province of Quebec. Some of the issues addressed revolve around the belief that many factors impact on immigrants' ability to integrate into Quebec society and that linguistic proximity is not sufficient to ensure smooth integration and full societal participation. For this

reason, this study's emphasis is placed on the transitional learning needs of francophone immigrants integrating into Quebec society. Some of the areas explored are: Canadian and Quebec immigration policies, immigrant integration, theoretical propositions and approaches to immigrant education, and frameworks, practices and forms of adult citizenship education for immigrants. As it is believed that immigrants' transition, settlement and integration can be facilitated by participation in citizenship programmes, recommendations for the design and development of a citizenship programme for francophone immigrants are provided. This includes a discussion of programme objectives and evaluation, recommendations for the selection of a philosophical framework for programme design and delivery, and recommendations for the selection of andragogical practices. Conclusions are provided in the form of recommendations for a citizenship programme for francophone immigrants to Quebec. These recommendations include suggestions for three programme components: Life Skills: Day-to-Day Life; Civics: Rights and Responsibilities, and Critical Reflection. A fourth programme component for the non-immigrant segment of the population is also proposed. Suggestions in terms of adaptable modules for each of these components are provided.

Johnson, Louise Marie (1996). A Nutritional Assessment of Low Income Multi-Ethnic School Children 9-12 Years Old and Validation of Alternative Tools to Measure Fat Intake. McGill University, MSC: 127.

Despite the recognition that culturally diverse groups of children in low income areas are at elevated risk for future health problems, no dietary/nutritional studies have been reported on this population. Children aged 9-12 were sampled from schools selected on the basis of a poverty index and ethnicity. Nutritional information (24-hour recall, heights and weights) indicated children were growing well but a high proportion were overweight. A comparison of reported energy intake to calculated BMR indicated that overweight children under-estimated their intakes. Mean intakes met the Canadian RNIs except for calcium in 10-12 year old girls. Nutrient intake was related to family size, income and ethnic origin. Validation of two alternative tools to measure fat intake proved unsuccessful. In conclusion, dietary intake for these school children was adequate for all nutrients except calcium in 10-12 year old girls, but for approximately 40% of children, intake exceeded energy requirements.

Johnston, Pari Justine (1995). The Problematic Practice of Participation and Solidarity: An Analysis of Partnership Between Progressive Canadian and Jamican Non-Governmental Organizations. Carleton University, MA: 218.

Progressive NGOs have been distinguished as those which have an explicit agenda of empowerment in their programming strategies and approach to participation at the grassroots level. However, progressive NGOs' approach to participation at the North-South NGO level has not been fully explored. This thesis analyzes the strategic choices being made by progressive Canadian NGOs

regarding the nature of their programming in the Caribbean region and these NGOs' processes of priority-setting with Jamaican partners. It argues that mutual participation in priority-setting and decision-making is key to establishing equality and creating effective programmes in partnerships between progressive Northern and Southern NGOs. The institutional and political-economic context in which NGO partnerships are embedded limits progressive NGOs' capacity to engage in participatory relations.

Jolicoeur, Martin (1995). <u>Presse ethnique et socialisation politique: Le cas de la communauté chinoise de Montréal</u>. Université Laval, MA**:** 263.

Cette etude s'interesse a la presse ethnique et a son role dans le processus de socialisation politique de la communaute chinoise de Montreal. Celle-ci se revele forte consommatrice de journaux en langue chinoise. Une revue de litterature suggere, cependant, que la consommation de medias ethniques, meme imprimes, est un tres faible indicateur de connaissance politique des immigrants. Au terme de notre etude, menee, tant a Montreal qu'a Toronto, aupres de responsables des sept plus importants journaux (trois quotidiens, quatre hebdomadaires) de langue chinoise offerts a Montreal, il appert que le cas de la communaute chinoise est different. La socialisation a la politique canadienne peut se faire via les journaux ethniques, mais l'interet du lectorat chinois pour la politique serait limite.

Joly, Stéphane (1998). <u>Étude des liens entre l'identité, la privation relative, le nationalisme et le racisme menée auprès de francophones du Québec de niveau collégial</u>. Université d'Ottawa, PhD**:** 149.

Le nationalisme des groupes minoritaires est un mouvement qui, loin de s'affaiblir, semble prendre de l'ampleur. En fait, ce type de mouvement est souvent utilise par les membres d'un groupe minoritaire afin d'ameliorer leur situation. La presente recherche a pour but d'evaluer aupres d'individus faisant partie d'un groupe minoritaire les liens entre la double identification (au groupe d'appartenance et au groupe majoritaire), la privation relative collective, la privation relative progressive collective et l'accord avec des revendications nationalistes. Un deuxieme but est d'evaluer le lien entre le nationalisme et les reactions aux immigrants des minorites visibles. A cet effet, 346 etudiants et etudiantes francophones d'un Cegep de la region de Montreal ont complete un questionnaire. Les resultats d'analyses de variance indiquent que la double identification et la privation relative collective, mais non la privation relative progressive collective, permettent de mieux comprendre pourquoi les individus sont favorables aux revendications nationalistes. Ils revelent egalement que les deux types de privation relative sont influences par la double identite. Enfin, les resultats montrent que les individus plus favorables aux revendications nationalistes n'ont pas plus de prejuges racistes et neo-racistes a l'endroit des immigrants des minorites visibles que les personnes moins favorables. Les resultats sont discutes en fonction des theories de l'identite sociale et de la privation relative et la portee pratique de ces resultats est presentee.

Jones, David Kim (1989). <u>Father Jean Gaire and Franco-Catholic Immigration to the Canadian Prairies, 1888-1925: A Thesis</u>. University of Regina, MA**:** 310.

Father Jean Gaire was one of the most active clerical colonization workers within the Western Canadian Catholic Church. His ultimate goal was to create a French Catholic empire on the Canadian prairies. He was driven by his own personal aspirations which were firmly rooted in his passionate love for "la vieille France chretienne et prospere d'autrefois," and his rigid ultramontanist ideals. In order to study the career of Father Gaire, it was necessary to consult his memoirs, his publications, and his substantial correspondence with his clerical Superiors. Government records were researched to determine the conditions in France and Belgium, where Gaire conducted all of his colonization work. Census reports, the Sessional Papers of the Departments of Agriculture and the Interior, and the Land Registers for the provinces of Manitoba and Saskatchewan were utilized to ascertain the growth and development of Gaire's settlements in Manitoba and Saskatchewan, and to measure the success of his efforts to construct a French Catholic empire in western Canada.

Jones, Theo (1990). <u>Multiculturalism and the Teacher Training in Montreal English Universities</u>. McGill University, MA**:** 121.

The contemporary discussion on the topic of multicultural education in the Canadian literature relates questions of race, ethnicity or culture to public schooling, with little attention given to the area of teacher preparation. In this study we review the political and social background of multicultural education. This study notably presents the results of a 42 item survey of pre-service teachers' perceptions of: (a) the concept of multiculturalism and; (b) the adequacy of their training for multicultural classrooms. The pre-service teachers also examine their curriculum for multicultural content. This is followed up by a content analysis of the respective programs by the researcher. The implications of this exploratory study are especially valuable for teacher training institutions. As multiculturalism is a fact of Canadian society, it is logical to educate our future citizens in accordance with this reality. Institutions are failing to prepare teachers for today's society if they are not providing courses in multicultural education.

Jordanous, Myrianthis (1991). <u>Multicultural Education Program Serving the Toronto Greek Community: A Qualitative Study</u>. University of Toronto, PhD**:** 450.

This case study is an inquiry into educational programs currently serving the Toronto Greek community. Its primary objective was to evaluate the effectiveness of these programs by investigating the rationale and outcomes of policies pertaining to the Greek-Canadian educational system. Thus, the thrust and purpose of this dissertation was to focus on and investigate the educational opportunities for the children in Toronto's Greek community, as offered by those Greek individuals who administer the Greek language programs, those who teach,

and those parents whose children are actively involved in learning the Greek language and cultural heritage. The analysis framework is based upon a system's analysis approach derived from Churchill (1974). The results of this study show that the Greek educational programs that are intended to cultivate and sustain the Greek culture and heritage in Toronto are not as efficient as they might be. There appear to be certain problematic areas which undermine the effectiveness of these programs. Moreover, the findings of this dissertation show that part of the problem is the conflicting goals of the various participants which interact with several other problems in impeding the delivery of quality education to Greek-Canadian children and youth. Also, the investigator describes how and why the objectives for schooling are being poorly met as a result of political in-fighting, communications breakdown, misconceptions, and poor understanding of pedagogical methodology.

Joshee, Reva (1995). <u>Federal Policies on Cultural Diversity and Education, 1940-1971</u>. University of British Columbia, PhD**:** 310.

Throughout its history as a nation, Canada has had a culturally diverse population. For much of this time education has been one of the principal means through which the state and society have addressed the concerns associated with cultural diversity. From the early 1900s onward local and provincial educational authorities have developed and implemented a variety of policies and programs designed to address these concerns. In the 1940s, as the federal government started to develop its first policy and programs to address cultural diversity, it also found itself involved in the field of cultural diversity and education. This study examines how the federal government became interested in cultural diversity and education and how it continued to work in this field despite the fact that education is an area of provincial jurisdiction. In 1940 federal authorities began to lay the groundwork for a cultural diversity policy designed to foster support for the Canadian war effort among   members of non-British, non-French ethnic groups. Education was initially to have been one of the strategies through which federal authorities implemented their cultural diversity policy but cultural diversity and education became an area of federal policy separate from yet related to the cultural diversity policy. Throughout most of its history, the two main objectives of the cultural diversity and education policy were education of immigrants for assimilation and education to promote effective intergroup relations. By the late 1960s tentative steps were being taken in the direction of education for cultural retention. Over the period from 1940 to 1971 a policy community of individuals and agencies with interests in cultural diversity and education evolved. Members of this community influenced the development of the federal policy by working on specific initiatives with the federal agency responsible for cultural diversity and education. Each of those initiatives became a site for negotiation on the direction of the policy. Thus the policy developed in an unplanned and ad hoc manner and grew to incorporate contradictory objectives. In addition, some of the work in cultural diversity and education also undermined the goals of the federal cultural diversity policy.

Julé-Lemke, Allyson Mary (1998). "Christmas is your Guru's Birthday": Practices which Build a Community of Learners in a Punjabi-Sikh Grade-One Classroom. Simon Fraser University, MA: 82.

This ethnographic research explores discursive practices of a culturally specific community. Six Punjabi-Sikh grade-one children, enrolled at a Punjabi-Sikh independent school, were observed weekly from 16 September 1997 to 29 January 1998. Lave and Wenger's (1991) notion of a "community of practice" and Crossley's (1996) definition of intersubjectivity, though rarely applied in second language research, guide this sociocultural exploration of community-sustaining practices and intersubjectivity in this classroom. Extensive field observations spanning five months and interviews with the classroom teacher and parents provide data to support the claim that this classroom community and its discursive practices plays a significant and particular part in the children's learning. The study also explores the role of the teacher and of community membership in the development and legitimacy of personhood. It is the focus on the learner as a social person rather than as a receptor of facts and information that is fundamental to this research. Learning as a process of participation within a community, a process that is constantly shifting and developing because of social connections and an awareness and recognition of self, may be of greater importance in the classroom than educators previously recognized.

Jung-Duranyik, Nora (1990). Against All Odds: An Inquiry into the Possibilities for Action for Change in the Community Work Practice. York University, MA: 85.

The central question in my thesis is: what are the possibilities and limitations, within the community work practice, of promoting social change aimed at reducing social inequalities. I analyze the work of a community based organization offering health services to immigrant women. Social inequalities of class, sex, and race or ethnicity are manifested in terms of immigrant women's health issues. The medical system reflects the elitist, sexist, and racist prejudices of our society. This results in a differential treatment of patients. Community based organizations are some of the pockets of our society where people of egalitarian views are still active. Funding poses a threat to the extension of the services and limits the organization in terms of the quantity of the paid work they are able to accomplish. However, the members of the collective generally do not feel limited by the funding source in the way they proceed in their everyday work. The quality of the work is determined primarily by the organization itself. In addition to being quantitatively limited by funding, the work of the organization is qualitatively affected by the lack of non-judgmental and/or ethnic specific services available for immigrant women. This case study suggests that the lack of a theory integrating inequalities based on class, sex, and race reflects the social reality of a lack of co-operation among groups committed to eliminate social inequalities of one kind or the other.

Jurkowski, Teresa (1992). <u>Ethnic Television (Original Writing)</u>. Concordia University, MA**:** 136.

In the novel Ethnic Television, the main character seeks refuge in various fantasy lives, the narratives of which are gradually impinged upon by and intertwined with visions of her past. In attempting to repress painful memories, she becomes an unwilling spectator of the playing out of family scripts she has struggled to free herself from, where the realities of mental illness, violence and addiction have disenfranchised her emotionally. The experience of 'viewing from a distance' is the central metaphor informing Ethnic Television, in which issues of cultural, familial and individual identity are explored as the protagonist learns to decode and link the fragments of her personal history.

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Kandarakis, Helen Mary (1991). <u>The Educational Process and Identity: Perceptions of Ethnic Youth</u>. Concordia University, MA**:** 406.

> The present research explored the perceptions of Montreal ethnic youth for education as they relate to academic achievement, aspirations and social mobility, as well as socialization and sense of identity. The purpose of this research was to determine the extent to which the Canadian school has provided for the youth of Greek origin in particular, and youth of other ethnic origins in general, in terms of social and cultural expectations. The Canadian school and the Greek or other ethnic home as cultural forces and their effect upon students' problem-solving and adaptation during the course of their studies were investigated. The views of (127) Montreal youth of Greek and other ethnic origins, in grade 11, who may or may not have been born in Canada but whose parents maintain their own cultural tradition, were recorded. The results indicate that the harmonious development of a bicultural identity within a pluralistic society, enhancement of academic achievement and access to its social, economic, and political structures, may come about if the Canadian school would offer language and heritage courses along with the regular curriculum.

Kang, Hyang-Sae (1996). <u>Gender, Race/Ethnicity, Work and Family: The Experience of Second Generation Japanese Canadian Women in Winnipeg, 1942 to Present</u>. University of Manitoba, MA**:** 218.

> This study investigates the work and family experiences of second generation Japanese Canadian women in Winnipeg in order to examine the interaction of gender and race/ethnicity on their working and family lives. Drawing on in-depth interviews with twenty-three Nisei women, the study focuses on the interrelationship between Nisei women's wage work and family roles, occupational concentration among Nisei women, and their social mobility between 1942 and the present time. It examines women's experiences and perceptions in detail, analyzes them in a relation to the social context, and demonstrates how the structural elements have constructed Nisei women's social position as minority women. The study provides significant information about the complexity of minority women's lives and points out the inadequacy of the current feminist theorization by both socialist and black feminists who tend to overgeneralize women's experiences and situations in their argument. The findings demonstrate a negative interaction of gender and race/ethnicity on Nisei women's working lives which has had a different impact on different cohort groups of Nisei women who entered the labour force in different historical situations. The study also shows class differences in Nisei women's family experiences and discusses the contradictory aspects of Nisei women's ethnic

family which has been both the site of cultural resistance and the locus of gender oppression. It is concluded that one must take into account not only ethnic and class divisions but also specific regional and historical contexts in her/his analysis of women's experiences and situations.

Kanno, Yasuko (1996). <u>There's No Place Like Home: Japanese Returnees' Identities in Transition</u>. University of Toronto, PhD**:** 340.

This study explores the identities of Japanese kikokushijos (returnees), who return to Japan after a prolonged sojourn abroad. Living in another country from a young age makes them bilingual and bicultural. But it also makes it hard for them to know where they belong, where their home is. Identifying this problem of home as a general one among bilingual and bicultural individuals, I inquire into how they might nurture a sense of home in a place. Three characteristics of the concept home form a framework for this inquiry: (1) home as starting point--home is where we develop our basic cultural frame of reference as children; (2) home as terminus--home is where we continue to turn to for self-confirmation and a sense of belonging as adults; and (3) home as dialogical process--for a place to become home, not only the self must want to belong but also others must accept her/him. The mode of inquiry was narrative. I followed four teenage kikokushijos as they returned from the host country Canada back to Japan, documenting their cross-cultural readjustment longitudinally. I took the position of an insider to the phenomenon because of my own kikokushijo background. Stories collected through interviewing, letter exchange, and journal writing were reconstructed into four narratives--one for each participant. Common themes were extracted from the narratives for a discussion of kikokushijo/bicultural identity. The findings suggest that there is no such place as home waiting for biculturals, even when they are returning to their "home" country. Home is something they must create, rather than find. Creating home is a process of coming to a better understanding of what truly matters to one's self and striving to move in that direction. Some obstacles interfere with this process. Biculturals tend to idealize life "over there" while finding fault with life "here." Both host and home societies are quick to measure bicultural students' experience and knowledge by monocultural criteria, highlighting their "deficiencies" while ignoring their strengths. The emergence of transnational identity is discussed.

Kapriellian, Isabel (1984). <u>Sojourners from Keghi: Armenians in Ontario to 1915</u>. University of Toronto, PhD**:** N/A.

This prosopographic study examines Armenians in Canada before 1914. The majority of Armenians lived in Brantford, St. Catharines and Hamilton, Ontario; 90% came from the mountainous, landlocked, and arid region of Keghi, in the heart of Anatolia. The thesis focusses on these sojourners from a peasant background--how they resettled in southern Ontario; what strategies they used to survive in strange and industrializing urban centres; and how they tried to preserve their identity in Canada. Sources included Canadian and British

government documents, published and unpublished memoirs and local histories, associational records, tax assessment rolls, city directories, school and church registers, and interviews with survivors and their families. The difficulties of trying to make a living in Keghi, exacerbated by racial, religious, and social complexities in the area, drove many Keghetsis to seek temporary employment elsewhere. Eventually, some Keghetsis travelled to the United States and to the small towns of southern Ontario. Passage from their mountain villages to Canada was fraught with dangers and disappointments, especially after 1908 when immigration restrictions impeded the entry of Armenians into Canada. Initially, settlement was dictated by proximity to the work place and to amenities. Kin, village, and political affiliation also influenced preferences within the general pattern of settlement. Most of these sojourners believed their greatest security lay in factory labour. Some operated confectionaries, barbershops, grocery stores, coffeehouses or boardinghouses. Keghetsis were aware of their cultural nationality and conscious of their political nationality. The fear of national extinction impelled them to create and cling onto their ethnicity in Canada while supporting the liberation struggle in the Ottoman Empire. Through the political press, the kratarans (reading rooms), and the Armenian supplementary schools, the nationalist Armenian Revolutionary Federation and the Social Democratic Hnchagian party strengthend the nationalism of Armenians in southern Ontario and bound them to their homeland.

Karhoffer, Wendy Lee (1991). <u>Visions of a New Land: Government Recruitment of Norwegian Immigrants to Alberta, 1870-1930</u>. University of Calgary, MA**:** 156.

This thesis explores why the Canadian government encouraged Norwegians and Norwegian-Americans to settle in rural Alberta from 1870 to 1930. Government officials held definite ideas about the type of society they wished to see develop in the West, and the Norwegians were regarded as being exceptionally suitable citizens, based on racial, cultural, and economic considerations. The Canadian government launched an intensive recruitment campaign in both Norway and the United States starting in the 1870s in an attempt to secure Norwegian homesteaders for the prairie region. The success of the campaign relied heavily on the work of immigration agents who had direct contact with prospective Norwegian immigrants in Scandinavia and the midwestern United States. The permanent settlement of the Norwegians in rural areas was the ultimate goal of the campaign. Many Norwegian immigrants found Alberta to their liking; they established productive farms and formed communities complete with religious, educational, and social institutions to meet the needs of the newcomers. Some immigrants, however, were disillusioned. The reality of the Alberta prairie did not measure up to their idealized expectations of the new land, and they chose either to return to their homeland or move on in search for their utopia.

Karim, Karim H. (1997). <u>Constructions of the Islamic Peril in English-Language Canadian Print Media: Discourses on Power and Violence</u>. McGill University, PhD**:** 581.

This is an inquiry into cultural constructions of "Islamic violence" in dominant Northern discourses. Mainstream Canadian journalism's participation in these discourses is analyzed within the context of its cultural and structural integration into global media networks. Media materials are scrutinized using critical discourse, dramatistic, and ritual analysis methodologies. The thesis follows Hamid Mowlana's suggestion that inquiries into international communication flows should move beyond traditional paradigms of inter-national relations (in which nation-states are the primary objects of study) to consider intra- and transnational participants as well. Borrowing from Jacques Ellul, this study examines the importance of myth as a fundamental basis of communication. However, unlike Ellul, it also explores alternatives to the operations of dominant communication structures. Edward Said's critique of Orientalism informs the analysis of Northern portrayals of Muslim societies; but the dissertation attempts to avoid overstating the Orientalist discourses' hegemony by proposing a model of competition among dominant, oppositional and alternative discourses on "Islam." Mainstream media's adherence to dominant technological myths and their general reticence about the structural and direct violence of elite states are examined. Distinct similarities are found between the utopic orientations and technical operations of dominant Northern and Muslim discourses, as well as in Jewish, Christian and Muslim conceptions of holy/just war. The proliferation of contemporary Northern images about "Islam" are traced historically to four primary stereotypes about Muslims. Examinations of the supposedly objective and secularist media reportage on terrorism show differences in portrayal according to the perpetrators' religions. Analyses of the coverage of wars involving peoples of Muslim backgrounds in the Middle East, Bosnia-Herzegovina, and the former USSR demonstrate the tendency of dominant journalistic scripts to attribute diverse political, economic and territorial conflicts to a monolithic "lslam" The dissertation traces how the global media narrative's transformation of Saddam Hussein from an ally of the West to a demonic despot was aided by according his "Islamic" characteristics. It also looks at the emergence of "Islam" as a post-Cold War Other. Lastly, proposals made by scholars and journalists for enhancing inter-cultural communication between Northern and Muslim societies are considered.

Karmis, Dimitrios (1998). <u>La tradition fédérale moderne et le dilemme unité-diversité: Contribution à une théorie de la citoyenneté fédérale et interculturelle (Canada, Belgium, United States, Algeria)</u>. McGill University, PhD.

English Abstract/French Text: Can states formally recognize cultural diversity and, at the same time, preserve their political and social unity and provide the main public goods of modern citizenship? Is such conciliation feasible? Is it morally desirable? In the current context of unprecedented expression and politicization of cultural identities, especially in democratic countries, such questions are more and more crucial. To answer these questions, the present study considers the contribution of the modern federal tradition. Within this tradition, I

analyze four federal responses to the unity-diversity dilemma. The first two - the Belgian and Canadian federations - are practical. Each embodies one of the two dominant contemporary models of federalism: classical liberal individualist, and multinational. I study the experience of each country over the past thirty years to compare the effects of the two models on citizenship. The potential of the modern federal tradition is further assessed through an examination of two theoretical and normative reflections, those of Tocqueville and Proudhon. The central thesis is twofold. First, I contend that in a context of increasing cultural diversity, unity and diversity have an equal value and are both essential to citizenship. This is true both from a moral and from a practical point of view. Second, I argue that the dominant conceptions of federalism are unable to satisfactorily conciliate unity and diversity. Such task requires the development of what I call an intercultural federalism, one centered on the good of identity pluralization or complexitication. From a strictly practical point of view, only an intercultural federalism can prevent identity fragmentation and the political and social fragmentation which come with it. From a moral perspective, intercultural federalism promises not only to *protect*, but also to *maximize* the primary goods which are the most affected by identity fragmentation - political liberty and social solidarity - while also promoting individual liberty. Intercultural federalism rests on three principles which summarize the teachings of the modern federal tradition with regard to the establishment of just citizenship institutions in a context of diversity. Such institutions are just in that they protect and maximize the primary goods of citizenship for all citizens. The three principles are: (1) mutual recognition; (2) intercultural dialogue; (3) multi-varied asymmetrical institutionalization.

Karumanchery, Leeno Luke (1996). Ethnic Identity Retention: A Cross Generational Analysis of Malayalees in Toronto (Ontario). University of Manitoba,: 189.

The realities of generational decline in ethnicity, contradict the current Canadian notions of nearly automatic immigrant success in ethnic identity maintenance. In discussing sociocultural scenarios in Multicultural Canada, the identity of future post-1965 immigrant generations remain uncertain at best. In this Toronto study of the Malayalee ethnic group, the impact of immigration on ethnic identity maintenance was explored, and generational patterns of ethnic identity varied markedly. Two main aspects of identity were looked at in this research. The subjective aspects of ethnicity in relation to Malayalee feelings and attitudes, and objective ethnic identity with respect to Malayalee behaviour were examined. A cross generational analysis indicated that first generation Malayalees display consistently higher levels of both subjective and objective ethnic identity than their children. Similar disparities were found to exist with respect to religious affiliation. Marthomites tend to score higher on ethnic identity than do Roman Catholic Malayalees. Neither gender nor duration of stay, were deciding factors in maintenance of ethnic identity, however, they should not be discounted in future research. Overall, second generation Malayalees do tend to display lower levels of both subjective and objective ethnic identity than their parents, and these patterns

of identity decline cannot be overlooked. It is clear that as the second generation moves away from their traditional Malayalee culture and heritage, future generations will increasingly develop their sense of Nomos and community, from outgroup Canadian culture and institutions. Further research is needed in order to more fully explore the influence of assimilation and sociocultural change on ethnic identity. A larger sample size, and a more inclusive study, will allow for a clearer understanding of Malayalee identity, and generational shift in Canada.

Karumanchery, Nisha (1992). <u>Southeast Asian Students' Perceptions and Experience of Racism and their Relation to School Achievement</u>. University of Toronto, MA**:** 140.

This study investigates South East Asian students' perceptions of racism in school and their relationship to those students' academic achievement. The existing literature suggests that certain minority groups experience academic success while others are unsuccessful. This research focuses on Malayalee students who fall into the category of high academic achievers. The research concludes that there appears to be no negative relationship between perceived racism and academic achievement. However, it identifies and examines other factors that compensate for or overcome the negative influences of racism. Most significant of these factors are parents, pressures and competitiveness within the Malayalee community. All of these factors are employed by the Malayalee community as strategies to advance their position in Canadian society. These strategies have been found to be linked to "immigrant status" and their belief that the education system is a vehicle of upward socio-economic mobility.

Karumanchery, Nisha (1997). <u>Race, Gender and Class: Malayalee Women's Experiences in Toronto</u>. University of Toronto, PhD**:** 374.

This thesis is a case study of Malayalee living in Toronto, Canada. It examines the experiences of Malayalee women in two generations: women who immigrated to Canada as adults and women who immigrated as children or were born here. This study is concerned with exploring how their race, gender, culture, class, sexuality and history work together in creating social locations and experiences that are specific to Malayalee women. It also examines feminist literature and attempts to explain South Asian women's experiences using relevant feminist theories. This research has focused on Malayalee women and more generally South Asian women because literature on South Asian women is scarce. Recognizing racial diversity, as well as the complex and interesting ways that dimensions of difference intersect, will be significant to both feminism and social science. It will allow these disciplines to study how the different aspects of social structure work together and interact to create inequalities and systems of oppression that produce different choices, opportunities and lifestyles for specific groups of people. From this research I conclude that Malayalee women in this study have diverse life histories and are complex subjects whose lives do not resemble the stereotypes of one dimensional South Asian women. This thesis has examined conflicts that

have emerged and strategies that have been employed within the Malayalee community as a response to the immigration process, racism and sexism that Malayalees, and Malayalee women in particular, have experienced in Canada. As well, I conclude that many of the experiences that Malayalee women have had, especially in relation to the immigration process, are not accounted for by mainstream feminist theories. Feminist theories would need to incorporate into its analysis an examination of race, sexuality, age, culture and immigration experiences, as well as class and gender, and explain how these dimensions of difference are interconnected. Further, I conduct that analyzing race, class, gender, sexuality and age only make sense within the specificities of social, political and historical processes and structures, including racism, sexism and immigration, and that any analysis of inequality must take all relevant dimensions into account.

Kastoun, Rony J. (2000). <u>Culture Change and the Consumption of Basic Foods: The Case of Lebanese-Canadians</u>. Concordia University, MSC**:** 214.

This paper is concerned with the relationship between culture change and the consumption of basic foods. The literature dealing with acculturation, ethnic identification, and consumption is reviewed and focused on an ethnic group neglected in the consumer research literature: the Lebanese-Canadians. Hypotheses regarding the relative power of acculturation and ethnic identity as two separate yet correlated constructs that predict a variation in the consumption frequencies of various basic food items are drawn and a multidimensional culture change model is built. A survey using a convenience sample of Lebanese-Canadians residing in the Montreal Metropolitan Area is analysed. The results reveal that acculturation and ethnic identification are multidimensional constructs which have some impact on ethnic majority and ethnic minority basic foods, respectively. In addition, evidence is found that Lebanese-Canadian respondents reside in at least a two-culture world. Several consumer lifestyle factors also emerge from the data analysis with differing relationships with culture change. Finally, implications for marketers are discussed along with limitations and directions for future research.

Katahan, Effstratia Antoniou (1997). <u>Stories of An Immigrant Greek Woman: My Mother's Dowry Textiles</u>. University of Alberta, MA**:** 136.

This thesis presents my mother's dowry textiles and the stories surrounding their production. I illustrate that as a cultural bridge this approach can be used to understand how women negotiate, reconcile, discard, and transmit cultural values to future generations. As a child of immigrant Greek parents, I used stories as a means of transcending cultural and generational differences. Moreover, this thesis is concerned with 'the politics of representation'. I have drawn ideas from theoretical and methodological sources such as ethnography, narratives, feminist theory, anthropology, sociology, art history, and material culture. By combining narratives, reflexivity, and theoretical abstractions, I highlight issues such as

voice, positionality, and subjectivity within the research process. Ultimately, I am seeking a method which integrates theory and practise and speaks with women.

Kataoka, Naoko (1996). <u>Language Education as a Cultural Policy: Canadian Multiculturalism and Official Language Training for Adult Immigrants</u>. Carleton University, MA**:** 144.

This thesis explores Canadian multiculturalism and official language education for adult immigrants. Language education for 'allophone' adults has not received much attention in the multiculturalism policy framework despite the fact that one of the initial objectives of the policy was to aid immigrants in acquiring one of Canada's official languages. The thesis attempts to relocate the language education issue in the framework of national cultural policy and to analyze its potential impact on the unity of Canadian society that the multiculturalism policy attempts to achieve.

Kaufman, Ilana Ariella (1997). <u>Jury Nullification and Racism: The Effect of Nullificaiton Instructions and Racial Prejudice on Jurors' Verdicts</u>. University of Windsor, MA**:** 175.

The present study sought to examine the effect of four Instructions conditions (No Instructions, Radical Nullification Instructions, Maryland Instructions, and Canadian (Standard) Instructions) on jurors' verdicts in a first-degree murder case involving euthanasia. In the vignette, the race of the defendant and the race of the victim were manipulated to be either Black or White. Participants were all potential jurors who ranged in age from 19 to 55 years old and they were all White, Canadian citizens. Each subject was randomly assigned to one of 16 categories in this 4 x 2 x 2 design. Participants were then asked to assign both a guilt rating and a recommended sentence length for the defendant. Subjects were also asked to rate the importance of eleven influences on their verdicts and a space was provided for participants to add their own influence. In addition, participants were given four questions, each followed by six different response choices. (Abstract shortened by UMI.)

Kawakami, Kerry Lynn (1995). <u>Effects of Prejudice and Automaticity on Trait Activism: Associative and Ingroup Bias Perspectives</u>. University of Toronto, PhD**:** 226.

The main goal of the present thesis is to examine the link between categorization and stereotype activation. Two main approaches to this relationship have been identified in the social cognitive literature--the associative and the ingroup bias perspectives. The associative perspective proposes that stereotype facilitation occurs because of a spreading activation between recognition of a social group and any strong associations (i.e., evaluations, stereotypes, exemplars) to that category. Specifically, subjects are expected to respond faster to stereotypes in comparison to nonstereotypes following presentation of an outgroup category prime. The ingroup bias perspective, alternatively, focuses on the motivations of

the ingroup member to achieve a positive and distinct social identity. Specifically, subjects are expected to respond faster to positive nonstereotypes in comparison to positive stereotypes or negative stereotypes following an ingroup category prime. Four studies are described which examine the effects of prejudice and automaticity of processing conditions on trait activation. Each study utilized a naming task in which subjects are presented with a category prime and simply asked to pronounce the following target word as quickly as possible without mispronunciation. Short stimulus asynchrony onsets (300 ms) between the presentation of the prime and the target words were utilized to induce automatic processes. Under automatic conditions, the results related to racial category labels indicate that both high and low prejudice subjects demonstrate associative effects. Specifically, after viewing an outgroup category prime, positive stereotypes were facilitated for low prejudice subjects and negative stereotypes were facilitated for high prejudice subjects. Longer stimulus asynchrony onsets (2000 ms) were utilized to induce more intentional processing related to conscious attention. Under more controlled conditions, only high prejudice subjects demonstrate ingroup bias effects. Specifically, positive nonstereotypes were facilitated after viewing an ingroup racial prime. Although sexual orientation category primes were also included in the present thesis, the results related to these conditions suggest a more defensive processing strategy unrelated to either the associative or the ingroup bias perspectives. The above results suggest the need to include both the associative and the ingroup bias perspectives, and the level of prejudice in an adequate theory of the category-stereotype relationship.

Kazemipur, Abdolmohammad (1999). <u>Neighbourhood Poverty in Canada: The Ethnic Dimension</u>. University of Manitoba, PhD**:** 249.

Since the late 1980s, a new surge of poverty has emerged in the industrial nations, including Canada. Resulting from developments such as slower economic growth, globalization, and erosion of the welfare state, this ‘new poverty’ also coincided with an unexpected hardening of racial and ethnic cleavages and an unprecedented rise in the importance of small-scale communities. The simultaneous strike of these three forces created new configurations of poverty: a distinguishable ethnic and racial colour, and a visible neighborhood dimension. Examination of poverty in Canada along these two dimensions shows that the problem of neighbourhood poverty is more severe in Quebec and the Prairie provinces, in particular, Montreal and Winnipeg; it also shows that certain ethnic groups such as Aboriginals and Vietnamese experience a high level of neighbourhood poverty, regardless of the city in which they live. A potential risk that is associated with a high representation of certain ethnic groups in extremely poor neighbourhoods is that it may lead to these groups' social isolation from the mainstream culture and, consequently, the development of their own sub-cultures, distinct from the general culture. This can seriously threaten the stability of Canadian society, given the ethnic diversity of Canadian population. The present study shows that such a possibility has been likely for members of visible

minority ethnic groups, which consist mostly of recent immigrants, and makes an effort to propose some explanation for such a phenomenon.

Keating, Mark Joseph (1998). <u>Inside the Ring: The Ethnic and Racial Composition of the Edmonton Boxing Community</u>. University of Alberta, MA**:** 134.

In this thesis, participant observation and in-depth interviewing were used to confirm that ethnic and racial minority groups are found in greater proportion in the Edmonton Boxing Community than in the general population. The data reveals one of the important reasons for minority involvement in the sport is socialization of boxing through their family, where boxing becomes a taken-for-granted social practice early in the individual's life. The findings highlight the association between the minority shared experiences of discrimination and prejudice and the sport of boxing. In addition, young people come to boxing for other reasons, but it is 'respect' (for oneself and from others) gained in the ring, that helps explain why they continue to be involved in boxing.

Kelebay, Yarema Gregory (1993). <u>The Ideological and Intellectual Baggage of Three Fragments of Ukrainian Immigrants: A Contribution to the History of Ukrainians in Quebec (1910-1960)</u>. Concordia University, PhD**:** 292.

This dissertation is a contribution to the history of Ukrainian immigration to Quebec from 1910 to 1960. It describes this immigration chronologically and deals with its intellectual evolution, which helped shape its institutional structure. Louis Hartz's theory of colonial history attempted to explain phenomena associated with the founding of new societies in the New World. This study adopts the Hartzian approach to ethnic history and describes the historical conditions which pushed three intellectually distinct fragments of Ukrainian immigrants to establish a visible Ukrainian community in Quebec. The first fragment arrived before 1914; the second after World War I and the Russian Revolution; the third after World War II. Using disposition to Marxist thought and the Russian Revolution as a test, the mentalities of the three fragments of Ukrainian immigrants to Quebec are described as first on the left, then in the centre, and finally on the right. The mentality of each fragment led to different initiatives in the community and to the emergence of separate, competing Ukrainian institutional frameworks in Quebec. World War I and the internment of Ukrainians as enemy aliens created a Ukrainian socialist-Communist movement in Quebec during the inter-war years. The second-fragment immigrants who came after 1920 bolstered the anti-socialist group, which split into Catholic and Orthodox factions in 1925 and created a network of competing secular and religious institutions in Quebec before 1939. World War II led to some unity when Ukrainian institutions (except Communist ones) federated in the Ukrainian Canadian Committee (UCC), formed in 1941. After 1945, a third fragment of nationalists arrived with a new mentality, adding to the division and complexity of the Ukrainian community in Quebec. Although the third-fragment refugees were mostly anti-Communist nationalists, the rift in the OUN in 1941 divided

them into Melnykites and Banderites. The preponderant majority of those who came to Quebec had sided with Stepan Bandera and were "men of the right." By the time Quebec was on the eve of its "Quiet Revolution" in the early 1960s--a revolution aimed at modernizing the province by making it over into a progressive welfare state--the three successive fragments of Ukrainian immigrants to the province were being guided in the opposite direction.

Kelly, Patricia Lynn (1997). <u>Integrating Islam: A Muslim School in Montreal</u>. McGill University, MA**:** 135.

Despite discrimination in mainstream Canadian society, local Muslim communities are a significant resource for immigrants. Recruited by friendship and kin networks, some families chose to educate their children in private full-time Muslim schools which provide academic/economic credentials and social support. Through participant observation and semi-structured interviews, this research depicts a Muslim school in Montreal which both reflects Quebec society and nurtures minority ethnic/religious identity. For many parents, Arabic language classes, academic standards, and behavioral norms were as important as the school's religious affiliation. Rejecting the hypothesis that emphasizing religious and cultural identities distanced children from mainstream society, some felt that the psychological and social effects of affirming a child's background were vital to integration and participation in mainstream society. In addition, the school also provided entry into social networks which offered parents an important support system.

Kelly, Wayne Edward (1996). <u>Black Troops to Keep an Intelligent People in Awe!: The Coloured Companies of the Upper Canada Militia, 1837-1850</u>. York University, MA**:** 273.

During the Rebellion of 1837 black Canadians, many of whom were migrants and escaped slaves from the United States, mustered in disproportionate numbers in defence of the province. They raised independent companies of "Coloured Volunteers" and served as officers, soldiers, gunners, artificers, informants, officers' servants, and musicians. Eventually these companies formed the Coloured Corps, a segregated corps of the Upper Canada militia, that was maintained on permanent service until being disbanded in 1850. The manner in which this company was employed, and its relations with the civilian populace are indicative of nineteenth century attitudes towards blacks. Racism and prejudice were common and although segregation was not mandatory, it certainly was encouraged. Similarly, the Coloured Companies were employed at menial tasks such as road construction, border patrolling, and assisting the civil power in the unhealthy environment along the Welland canal. While these duties were also performed by other militia companies, black soldiers were considered well suited to them because of their ethnic background. They were thought, by British officers, to be immune to swamp disease prevalent among the canal, unlikely to desert to the United States, and stereotypically "excellent axemen". This thesis

has largely relied upon contemporary newspapers and government and military correspondence. As most black soldiers were illiterate, they have left few written accounts of their experiences. As such, much has had to be inferred. Nevertheless by examining the employment of the Coloured Companies between 1837 and 1850 it is possible to better understand the contributions of black Canadians to the defence of early Canada and their efforts to improve the conditions of life for all black persons.

Kelsey, Barbara Lynn (1996). Increasing the Participation Rate and Influence Levels of Minority Group Members: An Application of Group Support System Technology. University of Toronto, PhD**:** 296.

This study proposed that being a token in a task-oriented group affects people differently, depending on their ethnicity and cultural backgrounds. Tokenism theory, social role theory and expectation states theory were examined and extended to develop a model to explain how an individual would behave in a heterogenous group composed of different ethnic groups. These three theories explained some of the external factors that influence group members. Internal factors included in the model were the subject's levels of self-efficacy, masculinity and femininity, and his/her tendency to have an attributional style reflective of learned helplessness. A manipulation was introduced with the intent of improving the participation rate and influence level minority group members: the use of a group support system. To test this model, 200 subjects took part in a laboratory study in which groups of four worked on a business-oriented task. Each group had one token member and three dominant members. Subjects were either Chinese males born in Southeast Asia or China or Caucasian males born in North America. Objective measures of group and individual activity were developed (e.g. number of minutes spoken or number of words typed). As well, subjects were asked for their own perceptions of who participated the most and the least, and who had the most or the least amount of influence. For the Face-to-Face groups only, judges viewed videotapes of the group meetings and ranked each person as to his participation rate and influence level. The results of this research demonstrated that using a group support system had a significant impact on equalizing participation rates and influence levels. In the Face-to-Face groups, the Caucasian tokens dominated each group meeting, which contradicted the predictions of tokenism theory. Self-efficacy was shown to have a significant effect on participation rates and influence levels. The implications of these findings for Human Resource Management programs and overall corporate productivity and competitiveness are discussed. Future research directions are proposed.

Kennedy, Elizabeth Anne (1988). The Oral Interaction of Native Speakers and Non-Native Speakers in a Multicultural Preschool: A Comparison between Freeplay and Contrived NS/NNS Dyads. University of British Columbia, MA.

N/A

Kennedy, Wayne Alexander (2000). <u>Religious Imagery at the Khmer Pagoda of Canada: The Significance of Images for Education (Quebec)</u>. Concordia University, MA**:** 171.

Through a qualitative case study of the Khmer Pagoda of Canada and its visual media, this thesis examines the significance and meaning of the Khmer Temple and its religious imagery for members of the Cambodian Buddhist community. This research study involved formal and informal interviews, participant observation as well as a review of literature related to Khmer and Buddhist views on art and education. Study participants explain how this Theravâda Buddhist Temple and its visual media reflect the traditional and contemporary Cambodian Buddhist culture and religion. They describe the significance of the Temple and its artifacts for themselves, their families and the Cambodian community in Canada as a whole. These participants explain how the Temple and its imagery have contributed to their own learning process. Finally, they discuss a Khmer Buddhist perspective of education through the visual arts. The interview participants indicate that the Khmer Buddhist Temple and its visual media are meant to preserve the Khmer culture and Buddhist teachings through education as well as to remind them of their lives before leaving Cambodia. The successful production of Khmer Buddhist imagery requires respect for traditional models and their strict imitation. This is because all meaningful visual forms contain implicit values and morals. All education, and particularly education in art, is always considered as an education in morality.

Kent, Manjeet (1999). <u>Couple Counselling for Ethnic Minority Clients Living with Domestic Violence</u>. University of Manitoba, MSW**:** 133.

The purpose of the practicum was to acquire advanced clinical skills to work with ethnic minority couples, who experienced domestic violence, either as a victim or perpetrator. Additionally, the student's objective was to understand the structural and ecological model of therapy as well as apply cross cultural approaches and techniques useful for assisting such clientele. The research conducted on immigrant women victims of domestic violence indicated that even though they felt helpless, powerless, and overwhelmed with a sense of loss, in regards to their self-worth, respect and privacy, they would not choose to phone the police due to a fear of breaking the family unity. The research also indicated that these women being victims of domestic violence would like their partners to stop abusing them and to get   counselling. This may not be easy due to linguistic and cultural barriers. This practicum provided the student with the opportunity to review the literature, to develop knowledge of effective helping interventions, and to develop culturally sensitive treatment approaches that address the needs of ethnic minority couples. The practicum also provided an opportunity to enhance the writer's clinical skills and to complete the requirement for clinical practice. The evaluation instruments used to assess changes were the Index of Marital Adjustment and Dyadic Adjustment Scale used as pre and post-tests.

Keohane, Kieran Gerard (1994). <u>Symptoms of Canada (Collective Identity)</u>. York University, PhD**:** 267.

This thesis explores the problem of collective identity and community in contemporary Canada. The characteristic expression of theconditions of postmodernity in Canada is shown to be the fragmentation of the political imaginary into the private languages of identity politics and separatism, and the proliferation of antagonisms based on the assertion of the particularities of identities. Two hegemonic discursive practices, both seeking closure on the question of identity, are critically examined. The first is a reactionary, exclusive discourse, represented by Reform, neo-Fascist organizations, and ethnic nationalists. This hegemonic project aims to identify and exclude excess ("Others") which are seen as subverting the integrity of the collective identity. The second is a pro-active, inclusive discourse, represented by Official Multiculturalism and the practices of affirmation which have come to be known as "political correctness". This hegemonic project seeks closure of the question of Canadian identity by systematically identifying and including Others to constitute a collective identity. Both are shown to be profoundly problematic. An alternative approach to the problem of Canadian identity is advanced by theorizing antagonism as the social space in which a poiesis of collective identity emerges. A combination of Heideggarian phenomenology and Lacanian symptomatology is employed hermeneutically to clarify the unique idiom of social antagonism in Canada. This provides the grounds for formulating a principled way of relating to difference that may be employed persuasively to advance the ideals of a radical and plural democracy in Canada.

Kerr, Grant Lawrence (1994). <u>Scottish Pipe Bands in Winnipeg: A Study of Ethnic Voluntary Associations</u>. University of Manitoba, MA**:** 184.

Pipe bands, with their bagpipes and kilts, may be viewed as summarizing symbols for all that is Scottish. In most places the British empire has touched, pipe bands remain. Through a series of historical events, pipe bands, a recent invention, have become uniform in structure. As voluntary non-profit groups, pipe bands fall under the rubric of voluntary associations. Using a comparison base of two Winnipeg pipe bands this thesis intends to examine voluntary association theory. It shall also document pipe bands as an expression of an ethnic sub-culture, and considers the origins and possible functions of these groups.

Keys, Timothy J. (1997). <u>Resolving the Paradox of a Multicultural Society: The Use of International Folktales for the Promotion of Multicultural Values in the Classroom</u>. McGill University, MA**:** 173.

In a multicultural society educators face the problem of identifying and promoting values that help people to interact in a peaceful and just manner. Instead of imposing values through indoctrination educators can promote multicultural

values by designing and enacting curricula that help children to self-generate and choose these values. I have developed a curriculum that uses international folktales to promote multicultural values without imposing them. This thesis is a holistic rendering of theory and practice in respect to the curriculum developed. The theory emphasizes multiculturalism and folktales as children's literature with a brief discussion of values education, qualitative research, anthropology, and curriculum design. The research comprises the procedures, results, and conclusions of a pilot study exploring children's value responses to international folktales and a principal study of teaching the curriculum to a sixth grade class. Through the synthesis of theory and practice a better understanding of multiculturalism emerges along with a researched curriculum.

Kgomo, Eugenia Adeline (1996). Parenting in a Different Social Environment: The Experiences and Perspectives of Immigrant Women of African Descent in British Columbia. Simon Fraser University, MA: 168.

The thesis seeks to gain a deeper understanding of how immigrant women of African descent in British Columbia socialize their children, and why they socialize their children in certain ways, given the fact that these mothers have been socialized in a different culture. Furthermore, the thesis attempts to elaborate on the extent to which both the women's original culture and their new culture interact to determine their child rearing practices and perceptions of parenting. The methodology used is in-depth interviews about the women's African centric and Canadian experiences. Loosely structured, open ended questions focused on topics such as discipline, self esteem, respect, responsibility, racism, safety and the school and parenting resources. The results indicate that the task of child rearing for these women is very challenging. The women perceive Canadian cultural vales to be more materialistic, individualistic, relaxed and less respectful of elders than African centric cultural values which emphasize the opposite principles. These conflicts, coupled with these mothers' and their children's visible minority status, compels the women to undergo dramatic shifts in their conceptual framework of parenting, and in parenting techniques in an attempt to adapt to Canadian culture. They select and incorporate aspects of both cultures to socialize their children to fit into Canadian culture, yet retain their African centric self identity, given their visible minority status. These women lack adequate information and resources relevant to the challenges they face on a daily basis. The women also expressed a yearning for recognition and   inclusion of their parenting style by mainstream culture. It is important that immigrant women's experiences be incorporated by the Canadian Ministry of Social Services when planning and facilitating future social services, and that existing services become more sensitive and welcoming to these women's ways of parenting.

Khalideen, Rosetta (1998). LINC Programs in Edmonton as Adult Education Practice: Learners' Perspectives. University of Alberta, PhD: 136.

In the introduction to his text, *A Philosophy of Adult Education*, Bergevin (1967) bases his philosophy of adult education on the idea that "each adult participating in a learning experience should have the opportunity to help diagnose, plan, conduct and evaluate that experience along with his fellow learners and administrators." This study examines the extent to which Language Instruction for Newcomers to Canada (LINC) programs in Edmonton, Alberta, allow learners to be actively involved in the learning experiences referred to by Bergevin. LINC programs are analyzed from the perspective of the learners who were interviewed for this project. Using the information presented by learners, an attempt is made to define LINC programs within an adult education framework as supported by current literature in the field. Within this framework, important issues such as, the degree to which learners are partners in the learning process, the importance of using their life experiences as the context for classroom activities, creating and fostering a positive learning climate and the degree to which LINC programs allow for the critical thinking skills of participants, are all discussed. Social and economic factors which impinge on programs for immigrants are also explored. This study sees as important to illuminate whether knowledge is always located within certain perspectives and whether language learning activities within LINC programs contain suggestions which are directed from other sources considered more important than the learners themselves. Macedo (1994) suggests that how decisions are made about what people should be taught is as important as what they are taught. LINC, as adult language programs prepared to assist newcomers to integrate in the new society, have to explore successfully the learning potentials of the individuals they serve, so that they can develop as free and creative people who can positively contribute to Canada's democracy. The need was seen to explicate these practices. There is no doubt that learning English as a Second Language is one of the key factors in promoting the integration of newcomers into Canadian society. However, according to adult education practice which seeks to impact positively the lives of learners, language learning activities for newcomers must take into consideration their life experiences, cultures, needs and aspirations. These elements together form the foundation on which activities should be structured and policy and curriculum developed. The history, experiences and cultures of newcomers must not be viewed as barriers, but as building blocks for a meaningful education which will help them to become equal participants in Canadian society. Many writers speak of the transformative power of language (Macedo, 1994; Freire, 1989 and Shor, 1987). This study examines whether LINC programs seek to empower immigrants to help them make the connection between their personal circumstances and the wider social, political and economic sphere and whether they facilitate the active participation of these people in the new society.

Khan, Shahnaz (1995). <u>Muslim Women: Interrogating the Construct in Canada</u>. University of Toronto, PhD**:** 269.

There is a growing presence of Islamic fundamentalism within Muslim Societies and communities. This increase in fundamentalism is occurring in conjunction

with continued Orientalist knowledge production about Islam and "the Muslim". Within such a context Muslim women are placed in the position of having to choose between structuring their identities within fundamentalist or Orientalist knowledge production. There are competing visions of the authentic Muslim Woman which are central to the two forms of knowledge production. Much of the information from this investigation suggests that participants, including myself, are reaching for or attempting to construct what I would call a third space of Muslim woman's identity. In this dissertation, first I problematize the Muslim Woman as a construct embedded within contradictory social, political, economic, racial, and religious discourses. Then I provide analysis of interviews with fourteen women originally from the Middle East and South Asia who now live in the Toronto area. Each interview was structured to explore how the women confront, collaborate with, or challenge the construct "Muslim Woman." It appears that when individual women confront the construct Muslim Woman, expressions of ambivalence become a necessary response to the structured contradictions in the construct. Some women name the contradictions and some do not. When the structure of these contradictions remains unclear, many of the women express uncertainty and doubt about their identities as Muslim women. Even for those women who are able to articulate their Muslim identity, through articulations of its contradictions, ambivalence continues to be the ground of their ontological condition. They attempt to resolve the ambivalence but remain mired in the structural contradictions. Interventions that have an affect on the lives of Muslim women in Canada must begin within an understanding of a social dynamic which promotes continued racialization of Muslims in North America. Islam for many women is a deeply felt spiritual experience and feminist organizing and scholarship must operate within, as well as, outside of religious frameworks. It is through such a comprehensive framework that women's individual and collective struggles can be explored and advanced. ftn$\sp1$In this investigation I have outlined the beginnings of this third space. Reaching for it, what it would constitute, and how it would be achieved is yet to be determined.

Khanlou, Nazilla (1999). <u>Adolescent Cutlural Identity and Self-Esteem in Multicultural Society</u>. McMaster University, PhD**:** N/A.

N/A

Khem Tran, Krâsel (1999). <u>La motivation d'étudiants cambodgiens pour l'apprentissage du français</u>. Université de Moncton, MAED**:** 158.

Le succes de l'apprentissage des langues secondes repose sur plusieurs facteurs dont l'un est la motivation. Faire une recherche sur la motivation des etudiants, un des facteurs qui peuvent influencer leur rendement en francais, presente un grand interet pour les enseignants de francais. La presente etude portait sur la motivation des etudiants de l'Institut de Technologie du Cambodge pour l'apprentissage du francais langue d'etude. Nous desirons souligner que, dans la presente recherche, le terme langue d'etude est utilise de facon interchangeable avec les termes langue

seconde ou langue etrangere.L'etude s'est inspiree du modele de la motivation langagiere de Tremblay et Gardner (1995). Le premier objectif de cette etude etait d'evaluer la motivation des etudiants de l'Institut de Technologie du Cambodge pour l'apprentissage du francais langue d'etude. Etant donne qu'il n'existe pas encore beaucoup de recherches susceptibles de confirmer l'applicabilite du modele de la motivation langagiere de Tremblay et Gardner, le second objectif de l'etude etait de chercher a savoir si l'on peut appliquer ce modele dans un contexte cambodgien.

Khondakar, Nizamuddin (1981). <u>Some Changes in Socioeconomic and Spatial Characteristics in Ethnic Groups in London, Ontario, 1961-1971</u>. University of Western Ontario, PhD.

The study examines variations in locational attributes and socioeconomic differentiations of ethnic groups in London between 1961 and 1971. The relationships between spatial locational characteristics of ethnic groups and socioeconomic characteristics of the spatial units are also explored. Finally, the study makes conjectures regarding the spatial and socioeconomic assimilation of ethnic groups in London. The study adopts an ecological methodology to examine the socioeconomic and spatial characteristics of areal units with a view to understanding the habitat of ethnic groups in London. Individual level studies do not afford any understanding of the habitat of the ethnic groups, although they provide knowledge about their characteristics. The study also explores the related problems of measuring locational characteristics of ethnic groups. Some of the conventional tools of measurement fail to depict the extent of spatial locational configurations of ethnic groups. A few alternative and often complementary methods of showing ethnic locational characterisitcs are examined and used in this study. The results provide a description of the locational attributes of major ethnic groups. The substantive findings support the expectation that ethnic groups vary in their associations with socioeconomic and spatial characteristics, but that the intensity of these associations (especially the level of concentration and spatial contiguity) has decreased over time, suggesting a trend towards ethnic assimilation.

Khosla, Renu Chopra (1980). <u>A Canadian Perspective on the Hindu Woman: A Study in Identity Transformation</u>. McMaster University, MA**: 154.**

N/A

Khurana, Robert (1997). <u>Racially Representative Juries: Empowering People of Colour and Local Communities</u>. Carleton University, MA**: 149.**

Current jury selection procedures result in the under-representation of people of colour on criminal juries. As a result, jury verdicts do not accurately reflect the racial diversity and differing viewpoints of the entire population. This calls into question the legitimacy of the justice system and may result in denying defendants

the right to a fair and impartial trial. This thesis argues that reform efforts should be concentrated on ensuring that people of colour are given every possible opportunity to participate on juries and that all barriers that directly or indirectly result in their exclusion be eliminated.

Kilpatrick, Anne D.M. (1995). <u>The Jewish Immigrant Aid Services: An Ethnic Lobby in the Canadian Political System</u>. McGill University, MA**:** 177.

The purpose of this study is to examine the Jewish Immigrant Aid Services (JIAS) as an example of an ethnic lobby in the Canadian political system. The research explores how in-group and external political factors influence the techniques and effectiveness of JIAS within the immigration policy arena. Specifically, this paper examines how JIAS' lobbying efforts are influenced as a result of issues emerging from within the organization (e.g. structure, hierarchy, leadership, etc), and those arising from within the organization's constituency: Canadian Jews as a whole, and other organizations within the Jewish polity. Further, the broader context of public opinion and the Canadian immigration system are explored to determine how each affects JIAS' advocacy efforts. The political system is examined from the perspective of the structure and agendas operating at three levels of government involved in the development and implementation of immigration policy (the Department of Immigration, Legislative and Senate committees on immigration and employment, and the Cabinet).

Kim, Bong-Hwan (1994). <u>A Survey of Canadian Immigration Policies as they Impacted on Chinese Immigrants and an Evaluation of the Business Immigration Programs</u>. University of Manitoba, MA**:** 129.

This thesis is intended to demonstrate that Canada's immigration policy was administered in such a way that permitted the selection of immigrants on geographic lines which in real terms meant the selection on the basis of race and culture. By employing the incremental mode of decision-making theory championed by Lindblom together with Simeon's power approach in understanding public policy analysis, the evolution of Canadian immigration policies has been explained by the author. It is shown that the Chinese were more harshly discriminated against than the Japanese immigrants as a result of actions taken by elected representatives, government officials, and the general public in Canada. The most important reason for this differential treatment stemmed from the fact that Japan was fast becoming an ally of the British Empire during the first two decades of 20th century, while China was weak due to internal conflicts which served to render many of its nationals without an effective spokesperson with respect to emigration. This thesis argues that since the Conservative government's "experiment" with the business immigration program has not succeeded, it is time that the government revert its policies back to the old and tried methods of selecting immigrants on the basis of skills, education, and experience, and away from methods which hold wealth to be the most important

selection criterion. It calls for a proportional increase in the amount of immigrants selected vis-a-vis the family class and the refugee class.

Kim, Jung Gun (1983). "To God's Country": Canadian Missionaries in Korea and the Beginnings of Korean Migration to Canada. University of Toronto, EDD.

Canadian missionaries were active in Korea's borderland North and South Hamgyong provinces and the adjacent Kando region in Manchuria from 1898 to 1942. These missionaries were first supported by the Presbyterian Church in Canada and after 1925 by the United Church of Canada. Missionaries returned to Korea in 1946, but, because of the Communist occupation of North Korea, they were not allowed to reenter their former mission field in Hamgyong provinces and Kando. Undaunted, they established their missions in South Korea. They were, however, still able to work with the same people from their former mission field since many of northern Christians had become refugees in the south. Canadian missionaries in Korea not only worked to convert the population to Christianity, but, equally important, to modernize them. Modernization was largely equated with Westernization. With this dual goal, missionaries acted as ministers of Christian religion while assuming authority in the spheres of cultural and social life. They attempted to introduce modern education, technology, values and political morality. Perhaps already alienated from their traditional Korean roots, many of the native Koreans who converted to Christianity were willingly Westernized. It is this group of converts, both to Christianity and modernization, whio became the pioneers of the Korean immigrant community in Canada. Unconsciously, missionaries provided both the incentive and the avenue that led many of their converts to become, eventually, immigrants to Canada. Specifically, this study deals with these Koreans whose first contact with Canada, as either an idea or a place, came from meeting missionaries. In accepting conversion to the missionaries' religion and ideology, those new Christians from Hamgyong provinces and Kando, who as refugees continued to find shelter with Canadian missionaries in South Korea, became prime candidates for Canadian immigration. Today they form an important sub-group in the Korean Canadian community. A special effort is made to detail the impact of the missionaries on the local population as a contributing factor to Korean emigration to Canada. In this study the missionary connection is perceived as the predisposing influence in shaping the decision to migrate and the direction of the migration. Throughout this study the papers of missionaries, official mission correspondence between field missionaries and mission board authorities, complemented by the printed records of the Presbyterian Church in Canada and the United Church of Canada, provide the primary documentary base.

Kim, Ohn Juh (1986). Child and Parent Attributions for School Achievement as a Function of Cultural Background. University of Toronto, EDD: N/A.

Two major hypotheses were examined: (1) Korean-Canadian children will show more internal and stable attribution tendencies than Korean children; and (2)

children who perceive their parents as giving more support, will show more internal and stable attribution tendencies. The subjects were 336 Korean children (160 boys and 176 girls) and their fathers and mothers, and 126 Korean-Canadian children (67 boys and 59 girls) and their fathers and mothers. The children were in grades 6 through 10. Attribution styles were assessed using the Assessment of Attribution for School Achievement Questionnaire, and the Multidimensional-Multiattributional Causality Scales. Perceived parental acceptance-rejection was measured by the Parental Acceptance-Rejection Questionniare. Multivariate analyses of variance revealed that Korean-Canadian children often were higher on both internal and external, or on both stable and unstable attribution tendencies than Korean children. Moreover, when the outcome was a success, Korean-Canadian children showed more internal and external, as well as more stable and unstable attribution tendencies than the Korean children in Korea; but when the outcome was a failure, the opposite pattern was found. Multivariate multiple regression analyses revealed that, to a moderate extent, the more children perceived their parents as giving them support, the more they showed internal and stable attribution tendencies. It was also found that to Korean-Canadian children, their fathers' supportive behavior resembled mothers' supportive role in Korea, and their mothers' behavior resembled the role of fathers in Korea. It is concluded that attribution styles (internal vs external, stable vs unstable) are not single dimensions with bipolar characteristics. Also, the children's tendency to make internal and external attributions or to make stable and unstable attributions is strongly influenced by interactions of outcome (success vs failure) and culture (Korean vs Korean-Canadian) factors. It is further concluded that the relationship between perceived parental acceptance and children's attribution behavior tends to be influenced by interactions of culture, gender of the child, and gender of the parents.

Kim, Sung-Eun (1996). <u>Filial Piety in Canada: A Case Study of Social Change Among Korean Immigrants</u>. University of Windsor, MA**:** 217.

The present study examines change in the tradition of filial piety among Korean immigrants in Calgary. Based on a sample of 85 respondents consisting of both the aged parents and their oldest son or only son/daughter, the study found that the case of Korean-Canadians presents an anomaly in the theories of modernization and inter-ethnic group relations. There are particular aspects of the Korean-Canadian group, such as its recent history in Canada and the social and structural barriers, which are not considered within the modernization, assimilation, and cultural pluralist models. This study also shows that cultural resources and structural pressures   are both significant aspects in fully understanding the Korean-Canadian situation. For example, it is argued that both the family centred culture of Koreans and such structural conditions as discrimination and occupational segregation make the extended form of residence most logical for Korean-Canadians. One of the predominating characteristics of the Korean-Canadian sample was ethnic attachment and high levels of ethnic association. This is explained as a result of societal barriers that Korean-

Canadians experience as a group. Furthermore, the significance of ethnicity was found to be one of the strongest factors in the maintenance of traditional culture of filial piety. Prescriptions and sanctions are explained to be more salient with closer and more frequent contact with one's ethnic community.

Kim, Uichol (1988). <u>Acculturation of Korean Immigrants to Canada: Psychological, Demographic and Behavioural Profiles of Emigrating Koreans, Non-Emigrating Koreans and Korean-Canadians</u>. Queen's University, PhD.

The purpose of this thesis is to attempt to address the following four issues: (1) What kind of people decide to emigrate, (2) are they different from those people who do not, (3) how do they adapt in the new cultural environment, and (4) what factors contribute to, or hinder, their adaptation in their new environment. Three samples have been obtained to investigate these four issues: 187 Korean emigrants prior to leaving Korea for Canada (Emigrating sample), 172 Koreans living in Korea who have no plans to emigrate (Korean sample), and 92 Korean-Canadians living in Toronto (Korean-Canadian sample). To obtain psychological profiles of these respondents, seven areas are investigated: (1) prior experiences, (2) acculturation attitudes, (3) language knowledge and usage, (4) identity, (5) experience of being a target of prejudice and discrimination, (6) adaptation difficulties in Canada, and (7) health status. Prior experiences are measured only at the pre-migration phase with the emigrating sample. The next three areas (acculturation attitudes, language, and health status), are measured for all three samples. The last three aspects (adaptation difficulties, identity, experience of prejudice and discrimination) are measured at the post-migration phase with the Korean-Canadian sample. In addition, various demographic and behavioural measures were obtained. Theoretical and conceptual frameworks are developed and presented to organize constructs and to aid empirical research. Results indicate that prior to emigration, those respondents who were motivated to leave Korea, who are attracted to Canada, who have worries about leaving Korea and worries about living in Canada, who had less English knowledge, less knowledge and contact had relatively poor health status. Individuals with high scores on the Integration mode of acculturation had, in general, better health status. In contrast, individuals who scored high on Separation and Marginalization had poor health status, both at the pre-migration and post-migration phases. At the post-migration phase, those individuals with negative acculturation experiences (such as being a target of prejudice or discrimination, or having adaptation difficulties) reported poor health status. In contrast, those individuals with positive acculturation experiences (indicated by greater contact and participation in both the Korean community and Canadian society) had better health status.

Kim, Young Gon (1992). <u>The Role of Attitudes and Motivation in Learning a Heritage Language: A Study of Korean Language Maintenance in Toronto</u>. University of Toronto, EDD**:** 144.

The present study was designed to examine the nature and role of attitudinal/motivational factors involved in learning and maintaining the Korean language among Korean Canadian students in Toronto. For the purpose of the study, based on the studies of attitudinal/motivational factors involved in second language learning, the nature and role of the factors were examined through a model of motivational process in learning a language. The data were collected from Korean students (Grades 7 to 8, N = 92) who were attending heritage language classes, through questionnaires and language tests, and analyzed using statistical methods of correlational analysis, factor analysis, and LISREL analysis. The results of the analyses suggested that, first, the students' attitudes and motivation toward learning and maintaining the Korean language were significantly associated with the students' Korean language use patterns and the degree of the Korean proficiency they attained. Second, parents' attitudes toward learning and maintaining the Korean language were related to the students' attitudes and motivation. However, the results of correlational analyses suggested that parents' attitudes and the students' Korean proficiency had an indirect relationship between them. Third, the students' perception of the Korean group vitality was related to the students' attitudes and motivation in learning the language, but it did not have power in predicting the students' Korean proficiency. Fourth, the students' Korean language use was significantly associated with the degree of their Korean proficiency. Through the results of hierarchical structure analyses, it was suggested that, parents' attitudes influenced the students' attitudes and motivation in learning the Korean language, and the students' attitudes and motivation in turn influenced the students' Korean language use patterns. The results further suggested that the students' Korean language use patterns played an important role in developing the students' Korean proficiency.

Kime, Anna Kathleen (1996). <u>The Resettlement of Somali Refugee Claimants in Ottawa-Carleton: A Housing Perspective</u>. Queen's University, MPL**:** 195.

 Between 1988 and 1994, the Immigration and Refugee Board reports that 16,596 Somali refugee claimants entered Canada. Focusing on Ottawa-Carleton, this study utilizes in-depth interviews to examine the housing resettlement of 28 Somali refugee claimants. Given that the majority of Somali refugees arrive in Canada with very limited resources and income, they are confined to the lower end of the rental housing market. While access to settlement services is limited, the Somali community has developed an informal social network--both primary and secondary--to assist with the provision of temporary accommodation and the search for housing. The development of an informal social network has allowed Somali refugees to take control of their own housing resettlement, thus moving away from becoming victims of the housing system. Similar to other rental households, Somalis must comply to a number of rental practises including the signing of a rental agreement and the requirements of providing a rental deposit, co-signers and minimum income requirements. Limited resources and knowledge may slow the search for housing. Additional factors such as large household size, unaffordable housing, discrimination and limited knowledge of the rental housing

market, can limit the number of available housing options. It is not surprising that with low incomes, many Somalis live in run-down and overcrowded housing. Among large households, the main concern is housing affordability. Limited incomes and large household size make it difficult to find affordable housing that meets their needs. Consequently, large households find themselves renting housing that is more than they can afford, leading to a situation of shelter poverty; Somalis must forgo other non-housing necessities such as food and clothing.

Kimura, Mariko (1993). <u>The Impact of Social Support on Acculturative Stress, Depression, and Life Satisfaction Among Japanese Immigrant Women in Canada</u>. Wilfred Laurier University, DSW**:** 240.

Various aspects of social support appear to interact with acculturative stress, depression, and life satisfaction for Japanese post-war immigrant women. This study examined (1) the acculturation and level of stress experienced by Japanese immigrant women, (2) the mental well-being in relation to bouts of depression, (3) the life satisfaction, (4) the social support networks, and (5) the degrees to which perceived social support work to moderate the acculturative stress and depression and enhance life satisfaction in Canada. One hundred and twenty-one Japanese immigrant women, who immigrated to Canada after World War II, and living in Southern Ontario, were taken as the study sample. Multiple regression analysis was employed to predict levels of acculturative stress, depression, and life satisfaction based   on the demographic and immigration-related variables. The results of the analysis showed that two variables, levels of English proficiency and current feelings about the decision to immigrate, were significant predictors for acculturative stress, depression, and life satisfaction. Perceived social support and communication with husbands were tested and revealed a significant buffering effect on acculturative stress, depression, and life satisfaction. Analysis of social networks revealed that about half of the study sample had only friends of Japanese cultural background. English proficiency appeared to be a recurring theme affecting the process of acculturation and levels of partnership with husband, other family members, and individuals of the broader social network. It was also a critical key to achieving upward mobility in occupations, expanding social networks, and obtaining greater life satisfaction in Canada. Research results suggest needs for bilingual counselling and referral services to deal with women's physical and mental health problems, and their family affairs related to acculturation. For future human services, information on availability of counselling and referral services both in Japanese and English need to be circulated among Japanese speaking community.

Kingdon, Daniel (1997). <u>Living in Conversation with Members of Religious Communities in Schools: Implications for Curriculum and Schooling</u>. University of Alberta, PhD**:** 207.

Education has avoided the encounter with religion either because religion was too personal, or because religions, from a western Christian perspective, were only

interested in converting people to their beliefs. This study challenges these assumptions on several levels. First, the context within which education takes place must be open to all of life including the transcendent. Second, most subject areas require some knowledge of religious language or moral positions in order to fully discuss the issues raised by these courses. Third, North American society is composed of more and more citizens who are members of the religions of the East. Each world religion views its role in society differently. This study tries to create a space to hear their voices. And fourth, education's purview is life including religion. Education is master of her house, and should set the standards by which religion and religious issues can be discussed in schools. The study looks at public education in both its secular form, and in its publicly funded separate school form that exists in four Canadian provinces. The discussion of religion and religious issues will be different within each system. The research uses Bernard Lonergan's theory of cognition and his method for arriving at truth in the human sciences. Ten high school graduates from the Buddhist, Sikh, Muslim, Hindu and Christian communities join the researcher in conversation about how they experienced religion and religious issues in public school. Lonergan proposes a "dialectical method" for dealing with situations in which there is linked but opposed principles of change. Finally, the researcher, through meditation, tried to experience the non-dual thought of the east, and at the same time tried to follow the logic of western metaphysics in reaching conclusions in this study. The researcher could not keep religion "out there". The study drew the researcher into a personal experience that deepened his appreciation for members of other world religions and the insight into life that each of these traditions offers.

Kingsman, Caroline (1990). High Theory...No Culture: Or De-Colonizing a Canadian Cultural Studies. Carleton University, MA**:** 173.

This thesis attempts to address some theoretical considerations for the study of Canadian youth subcultures. Drawing heavily from the groundwork laid by British cultural theory, this paradigm was found to be insufficient to account for the particularities of a Canadian conjuncture as it circumscribes subcultural authenticity as necessarily working-class and resistant; class is both a less prominent social definer in Canada than in Britain and a lesser index than regional, ethnic, gender, linguistic, generational and taste factors. British theory posed yet another problematic for its inability to theorize the crucial role played by taste and desire in subcultural consumption and production. Theory in Canada was also found lacking for its notions of authenticity based upon high and folk culture traditions, thereby restricting a culturally diverse indigenity to national homogeneity. Canadian and youth subcultures were seen as homologous in their affirmative, diverse and relative practices of signifying indigenous social identities.

Kirby, Shirley Connie (1999). <u>The Impacts of the Non-Recognition of Credentials: Evidence from Fourteen Highly Qualified Immigrants in Calgary and Red Deer Alberta, Canada</u>. University of Calgary, MA**:** 137.

The intent of this research is to learn how the values of the dominant Canadian society manifest themselves when highly skilled newcomers experience barriers to the recognition of foreign education. In their stories of accreditation, 14 highly skilled immigrants describe how they have experienced barriers to recognition of foreign qualifications. A comparative analysis of existing evidence and data from their stories in relation to an acculturation framework (Berry, 1997) suggests newcomers are overwhelmed by many of the accreditation and job search barriers that exist for the native-born in Canadian society. However, their difficulties are compounded by the need for ESL training, the Canadian experience requirement, the lack of information about networks and the accreditation process, and discrimination based on the country where education was obtained.

Kirkham, Della (1994). <u>The Reform Party of Canada: A Discourse on Race, Ethnicity, and Equality</u>. Carleton University, MA**:** 242.

Long considered by both academics and established political parties as merely a vessel for regional discontent, the Reform Party's success in the 1993 federal election indicates the need to subject its platform and underlying ideology to a more rigorous analysis. This is especially true of the party's race and ethnic-related policies which have garnered a significant amount of media attention. The racial-ethnic discourse of the Reform Party is discussed by examining its positions on: immigration; multiculturalism; Aboriginal issues; language rights and the Constitution; the family and women's issues. This examination is informed by the premise that we are witnessing the rise of new racial discourses and ideologies. In many instances, the meaning of race is being transformed or reinterpreted in a conservative direction. The link between the racial and ethnic discourse of the Reform Party, and the trend toward the new right rearticulation of racial ideologies is made throughout the thesis.

Kitch, Tracy Leanne (1991). <u>Having a Baby in a New Country: Developing Confidence. The Ethnic Couple's Experience in an ESL Prenatal Program</u>. University of Toronto, MSC**:** 95.

This study examined a pilot project of a health care program which taught prenatal education as well as basic English language skills in a prenatal series. The program was offered to ethnic women and their partners through the Prenatal and Parenthood Education Services in Metropolitan Toronto. The purpose of this study was to gain an understanding of the ethnic couples' experience in an English as a Second Language (ESL) Prenatal series. Intensive analysis of the data revealed that the findings from this research were much broader than the study purpose. The informant's experience in the ESL prenatal classes was an integral part of a much larger experience. The main theme that emerged from the study

was the experience of Having a Baby in a New Country: Developing Confidence. For the eight informants in the study living the experience involved having to manage and overcome struggles which were specifically related to ensuring a safe and healthy childbearing experience. The struggles identified by these eight informants were: Wondering if Everything is O.K., Speaking English, Overcoming Loss of Family Support, Managing Financial Strains, and Getting to Class.

Kjartanson, Owen Bruce (1995). <u>Hecla Island Icelandic Settlement, Re-Establishment of a Cultural Landscape: Analysis and Landscape Management</u>. University of Manitoba, MLARCH**:** 145.

Beginning in 1875, Icelandic immigrants established a settlement in the wilderness on the west shore of Lake Winnipeg. In 1876 settlement spread to a large, low, wooded island with extensive wetlands. The settlement on the east side of the island came to be known as Hecla and eventually the name was extended to the entire island. The Icelandic settlers came from a culture dependent on pastoral stock raising on the subarctic tundras and meadows of their mid-atlantic island, supplemented by fishing from small open boats. The new environment required new techniques and landuse patterns to create sustainable communities based on commercial fisheries and supplementary subsistence agriculture based on livestock raising.The linear cultural landscape created by the evolving and growing settlement at Hecla is the focus of the study. Following expropriation of lands for park development and the loss of inhabitants and traditional land-use patterns the cultural landscape was transformed to a relict landscape. By examining traditional land-use patterns, and visual and spatial patterns, the essential characteristics of the cultural landscape, as it existed in the past as well as at the present, were identified. The results were used to develop a set of proposals for reviving the cultural landscape. Recommendations   are made for management of semi-natural vegetation, opportunities for restoration of structures, and re-inhabitation of the landscape as part of the process of re-establishing cultural practices.

Klejner, Bat-Ami (1994). <u>Latin American Immigrants in Calgary: An Ethnopsychological Study</u>. University of Calgary, MSC**:** 190.

The present study generates an alternative approach to the prevailing view of immigrants acculturation. Existent research has focused on sorting immigrants/refugees into categories or investigate various normative social science theories. Missing in this work is a detailed ethnopsychological interpretation of the lived experiences of the newcomers. The limitations of existent epistemological and methodological paradigms are discussed in light of the advantages of an alternative ethnopsychological approach. Interviews in Spanish were conducted with Latin American immigrants who experienced their settlement process in Calgary. The data were analyzed using qualitative techniques and several commonalities appeared that were grouped into five main

themes: Language problems, work, family, social network, and acculturation ambivalences. An interpretation of the themes lead to a reconceptualization of acculturation. An alternative ethnopsychological study provided an interpretation of immigrants acculturation as a negotiation of a new identity. The negotiation process implies the definition of the meanings of being an immigrant in the new society.

Kler, Hardeep (1995). <u>Consulting with Immigrant, Refugee and Visible Minority Communities: A Model of Consulting with the Punjabi/Sikh Community</u>. University of Manitoba, MSW**:** 187.

Researchers in the past have provided information about consultation with mainstream communities in a number of settings. However, limited material exists concerning consultation with immigrant, refugee and visible minority communities. This practicum explored the learning, which resulted from taking part in two pilot project consultations with the immigrant, refugee and visible minority communities and through participating in a practicum study at a health organization. This opportunity involved conducting thirty consultations specifically with the Punjabi/Sikh community on AIDS. It is important to mention the practicum focuses only on the process of consultation with the Punjabi/Sikh community and does not get into the content findings about AIDS. The study provides two models of consultation, an ethno-culturally generic model and an ethno-culturally specific model. The first model can be used by social service personnel when meeting with the immigrant, refugee and visible minority communities as a whole. The ethno-culturally specific model serves as a more thorough guide for consultation with the Punjabi/Sikh community. However, the ethno-culturally specific model can serve to provide a basis when intervening with diverse ethno-specific communities.

Kluj, Wojciech (1996). <u>Forms of Work of the Oblates of Mary Immaculate Among Polish Immigrants in the Prairies of Canada (1898-1926)</u>. University of Ottawa, MA**:** 146.

The theme of the dissertation is "Forms of Work of the Oblates of Mary Immaculate Among Polish Immigrants in the Prairies of Canada (1898-1926)." The work is presented in four chapters. The first one gives a general background of the situation which existed at the time. The second chapter examines the work done in the parish of Holy Ghost in Winnipeg, which was the first Polish parish on the prairies. The third chapter shows the situation existing in the prairies in rural areas, where there were many Polish immigrants. The fourth chapter investigates the Oblates' work in other different forms, that means the involvement in the Polish schools, in the apostolate of the press, and in formation of different associations and societies.

Klymasz, Andrea Karen (1991). <u>Folk Medicine: A Ukrainian Canadian Experience</u>. University of Manitoba, MA**:** 129.

This study is an ethnographic description of contemporary Ukrainian Canadian folk medicine. The focus is on healing techniques of Canadian born Ukrainians, primarily in Manitoba. The folk medicine practised in Manitoba consists almost exclusively of wax pouring. This healing method is performed by a few Ukrainian Canadian women and is believed to be an effective cure for evil eye for those people who believe in it. A healer in a small rural Manitoba town is the main informant. Interviews with people who had been to healers in their lifetime are also included. The materials gathered show that urban and rural differentiation does not affect beliefs in folk medicine. Small towns may be physically isolated from large cities, but the people are not. Folk medicine and Western biomedicine exist together and may be utilized by the same people. Ukrainian folk medicine continues to be practised and used by more women than men, although the younger generation is quickly losing belief in the traditional ways. Historically, it is valuable to document Ukrainian healing techniques; anthropologically it contributes to an understanding of how these techniques are used today.

Knowles, Kimberly Jane (1997). The Seasonal Workers Program in Ontario: From the Perspective of Jamaican Migrants (Unfree Labour). University of Guelph, MA**:** 144.

The phenomenon of offshore migrant labour in Canada poses an interesting challenge to the literature dealing with unfree labour relations in capitalist societies. This thesis uses in-depth interviews with Jamaican migrant labourers in Ontario, along with supporting statistical data to further our understanding of the subjective domain of labour relations in agriculture. According to the literature The Seasonal Agricultural Workers Program constitutes a system of unfree labour, and many employers in the Ontario agricultural sector benefit from this system. Jamaican migrant workers do not necessarily share this view of unfreedom. While recognising the definite restrictions as defined in the contract, these migrants accept the conditions of employment as a trade off for the opportunity of material advancement not available to them in Jamaica. This discrepancy over the definition of unfree labour reflects the disparities between the North and the South, and needs to be addressed.

Kobayashi, Karen Midori (1999). Bunka no tanjyo (Emergent Culture): Continuity and Change in Older Nisei (Second Generation) Parent-Adult Sansei (Third Generation) Child Relationships in Japanese Canadian Families. Simon Fraser University, PhD**:** 306.

Over the course of their lives, individuals experience and negotiate familial relationships in differing social, historical, and cultural contexts. By investigating how life courses vary within Japanese Canadian families, a greater understanding of the historical and social structural forces shaping the life course of different generations in Canada can emerge. This study uses a combined life course and emergent ethnicity perspective to investigate dimensions of the relationship

between members of aging parent (*nisei* or second generation) - adult child (*sansei* or third generation) dyads in Japanese Canadian families. An examination of the nature of familial ties in later life, this research focuses on the impact of historical factors and social structural conditions on the culture, attitudes, behaviour, and ethnic identity of older parent-adult child dyads. It examines three dimensions of the parent-child relationship: (1) contact and social support exchange; (2) ethnic identification; and (3) the cross-generational transmission of values, focussing on the five values of *oya koh koh* (filial obligation), *giri* (obligation/duty), *gaman* (perseverance/self-control), *enryo* (self-restraint/reserve), and *haji* (shame/disgrace). This research uses data gathered in semi-structured, face-to-face interviews with a random sample of 100 parent-child dyads in British Columbia collected in 1995-1998, as well as historical documents. The age range for parents is 55 to 86 years and for children, 31 to 50 years. In this sample, 62% of respondents live in large places of residence, 30% in medium places, 2.5% in small places, and 5.5% in very small places. Both qualitative and quantitative analyses indicate a high level of contact and support exchange, similar shifts in ethnic identification over the life course of the two generations, and intergenerational continuity in the understanding of values within dyads. The results suggest that the implicit social contract within Japanese Canadian families persists into the third generation; however, within the context of changing social and historical forces, parent-child relations have been re-negotiated. Future research in this area should examine the impact of micro- and macro-level influences on parent-child dyads in successive generations of Japanese Canadian families and other post-immigrant ethnic minority groups, in order to explore the applicability of an integrated life course and emergent ethnicity perspective to other family contexts. Finally, the findings direct policymakers and practitioners, in developing social support services and programs, to recognize the interaction between cultural factors and changing socio-economic conditions over the life course in later life Asian Canadian families.

Kocsis, Anthony Leslie (1997). <u>Cultural Integration and Retention: The Dichotomy of the Hungarian '56ers</u>. University of Guelph, MA**:** 132.

This is an investigation of the almost 7,000 Hungarian immigrants who settled in Toronto, in 1956-57, having escaped the Soviet defeat of their revolutionary bid for freedom in Hungary. This group of Hungarian refugees contained proportionately more professionals and members of a higher social class than did most of Toronto's other immigrant groups. The Hungarians were quick to integrate and contribute where their economic survival was concerned; yet they retained their cultural heritage and pride which they had fought to maintain since their first days as a European nation. Due to their large number, and their desire to retain their culture, those who arrived in 1956-57 were crucial to the revival and continued survival of Hungarian culture in Toronto. Hungarian-Canadian self-

awareness and ethnic pride were given a much needed boost. This was one of the most important contributions made by the Hungarian immigrants of 1956-57.

Koehn, Sharon Denise (1999). <u>A Fine Balance: Family, Food, and Faith in the Health-Worlds of Elderly Punjabi Hindu Women</u>. University of Victoria, PhD**:** 427.

The principle aim of this inquiry is to understand how elderly Hindu Punjabi women utilize and shape Ayurvedic knowledge in the broader context of their lives. Do these precepts constitute a way of knowing in the world as women, as seniors, as immigrants? Ayurveda furnishes a wealth of indigenous categories of understanding, which can function as epistemological tools, providing one means by which these elderly women are able to build more cohesive constructions of their selves and their current realities. While my interest lies in discerning health-related behaviours and beliefs, my research agenda reflects the scope and priorities of the women themselves who include in this domain a broad array of topics, most notably, family relations, food, and religion. So as to examine the continuity of constructions among the elderly subsequent to migration, the sample includes both elderly Punjabi Hindus who have migrated to Greater Vancouver, Canada (n = 10), as well as a comparable sample still residing in northwest India (n = 10). The methodology employed was a reflexive process which entailed a period of initial sensitization to relevant concepts (Hindi language training, participant observation), followed by a series of in-depth semi-structured interviews. While capable of eliciting more specific information on health and healing, this method simultaneously encouraged ‘life story’ constructions. The ‘critical-interpretivist’ stance (Scheper-Hughes and Lock) adopted for this study considers not only how people construct their worlds but the relations of power which constrain their choices. This paradigmatic position is articulated within a ‘three bodies’ framework which delineates the individual body, the social body, and the body politic. Other important theoretical influences include social science perspectives on emotion, selfhood and food. Profiles of two each of the women now living in India and Canada are presented so as to preserve the integrity of the women's stories which are otherwise fragmented by the subsequent analysis wherein all interviews are considered collectively according to common themes. The most predominant themes were (1) the socially-embedded nature of health and well-being which references especially, but not exclusively, relationships within the extended family; (2) the relationships drawn between particular foods, beverages, herbs and spices and one's mental, spiritual and physical health, (3) the all-pervasive idiom of balance; and (4) the complex interrelationships between that which is sacred, detached, and not confined to this life and more temporal concerns such as attachment, pride and so forth which ground people in this world. Evidence of a higher order category which unites all four themes—a recognition of the strong interrelationships between mind, body, and spirit—is apparent in every interview. So, too, however, is the competing ideology of the egocentric self coupled with an allopathic (dualistic) medical paradigm which seeks to separate spirit from mind, mind from body. A fifth

theme is thus the accommodation of these two competing ideologies in the women's life-worlds. In sum, Ayurveda provides a rich metaphorical language according to which broadly conceived health concerns which are deemed to originate in familial concerns and other stressors such as loneliness can be readily discussed in terms of food. The ability to utilize this wealth of metaphor is most typically forsaken when religion is no longer integral to their lives in some form or another. The compartmentalization of religion, appears to reflect a more dualist (allopathically influenced) world-view in which holistic conceptions of self and health are marginalized.

Koh, Karlyn Y. Mae (1999). <u>Reflections on the Coming of History: Revisiting the Makings of a "Chinese Canadian" Identity and Community</u>. Simon Fraser University, PhD**:** 207.

The growing body of literary and artistic works by Asian Canadians has yielded critical examinations which have typically focused on uncovering the experiences, histories and humanity of different racialized subjects that the dominant history of a nation has suppressed or falsified. However, does an authentic and knowing subject called "Chinese Canadian" come into being by appealing to an unmediated experience in history and by relying on the same kind of history which had excluded it in the first place? Theorists of history like Michel de Certeau argue that "experience" and fixed notions of the "real" serve to mask history's essential vulnerability to the fact it is, afterall, a writing and is susceptible to the unstable relation between words and that which is named and represented. De Certeau suggests that conventional history does not have a feeling for its own time and in fact hides the vulnerability of its own place in time. A theorist contemplating the making of an identity such as "Chinese Canadian" and the possibility of Asian Canadian studies is thus obliged to recall history to language and to the exterior conditions of history's own possibility, that is, an experience of time. Furthermore, if the "Chinese" is a construct which has become an object and a categorical fiction within an Orientalist and colonial discourse, what then does it mean to be a "subject" that is a fiction? Theorists examining the limits of subjecthood like Judith Butler, Jacques Derrida and Jean-Luc Nancy offer insights to a re-thinking of subjection, self-invention and an ethics of responsibility towards others in the grey and precarious areas of identity politics in our time. The frontiers of identity, it seems, are haunted by a loss of self-identity and ideals which perhaps never existed. The writings of community by Chinese Canadian critics and artists respond to this hauntedness in different ways. In publications such as *Yellow Peril: Reconsidered* (a catalogue of the landmark 1990 exhibition of Asian Canadian artists) and *Self Not Whole* (a collection of essays accompanying a major Chinese Canadian exhibition in 1991), and Fred Wah's poetic-prose work *Diamond Grill* (1996), the decision to contain self-difference or to welcome the foreign at the limits of a hard won recognition of identity is never easy or clear. These writings reveal the boundaries of identity politics, an

exposure which may lead to the formation of a new "subject" but also, more radically, to a question of *who* might come after it.

Koo, Kwang Hyun (1991). <u>The Development of Similarity Reasoning Skills: An Intercultural Study with Korean and Korean-Canadian Children</u>. University of Toronto, EDD**:** 231.

In recent years, there has been a gradual shift toward "dynamic" methods of intellectual assessment as a preferred means for understanding cognitive strengths and learning difficulties. The dynamic approach to learning potential contrasts with the traditional "static" approach which provides information only on a child's present level of achievement rather than on the capacity for improvement. Within the dynamic approach to learning potential, Gamlin has proposed a theory of similarity reasoning in which the development of several types of thinking are described. The theory deals with the issues of the generalization of knowledge and the child's potential to learn. Gamlin also has developed several assessment tasks for describing the development of similarity reasoning. The main purpose of this dissertation was to validate Gamlin's theory of similarity reasoning and the new version of the Similarity Thinking Instrument (STI) in a cross-cultural context. A compatabilist view melding the psychometric and dynamic traditions was adopted in the present study since the application of the STI framework in curricular exercise and in the development of instructional strategies requires psychometric data. The Similarity Thinking Instrument (STI), Raven's Coloured Progressive Matrices (CPM), and the Columbia Mental Maturity Scale (CMMS) were administered to 148 children between five and nine years old from two cultural backgrounds (i.e., 93 Korean children in Korea, and 55 Korean-Canadian children in Canada). In addition, in the case of older Korean children, the results of an overall academic achievement test were obtained. Coefficient Alpha results and other correlation data within and across types showed that, in general, the STI was internally consistent across the five Types of thinking in the STI. On the other hand, the results of Type analysis showed that there were significant differences among Types. Therefore, it is suggested that the STI is heterogeneous in respect to Types and homogeneous as an instrument, measuring a single construct. These findings were discussed in reference to construct validity issues. There were significant differences in performance on the STI as a function of age showing that, in general, older participants were more successful than younger ones with the more difficult tasks on the STI. There were no significant differences in performance on the STI as a function of cultural background. This suggests that the mental activities addressed in STI are common across cultures. Also, no significant gender differences were found in performance on the STI. These findings were discussed in reference to the developmental and cross-cultural issues. Correlation coefficients for the CPM and CMMS showed that performance on the STI and these measures of general intellectual ability were significantly and positively related. In addition, results showed that there was a significant relationship between STI and the Korean children's performance at school. These findings were discussed with respect to concurrent validity issues.

Results showed that verbal prompt interventions made a difference ("gains") in children's performance on the STI where they were experiencing difficulty. This provides evidence of the modifiability of cognitive skills and supports the dynamic view of learning potential. In addition, a series of analyses of hierarchial properties of the STI showed that the tasks in the STI constitute a developmental scale. These results were interpreted in reference to dynamic assessment and instruction. The implications of the findings from this study were discussed with respect to further research.

Kopinak, Janice Katherine (1998). <u>Bosnian Refugees in Canada: Trauma, Resettlement and Health in Temporal Perspective</u>. University of Toronto, MSC**:** 185.

It has been assumed by many investigators of refugee health that refugees experience more pathology and resulting poor health than host populations. However, contradictory findings have emerged from some of these studies. The goal of this study was to put aside initial assumptions pertaining to the health of Bosnian refugees. Rather, health was largely defined by participants through personal perceptions, accounts and descriptions of their experiences pertaining to trauma and resettlement and how these experiences influenced their health over time. A snowball sample of ten Bosnian refugees was selected according to age, gender and period of time spent in Canada. Each participant was visited on three separate occasions over a 9-week period. The methodology was primarily qualitative with informal, indepth interviews. Investigator observations as well as formal, structured health and demographic data were also gathered. This research has shown that the participants in this study faced suffering, adversity, and resettlement challenges that posed risks to their health over time, yet all verbalized and were observed to be experiencing adequate health and function. All participants were independently performing the activities of daily living, working and/or upgrading their skills, caring for themselves and/or their families, establishing new social supports, making realistic plans for the future and using the health care system sparingly. The positive health experienced by participants in this study appeared to be largely due to interactions between personal, psychosocial, and cultural characteristics with life events over time.

Kosinski, Lech (1995). <u>Else Seel's 'Canadian Diary': A Diary or an Autobiographical Narrative?</u> University of Victoria, MA**:** 93.

This thesis examines the work of a female German-Canadian immigrant, Else Seel (nee Lubcke), who moved to this country in 1927 and, with her German-born husband, Georg Seel, settled in a log house in the tiny pioneer community of Wistaria, BC. Else Seel's major contribution to Canadian pioneer literature is her Canadian Diary published in Germany in 1964. This work has its origins in the manuscript that Else Seel started during her passage to Canada and kept for twenty-seven years until the death of her husband in 1950, after which she moved from Wistaria. The thesis begins by outlining circumstances that resulted in Else Seel writing the Canadian Diary, as well as her aim in writing it. The first chapter

acquaints the reader with Else Seel's biography--both in Germany and in Canada. The second chapter examines the criteria which make the diary a literary genre; this examination provides the necessary foundation for the comparison of Else Seel's manuscript with the published work that constitutes the bulk of chapter three. Moreover, chapter three also sheds light on the reasons for the transformation of the original diary into a published autobiographical narrative. This is achieved through the comparison of the differences between Seel's original diary and the published work and the presentation of some of the problems she encountered in attempting to have her manuscript published. The result of this transformation is that the published work does not conform with the criteria that characterize a diary. Despite the title Canadian Diary, Else Seel's published work is not a diary, but an autobiographical narrative. This is so because a number of characteristic features of the diary, that are discussed in chapter two, are absent in the published work.

Koszarycz, Anna Marie (1999). <u>Collection and Documentation of Ukrainian Folk Songs in Kalyna Country, Edmonton, Alberta, Canada</u>. University of Calgary, MMUS**:** 291.

194 Ukrainian folk songs were collected in the Edmonton, Alberta, Canada area in 1997. 115 were retained for extensive musical and folkloric analysis and discussion for pedagogic purposes. Seven individuals/couples, directly related to the first wave of Ukrainian immigrants arriving in Canada 1891-1914, currently living in Kalyna country, contributed to this study. Their contributions made it abundantly clear that the singing of Ukrainian folk songs plays an important role in their daily lives, enhancing their ritual, personal, family and social lives. Indications from musical analysis: melodies which have one or more pitch below the tonic accounted for 64.3% of the collection, 70% appear in a do scale--a scale of major character, the largest subset being ionian mode, or major scale, the second largest subset is do hexachord, 23.4%; the largest genre group is lyrical/lifestyle/personal/family songs encompassing 30% of the collection; 43.4% of the folksongs exhibit a similarity to variants found in the Ukraine documents, specifically works by Filiaret Kolessa, Lyra-Surma, and Zenowiy Lysko; 17.3% of the Alberta collection are quoted almost verbatim as notated in Lysko. These seem to be the most stable songs in the collection. However, 56.6% do not find precedent in Lysko. It appears that their origins have not been previously undocumented. It is hoped that this collection may assist Canadian educators in selecting and including teaching repertoire which more accurately reflects the reality of Canada's multilingual and multicultural composition within music/culture/linguistic curricula, and that Ukrainian Canadian language instructors, and Bilingual programs may enrich their cultural/music/curricula using these Canadian pedagogical findings.

Krasnick, Harry Joel (1987). <u>English as a Second Language Problem in the Canadian Charter of Rights and Freedoms</u>. University of British Columbia, EDD.

A research project was designed to identify and analyze the issues which are involved in guaranteeing the equal protection of the law in Canada with respect to the right to be informed of the right to counsel upon detention or arrest and the right to the assistance of an interpreter in legal proceedings in the case of non-native speakers of English. A comparative, multidisciplinary study design allowed the differences among social science views, practitioners' commonsensical knowledge, and   legal viewpoints as expressed in reported judgements to be identified. Each of the three sources of viewpoints on cross-cultural interrogation and courtroom interacion was examined with a view to determining the range of phenomena recognized. The study did not attempt to evaluate the social science studies on their own terms, measure the distribution of commonsense knowledge among practitioners, or determine the state of the law on any particular point. The goal was rather to compare the breadth of the legal system's vision with that of social scientists and practitioners, in order to determine whether there will be a need to supplement the court's view. The results suggested that court interpreters vary greatly in their overall competence, including language ability, and in their understanding of what their role is. Training and certification of court interpreters appears to be the only solution which will satisfy the constitutional guarantee of equal protection. Informing the suspect of his right to counsel presents substantial linguistic and cultural problems, only some of which are addressed by the courts. In legal proceedings, the right to the assistance of an interpreter raises fundamental questions concerning the point at which the right to an interpreter arises and how entitlement is to be determined.   Practical solutions implied by the research include establishing a bilingual courtroom observer program to safeguard against inadequate interpretation going unnoticed; cautioning the suspect as to his right to counsel in his native language rather than in English, perhaps through audio tape recordings; and establishing a combination translation and legal advice center which could be contacted by calling a toll-free telephone number such as 800-ESL-HELP.

Krekhovetsky, Luba (1999). <u>Writing Ethnicity on the Internet: Communicative Practices of the Ukrainian Virtual Community</u>. Concordia University, MA**:** 132.

The thesis examines the process of ethnic identity formation through computer-mediated communication. In so doing, it inquires into the relationship between ethnicity and computer technology. It explores the ways in which ethnicity is expressed and articulated through the writing practice of computer-mediated communication, and investigates how a particular ethnicity is constituted, negotiated, and reified through the practices of computer-mediated communication. The research centres on a specific ethnocultural formation: the Ukrainian diaspora. It analyzes the discursive formation of the InfoUkes mailing lists, a series of Web-based discussion lists accessible through the InfoUkes Web site. The research method, a combination of discourse analysis and ethnography, entailed interpreting and explicating a number of the discussions on the InfoUkes lists. Analysis of these discussions demonstrates that the communicative practice of the InfoUkes mailing lists constitutes an inquiry into ethnic identity. This thesis

posits that ethnicity is continually rearticulated and renegotiated through communicative practice. It concludes that the discursive formation of the InfoUkes lists fostered the emergence of an ethnically-based virtual community within which participants were able to negotiate and inscribe their ethnic identities both individually and collectively.

Krimer, Ester (1986). <u>The Psychological Impact of Immigration: An Experience of Change, Loss, and Gain</u>. University of Toronto, PhD.

This study is concerned with the unfolding and discovery of the lived-experience of immigrants and leads to an articulation of a theoretical understanding of the psychological impact of immigration. The qualitative method adopted followed a phenomenological-clinical perspective in the search for the meaning of their experience. This perspective, derived from both phenomenology and psychoanalytic psychology, determines the frame of reference that sustains the inquiry, descriptions, and interpretations. Twenty-three couples and two unrelated male and female immigrants participated in this study. The forty-eight immigrants were Spanish-speaking Latin Americans who arrived in Canada from three months to fourteen years prior to the study and were residing in Toronto and nearby suburbs.   The in-depth, open-ended, tape recorded interviews constitute the data from which discoveries and theorizations emerged. Immigration involves changes in the external reality that rebound in each individual's inner reality. These changes occur in a process of developmental stages. Each stage in the process has a psychological impact that gives meaning to the experience, into which each individual inserts his or her own biography. It follows that immigration imposes a sequence of linked impacts that can be integrated and synthesized as an experience of change, loss, and gain. The emotional content of the emigration-immigration experience was uncovered as a trip of hope for the realization of wishes. After the immigrants arrived in the new world, new life, the stages and their impacts were uncovered and interpreted as the touristic stage followed by the encounter stage--the encounter with the unknown world. The next stage is the beginning, in which the crash into reality enables a movement of illusions versus reality. The beginning is followed by the mourning stage, which contains the breakdown of illusions, thus disillusionment. The change for gain is initiated in the accommodation stage, in which correction of illusions resulting in a true knowledge seemed to emerge. Finally, the integration stage represents the discovery of belonging to two worlds. The study is meant to be a contribution to the professional community who deal with immigrants in the understanding, assessment, and evaluation of the different movements of the immigrants' personal and social growth.

Kristmanson, Mark David (1999). <u>Plateaus of Freedom: Nationality, Culture and State Security in Canada, 1927-1957</u>. Concordia University, PhD**:** 482.

This thesis examines the relationship between national culture and state security in mid-twentieth century Canada. Using records opened through Access to

Information it challenges received interpretations regarding the origins of official multiculturalism and federal cultural institutions. Drawing a distinction between nationalism and nationality, it argues that Canada's "national culture" evolved <italic>continuously</italic> with the grid of national security states. The argument proceeds by way of micronarratives and close archival readings of textual and audio-visual sources. Part 1 asks how landscape was inhabited, culturally? Aboriginal artforms and European landscape art are juxtaposed with military reconaissance and "remote sensing"to trace the formation of a ‘citizen-observer’ attuned to the nation's need for protective sentience. Painter A. Y. Jackson's 1927 Arctic Patrol marked a limit in that subjective construction; Grey Owl's residencies in National Parks gestured towards an alternative cultural inhabitation of landscape, questing beyond aboriginal or settler stereotypes for a hybrid mode of observation. Part 2 argues that multicultural states are, of necessity, security states. Political theory grounds special rights in cultural specificity but it disavows concomitant security measures directed towards ethnocultural minorities. Liberal and poststructuralist theories are counterposed to inquire why there was no right <italic>not</italic> to be a citizen. Culture and security formed a conceptual device, sensing and regulating "alien" phenomena, but also producing a "state" of anxiety marked by official secrecy and compromised civil liberties. Canadian Multiculturalism derives from wartime security concerns. Idiosyncratic British Intelligence veteran Tracy Philipps embarrasses nationalist historiography by connecting Canada's early multiculturalism policies to an anglomorphic censorship-propaganda-intelligence complex. During the National Film Board's "red scare" (1948–53), the RCMP misrecognized the NFB's security dimension even as Norman McLaren's 1952 Oscar-winning <italic>Neighbours </italic> obliquely pointed it out. Whenever culture and security intersect, citizens "remember-to-forget"In Part 3, counterintelligence expert Peter Dwyer's amateur play delineates two forms of secrecy and solves a riddle concerning suspected spy Harry Dexter White. Dwyer drafted legislation to found the Canada Council even as he shaped the emerging security state. His role in the 1945-46 Gouzenko Affair suggests that, contrary to prevailing accounts, the defection was a propaganda coup inspired by British Intelligence. Despite catastrophic consequences of Cold War for "progressivism" the Canadian activities of performer/activist Paul Robeson opened a "third space" between nationality and nationalism

Kroes, Jean Holger (1992). <u>The Perceived and Actual Difficulties of Hispanic Refugees in Finding Work in Windsor</u>. University of Windsor, MBA**:** 209.

The present study surveys Hispanic refugee status seekers in Windsor, Ontario in regard to their work and education history as well as their views on events surrounding their job search to determine the perceived and actual difficulties in securing work. Discrimination, English language knowledge and restrictive work permits are the problems defined by the refugees themselves. Ignorance of the Canadian hiring and employment process, lack of knowledge on how the restrictive work permits can be overcome and the implications of welfare

payments on the mental state of the Hispanics are discussed as the actual difficulties. Recommendations include better education of employers and refugees in regards to the respective cultures, and a language training program at the work place. A community work program to restore the refugees' dignity while helping with their integration into society and thus reducing potential for discrimination are also discussed.

Krywy, Michael Dennis (1998). <u>Re-Imagining "Canada": Consensus, Resistance, and the Construction of a Multicultural National Discourse. A Case Study of "North of 60"</u>. Queen's University,**:** 105.

This thesis examines how Native/non-Native differences are represented through the Canadian Broadcasting Corporation (CBC) television program, North of 60. Using a theory and approach of textual analysis derived from Stuart Hall, I explore how North of 60 combines fictional representations of Canadian aboriginal peoples with traditional national signifiers such as the RCMP and federal government institutions to construct a more complex and inclusive way of imagining Canadian society. In a number of different realms--economic, political, and social--old tensions are invoked and then resolved in a way which bridges previously coded differences in order to construct a more multicultural national discourse. Through its discussion of issues such as Native self-government, land claim settlement, and symbolic recognition, North of 60 provides an imaginative context through which such problems can be expressed, without necessarily being "resolved". Many of these issues are left open and frequently recur because they tend to be systemic or structural and impossible to solve on a case by case basis. Thus, even as the problems emerge and are dealt with episodically, their recurrence throughout the series and over the course of several seasons is used to draw attention to enduring   issues which have come to preoccupy the current government/aboriginal relations within Canadian society.

Ku, Jane Su Chaun (1994). <u>Chinese Women's Experience of Discrimination in Education</u>. University of Toronto, MA**:** 188.

The interaction of race, class and gender as structuring factors in women's lives is acknowledged in this study. Philomena Essed's (1991) methodology is employed to study the saliency of racism in Chinese women's experiences in education and in the society. Six Chinese women from various universities in Ontario are interviewed. It is revealed that each Chinese woman's knowledge of racism is shaped by her personal biography and past experiences of racism. How racism is experienced in everyday life is shown in the marginalization, problematization and repression of Chinese women. Chinese women's use of logical argumentation to evaluate their experiences is documented. The difficulties with hyphenated identities are also explored. It is concluded that discourse analysis is an important tool for revealing racist assumptions in apparently non-racist verbalizations.T

Kulkarni, Nileema N. (1998). <u>Grafting</u>. Daltech-Dalhousie University, MARCH**:** 39.

Canadian society is a layering of many cultures and ethnic groups. As a relatively new country, it is difficult to define a culture that is Canadian, without in some way stifling the expression of each individual culture. If culture is defined by its customs, beliefs, rituals and art, then how can a Canadian culture begin to incorporate elements from all of these cultures? Perhaps it is possible for architecture to be an expression of this growth. By looking specifically at the introduction of Indian culture in a Canadian context it may be possible to discover how to start integrating elements from another way of life into a North American setting. By looking at daily life and the Indian buildings that house daily activities, one can begin to develop a vocabulary from which to work. Is it possible to learn from another culture, with different climatic conditions and historic precedents, without superficially translating the "style" of building? The method of working stems from an idea about rituals shaping a place. Through the study of four Indian public places--the Hindu temple, the mosque and market, the complex--and with an understanding of daily community life and rituals, several common themes were isolated. These included the sanctuary in the city; the courtyard and complex; response to climate; sacredness of water; and events along a path. These themes were used in the design of a group of buildings on a site on the waterfront in Dartmouth, Nova Scotia. The buildings include a Hindu temple, library, wedding hall and marketplace.

Kurasawa, Fuyuki (1995). Globalizations, Power, Marginality: Transnational Migrations and the Restructuring of the Urban. Carleton University, MA**:** 145.

This thesis attempts to contest hegemonic representations of globalizations, putting forth alternative visions which highlight the implications of transnational migrations for Euro-American metropolises. It is contended that, when complemented by an ethic of marginality, materialist feminist theories provide the instruments with which to critique dominant interpretations and generate subaltern narratives. Discourses of/on globalizations are then constructed by analyzing transnational migratory and capital movements, both of which shape North Atlantic urban zones into nodes where power and heterogeneity intertwine. To illustrate this Toronto is examined as the main Canadian contender for global city status; three tales involving immigrants of colour in specific micro-sites emphasize how relations of domination are secured and tactics of resistance are deployed. Finally, the transformations of various forms of identity (those of the subject, the community/nation, and the city) are evaluated in light of a politics of hybridity enacted by subordinate forces.

Kuwabong, Dannabang (1997). Apocrypha of Nanny's Secrets: The Rhetoric of Recovery in Africaribbean Women's Poetry. McMaster University, PhD**:** 295.

This thesis is a comparative study of four Africaribbean women's poetry: Marlene Nourbese Philip, Claire Harris, Lorna Goodison, Cynthia James. It is also a study of what it means to be a minority writer who happens to be female and Black in

Canada. I look at how various factors affect the way these poets use language to develop an Africaribbean/Canadian feminist rhetoric of recovery, not only for themselves as individuals, but also for Africaribbean group healing and growth. The thesis is divided into five chapters and a tentative conclusion. In Chapter One, I address the various theoretical locations or un-locations and paradigms of Caribbean literary and critical history in order to contextualize my reading of the work of these poets. I discuss the salient issues of silence, voice, marginality, language, and audience. Chapter Two takes me through an exploration of the evolution of voice in Marlene Nourbese Philip's poetry within antagonistic yet receptive Canadian literaryscape. I explore her work through theories and practices of decontructing and deterritorializing the imperial father tongue--English--in search of a lost mother tongue. Claire Harris developments through high modernist, feminist/postcolonial territories become the framework for my examination of her poetry. But this examination is also done within the background of prairie culture and Canadian political of multiculturalism. Her treatment of Africaribbean femininity, gender relations, race, mother-daughter relations through a collage of linguistic paraphenalia and literary models is traced and explained. In Chapter Four, I compare the politics of cultural location that produce the discourse of contestation in both Philip and Harris with Lorna Goodison's exploration of Africaribbean culture, and religions from her Jamaican location. I opined that Goodison unlike Philip and Harris to some extent is not very concerned with contesting any dominant group for space and audience, but searching for an ideology of healing the wounded souls of her people. In Chapter Five, I study Cynthia James's poetic of healing in a Trinbagonian society. My central concern here is how James makes use of innovative collages of Trinbagonian traditional belief systems, cultural musical productions, and religious and literary traditions to get her people to move from moaning ground to heartease. I arrive finally at a tentative conclusion which stresses a transnational, inter- and intra-theoretical, paralinguistic, and multicultural reading of any of these poets.

Kwak, Kyunghwa (1990). Second Language Learning in a Multicultural Society: A Comparison Between the Learning of a Dominant Language and a Heritage Language. Queen's University, PhD**:** 253.

The present research was designed to examine the learning of a second language in a multicultural society in terms of a three-way interaction between the learner, the language, and the society. In order to study the influence of socio-cultural milieu on the learner in connection with the language to-be-learned, two groups of Korean youths (Grades 7 to 12, N = 128) were compared for their achievements in learning English, a dominant language (N = 61), or Korean, the heritage language (N = 67). In spite of their common ethnicity, the two learning groups showed a great deal of variation in their psychological characteristics with regards to Integrative Motivation, Membership Perceptions, Acculturation Attitudes, Personality, and Demographic Background. Their achievement of second language proficiency was also different, with dominant language learning by the

Korean speaking students being superior to heritage language learning by the English speaking students. However, differential achievement was present only when social surroundings encouraged learning compatible with the immediate personal goals of older students.   Separation of the two learning situations showed that the English first-language group's attempt to learn Korean (the case of voluntary optional learning) was affected by the learner's psychological characteristics, but this was not so for the Korean first-language group learning English (the case of necessitated learning).

Kwan, Molly Ann (1996). <u>Canadian-Born Chinese Women in Graduate Study Programs: Cultural Identity and Influential Factors on their Educational Path</u>. University of Toronto, MA**:** 135.

The present study focussed on a small group of Canadian-born Chinese women in graduate study programs. The major research questions were: (1) How do the women view their cultural identity? and (2) What are the factors that influence their decision to enter and complete graduate study programs? Another goal was to explore some of the women's learning experiences in higher education. In-depth interviews with eight participants revealed that many of those who identified themselves as Chinese-Canadian also identified with values linked to traditional Chinese culture. Although many had experienced identity conflicts, most had grown to appreciate their cultural differences. This personal growth appeared to be influenced by specific factors. Although parents were most influential on the womens' plans to attend university undergraduate studies, plans to attend graduate school were influenced by a different factor. The primary reason given for attending graduate study programs was to broaden one's career opportunities.

Kwong, Jennifer Y. (1998). <u>Are Little Bamboos Going Bananas? Ethnic Identity of Second-Generation Chinese Canadian Adults</u>. Trinity Western University, MA**:** 82.

The Chinese are one of the largest ethnic minorities in Canada. Many Chinese families have adopted the "Canadian way"of living in order to improve their children's chances for a better future. Those children are often caught between two cultures, trying to balance two disparate cultural systems. This study investigates the ethnic identity of first and second generation Chinese Canadians. The Chinese Canadian Self-Identity Acculturation Scale (CCSIA) is a subjective ethnic identity questionnaire; it was administered to 104 first and second generation Canadian adults of Chinese descent (i.e. familial roots in China, Hong Kong, or Taiwan). Factor analysis of the CCSIA yielded six orthogonal factors: English language competency, Cultural root, Social network in Canada, Parental identity, Chinese culture, and Canadian popular culture. Significant differences were found between the two generations for all factors except parental identity and Chinese culture. Implications for counselling Chinese Canadians are discussed.

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La Rocque, Mark Edward (1998). <u>The Political Adaptation of Recent Immigrants from the Former Yugoslavia</u>. University of Regina, MA**:** 166.

Using data collected in an ethnographic study conducted in the summer of 1997, this thesis explores the political adaptation and participation of immigrants from the former Yugoslavia who have settled in Regina, Saskatchewan. Examining rates of political participation and interest in formal political structures of the former Yugoslavia reveals an immigrant group with comparatively lower levels of political participation but comparatively higher rates of interest in Canada's formal political structures. This thesis was able to explore a number of other social and historical variables which have shaped this group's perception and rate of participation in the Canadian polity. Moving the analysis of political participation beyond the examination of socio-economic variables and exploring patterns of family and social interaction, political participation and perception and attitude toward justice systems in both the former Yugoslavia and Canada allowed for broader historical and experiential insights into this group's behaviour. Based on the findings in this study, it is apparent that the process of political adaptation and participation is influenced by an array of phenomena which exist in the Canadian setting and the immigrant's past. Although many of these phenomena may be difficult to measure and quantify, they provide valuable insight into the process of immigrant political adaptation. (Abstract shortened by UMI.)

Laar, Kadri-Ann (1996). <u>Ethnic Identity: Estonian Mothers and Daughters in Two Different Contexts, Estonia and Canada</u>. University of Toronto, PhD**:** 353.

In the past decade ethnic identity has been recognized as an important but neglected aspect of ego identity, especially for members of a minority group. According to Phinney (1990) ethnic identity refers to an individual's sense of self as a member of an ethnic group and the attitudes and behaviours associated with that sense. This research is an exploratory study of the possible relationships between ethnic identity, generation, environment, and personality variables among 20 mother-daughter dyads of Estonian background. Half of the pairs were born and raised in Estonia, and the other half were raised but not necessarily born in Canada. All the mothers had pursued a university education, and all the daughters were university students. Each participant was interviewed and each completed the Multigroup Ethnic Identity Measure (HEIM), a self-report index of the salience of ethnicity in her life, and the Differential Diagnostic Technique (DDT), a visual-motor projective personality test, which yields scores of both ego strength or overall mental health, and personality structure or type. The scores obtained from these measures were subjected to correlational analyses and analyses of variance. These scores were converted into categorical data to explore

their relationships using a multivariate statistical technique called dual scaling (Nishisato, 1994). From these analyses several interesting patterns emerged. As a group, Estonians in Canada reported higher scores in ethnic identity and more positive attitudes toward other ethnic groups than Estonians in Estonia, demonstrating a relationship between ethnic identity and environment. Estonians in Estonia seemed to attribute less importance to their ethnicity and to be less open to interaction with representatives of other ethnic groups than Estonians in Canada. Furthermore higher ethnic identity scores in the total sample clustered with lower ego strength and a general tendency toward loss of control, while more positive attitudes toward other ethnic groups were linked to greater control of hostile impulses. These findings illustrate the associations between ethnic identity and personality. In terms of ethnic identity and generation, the older generation showed higher scores in ethnic identity than the younger one. The results of this study are interpreted from a psychoanalytic perspective.

Laberge, Marc C. (1997). Tolerance and Linguistic Security: A Study of Francophone Quebec. Queen's University, MA**:** 99.

How tolerant is Quebec society? Since the Quiet Revolution this question has had no easy answer. Historically, French Canadians, like English-speaking Canadians, have been quite vocal in opposing the growth of Canada's ethno-cultural groups. However, with the flowering of liberal and social democratic thought in the 1960s, societal attitudes towards linguistic and ethnic minorities have been more difficult to assess. This thesis will examine the issue of tolerance in Quebec society, using public opinion data to test two interrelated hypotheses: (1) that Quebec Francophones will generally display comparable levels of tolerance to diversity as English-speaking Canadians, and (2) that intolerant attitudes in the Francophone community frequently will be associated with feelings of linguistic insecurity. Previous studies which have considered the issue of tolerance in Quebec have selected a single data set that concentrates on one particular aspect of tolerance, such as attitudes toward immigration, multiculturalism or ethnic minorities. This thesis will, instead, gather information from the wealth of studies in the public domain, combining the data to identify overall trends and patterns in the level of tolerance in Quebec by conducting a broad survey across all three of these issues. Although Quebec Francophones demonstrate a commitment to diversity which parallels that of English-speaking Canada, the data indicate that the willingness of Quebec Francophones to accept ethnic and cultural diversity is contingent on the health and vitality of the French language and culture. While Francophones will respond positively to ethnic and cultural diversity on a general level, on issues which are perceived as integral to the survival of their language, their response is likely to be perceived as intolerant. Thus, the contentious issues of cultural survival and linguistic preservation emerge as salient factors when studying tolerance in Quebec.

Laberge, Rae (1992). Immigrant Second Language Learning: The Learner's Point of View. University of Alberta, MED**:** 86.

Analysis of a series of ethnographic interviews with four adult students in an English as a second language classroom revealed that adult learners expressed frustration with the nature and operation of the programmes that were in place. The students made suggestios and proposals for change. The literature that reports research about the characteristics of adult learners, and specifically about immigrant adult second-language learners, is clear that a change from rigid programming is needed, yet rigid programmes continue to exist. A lack of time and a lack of incentive to change, combined with limited options for process in learning, promise to perpetuate a cycle of learner dissatisfaction. Creative solutions in programming call for greater involvement by the learner, and for taking account of the learner's point of view. This study points to the need for further research about the causes of discomfort for adult immigrant second language learners.

Laczko, Leslie Stephen (1982). <u>The Two Solitudes Reexamined: Pluralism and Inequality in Quebec</u>. McGill University, PhD**:** N/A.

This study presents a series of empirical tests of two influential theoretical perspectives on the industrialization and modernization of polyethnic societies. On the one hand, the functionalist perspective predicts that cultural diversity and pluralism will decline, that group inequalities will decrease, and that communal conflict should become less likely over time. The communal competition perspective, on the other hand, predicts that cultural diversity and pluralism will not necessarily wither away, that group inequalities will not inevitably be reduced, and that communal conflict is a possibility at any point in time. Hypotheses derived from these two perspectives are tested using survey data on French-English relations drawn from the 1970-71 Quebec Social Movements Study. Part of the thesis is an update and replication of the benchmark study of Roseborough and Breton (1971). The study provides an examination of the structure of the belief system of a segmented society, and contributes to a systematic assessment of the relative utility of the two theoretical perspectives for an understanding of social change in plural societies.

Ladha, Yasmin (1993). <u>Circum the Gesture (Original Writing)</u>. University of Calgary, MA**:** 177.

My thesis is a collection of eleven creative writing pieces. This thesis of multi-genre fictions is comprised of short stories, poetry, verse-stories, ficto-criticism, bio-fiction and a documentary-fiction. All writings in this project play with the notion of an immigrant woman as a nomad. (The characters in most of the pieces are East Indian.) The nomad-woman shuttles between two frontiers, her homeland and the West: her mother tongue and her adopted language, East Indian sexist ideology and the persistence of (inverted) colonization by the West, clanship and individuality, rituals, lore, faith and feminitude. The nomadic woman resists settlement. Instead, she occupies a nomadic freedom, being in-between the old

and new countries. She calls this in-between space a rooftop. This rooftop is her imaginary homeland, which allows her the freedom to belong to her own woman-jati caste, embracing her own poetics, language and aesthetics. In a process of self-questioning and self-interrogation (in her rooftop space/imaginary homeland), she occupies a constant state of re-departures from the frontiers of her homeland and the West.

Lahaie, Ulysses David (1998). <u>The Experience of Hospitalization of Adult Franco-Manitobans</u>. University of Manitoba, MN**:** 178.

Existing research in health care relating to Franco-Manitobans has focused primarily on access to health services. The hospitalized experience of this cultural group has not been systematically studied. The purpose of this focused-ethnographic study was to discover and explore the meaning of the experience of hospitalization of adult Franco-Manitobans. Herberg's conceptual framework for transcultural nursing guided the study. It features four central concepts of the discipline of nursing: people, environment, health and nursing. Twelve Franco-Manitoban adults were interviewed in hospital and after discharge using a semi-structured interview guide. Seven key informants in the Francophne community were also interviewed to provide context and background for the study. Data analysis yielded seven thematic areas, including the experience of hospitalization, communication, spirituality, comfort issues, integration of instructions, the notion of "Chez nous", self care and perceptions of illness. The findings revealed that the experience of hospitalization was influenced by a range of factors related to language, family and community, spirituality, and the illness process, including limitations imposed by the illness and feelings of vulnerability. Implications based on the research findings for nursing practice, education, research and health care delivery are addressed.

Lai, Wing-Leung (1992). <u>Life Satisfaction of Chinese Elderly Immigrants: An Exploratory Study in Calgary</u>. University of Calgary, MSW**:** 188.

The research explores life satisfaction of Chinese elderly immigrants in Calgary. Three measuring instruments were used to assess life satisfaction levels of 81 Chinese elderly immigrants selected randomly from the residents of Chinese senior housing facilities in Calgary. A structured questionnaire was administered through personal interview to each of the respondents. Results indicate a moderate level of life satisfaction among the Chinese elderly in this study. Through the use of Pearson correlation coefficients, associations between life satisfaction and the selected variables were examined. Activity level, general health, psychological health, social support, self-esteem, and personal control were the significant variables associated with life satisfaction. Among these variables, psychological health and sense of personal control were identified to be the strongest predictors in this study. Implications of the results for future research and social work practice are presented.

Laing, Lory Mair (1989). <u>Population Dynamics of a Canadian Religious Isolate, the Hutterites</u>. University of Alberta, PhD.

In this study the Hutterite population dynamics are examined from the perspective of the demographic transition model. From this perspective, changes in the Hutterite fertility and mortality systems are studied in relation to changes in the Hutterite cultural system, and the broader economic, political, technological, and social systems. The data used in this study come from a geneological data base maintained by Dr. K. Morgan and T. M. Fujiwara of McGill University, and from the Census of Canada. These data were then used to compute estimates of direct fertility and nuptiality measures, and direct measures of mortality. It was found that the fertility of Alberta and Saskatchewan Hutterites declined throughout the study period, 1951-1981. Differences were also found between the two Hutterite Leut within and between Alberta and Saskatchewan in the level of fertility pre- and post-transition, as well as in the timing of the decline. The fertility of Alberta Hutterites began at a higher level, declined sooner, and was at a higher level at the end of the study period, than for the Hutterites of Saskatchewan. In general, the Dariusleut Hutterites in each province had higher fertility than the Lehrerleut Hutterites in the same province. The transition in Hutterite fertility was found to be related to corresponding changes in the singulate mean age at marriage, and changes in economic conditions as represented by net farm income. The study found that although the singulate mean age at marriage of Hutterite women has declined, it remains higher than the mean for the general population. It was also found that spinsterhood of women in their reproductive years has increased substantially. The Hutterites have benefitted from improving mortality. In general, Hutterite mortality has declined more than that of the general population during the study period. However, the Hutterites continue to be affected by higher mortality at young ages, associated with infectious and parasitic diseases. Although they experience lower mortality at middle ages, they have not progressed in their epidemiologic transition to a stage where the population is largely affected by chronic, degenerative diseases.

Lakhani, Aleem Sultanali (1994). <u>Different Communities, Different Visions: An Analysis of Multiculturalism as a Resource in Canada</u>. McGill Univesity, MA**:** 129.

Multiculturalism eludes any simple and straightforward definition. It has come to mean different things to different people. In particular, four broad approaches have been advanced as ways in which to assess the goals and objectives of multiculturalism in Canada. These four approaches are multiculturalism as a social reality, an ideology, a policy, and as a resource. This paper examines how multiculturalism is viewed as a resource. As a resource, multiculturalism constitutes a vehicle by which various stakeholders can advance their particular goals and objectives. Since there are three primary stakeholders (the government, non-visible minorities, and visible minorities); each group seeks to employ multiculturalism to advance their respective interests. Using the 1991 Multiculturalism Attitude Survey, this paper empirically examines the hypothesis

that non-visible minorities are more predisposed towards utilizing multiculturalism to address their symbolic needs, whereas visible minorities are more predisposed towards utilizing multiculturalism to advance their instrumental goals. Furthermore, this paper contends that these different visions of multiculturalism as a resource are better understood as outcomes of intrinsic differences in the very meaning of ethnicity and race to its adherents. While symbolic   multiculturalism may be a suitable sociological framework to characterize the meaningfulness of ethnicity for white ethnics, this paper suggests that instrumental multiculturalism is more appropriate to characterize the meaningfulness of race for racial minorities. The results, however, demonstrate that it is inaccurate to dichotomize the expectations that non-visible and visible minorities maintain towards multiculturalism. Although non-visible minorities are more predisposed to support multiculturalism being used to service symbolic as opposed to instrumental goals, visible minorities are not exclusively preoccupied with advancing instrumental initiatives. Visible minorities demonstrate greater levels of support for resourcing multiculturalism towards symbolic and instrumental ends compared to their ethnic counterparts. This paper suggests several potential explanations for these outcomes.

Lalonde, Richard Norbert (1986). <u>Ethnic Stereotype Processing and Organization as a Function of Group Membership</u>. University of Western Ontario, PhD.

Two studies examined the categorization function of stereotypes and differences in ethnic information processing as a function of group membership. The relationships of attitudes, contact, and information with stereotyping also were studied. A first study examined the responses of 91 subjects to an ingroup label (English Canadians), two outgroup labels (French Canadians and Americans), and no-information label (Pireneans), and a high relevance label (Myself). The second study assessed the stereotypes of 40 Canadians, 40 Chinese regarding five ethnic labels: Canadians, Chinese, Americans, Filipinos, and Mexicans. Response latencies to stereotypic items were compared to response latencies of non-stereotypic items to examine the categorization function of stereotypes. Response latencies, as well as response extremity and variability, associated with the different group labels were compared to test the assumption that people have a more homogeneous representation of outgroups than of their ingroup. It was found that stereotypes serve a categorization function in that stereotypic attributes were processed more rapidly than non-stereotypic attributes mainly for salient ethnic labels which elicited more articulated stereotypes than less salient ethnic labels. In terms of differences in the processing of group labels, it was found, as predicted by the assumption of homogeneity, that salient outgroup labels were processed more rapidly than ingroup labels. Salient outgroup labels also were given more polarized ratings than ingroup labels for descriptive dimensions. When groups were rated on evaluative dimensions, ingroup favouritism had an overriding effect on the homogeneity assumption, in that ingroup ratings were more polarized than outgroup ratings. These findings were obtained in both studies regardless of the ingroup examined. The seondary analyses revealed the

attitudes were relatively independent of stereotypes, except for ingroup stereotypes which were always evaluative and correlated with attitudes, reflecting an ingroup bias. The findings have important implications in the field of intergroup relations since social representations were found to vary as a function of (1) group membership, (2) outgroup salience, and (3) the nature of the judgments involved (evaluative vs. descriptive).

Lam, Fiona Tinwei (1994). <u>The Pursuit of Cultural Homogeneity and Social Cohesion in Immigration and Naturalization Policy: The Example of the Chinese in Canada</u>. University of Toronto, LLM**:** 150.

The federal government's past immigration and naturalization policies concerning Chinese immigrants were shaped by assumptions about the desirability of cultural homogeneity and the unsuitability of Chinese immigrants. These assumptions have returned to influence present day policies. The first chapter of the thesis describes legislative mechanism enacted by the federal government to deter and prevent Chinese immigration and settlement in Canada. The second chapter shows that a belief in white supremacy was a factor used to justify exclusionary legal mechanisms. Also, Chinese immigration was seen as detrimental to social cohesion: the Chinese were assumed to be unassimilable, lacking in commitment to Canada and a cause of social conflict. It is argued these assumptions were invalid. Unassimilability was ascribed to the Chinese on the basis of race. The legislation that restricted their immigration and social and political participation undermined their ability to establish social ties to Canadian society. Also, the Chinese were not the instigators of social conflict. In sum, the social cohesion arguments, although ostensibly benign, masked underlying racist assumptions. The third chapter contends that the modern selection system for independent immigrants favours westernized immigrants. Although ostensibly based on economic integration rather than assimilation, this policy leads indirectly to the same result of cultural homogeneity. Chinese immigrants are again assumed to lack the capacity to integrate and to lack commitment to Canada. The assumption that Chinese immigration is detrimental to social cohesion has returned to influence naturalization policy in particular. The current critique of immigration and naturalization policy as counterproductive to social cohesion represents part of the concern that multiculturalism is detrimental to Canadian society..

Lam, Lawrence (1983). <u>Vietnamese-Chinese Refugees in Montreal</u>. York University, PhD**:** N/A.

The thesis begins with a discussion on the emergence of "boat people" and the arguments regarding the appropriate responses of potential resettlement countries. The futile debates on whether or not these "boat people" are indeed refugees are examined. However, it appears to be a more fruitful approach to examine this refugee movement by adopting the theoretical framework put forth by Kunz (1973, 1981). Accordingly, Vietnamese-Chinese refugees are identified as "events-alienated" type, resulting from a sequence of events implemented by the

new social regime in which their latent "marginality" was gradually coming to the fore. Furthermore, the process of becoming a refugee is inextricably related to the resettlement outcomes according to Kunz's contention. Based on intensive and extensive interviews with a randomly selected sample of sixty-four Vietnamese-Chinese refugees in Montreal, Quebec, the study has substantiated Kunz's over-arching contention. The process of becoming a refugee resulted in disrupting family intactness and imposing varying degree and intensity of trauma for the respondents has tremendous impact on their resettlement behaviour in the receiving society. It has been observed that the attainment of economic self-sufficiency was satisfactory within a few months after their arrival, even though downward occupational mobility prevailed. Nevertheless, the assumed detrimental consequences were largely mitigated by the "events" experienced during their process of becoming a refugee. Indeed, their behavioural manifestations were constructed on the premises of redressing the disruption with respect to family intactness. Given the specific geo-political situations of their immediate social milieu, distorted or exaggerated, the study indicates that traumatic experiences and family intactness were significantly related to their perceived chance of success, felt satisfaction, plans to move out of Montreal, occupational aspirations, and citizenship intentions. Demographic characteristics such as age, sex, previous socio-economic status were at most moderately related to the above-mentioned behavioural manifestations. Although the study has yet to affirm that these events-alienated refugees would become successful settlers in the receiving society, yet, the relationship between the process of becoming a refugee and its outcomes is indeed significant. The study concludes that understanding this intricate relationship is of prime importance about the refugees' process of "making it" in the receiving society.

Lamb, Clement McArthur (1999). <u>A Qualitative Study on the Meaning of Widowhood in the Hindu-Canadian Community</u>. University of British Columbia, ma**:** 166.

N/A

Lamba, Harjeet (1996). <u>Comparisons of Employment Barriers Between Visible Minority and Anglo-Saxon Women in Different Occupations</u>. Wilfred Laurier University, MSW**:** 176.

There is statistical evidence to support the need for the employment equity legislation. The focus of this study is on barriers experienced in the workforce by women in two different ethnic groups, Anglo-Saxon and visible minority, and in two different occupational categories, professional and unskilled/semi-skilled. The study endeavours to probe the interplay of ethnicity, gender and class as they impact on women in the workforce. Thirty-six interviews were conducted in total. Qualitative design, more specifically, elements of the naturalistic inquiry paradigm were employed for the study. The author argues that this type of design is most suitable for studying the multiple realities of people. The author recognizes the complexities of defining visible minorities and the need to make

more distinctions between and among the specific visible minority groups. However, the terms used were mainly to remain consistent with the Employment Equity categories of visible minorities. The broad categories in which visible minorities are defined is not a limitation of the thesis, but rather a limitation of the policy itself. Then study found that visible minority women, regardless of occupational categories, experienced similar barriers in the workforce. The barriers reported were more related to their culture and ethnicity than gender or class. Anglo-Saxon women also shared more common barriers with each other, irrespective of occupational categories. Furthermore, professional visible minority women encountered difficulty in securing employment at any level, whereas professional Anglo-Saxon women were more likely to encounter barriers to advancement. The economic disadvantage experienced by both groups of unskilled/semi-skilled women limited their choices in the workforce.

Lamba, Navjot Kaur (1995). <u>Ethnic Group Identity and Concsiousness: An Exploratory Study of Edmonton Sikh Youth (Alberta)</u>. University of Alberta, MA**:** 156.

This thesis explores the manner by which ethnic group members perceive, express and construct their sense of ethnic identity particularly during times of ethnic strife. In an exploratory analysis of nineteen Edmonton Sikh youth, a semi-structured, open-ended interview format was designed to explore how these respondents perceive, construct, and express a personal sense of Sikh identity and how they define the boundaries which constitute the Sikh identity. To determine the impact of historical events on ethnic identity, respondents were asked if they experienced a resurgence of Sikh consciousness and a corresponding re-examination and reconstruction of Sikh identity in the period since the 1984 bombing of the community's holiest shrine--the Golden Temple complex. With respect to external socio-cultural forces, respondents were asked how they perceive the degree and nature of discrimination of Canadian citizens and the Canadian government in the period since the 1984 Sikh crises. Based on this perception, respondents were asked to comment on the impact that discrimination may have on the expression of Sikh identity. Based on the findings, various themes, patterns and insights are presented which, it is hoped, will serve to identify some important variables involved in ethnic   identity construction, perception and expression, particularly, among Sikh youth. Several variables are suggested for future consideration in ethnic identity research and, more specifically, in Sikh identity studies, including the impact of ethno-religious historical events, the relationship between ethnic consciousness and various factors of ethnic identification, the role of family, and an individual's age, sex and place of residence (i.e. sociocultural context).

Lambert, Suzanne (1994). <u>L'Islam en contexte québécois: Le cas des étudiants musulmans de l'Université Laval</u>. Université Laval, MA**:** 161.

La societe quebecoise accueille de plus en plus des individus provenant de l'univers musulman. Pour tenter de comprendre comment se vit l'Islam en

contexte quebecois-occidental, nous nous sommes interesses a la pratique religieuse individuelle et collective des Musulmans vivant dans ce contexte societal.Pour ce faire, nous avons choisi d'etablir une monographie des etudiants musulmans de l'Universite Laval. Nos recherches empiriques, principalement basees sur des entrevues, des questionnaires et des observations directes nous ont permis de constater que les Musulmans produisent ou reproduisent une identite islamique differenciee du mode de vie occidental. Nous constatons que c'est surtout par reaction morale, voire politique aux ideologies modernes occidentales et aux modes de vie occidentaux que se diffuse l'identite islamique. L'organisation musulmane de l'Universite Laval (A.E.M.U.L.) joue un role important dans la revitalisation et la preservation de l'Islam.

Lamberton, Ross (1999). <u>Activists in the Age of Rights: The Struggle for Human Rights in Canada, 1945-1960</u>. University of Victoria, PhD**:** 589.

From 1945 to 1960 Canada began to move into what has been called "the age of rights." At the end of the Second World War the nation paid lip service to "British liberties," but both the state and private individuals frequently violated the libertarian rights of political radicals as well as the egalitarian rights of certain unpopular ethnic and religious minorities. By 1960 a discourse of human rights had largely replaced the British liberties approach, and the country enjoyed a far higher level of respect for minority rights, in part because of a number of legal changes - Supreme Court decisions, anti-discrimination legislation, and a Bill of Rights. This dissertation examines this shift, focussing upon the activities of members of the Canadian "human rights policy community." Relying largely upon primary resources, it presents a number of case studies, demonstrating how human rights activists dealt with the deportation of Japanese Canadians, the Gouzenko Affair, the problem of discriminatory restrictive covenants, the Cold War, the need for an effective fair accommodation law in Ontario in general and the town of Dresden in particular, and the struggle for a bill of rights. In presenting these case studies, this dissertation also focusses upon the activities of a number of key interest groups within the human rights community: the coalition known as the Cooperative Committee on Japanese Canadians, the Canadian Jewish Congress, the Jewish Labour Committee, and a number of civil liberties organizations (especially the liberal Civil Liberties Association of Toronto and the communist Civil Rights Union). Attention is paid to the reasons for their successes and failures; within the general context of economic, social, and cultural changes, special attention is paid to the way in which these interest groups made their own history, using their own history, using the resources available to them.

Lampert, David (1992). <u>Underlining Equality: The Competing Philosophies in R. V. Keegstra</u>. University of Toronto, LLM**:** 123.

This thesis uses the majority and minority opinions in R. v. Keegstra to explore the question of whether legislation against hate propaganda is needed to

emphasize our commitment to the value of equality. Contending that the judges' conclusions on this issue ultimately rest on different underlying political philosophies, the thesis locates and compares their opinions within the context of two such philosophies--liberalism and communitarianism. The thesis advocates an approach which amalgamates these philosophies. That amalgam is characterized by a concept of autonomy comprised of three fundamental aspects: membership in a particular racial or ethnic group, full participation as a member of society as a whole, and personal identity distinct from any group. The importance of membership in particular groups and society as a whole entails recognition that equality is a shared collective good, in the sense of being a value accepted by an individual not just for one's own part but as a member of a community. In the context of the damage which hate propaganda causes to that fragile value, a law prohibiting hate propaganda is required as a clear confirmation of our belief in equality.

Lan, Sheung-King Kim (1992). <u>Cultural Identity: A Case Study of the Chinese Heritage Language Schools in Calgary</u>. University of Calgary, PhD**:** 210.

Cultural identity, which may include both group and self-identity, is a determinant and indicator of cultural survival. The Chinese are one of the most cohesive ethnocultural groups in Canada. The Chinese culture is sustained through institutional completeness, effective opening and closing strategies and "purposive" and "non-purposive" techniques. Some believe that a favourable social climate and the relaxation of prejudice and discrimination can make ethnic communities obsolete. Others have speculated that the Chinese culture in Calgary may become weakened due to the likelihood of losing the philosophical aspect of its composition. Chinese heritage language schools, which are institutions designed to promote Chinese culture, have flourished in recent years due to the official recognition of the Canadian mosaic and a non-racial immigration policy. Since these schools are operated and supported by groups with different affiliations in the Chinese community, they tend to be isolated from one another. This exploratory study involved six heritage language schools and focussed on six factors/indicators in cultural identity. The investigation was conducted in two stages: first, it sought information about the schools' organizational structure and philosophy, and enlisted rapport through informal interviews with administrative personnel; second, it surveyed by means of a questionnaire the strength of cultural identity in students aged ten and above and identified the factors which had influenced their cultural identity. The findings revealed that students had a strong group tie which was evident in their affinity to Chinese culture and language, and preferences shown for Chinese friends and dating/marriage partners. Most subjects were proud of their Chinese ancestry and identified themselves as Chinese in origin. While the students had a strong group and ethnic self-identity, they were well accepted by and integrated into the host society. They appeared to have a fairly liberal outlook on controversial cultural practices. Family emerged as the most influencing factor in developing self-identity and in fostering appreciation towards Chinese culture, while the regular day school was the

greatest influence in encouraging the appreciation of other cultures. The study did not indicate any significant correlation between demographic variables and self-identity. Chinese culture in Calgary is in little danger of disappearing, although the nature of its composition is changing. While the family is clearly the strongest indicator of Chinese cultural durability, the role of the heritage language school is also significant in a supportive capacity. In the Canadian context, an enhancement of the role of the heritage language school would certainly serve to supplement the bolstering function of the Chinese family. Moreover, it would provide a clear indication of the country's commitment to multiculturalism.

Lander, Alvin Irwin (1990). <u>Towards a Theory of Social Spending Support Amongst Canadian Jews: An Empirically Grounded and Phenomenological Approach</u>. University of Toronto, PhD**: 442.**

This study examined the manner in which Canadian Jews account for their supportive attitudes toward government social spending. The primary purpose of such an exploration was to be able to generate from research data some elements which could contribute to a theory of social spending support amongst Canadian Jews. Thirty-four Toronto and area Jews possessive of supportive attitudes toward government social spending and 12 knowledgable informants in the Toronto and area Jewish community participated in the study. A multi-stage methodology was utilized. Participants with supportive attitudes toward government social spending were interviewed in order to ascertain the factors they perceived as accounting for personal social spending support. A master list of factors potentially accounting for social spending support amongst Canadian Jews was developed. Each of these factors was subsequently rated by the supporters in terms of perceived importance in accounting for personal social spending support. The most highly rated of these factors were grouped by the knowledgable informants on the basis of how they were perceived to be inter-related in accounting for supportive attitudes toward government social spending of Canadian Jews who hold such attitudes. A Dual Scaling Analysis was performed which generated the most prominent clusters of inter-related factors. The internal structure of data collected was systematically analyzed. This revealed a number of key factors in participants' accounts of social spending support amongst Canadian Jews. These included (a) pre-adult socialization within the contexts of the family and the Jewish community of the importance of assisting those in need; (b) sensitivity to the poor acquired pre-adulthood within the contexts of the family and direct personal experience with the poor; (c) concern for Jewish communal security; (d) perception of personal economic security; and (e) rational commitment within the context of the adult post-secondary educational experience to a major government role in assisting those in need. Elements which could comprise a theory of social spending support amongst Canadian Jews indicated by these factors were generated. The potential contribution of the emergent theoretical elements to a theory of social spending support amongst Canadians at large was considered. In addition, the emergent

theoretical elements were compared to elements comprising existing theories of social spending support. Lastly, implications of the study were presented.

Landry, Gervaise Patricia (1995). <u>Femmes immigrantes et sida: les Haïtiennes de Montréal</u>. Université Laval, MA**:** 153.

Le virus du sida, maintenant repandu chex les femmes, souleve des preoccupations tant au niveau medical que culturel et social. Parmi toutes les femmes susceptibles d'etre infectees, nous avons choisi de travailler avec les femmes haitiennes atteintes par la maladie dans la region de Montreal. On sait que les femmes immigrantes sont confrontees a des problemes multiples tels que la langue et la culture nouvelle qui parfois pertubent les rapports avec le conjoint et les enfants. Actuellement, aux problemes de ces femmes immigrantes s'ajoute celui de la sante, plus specifiquement le probleme du sida. De facon plus precise, il s'agit dans ce memoire, de comprendre la situation vecue par les femmes haitiennes atteintes de sida. Leur dependance affective, financiere et materielle ainsi que les pressions sociales de meme que les responsabilites familialesqu'elles doivent assumer quotidiennement malgre leur etat de sante, les placent dans des situations difficilement negociables.

Laplace, Linda (1997). <u>Choreography of the Written Word: The Chinese Approach to Beginning Literacy Instruction</u>. Simon Fraser University, MA**:** 176.

This study explores contemporary Chinese views and methods to beginning literacy instruction from a linguistic and historical point of view. It is aimed at providing educators in Canada and elsewhere, with knowledge of Chinese students' learning style. The study focuses on the grade one reading classroom, for it is at this level that basic concepts about the written language are being introduced. The data concerning present day Chinese reading classrooms were gathered in mainland China from the nationally prepared primary school teacher's manuals and children's textbooks. To supplement these data and evaluate their relevance to the teaching practice, three grade one language classrooms were observed, and interviews with Chinese teachers, school principals, and parents were conducted. Reading research in China has focused on designing methods that could accelerate and consolidate the learning of characters in order to allow early introduction of texts that matched the cognitive development of the children entering school. Three methods are currently used: the Pinyin, the contextual, and the concentrated character recognition methods.

Lapp, Miriam (1998). <u>Ethnic Political Participation in Montreal: The Role of Community Leaders (Quebec)</u>. Université de Montréal, PhD**:** 424.

This thesis examines the relationship between electoral mobilization by community leaders and voter turnout in five Montreal ethnic communities during three recent elections: the 1993 federal, the 1994 provincial and the 1994 Montreal municipal elections. Using a combination of interview data, socio-

economic statistics derived from the 1991 census and official polling results, the sources and effects of mobilization are identified. The thesis examines the problem of voter turnout from a rational choice perspective. It reviews the leading rational choice solutions to the "paradox of voting" and finds one model, which incorporates the role of intermediary social groups and leaders, to be most promising. From this model, six research hypotheses are derived. The first three identify the conditions under which mobilization is expected to take place. The next two specify the kinds of arguments leaders are expected to use when mobilizing turnout. The final hypothesis predicts that mobilization by group leaders increases voter turnout within the group. The overall results are weak, leading to the conclusion that the model is not supported and that the paradox of voting remains. The findings indicate that leaders are more likely to mobilize turnout when they perceive that group-specific benefits will accrue from the election of a particular candidate or party. Contrary to the model's predictions, however, leaders do not take into account the probability that their actions will affect the outcome of the election. Leaders who perceive the race to be close are not more likely to mobilize than those who perceive it to be one-sided. The only indication that leaders are aware of probabilistic considerations comes from the finding that leaders do not mobilize on behalf of candidates who have no chance of winning. When mobilizing group members to vote, leaders are slightly more likely to make use of consumption than instrumental benefits. Consumption benefits are derived from the act of voting itself, while instrumental benefits are derived from the outcome of the election. This finding is weakly supportive of the model. Contrary to the model's predictions, leaders do not make greater use of relational than non- relational benefits when mobilizing turnout. Relational benefits derive from a particular relationship existing among a specific sub-set of individuals and can only be enjoyed if shared with other members of the group; non-relational benefits can be enjoyed either alone or by an arbitrary number of people. The findings indicate that leaders make greater use of non-relational benefits when convincing group members to vote. The most important argument used is that of civic duty. Finally, the data show that mobilization by group leaders does not result in increased turnout by group members. In fact, there is little or no relationship between variations in mobilization and variations in the rate of turnout across communities or elections. The final observation - that the most important reason for voting is a sense of civic duty - supports neither the particular model used in this study nor rational choice theory in general.

Lara Martinez, Carlos Benjamin (1992). <u>Salvadorans in Calgary: The Process of Configuration of a New Ethnic Group</u>. University of Calgary, MA**: 155.

This research is focused on the process of configuration of a new ethnic group, the Salvadoran-Calgarians, in Alberta. This group has merged as a result of a process of immigration beginning in the mid 1980s. The study is concerned with aspects of social and cultural change experienced by Salvadorans in a North American urban context. The study takes into account the two main dimensions in the constitution of a new ethnic group: the organization of a structure of social

relationships as a result of the interaction with other groups of the same order, and the configuration within the group of a system of social norms and values as a symbolic system, which constitutes the essential aspect of its ethnic identity.

Larocque, Marie-Josée (1991). <u>Impact de la législation linguistique du Québec sur l'inscription des étudiants et étudiantes allophones dans les cégeps francophones</u>. Université Laval, MA**:** 118.

L'amenagement linguistique du Quebec, la loi 101 particulierement, a change profondement la composition ethnique des ecoles primaire et secondaire quebecoises en obligeant les eleves allophones a s'inscrire au secteur francophone. Cette obligation ne touchant pas les ordres d'enseignement postsecondaires, les allophones ont, jusqu'a tout recemment, choisi de grossir les rangs des cegeps anglophones. Cependant, apres quatorze ans d'application de la loi 101, alors qu'une generation entiere d'allophones a complete sa scolarite obligatoire en francais, il semble que la tendance traditionnelle vers les cegeps anglophones soit appelee a changer. S'agit-il d'un impact de l'amenagement linguistique? La loi 101 a-t-elle influence l'inscription des allophones dans les cegeps francophones? D'autres facteurs peuvent-ils expliquer ce changement? Ce sont des questions auxquelles la presente recherche tentera de repondre.

Laryea, Samuel Amartei (1997). <u>Estimating the Impact of Foreign-Born Labour on Wage Rates in Canada</u>. Simon Fraser University, PhD**:** 161.

When foreign-born workers enter the labour force, three outcomes are possible. Canadian-born workers can be displaced from their jobs or their wages suppressed or both. Previous Canadian research on the labour market performance of immigrants has focused primarily on the unemployment effects. This thesis in contrast, focuses on the impact of foreign-born labour on the wages of Canadians and other immigrant cohorts, circa 1988-1990. Specifically, this thesis had four main objectives. Firstly, a new methodology developed by Suen which uses age-cohorts, was employed to model the wage impacts of foreign-born labour. The novelty of Suen's approach amongst others, includes the resolution of the endogeneity problem caused by the possibility of immigrants self-selecting into cities with higher wages. Suen's methodology also allows an indirect test of the Foot-Stoffman hypothesis regarding the competition between the boom and echo generations and their attendant impact on wages. Secondly, an empirical analysis of foreign-born wage impacts is tested by industry using a panel analysis. Thirdly, this thesis investigated the substitution and complementarity relationships between new foreign-born, old foreign-born and Canadian-born workers as labour inputs in a generalized Leontief production function. This exercise was also extended to investigate the substitution and complementarity relationships amongst different occupational groups. Finally the role of institutions, specifically unions, and how they affected the wage gap between foreign-born and Canadian-born workers was also examined. The main findings were as follows. A simulation exercise under the estimated Suen's model suggests that a 20%

increase in immigration levels has an insignificant impact on native-born wages economy-wide. Also, the Foot-Stoffman hypothesis was not borne out by the data. Furthermore, evidence of wage suppression was observed in the primary, communication and utilities, transportation and construction industries using the total sample. But there were variations across gender lines. Finally, increased unionization led to a wage gap in favour of Canadian-born workers and varied across white collar and blue collar jobs and public/private sectors. Specifically, the blue collar unions appeared to be more discriminatory and the wage-gap in favour of Canadian-born workers was larger in the public sector.

Lau, Cam Hue (1999). <u>Role of Chinese Social Clubs in Chinese Identity: An Exploration of a Group of University Students</u>. University of Calgary, MA**:** 163.

This research explored the role of Chinese social clubs in Chinese identity of club members. In addition to examining club missions and activities, the members' decisions to join as well as their views on the role of the clubs in promoting and fostering Chinese culture and identity were explored. The findings show that differential identification as well as the diverse cultural backgrounds of members were significant factors in influencing decisions to join particular Chinese groups. It was also found that the clubs placed greater emphasis on social than cultural activities. Nevertheless, the findings show that although the Chinese clubs did not actively promote Chinese identity and culture, they did play indirect roles in facilitating the exploration, validation, and affirmation of Chinese identity. Themes on the importance of family and early schooling experiences on ethnic identity also emerged.

Lau, Dora C.S. (1995). <u>The Impact of Employment Equity Programs on Intergroup Behavior: A Student Survey</u>. Simon Fraser University, MBA**:** 124.

Despite the original intention, employment equity programs bring claims of reverse discrimination as well as fear of stigmatization into the gender and racial group relationships. These unintended impacts were hypothesized in this thesis using a theoretical framework based on social identity theory. The findings support the hypothesis that female subjects tend to favour their ingroup members more than male subjects. In addition, perceived legitimacy of employment equity programs is not an issue with the gender groups. This implies that both male and female workers accept such programs. On the other hand, Caucasian subjects who perceive employment equity programs as an illegitimate means of advancement tend to favour their ingroup members more. The interaction effect between group status and perceived legitimacy of employment equity programs is significant for this group. This result implies that employment equity programs create an additional source of tension between racial groups, despite its original intentions. Contrary to the a priori hypothesis, group identity is not a significant predictor of intergroup discriminatory attitudes and behaviours. In addition, the a priori theoretical model does not explain the outgroup differentiating behaviours and the same-gender (or same-race) candidate selection.

Lau, Ella Ya Lai (1995). <u>Motivation, Communicative Anxiety and Profiency in Learning English as a Second Language</u>. University of Alberta, MED**:** 118.

The purpose of this study was to explore the relationships among learning motivation, communicative anxiety and second language proficiency in junior high Chinese-speaking English as a second language (ESL) immigrant students. Students in grades 7, 8 and 9 were evaluated on measures of motivation in ESL learning, communicative anxiety in ESL learning and proficiency in ESL. Results showed that for this group of students, their mean score in instrumentality was as high as their mean score in integrativeness. In addition, it was shown that motivational factors and level of communicative anxiety did not correlate significantly with proficiency. However, it was found that number of years of English learning is the best predictor of proficiency for this group of students. Four additional case studies were done to investigate the students' experience of motivation and communicative anxiety in ESL learning.

Lau, William (1991). <u>The Chinese Dance Experience in Canadian Society: An Investigation of Four Chinese Dance Groups in Toronto</u>. York University, MFA**:** 148.

The purpose of this thesis is to examine and document four Chinese dance groups in Toronto, and to investigate the various issues that affect them in both the Chinese community and the larger society. Chapter I provides a general framework for the thesis. Chapter II presents background information on the subject of Chinese dance, the Chinese and their community organization in Canada, and the general context of various Chinese dance activities in Canadian society. Chapter III describes in more detail the various Chinese dance activities that take place today within Toronto's Chinese community. Chapter IV examines the experience of Chinese dance in Canadian society. Four major purposes of Chinese dance were identified by the Chinese dance groups under study: entertainment, education, ethnic identity, and communication. Chapter V goes beyond the Toronto scene; it describes the present situation of the Chinese dance field in Canada.

Lauer, Linda (1992). <u>ESL Parents' Perceptions of Home-School Communication Leading up to and Including the IPRC Process</u>. York University, MED**:** 110.

Three English-as-a-Second Language mothers, one ESL couple, and one school board official were interviewed regarding their perceptions of the communication process. Findings indicate a lack of comprehension by the parents about the special education system. Communication is carried out entirely in English and rarely are interpreters employed. Even those parents who are able to read English find the materials difficult because of the complicated style in which they are written. Educational jargon employed by professionals at meetings serves to further exclude parents. The special education system is based on the medical

model of diagnosing and labelling. Ethnic parents are frightened by the medical terms and they question the labels attached to their children. There is a need for empowering parents so that they can participate more fully in the decision-making process of their children's education. Recommendations for empowerment focus on arranging meetings, language concerns, parent education, staff education, and changes needed in the educational system.

Laurence, Hugh Getty (1980). <u>Change in Religion, Economics, and Boundary Conditions Among Amish Mennonites in Southwestern Ontario</u>. McGill University, PhD.

In explaining modernization in an Ontario Amish Mennonite community, this thesis follows Kuhn's model of change in the sciences, detailing especially the interaction of internal religious ideology with outside events. An ambiguous traditional ideology promoted supportive interpersonal relations through objective rules, isolating the individual behind tight boundaries, subordinating him to community discipline. Revivalism, however, introduced an alternative early in the 1900's--salvation through individual piety, not community rules--and opened boundaries. By the 1950's, prosperity and farm mechanization led to increasingly modernized outside contact for individuals, through wage labour and consumer purchases. Anomalous under traditional ideology, these experiences supported the revivalist ideal, and led to its eventual domination. Kuhn explains transformation through the interaction of scientific theory and independent phenomena; we show how new individualized experiences arising when ideological debate opened boundaries resolved questions about the validity of competing ideologies.

Le Blanc, Barbara (1994). <u>The Dynamic Relationship between Historic Site and Identity Construction: Grand-Pre and the Acadians</u>. Universtie Laval, PhD**:** 439.

French Abstract, English Text: Cette these analyse le rapport dynamique entre un lieu historique et la construction identitaire d'un peuple. Pour ce faire, nous avons choisi une etude de cas, le Lieu historique national de Grand-Pre en Nouvelle-Ecosse.L'hypothese de base de ce travail est qu'un lieu historique joue un role dans la construction identitaire d'un peuple, en servant notamment de reference dans la creation, la presentation, l'affirmation et la validation d'un sentiment d'appartenance au groupe represente. Un ou plusieurs groupes peuvent selectionner et s'approprier, en meme temps, des lieux historiques pour des raisons completement differentes. Ils les manipulent et les exploitent selon leurs besoins, les uns comme symbole ethnique, les autres comme lieu touristique. Ces lieux culturels peuvent aussi servir d'outil dans une appropriation du pouvoir, symbolique et reelle. Notre etude demontre que l'affirmation d'un peuple et son desir de participer aux prises de decision concernant sa representation ethnique est un processus dynamique de negociation qui s'articule autour de trois poles: l'identite, l'alterite, et la reciprocite. Nous mettons en evidence que ce site historique possede trois fonctions principales: lieu touristique, symbole ethnique et agent d'habilitation pour un peuple. Des les annees 1680 jusqu'a 1994, Grand-Pre a subi une serie de mutations: d'un village reel, il est devenu un parc

commemoratif, pour finalement se transformer en un lieu historique national. A travers ces changements, la question de la "voix" a ete centrale. Si la Deportation de 1755 a etouffe les voix acadiennes, le poeme de Henry Wadsworth Longfellow, Evangeline: A Tale of Acadie, a precipite leur resurrection. L'apparition de l'heroine fictive a servi de mythe identitaire en touchant les emotions de milliers de personnes et en donnant une justification sociale a l'existence de plusieurs membres de la collectivite acadienne. A la fin du dix-neuvieme et au commencement du vingtieme siecle, Evangeline et Grand-Pre ont servi de points de reference dans le cri de ralliement aux Acadiens et aux Acadiennes disperses a travers les provinces maritimes et aux Etats-Unis. L'image romantique du "paradis terrestre" qu'Evangeline et sa terre representent a ete utilisee par des entrepreneurs, anglophones pour la plupart, a des fins commerciales dans le developpement du tourisme en Nouvelle-Ecosse. Le site continue a desservir les aspirations des deux groupes.

Le, Thanh Trung (1995). <u>A Case Study of Discipling Vietnamese Immigrants of the Christian and Missionary Alliance in Canada</u>. Canadian Theological Seminary, DMIN**:** 304.

The problem of membership retention among the new converts is great within the Vietnamese Canadian Alliance Fellowship (VCAF) of the Christian and Missionary Alliance in Canada (C.&M.A.), despite impressive numbers of conversions and planted churches among the Vietnamese immigrants in Canada. One of many reasons accounting for this problem was a lack of discipleship materials and a training program in theVietnamese language. The purpose of this project was to examine, select, and translate a structured introductory discipleship training program to nurture a group of new Vietnamese immigrant adult converts, who rely primarily on the Vietnamese language for reading and speaking. Discipling is the process of taking new believers in Jesus Christ from their conversion experiences to the level of maturity in Christ, so as to become witnesses for Jesus Christ and disciplemakers of other disciples. This writer reviewed current discipleship programs and published materials available in English. Based on contextualization factors, this writer selected and translated the Growing In Christ material into the Vietnamese language for the purpose of discipling new Vietnamese immigrant converts in Canada. The missiological mandate and understanding of discipleship were discussed, along with contextualized evangelism and discipleship of the new Vietnamese converts into maturity in Christ: the socio-cultural understanding, the historical background, cultural characteristics and their immigrantsadaptation to the new life. Six major immigrants emerged from this study: (1) discipling new Vietnamese immigrant converts in Canada is greatly needed, and must take place immediately after conversion, rather than after a long delay (presently averaging 3.5 years). Overall, the VCAF churches were successful in evangelism, but failed to follow-up properly and promptly; (2) the VCAF churches should concentrate their efforts more on pastoral care, discipleship training, and involving new converts in church ministry; (3) three leading factors which keep new converts in the church are

ministry involvement, pastoral care and discipleship; (4) VCAF leaders rank prayer as the leading factor for church growth, followed by discipleship training, evangelistic campaign, preaching and revival; (5) external evidences of maturity experienced by course participants included church attendance, ministry involvement, Scripture memorizations, sharing of their faith, giving, Bible reading, personal devotion, and discipling others; (6) a leader's guide needs to be developed to maximize the full potential of this discipleship training program. Other suggested topics that need to be addressed included how to use the Bible, how to pray, how to deal with issues of morality, and how to handle smoking, drinking, or gambling

Leahy, David Bruce (1995). <u>Classic Realist Ethnic, Gender and Class Fictions in Quebec, 1939-1945</u>. Concordia University, PhD**:** 570.

It is a truism in comparative Canadian and Quebecois literary studies that historically there has been no influence of one literature upon the other. There is no disputing this absence of influence, but as Richard Giguere's comparative poetic study Exil, Revolte et Dissidence evidences strongly, in spite of cultural differences the common socio-historical context necessitates "des themes, des questions de fond, une problematique qui leur sont communs" and " (d) es comparaisons au niveau formel meriteraient d'etre tentees". To this end, this dissertation's comparative cultural study of English- and French-Canadian classic realist social and literary texts produced in Quebec between 1939 and 1945, with especial attention to literary fictions' absorptions and transformations of the social discourses of ethnicity, gender and class, examines what Mary Poovey refers to in Uneven Developments as "the conditions of possibility" of texts, their "symbolic econom (ies) " and their "cultural work." The narrative mode of classic realism, which attempts to convince its reader of its plenary, non-contradictory, truth value, naturalized the dominant social and literary discourses of ethnicity, gender and class within English- and French-Canada during the historical moment of the Second World War. And yet, contrary to the post-modernist tendency to dismiss classic realism as an interior, over-determined, narrative form, the selected classic realist texts of my social and literary corpuses, including histories, newspaper reports and editorials, advertisements, films, propaganda, and fiction, also often embody ideological migrations and contradictions which signal contemporary ethnic, gender and class controversies, anxieties and resistances.

Leanza, Yvan Raffaele (1996). <u>Enfants de migrants: L'apparente double appartenance</u>. Université Laval, MPS**:** 142.

Dans cette recherche, 39 enfants et adolescents roumains vivant a Quebec et Montreal ont ete interroges. Nous nous sommes interesse aux variables influencant le processus d'acculturation (PA) et aux effets de celui-ci sur l'identite culturelle (IC) des jeunes migrants. D'une part, les resultats indiquent que certains sujets vivent une periode de confusion emotionnelle et identitaire. Bien que la connaissance de la langue d'accueil et sa pratique quotidienne ait une place

centrale, c'est le jeu des relations entre les variables developpementales, de socialisation et linguistiques qui decrivent le mieux le degre d'acculturation auquel parvient le migrant. Pour les plus ages, il semble que le PA interagit avec la construction de leur identite. Cette interaction amene ces jeunes a redefinir leurs caracteristiques personelles. D'autre part, nous montrons que le noyau de valeurs qui forme l'IC, souvent considere comme tres resistant aux changements, peut varier d'un jeune migrant a l'autre, alors que tous sont issus de la meme culture.

Leard, Diane Jean Wishart (1999). <u>Cultural Difference and Teaching ESL Students: A School-Based Action Research Project</u>. University of Alberta, MED**:** 146.

This study explores the inequities that exist within the policies and practices of a culturally diverse school environment and their possible effects on ESL student learning. Understanding the underlying causes of inequities creates opportunities to develop new policies and practices that allow all students to be treated fairly. Action research provided a space to examine and reflect on the existing relationships in the school in an attempt to understand how they influence student learning. This action research project included an outside facilitator which adds another dimension to the relationships. Reflections on this aspect highlight the ways in which our personal theoretical understandings affect actions within the group. We all infuse our knowledge into the group through an interplay of power relations which we can begin to understand based on shared meanings of how power operates and how it may circulate in this context. Analysis of the study was done using concepts of Multicultural and Anti-Racism Education coupled with current culture and identity theoretical perspectives. Added to this is the relevance of the hermeneutic notion of experience to the research findings. This project highlights the importance, to student learning, of getting to know students and parents particularly in a culturally diverse, ESL school environment.

Leblond, Francis (1993). <u>L'immigration française au Canada de 1945 à 1960: Pourquoi si peu d'immigrants français?</u> Université Laval, MA**:** 138.

N/A

Lee, Andrew Shung-Kap (1999). <u>A Model of Ministry for Pacific Asian Congregations in the Mainline Churches: The Development of the Language/Cultural Presbytery</u>. St. Stephen's College, DMin**:** 168.

In 1981 the General Assembly of the Presbyterian Church in Canada approved the concept of a "Pluralistic church";. In many congregations are people of various ethnic backgrounds who bring different Presbyterian and cultural traditions, adding spiritual strength to these congregations. We are living in a Canadian multicultural society. Yet mainline churches in Canada are failing to welcome new immigrant Christians to their churches as members. In the major cities in Canada, the non-white immigrant population are approaching 50%. However, the

huge beautiful churches are filled with tens white senior member. How have mainline churches responded to significant developments and shifts in population dynamics? Not very well. In the 1996 general Assembly of the PCC approved and adopted the overture to the General Assembly, that the Korean brothers and sisters within the PCC form two Han-Ca Presbyteries. The challenge is to maintain the unity of the church while embracing many decidedly different cultures in Canada's multicultural society. The separate autonomy structure would be Language/Cultural Presbytery which might be called a ‘vessel’ which will preserve their culture and traditions. The General Assembly of the PCC approved and adopted Han-Ca Presbytery. I have traced the steps, which the Korean congregations in the PCC and the General Assembly of the PCC have taken, over the past seven to eight years, to establish a separate judicatory, the Han-Ca Presbytery. My researches are based on social religious researches and studies.

Lee, Christina Chau-ping (1984). <u>Acculturation and the Value Change: Chinese Immigrant Women</u>. University of British Columbia, EDD.

This dissertation examines the personal value systems of Chinese women immigrants in the process of adjusting to Canadian culture. Using a variant of Kelly's (1955) Repertory grid methodology, fifteen Hong Kong immigrants to Vancouver, British Columbia provided six individual conflict situations. For each situation, two options were elicited which defined the conflict, resulting in twelve options for each person. A personal value construct (bipolar concept such as loyal/disloyal) was elicited from each option by asking for the major value in its favor. Using a 7-point scale, subjects then rated their individual options on their twelve individual value constructs. They also rated their options on six supplied constructs concerning cultural identity, personal identity and emotionality. A Principal Component analysis was conducted on each grid separately, including only the twelve elicited constructs. The constructs loading highest on the first principal component were assessed for a common core of meaning and given a superordinate theme which reflected this meaning. The second principle component was treated in the same fashion. In the second interview, each subject re-rated the situational options on the first and the second superordinate themes, and was also asked to comment on the validity of the themes and the way constructs were grouped. Option scores on the first and the second components were then correlated with option ratings on the supplied cnstructs and on the superordinate themes. The results suggest that both the first and the second components are psychologically meaningful. Aside from a tendency for Chinese and Western identity to conflict on the first component, the findings suggest an orderly group portrait of construct organization within the process of acculturation. Individual case studies indicate pervasive value conflict in ordinary situations, with six reasonably distinct strategies of managing conflict, inferable from the organization of constructs.

Lee, Christine H.Y. (1990). <u>Occupational Status of Visible Minorities in Canada</u>. University of Toronto, MA**:** 163.

The present study investigates the relationship between race and occupational status. In this study, Marx's theory of inequality was used as a theoretical framework. This incorporated a brief historical overview of race relations, by looking at the development of capitalism. Data from the 1986 Canadian Census was used to investigate the question of economic inequality. Information from the 76 ethnic groups featured in the "Profile of Ethnic Groups" were aggregated into 16 major ethnic categories. They were further aggregated into 2 different racial groups of whites and visible minorities. Results of the study support a slight relationship between race and occupational status. However, the effect of the sex variable was found to show a stronger relationship, and often overshadowed the differences found across racial lines. It appears that visible minorities do experience economic disparity; however, the occupational status of women across all racial lines is significantly worse. Several limitations have been discussed which restrict the generalizations outside of the operationalized conditions of this study.

Lee, Jason Edward (1995). <u>Fluid Identities: Ethnicity in the Japanese Canadian Community</u>. University of Calgary, MA**:** 142.

Ethnicity is a social phenomenon generated through the process of interaction between individuals and groups and its form is a product of particular social, cultural and historical contexts. Ethnic identity can appear to be concrete and immutable or fluid and nebulous, becoming salient in particular environments or social situation and irrelevant in others. Furthermore, change in cultural practice or social demographics result in shifting emic definitions of what defines the ethnocultural group. This 'rewriting' of ethnocultural identity renders general empirical observations of cultural markers non-pragmatic as a method of delineating ethnicity to the outside observer. Japanese Canadian identity is a fluid 'work-in-progress' evolving in response to social, cultural and political changes.

Lee, Jeong Mi (1999). <u>Asian Minorities in Canada: Focusing on Chinese and Japanese People</u>. University of Toronto, MA**:** 84.

Canada consists of immigrants from all over the world - and it creates diverse cultures in one society. Among them, Asian immigrants from China and Japan have especially experienced many difficulties in the early period. However, they overcame those obstacles and are now spend their lives in the new land. How Chinese and Japanese minorities created their lives from the early period to present interests me because I am also a member of a minority, as a Korean resident in Japan. Also, I would like to examine how the policy of multiculturalism has contributed to the lives of those minorities in Canada. This thesis looks at the period of the early immigrants from China and Japan before World War II, and how they have created a new life in a new land far from their

home countries. I also look briefly at the history of multiculturalism and how multiculturalism functions in Canada.

Lee, Jo-Anne (1996). <u>Constructing the Nation through Multiculturalism, Language and Gender: An Extended Case Study of State Regulation and Community Resistance</u>. University of Saskatchewan, PhD**:** 424.

This dissertation examines three main types of programs for minority language education: school board, university, and community-sponsored heritage language programs, and multicultural groups in Prairieville. It analyzes findings within a reformulated political economy framework of Canadian nationalism that attends to micro-level regulation and resistance, and gender, race, and class dynamics. It raises questions of how, and why, the state regulates minority language and cultural practices through multicultural policies and how community-based minority groups respond. Multicultural policies strategically regulate minority language and cultural practices to ensure that they are not threats to forming hegemonic citizen identities and nationalism. However, the state must respond to multiple demands for other uses of minority languages including resistance by racialized and ethnic minority women and community-based groups; changing global economic conditions; and other historically emerging forces. Therefore, the state regulates minority language and cultural transmission through structurally selective policies. The study found that subordinated groups respond with a number of tactics of resistance such as using state multicultural resources to build and maintain other bases for individual and collective identities. Using Burawoy's (1991) extended case method, two modes of state regulation were found. Constitutive modes construct heritage language education as a distinct field of practice by establishing and maintaining institutional boundaries among different types of language education programs; structuring a hierarchy of community-based organizations and language groups; positioning bodies and subject positions across space, time, and place; and limiting domains of language use. Exclusionary modes regulate through legislative and procedural restrictions; differentiating women's cultural work into paid and volunteer roles; and delimiting, classifying, and naming minority language and cultural practices for different policy treatments. A review of historical literature revealed continuity in strategies, tactics, procedures and processes of state regulation. Minority individuals and groups participate in, but also contest multicultural regulation and, over time, expand the limits of Canadian nationalism. An analysis of "hidden" resistance identified several everyday practices of resistance such as collaboration, negotiation, making do, surviving, watching the line, and tactical self-positioning of subjectivity. Racial and ethnic minority women's cultural labor, as those primarily responsible for forming individual subjectivities, are central to strategies of regulation and resistance.

Lee, Judy (1990). <u>Culture, Identity, and Education: An Exploration of Cultural Influences on Academic Achievement</u>. McGill University, MA**:** 171.

Cultural influences on educational achievement were explored in this study of Chinese university students. Academic choices, goals, and performance in relation to family background, ethnic identity, and cultural socialization were ascertained through semi-structure interviews and questionnaires. The sample of thirty-two McGill University students represented a cross section of majors, and were selected into groups based on length of residency in Canada. Data from university records, which showed the evolution of Chinese enrollment and achievement patterns over the last three decades, provided the historical context for the interviews. Major themes regarding family and ethnic identity emerged which suggest that educational ambitions may be socioeconomically motivated, and rooted in an ethnic minority's aspiration for upward mobility. However, the key facilitator of educational success is a strong home background and family system, which was able to promote and enforce a single-minded pursuit of education.

Lee, Nong Foon Ruth (2000). <u>Illness Experience of Chinese Immigrants with Chronic Fatigue and Weakness</u>. University of Toronto, PhD**:** 321.

Chronic fatigue and weakness are common complaints afflicting patients seeking relief from physicians world-wide. People of Chinese decent comprise the largest visible minority and fastest growing language group in Canada (Statistics Canada, 1996). Traditional Chinese health beliefs and practices are vastly different from the biomedical model on which the Canadian health care system is based. <italic>Purpose</italic>. To clarify the illness experience of Chinese immigrants suffering from chronic fatigue and weakness and to determine its practical clinical significance. <italic>Theoretical framework</italic>. Kleinman's (1980) Explanatory Model of Illness, Goffman (1963) and Kleinman and colleagues' (1995) theories on stigma. <italic>Method</italic>. Ethnographic study with a quantitative component. 50 Chinese patients referred by their family physicians were interviewed using the EMIC (Explanatory Model Interview Catalogue) a semistructured instrument, for studying illness experience (Weiss, 1997). <italic>Results</italic>. The impact of migration is a dominant theme in most patients' narratives of their health problems. Patients reported multiple symptoms, predominantly somatic. Due to the “unknown nature” of their illness and the inability to live up to the Chinese ethos of hard work and family glory, participants felt stigmatized not just for themselves but for their families. Avoid disclosure was their preferred strategy for minimizing the pain of perceived stigma. Social and contextual issues, such as interpersonal conflict and underemployment were the most prominent perceived causes of their fatigue. Informants sought help from multiple sources for their illness, with the majority relying on self-help, family, and friends. Despite limited efficacy of treatment from Western physicians, participants were satisfied with doctors who were supportive and showed interest in their concerns. Practitioners of traditional Chinese medicine were regarded as healers who could “get to the root” of their illness, but financial constraints deterred help-seeking from this group of caregivers. <italic>Conclusion</italic>. Findings of this study indicate the complexity of patients' explanatory models of illness. The practical

significance of illness experience and its impact on stigma, help-seeking, course and outcome should be studied further in the context of the Canadian multicultural mosaic. Clinicians need to pay attention to adjustment issues confronting immigrant patients who suffer from an ill-defined chronic illness, as well as other disorders.

Lee, Po-Chu (1992). <u>Diversity and Unity: Concepts and Expressions of Multiculturalism</u>. University of Manitoba, MCP**:** 111.

This practicum proposes the development of a section of Coal Harbour, Vancouver, B.C. in celebration of multiculturalism. The major themes and tensions of multiculturalism are explored, including segregation and integration, diversity, and unity, as well as change and uncertainty. These themes are expressed in three design languages. The reflective language is exemplified by the life experiences of immigrants in Vancouver; the living language is modelled after the Folklorama Festival in Winnipeg; and the spatial language is illustrated by the Brion Cemetery in Italy. These languages are employed to develop four design concepts compatible with the urban fabric. The first concept, located in the commercial district, is formal and ceremonial. The second is intended to be lively and festive. The third one, located in the residential area, is tranquil and contemplative. Each concept is linked by a scenic shoreline pathway providing easy access and continuity throughout the site.

Lee, Wen-shya (2001). <u>The Effect of Ethnic Identity and Language Learning on Chinese Adolescents' Self-Esteem</u>. University of Calgary, MA**:** N/A.

N/A

Lee, Yi-Ren (1995). <u>L'influence de certaines composantes de la motivation sur les probabilités de réussite scolaire en mathématiques chez des enfants immigrants chinois provenant de diverses régions</u>. Université de Sherbrooke, MA**:** 96.

N/A

Lefebvre, Marc Patrick (1997). <u>An Empirical Analysis of Foreign Credentials and Access to the Professions and Trades in New Brunswick</u>. University of New Brunswick, MA**:** 119.

This thesis argues that immigrants with foreign credentials are more likely than Canadians with Canadian credentials to be denied access to professions and trades because of the nature of professions or self-governing occupations. This study examines existing data sources and licensure procedures in order to determine the extent and nature of discrimination based on foreign degree versus other factors of discrimination. Statistical evidence is interpreted in light of theories on immigrant entrance into the workforce and theories of the nature of self-governing professional bodies. The results of the thesis demonstrate that there is evidence of

exclusionary practices that are manifested in the barriers involved in the credential recognition processes.

Leggatt, Judith Ann (1996). <u>Post-Colonial Tricksters: Cross-Cultural Encounters in Caribbean Literature and First Nations Canadian Literature</u>. Queen's University, PhD**:** 284.

Using three texts from the Caribbean and three texts from the First Nations of Canada, this thesis explores the manner in which the representation of tricksters, traditionally found in oral texts, has changed as a result of colonialism and of their incorporation into written literature. When they move into post-colonial literary texts, these tricksters provide methods of dealing both with the conflicts between cultures and with the impulse to resist colonial domination by retaining traditions, while at the same time adapting in order to survive in a post-colonial world. This study demonstrates that the characteristic indeterminacy of trickster figures enables Caribbean and First Nations literatures to negotiate the conflicting impulses that characterize the cross-cultural encounters of colonial relations, and to do so within their specific cultural contexts. The trickster figures in Alvin Bennett's novel, God the Stonebreaker, and in Tomson Highway's play, Dry Lips Oughta Move to Kapuskasing, oppose representatives of colonial Christianity. These oppositions epitomize what Franz Fanon and Abdul JanMohamed term the "Manichean allegory," in which hierarchically opposed pairs (male/female; right/wrong; trickster/Christ) are assigned to the colonizers and the colonized. In contrast, the tricksters in Green Grass, Running Water, by Thomas King, and Anancy's Score, by Andrew Salkey, are representatives of what Wilson Harris terms "cultural syncretism" in which aspects of different cultures are combined, often by an artist, to create new societies. By combining trickster mythology and Christian mythology, King and Salkey create new, post-colonial, myths. The contradictory impulses of cultural syncretism and the Manichean allegory are brought together in Shape-shifter, by Pauline Melville, and Ravensong, by Lee Maracle. Because tricksters have traditionally both pointed the way to cultural change, and represented the dangers inherent in such change, they can represent the contradictory impulses inherent in cross-cultural encounters.

Lehrer, Keith Akiva (1985). <u>Power, Participation and the Small Residential Landlord: Towards a Sociology of Private Rental Housing</u>. York University, PhD**:** N/A.

Six words: power, participation, landlord, tenant, private and public, are proposed as keys to an understanding of the sociology and politics of housing. The meaning and value associations of each are discussed. The characteristics of power are explored in the literature. A general taxonomy of power bases is developed. A subset of this taxonomy is related specifically to the roles and inter-relationships of principal actors in the production, distribution and organization of housing. The power bases of landlords and tenants in particular, are analyzed. Changes in their relative power positions are traced, through landlord-tenant and rent control legislation and administration during this century. Analytical techniques

employed are secondary analysis, and primary research. Analyses and critiques of N. American studies and Ontario studies, are used to develop a critique of exclusively economic approaches to analysing rental housing and rent controls; and to demonstrate instead the political nature of the development of controls and the social inequities effected. This is linked to the previous primary analysis of the relative power positions of different categories of landlords and tenants, especially of ethnic minorities among small landlords and tenants. The power of ethnic minorities in the Ontario political system is explored, and related to their power in the housing sub-system in their roles as private landlords. As a tentative conclusion, requiring more extensive empirical research, the argument is developed that the ethos and actual operation of democracy has legitimized the domination of majority over minority groups in private rental housing, regardless of landlord-tenant division. Class analysis and legitimation of rent controls via arguments such as equitable re-distribution of property are suggested as red herrings, in such a majority-dominated socio-political system. The question of the ultimate basis of societal power is reviewed, and the tentative answer proffered that the bedrock of a society's values underlies all other more tangible manifestations of power, e.g. force and wealth and political organization. Ultimately all power bases may erode, all institutions be transmuted; whilst societal values act as a more permanent, slowly-dragging anchor. This gives no guarantee against perpetrations of inequity.

Lemay, Denyse (1997). <u>Une proposition pour la formation interculturelle des élèves du collégial: Contenu et approche</u>. Université de Montréal, PhD**:** 312.

La formation interculturelle des eleves du collegial releve presentement de la volonte d'une infime minorite de professeurs. En effet, le ministere de l'Education ne contraint aucun programme collegial a detenir des objectifs de formation interculturelle ou encore a determiner une ou des competences relatives au domaine interculturel. En l'absence de telles contraintes, des professeurs ont suggere trois facons de contribuer a la formation interculturelle des eleves de differents programmes. A notre tour, nous formulons une proposition de formation interculturelle des eleves du collegial portant a la fois sur le contenu et sur une facon d'inserer cette formation dans divers programmes; cette proposition enrichit les suggestions deja disponibles. Ce sont les donnees tirees d'une revue de litterature quebecoise, canadienne, europeenne, francophone et americaine qui ont constitue le point de depart de notre recherche. Nous avons adapte les resultats de cette revue de litterature au ordre d'enseignement que represente le collegial, c'est-a-dire a la mission de formation fondamentale et de formation disciplinaire des colleges ainsi qu'aux conditions concretes de realisation de celles-ci. Munie de ces resultats, nous avons determine un contenu de formation interculturelle pour les eleves du collegial. Puis, nous avons elabore une premiere facon de l'inserer dans les programmes actuels que nous nommons l'interculturalisation des contenus d'enseignement. Afin de verifier si cette approche etait utilisable par les professeurs, nous leur avons soumise au cours d'une activite de perfectionnement; au terme de 45 heures de formation creditee, nous avons note jusqu'a quel point

les professeurs avaient modifie le contenu d'enseignement qu'ils venaient de
planifier pour le rendre interculturel en y inserant des concepts, des faits, des
generalisations utiles a la comprehension du domaine interculturel ainsi qu'en
utilisant les principes pedagogiques reconnus appropries a l'enseignement de
contenu interculturel. Enfin, tout au long de l'activite nous avons recueilli
l'opinion de ces professeurs sur le travail d'interculturalisation de leur contenu
d'enseignement: leur interet, leurs reserves, les difficultes rencontrees; les
opinions ont ete recueillies au moyen d'une questionnaire individuel, d'entrevues
de groupe et individuelles. Guidee par les commentaires des professeurs qui ont
suivi la premiere activite de perfectionnement, nous avons elabore une deuxieme
facon d'inserer le contenu de formation des eleves du collegial dans les
programmes que nous nommons l'interculturalisation des programmes. Afin de
verifier l'interet des professeurs pour cette approche, nous l'avons soumise a
d'autres professeurs constituant une equipe enseignant dans un meme programme,
au cours d'une activite de perfectionnement de 15 heures. Nous avons recueilli
leurs opinions sur une proposition detaillee d'interculturalisation de leur
programme, sur leur interet pour leur part respective de responsabilite dans la
formation interculturelle des eleves ainsi que sur les besoins de perfectionnement
qui en decoulent; les opinions ont ete recueillies au moyen d'un questionnaire
individuel. A la suite de ces activites de perfectionnement portant sur deux
approches de la formation interculturelle des eleves du collegial, nous avons
formule une proposition detaillee. Cette proposition a fait l'objet de validation
aupres de professeurs; elle est maintenant prete a etre implantee et evaluee
systematiquement.

Lenk, Helle Mai (1998). Emilie Ouimet, Race and Reading National Narratives.
     University of Toronto, MA: 105.

This thesis offers a critical reading of the narratives of Quebec nationalism. It
focuses on a central public moment in which a young schoolgirl wearing the
Islamic headscarf or hijab was prohibited from attending school. Reading this
incident first as a moment of racism, the study then progresses to an exploration
of how a racial hierarchy underpins Quebec's national narrative. Finally, in the
last chapter, it explores how the narrative is also gendered and thus how the body
of the Muslim woman (as symbolized by the wearing of hijab) must be read in
order for a coherent story of nation to be told. The thesis demonstrates the
multilayered hegemonies of national narratives--that is, how national narratives
depend on a race and gender hierarchy. It is only through uncovering how such
hierarchies are established that we can begin to contest them.

Lennox, Brian D. (1990). Nova Scotian Black Boxers: A History of Champions.
     Dalhousie University, MA: 124.

Black boxers from Nova Scotia have distinguished themselves as arguably the
most talented group of boxers in Canada. Throughout the twentieth century there
has been a black boxer from Nova Scotia who was a world class fighter or at the

least a Canadian champion. These boxers accomplished their feats even though they endured racial prejudice. Boxing was essentially the only sport in Nova Scotia in which blacks could participate against whites. Boxing has traditionally been discredited for a variety of reasons during this century. However, for blacks it was not only the one sport in which they could participate against whites but it also served as one of the only areas in which blacks could be publicized. This paper analyzes the black boxers, specifically eight boxers who succeeded despite many obstacles. It seeks to answer how and why they succeeded. General discussion on black boxers in the United States is used to illustrate the problems blacks had in boxing generally. Much of what occurred in America had a direct affect on Canadians.

Lerthirunwong-Diong, Malai (1989). <u>Problems of Adjustment and Attitudes of IndoChinese Refugees Towards Their Langauge Maintenance: A Case Study of the Lao in Toronto</u>. University of Toronto, PhD**:** N/A.

N/A

Leshchenko, Oksana Leonidivna (1992). <u>Early Immigration from Eastern Ukraine to Canada: Background and Significance</u>. University of Waterloo, MA**:** 92.

The thesis addresses the causes and scale of early emigration from Eastern Ukraine to Canada, the nature of the constraints on this emigration flow, and the social composition of these immigrants. Although the majority of the early Ukrainian immigrants came to Canada from the Western Ukrainian provinces of Galicia and Bukovyna, almost no attempts have been made to study the significance of immigration from Eastern ("Russian") Ukraine in the early part of the XXth century. The covered period is 1900 to 1930, and some contrasts are drawn between emigration to Canada from Eastern and Western Ukraine. The thesis utilizes a variety of primary archival sources: documents from the Central State Archives in Kiev, Ukraine, and the LI-RA-MA Collection, now held by the National Archives of Canada. These documents were compiled by former Tsarist consuls stationed in Canada before the 1917 October Revolution in Russia and contain a large volume of materials on the immigration and social history of Russian-subject immigrants to Canada and Russo-Canadian relations in the first two decades of this century.

Leung, Alex Chung Ning (1985). <u>A Cross Cultural Comparison on University Students' Perception of the Counselling Process</u>. University of Manitoba, PhD**:** N/A.

The present study investigated the effect of the ethnicity factor in influencing the counseling variables cluster (which included preference of counseling format, preference of counseling approach, counselor rating form and level of comfort felt by the subjects in a similar counseling situation). Three groups of college students were used, with a total of 412 subjects, 168 of them were Chinese college students from three different colleges in Hong Kong, 105 of them were Chinese college

students studying at the University of Manitoba, and 135 of them were European-Canadian college students also at the University of Manitoba. The experimental stimulus was an audio-taped role-enacted counseling session that lasted for about 15 minutes. The tape consisted of four different combinations of counselor ethnic background and counseling approach (European-Canadian-directive, Chinese-Canadian-directive, European-Canadian-nondirective and Chinese-Canadian-nondirective). The independent measures were subjects' ethnic background, counselor ethnic background, counseling approach used in the audio-tape, authoritarian family ideology scores and length of residence in Canada. The dependent measures encompassed the counseling variable cluster (which included preference of counseling format, preference of counseling approach, counselor rating form and level of comfort), and personality measure of somatization. Data were analyzed by Pearson's correlation, multivariate analysis of variance, univariate F-test and t-test were used to follow-up significant results. Subjects' ethnic background was found to be an important predictor for both personality measure of somatization and preference of counseling approach. The same factor was also found to have a significant effect on the counselor rating form and the preference of counseling approach. Significant interaction effect between authoritarian family ideology score-subject ethnic background, and counselor ethnic background-counseling approach were also reported. Despite the limited generalizability of the result to only college student population, the study is one of the few researches that has taken on the formidable task of investigating the counseling process on a genuinely cross-cultural level.

Lévesque, Manon (1990). L'impact du soutien social perçu sur l'adaptation des étudiants africains. Université Laval, MPS**:** 74.

N/A

Lévesque, Martin (1995). Changements dans les performances anaérobies en réponse à l'entraînement chez l'homme, la femme et les individus de race noire. UNIVERSITE-LAVAL, MSC**:** 91.

Le present memoire avait comme principal objectif de decrire, autant chez des sujets des deux sexes que chez des individus de race noire, les changements induits par l'entrai nement physique au niveau de la performance maximale de courte duree. Dans la premiere etude, des ameliorations de performance de l'ordre de 30% chez les hommes et de 40% chez les femmes ont ete notees en reponse a 15 semaines d'entrai nement intensif. Les resultats de cette etude demontrent que les femmes et les hommes possedent une capacite d'adaptation identique face a l'entrai nement de haute intensite. Dans la seconde etude, des performances maximales de courte duree ainsi que certaines caracteristiques musculaires ont ete investiguees avant et apres 12 semaines d'entrai nement intensif. Dans cette etude, les resuitats indiquent que les sujets de race noire et de race blanche presentent la meme capacite d'adaptation en reponse a l'entrai nement physique intensif.

Levett, Andrea Michaela (1996). <u>Canadian Attitudes Towards Immigrants: The Connections Between Contact, Familiarity and Positive Attitudes</u>. Carleton University, MA**:** 115.

I employ data from nine Gallup Polls conducted by the Canadian Institute of Public Opinion from 1975 to 1993 to examine trends in Canadian attitudes towards immigrants and the effects of "opportunity for contact" and "familiarity" with immigrants on attitudes towards immigrants. Specific measures are used to indicate these variables. "Opportunity for contact" is measured by living in proximity to immigrants, educational attainment and employment status, while "familiarity with immigrants" is measured by educational attainment and mother tongue. Results indicate that high levels of unemployment coupled with high levels of immigration produce negative attitudes towards immigrants. Educational attainment, mother tongue, gender and proximity to immigrants have the strongest effects on preference for raising immigration levels. These findings support the hypothesis that contact and familiarity with immigrants gives rise to favourable attitudes towards them. Other variables--income, employment status, age and marital status--did not produce meaningful effects on attitudes.

Leyton, Miriam Judith (1987). <u>The Struggle for a Working-Class Consciousness: Jewish Garment Workers in Montreal, 1880-1920</u>. Carleton University, MA**:** N/A.

This thesis aims to develop a framework for the interaction between ethnicity and class using Jewish garment workers in turn-of-the-century Montreal as a case study. It is argued that a distinctive Jewish working-class consciouness was shaped both by working and living conditions in this period and by Jewish culture. Interaction between ethnicity and class struggle produced a unique response. Working-class communal organizations and garment unions not only were concerned with wages and working conditions in the garment industry, but also emphasized cultural activities that helped to bring Jewish workers together. Underlying the emphasis on the Yiddish culture was the importance of the Yiddish language, the medium of communication for the workers. Therefore, through a combination of a common heritage that included the Eastern European experience and cultural traditions and a common working experience in Montreal, both factors of ethnicity and class intersected to produce a working-class consciousness.

Li, Angel Yen Hung (1990). <u>Social Support of Chinese Elderly: An Exploratory Study in Calgary</u>. University of Calgary, MSC**:** 140.

The results provide evidence that social support is a multidimensional construct including both subjective and objective measures of emotional and instrumental factors. A principal axes factor analysis followed by oblique rotation generated a five factor solution. The derived factors were interpreted as (I) perceived emotional and instrumental support from friends and neighbors, (II) perceived emotional support from family members, (III) instrumental support from relatives,

(IV) satisfaction of social relation, and (V) frequency of contacts. These five dimensions exhibit different relationships with depression, economic factors, life satisfaction, marital status, gender, formal group participation, and physical health measures. The data provides some serendipitous evidence that the elderly who perceived they have support from family members, friends, and neighbors are more likely to report that they are in good physical health and are less depressed. There is also evidence that the demographic profile of the Chinese family is changing. These changes in family structures and social environment lead to a gradual shift of support resources.

Li, Han Zao (1994). <u>Inter- and Intra-Cultural Information Transmission</u>. University of Victoria, PhD**:** 141.

Past research indicated that lack of communication with mainstream culture was a major health problem among Chinese immigrants in Canada. To investigate the magnitude of the communication problems in inter-cultural interactions, the present study tested the hypothesis that inter-cultural interactants would transmit significantly less information than intra-cultural interactants with other variables held constant. 40 Canadian and 40 Chinese university students participated in an experiment where subjects were randomly assigned to one of the four conditions: Canadian/Canadian; Chinese/Chinese; Canadian physician/Chinese patient, and Chinese physician/Canadian patient. Each dyad engaged in two conversations: one was an analogue of taking a personal case history, and the other required communicating instructions about the use of a common medicine. The major hypothesis was supported by the data: inter-cultural communicants transmitted significantly less information than intra-cultural communicants, thus documenting that inter-cultural communication significantly differs from intra-cultural communication in the amount of information transmitted. Additional findings of the research include: (1) Intra-cultural dyads achieved significantly higher redundancy scores than inter-cultural dyads. (2) Redundancy scores were correlated with achievement scores in the open-ended tests. Dyads who had higher redundancy scores tended to achieve higher scores in their open-ended tests. (3) Neither Canadian nor Chinese subjects perceived their inter-cultural conversations very much different from intra-cultural conversations. They perceived little language and cultural difficulties in their conversations. Findings of the study had methodological and practical implications for inter-cultural communication. Methodologically, the discrepancy between perceived and actual behaviours in inter-cultural conversations found in this study carries a strong message: to study inter-cultural communication, we must study face-to-face interaction, not perceptions of face-to-face interaction. To study perceptions alone in inter-cultural communication is misleading. Practically, the findings documented that there are substantial differences between inter- and intra-cultural communication in the amount of information transmitted. To obtain effective inter-cultural communication, we must, first of all, realize this difference. Without this awareness, it is highly unlikely for inter-cultural interactants to take measures to improve inter-cultural communication. One such a measure was suggested by

the   findings: asking more clarifying questions and repeating the information in various terms.

Li, Ji (1993). <u>Demographic Diversity, Tokenism, and their Effects on Group Interaction Processes: Situational, Dispositional or other Explanations</u>. University of Toronto, PhD**:** 216.

Based on the research of demographic diversity and tokenism, this study argues that group diversity and tokenism have effects on behaviour in group interaction processes. Moreover, some intrinsic factors largely ignored by past research on tokenism, such as personality traits and self-efficacy, have moderating effects. Theoretical models are developed accordingly. To test these models, 15 video-tapes of group discussions were made to record activities in three kinds of groups, namely, skewed groups (where a token position existed), balanced groups (where groups were diversified but no token position existed), and, homogeneous groups (where neither group diversity nor token position existed). Data about personality traits and self-efficacy of group members were collected before the video-tapes were made, and data about group performance and satisfaction were collected after the groups' discussion sessions. After that, judges (N = 90) from two ethnic groups, namely, Orientals and Caucasians, were asked to view these video-tapes and assess individual and group behaviours according to what they saw on the tapes. The results of this research support prior findings about the effects of tokenism, suggest the moderating effects of personality traits and self-efficacy on token behaviours, and provide a new perspective of ethnic differences in assessing individual and group behaviours. Implications of these findings are discussed, and directions for future research are proposed.

Li, Jiemei (1996). <u>Schooling and Community: Ethnicity, Race and Culture</u>. University of Toronto, PhD**:** 329.

Schools in Canada and the United States serve a heterogeneous population: multi-ethnic, multicultural and multi-religious. These societies recognize to different degrees the need to accept pluralism. Public schools, however, offer an education designed essentially to provide a common school experience for every child in school. This common school experience has been increasingly questioned and challenged by concerned people. This thesis explored ideas concerning community in public school systems. It was an attempt to conceptualize the notion of school as community--an alternative framework for offering public education to the people. The thesis has both an empirical component and a theoretical component. The empirical study investigated the possibility of community effect in public schools, using quantitative data from a previous research project of New Jersey schools, and cross-tabulation and regression. The theoretical study explored a typology of school-community relationships, and the issues of educational goals and school choice were discussed. In general, the findings offer some support to the notion of the importance of community in schools. Qualities such as mutual understanding and sharing of common beliefs

among parents, students, and school staff which were consistent with a sense of community appeared to exist in a small number of public schools. Among these schools were a number of schools with a majority of Hispanic students. This indicated that the sense of community might have links with cultural cohesiveness. The sense of community in some private schools was also linked to religious beliefs and the sharing of beliefs and goals between home and school. Community-based public schools are possible if schools recognize and support diversity of educational goals, provide choice of schools to parents, respect students' and their family's cultural and religious experiences, and create an environment conducive to community-building.

Li, Juan (2000). <u>Revision Strategies in English-Second-Language Academic Writing</u>. Queen's University, MED**:** 136.

This is a qualitative study of revision strategies used by Chinese-speaking graduate students in their academic writing in English, their second language. In addition, the study explores factors that may influence the second language (L2) revision process such as the influences of cultural, educational and personal background. Multiple research methods, observations, interviews, and document collection, were used in data collection. Supplementary methods, such as e-mail contacts and casual conversations were also used to assist data collection owing to the complexity of the research. Six Chinese graduate students from mainland China, four at Queen's University, Canada, two at Nankai University, China, participated in the study for approximately five months. Data analysis revealed that the L2 writing/revising process at the graduate level is a complicated process. Although it mostly shares similarities with the first language (L1) writing/revising process, it is distinct from L1 writing in details owing to its specific constraints such as L2 writer, L1 audience, L2 texts, and L2 or L1 context. Data also demonstrated that Chinese L2 learners are not only able to transfer strategies that have developed from their L1 writing practice, but are also able to adapt themselves to new writing tasks in L2. Factors that are related to L2 learners' educational, cultural, and personal background may influence their writing/revising process. Exploration of these factors also has implications for L2 instructors and researchers.

Li, Kar-Wing (1999). <u>Is it Time to Leave Yet? A Study on Recent Hong Kong Immigrants</u>. University of Western Ontario, MA**:** 115.

This thesis focuses on recent Hong Kong immigrants and how their ethnicity and the political situation at home, the return of Hong Kong to China in 1997, have influenced their decisions to migrate, their lives in Canada, and their future directions. This study is based on narrative life histories. Five narrators were interviewed in order to have their stories told in their own words. The aim of the interviews was to direct the narrators to reveal their conditions in Canada, their perspectives toward the changes they had observed, and their future plans, if there were any. What was learned in these narratives was that almost all of them had

been caught between two worlds, not knowing which one to choose. Canada, to them, is a preferred place to live and raise a family. They felt, however, that they were still being discriminated against, especially at work. In order to search for upward mobility, occupational prestige and fortune, many recent Hong Kong immigrants gave up their comfortable life in Canada to return to a more familiar setting where they could pursue their dreams. Others, instead of giving up Canada entirely, decided to go back alone leaving their families to enjoy what Canada has to offer.

Li, Sharon (1995). <u>Chinese-Canadian Women in Montreal: Case Studies in the Importance of Education</u>. McGill University, MA**:** 119.

Chinese immigrant women constitute a wealth of untapped potential for Canadian society. Unfortunately their talents have not resulted in self-actualization after immigration. This is because they are among the most disadvantaged groups, being discriminated against on the basis of race, class and gender. Chinese women encounter difficulties in integrating into Canadian society. The two major barriers are: the immigration policies towards Chinese, especially in previous generations, and the women's inadequate language skills, even today. In the preparation of this thesis, an appreciation of the obstacles faced by Chinese immigrant women was gained by reviewing the relevant literature and government documents. The concerns of Chinese-Canadian women were placed in context by reviewing the history of women's status in China and their gradual influx into Canada. Participant observation of groups and case studies of individual women revealed that immigrant Chinese women are a heterogeneous group in terms of their backgrounds but homogeneous in terms of their tenacity and their aspirations and hopes for the future. The present study is the first attempt at recognizing Chinese immigrant women in Montreal. The conclusion was reached that through education, hard work and persistence in learning the official languages of Canada, they can triumph in face of societal barriers.

Li, Wei (1994). <u>Second Language Leaning for two Chinese Families: A Case Study</u>. University of Alberta, PhD**:** 264.

Many second language researchers now believe that learning a second language does not only result in the acquisition of the linguistic knowledge but also the learning of the culture and values which are represented by the language. Therefore, when we limit that linguistic variables will affect second language learning, we should also admit that social and psychological factors will have great impact on second language learning. In this study, the researcher investigated the experiences of two Chinese families learning English in Canada during the past years by using a qualitative research method. This study demonstrated the changes of these two families in Canada, such as social status, beliefs, values, social life, culture, jobs, etc, which showed tremendous influences on their second language learning. Five questions are discussed in this study: (1) What are the differences between the two Chinese families regarding their

progress in English since they came to Canada? (2) What are the respondents' attitudes toward Canadian people and why? (3) What are the respondents' experiences to be a foreigner and how do these experiences affect their second language acquisition? (4) What is the relationship between motivation and second language acquisition? (5) What are the differences between adults and children of these two families regarding their English acquisition? It is evident in this study that learning a second language is a complicated process which involved many variables. Based on the findings from this study, a proposed model of second language learning is made, which emphasizes the importance of individual social and psychological variables in the second language learning process. However the individual variables will be influenced by factors such as their family, their ethnic group and their peers and friends. Most importantly, this model shows that second language acquisition is an active variable itself, which has an impact on the individual learners as well. Some suggestions for second language learning, second language teaching and further research are made based on the findings from this study.

Li, Xin (1998). Becoming an Intersubjective Self: Teacher Knowing Through Chinese Women Immigrants' Knotting of Language, Poetry and Culture. University of Toronto, PhD: 280.

This research work explores my narrative in the making by a self-reflective study of teacher knowing in my cross-cultural experiences. The inquiry originated in my teacher self and led to my students who upheld the strongest knots in my web of relationships. In conjunction with an autobiographical study, conversations and interviews with five women immigrants (including four former ESL students and my mother) and journals and life- writings from them, were collected in three years that overlapped four years of analyzing, interpreting, and writing. Thus, the work combined autobiographical and biographical research methods. The women immigrants in my research were found to have experienced social and cultural vicissitudes in China and Canada from various perspectives. A value learned through such experiences is to persistently improvise a life worth living in the ever changing situations with whatever we were given. This threaded and gave ethical meaning to the thesis. One of my co-researchers, back in China, belonged to a social group which at times oppressed my social group. Nevertheless, our equal teacher-student relationship evolved into a reciprocal friendship and a way of learning and knowing. I called it intersubjective knowing and simulated it in the metonymy of splicing Chinese knotwork. Such knowing was to understand oneself as a center of experience, at the same time to respect and validate other's experience as one's own. Connections were made in a pattern of symmetrical turn-taking of leading and following. Splicing happened when our story-telling touched commonly experienced historical moments and/or interested topics. I traced the cultural epistemological roots for such intersubjective knowing back to ancient Chinese ideograms, syntax, and the Taoist philosophy. And the roots found a rich soil in Deweyian democracy of valuing common life experiences. Intersubjective knowing breached the horizons and enriched both parties. It is a

Taoist interplay between teacher and student, researcher and participant, self and other, self and self, Western and Oriental, I and Thou, an inexhaustible multiplication of opposites and a transcending intersubjective WE.

Li, Yiping (1995). <u>Sustainable Tourism and Cultural Attractions: A Comparative Study of Ethnic Interpretive Centres in China and Canada</u>. University of Alberta, MA**:** 158.

More and more tourists are travelling in pursuit of cultural experiences including those associated with other ethnic groups. However, the sensitive nature of cultural resources represents a very real challenge if this type of tourism is to be sustainable over the long term. A promising approach to sustainable cultural tourism development has been the establishment of ethnic culture interpretive centres. This research is an exploration of this approach. A comparative case study analysis of two ethnic culture interpretive centres, Yunnan Folk Culture Village, China, and Wanuskewin Heritage Park, Canada is used to provide insights into this form of attraction. Particular attention is directed toward the development process, major social/cultural issues, and development strategies associated with ethnic tourism attractions. A modified version of Swain's (1989) conceptual model of indigenous tourism development is used to conduct the comparative case study analysis. Each attraction is reviewed in the context of: the nation-state in which it exists, the tourism industry within which it functions, and the ethnic groups upon which the attractions are based. Swain's (1989) model also serves as the basis for the three research subproblems of the study related to: (1) development process, (2) major social/cultural issues, and (3) the strategies for resolution of these issues. By following this framework, findings of positive achievements and unresolved challenges associated with the attractions are discussed, thereby addressing alternatives to the sustainable development of this type of ethnic tourism attractions. In conclusion, theoretical implications are identified for the future development of this kind of tourism attraction and directions for further research in this area are also presented.

Lian, Jason Zhijian (1996). <u>Ethnic Earnings Inequality in Canada</u>. McMaster University, PhD**:** 279.

Evidence in the literature and from the 1991 Census indicates that there has been significant educational and occupational mobility among Canadian ethnic groups over the past decades. The extent of ethnic mobility in earnings, however, has been quite different from that in education and occupation. The present study re-examines the issue of ethnic and racial inequalities in earnings and evaluates two contending views, namely, the Vertical Mosaic thesis, which emphasizes ethnicity as a fundamental basis of social stratification in Canada, and the New Mosaic thesis, which stresses ethnic mobility in socioeconomic status. Based on the Public Use Microdata File on Individuals drawn from the 1991 Census of Canada, it is found that, while earnings differences were not profound either among European groups or among visible minorities, substantial disparities existed

between these two broad categories to the disadvantage of visible minorities. It is therefore argued that neither the Vertical Mosaic thesis nor the New Mosaic perspective is adequate in describing current Canadian society: the Canadian Mosaic is still vertical, but race has replaced ethnicity as a fundamental basis of stratification in earnings. In a regression model estimating the extent of "direct" pay discrimination, or "unequal pay for equal work," ethnic differences in a number of earnings-related variables were statistically controlled. Substantial earnings differentials were again found, though to a lesser extent, largely between European groups and visible minorities. Such discrimination was further demonstrated when ethnic earnings differentials were estimated within educational and occupational categories and within immigrant cohorts. It is evident that equal work was not paid equally and that racial discrimination was still a significant phenomenon in the Canadian labour market in the early 1990s.

Lim, Hee Sook (1999). The Relationship Between Ethnic Identity of Female Asian Students and their Perceptions of Teachers as Role Models. Queen's University, MED: 120.

The purpose of this qualitative study was to understand the contribution of ethnic identity to the individuals' perceptions of ethnic minority teachers as role models. The participants' perceptions were examined through in-depth interviews. The conversation revolved around issues of ethnic identity, role models, and teachers as role models. The findings represent significant contribution to current literature about role models and challenge the role model hypothesis that states that exposure to ethnic minority teachers will improve the academic and personal experiences of ethnic students. Educators need to re-examine the notion of role model, ethnic minority teachers as role models, and how ethnic identity relates to the individual's perception of others. In this study ethnic minority teachers were not considered to be role models by the participants. Instead. the participants mentioned their mothers or female relatives as their role models. The findings of this study were related to the participants' ethnic identity. Despite the fact that the participants described their ethnic identity as being "half (Asian) and half (Canadian)" (integration), there was strong evidence of assimilative behaviours. Although the participants' ethnicities was important to their identity, the focus of their ethnicity is   dependent on the context.

Lim, Hyeja (1993). The Role of Education in Immigrants' Adaptation. University of Alberta, MED: 80.

This study attempted to verify the thesis that receiving post-secondary education in Canada contributes to the successful economic adaptation of immigrants. Using 1986 Census data, it compared differentials in income and occupational status of immigrants who received their bachelor's degrees in Canada and those who received such degrees in other countries. From the data analysis, it was found that immigrants with Canadian bachelor's degrees had higher income and occupational status than immigrants with foreign degrees, and this tendency was more apparent

among members of visible minority groups. The findings of this study suggest that immigrants, especially those of non-European ethnic origins, benefit from receiving Canadian post-secondary education in improving their economic status in Canada.

Lin, Merry C. (1991). Stress, Anxiety, and Coping: A Cross-Cultural Comparison of Chinese and Caucasian Students in a Canadian Example. York University, MA: 151.

The present study compared 60 Chinese and 60 Caucasian students in terms of their coping strategies, their stress, anxiety and depression levels, and the somatic manifestations of their emotional problems, if any. In addition, the effects of gender on these measures were also tested. Chinese subjects scored consistently higher across all measures. These measures included the ambiguous and daily routine subscales of the Endler Multidimensional Anxiety Scales (EMAS) Trait subscale; the EMAS Perception of physical danger, the EMAS Perception of ambiguity, and the EMAS Perception of threat subscales. For the EMAS-Trait physical-danger subscale, females scored significantly higher. Similarly, females scored significantly higher on the EMAS-Perception of daily routine, and on the CISS-Avoidance social-diversion subscale. However, females scored significantly higher on the CISS-Task subscale, while indicating a significantly lower level of depression on the Beck Depression Inventory. With respect to interaction effects among ethnicity and gender, in general, there were no such effects noted in the results.

Lin, Merry C. (1993). Culture and Mental Health: Psychological Adjustment and Coping of Chinese Immigrants in a Canadian Community. York University, PhD: 238.

Recent research indicates that Chinese people immigrating to North America are likely vulnerable to mental health problems because of the many stressors which they undergo in moving to a new country. Moreover, these stressors interact with their cultural background to produce elevated levels of psychological distress and maladjustment. Research has also shown that the coping strategies which the Chinese employ differ from those used by Caucasians in that the Chinese prefer avoidance-oriented and task-oriented coping strategies over emotion-oriented coping. As their coping styles are often inadequate in their new country, emotional difficulties may develop or be exacerbated among Chinese people. Since the stigma of mental problems is felt very strongly by the Chinese, however, somatization will often occur. The present study compared 60 Chinese and 60 Caucasian individuals (with 30 males and 30 females in each ethnic sample) solicited from various physicians' offices located across Metropolitan Toronto, Canada, in terms of their coping strategies, their stress, anxiety, and depression levels, and the somatic manifestation on their emotional problems. In addition, the effects of gender on these measures were also measured. As predicted, the results of the study indicated that the Chinese subjects were more likely to endorse higher levels of stress, anxiety (both state and trait), depression,

and somatization than were the Caucasians. In   addition, they were more likely to report utilizing distraction avoidance coping strategies. Contrary to expectations, there were no significant ethnic differences in terms of emotion-oriented or task-oriented coping. With respect to coping responses to health problems, the Chinese subjects scored higher than the Caucasians in their use of instrumental coping, as well as palliative coping, but scored significantly lower in terms of their use of distraction-oriented coping when dealing with health issues. No significant ethnic reflects were noted for negative emotion coping. Gender differences were also found for a number of the measures employed. As predicted, females endorsed significantly higher levels of trait anxiety for socially evaluative and physically dangerous situations than did males. Furthermore, they were more likely to report the use of emotion-oriented and avoidance-oriented coping strategies than were the males, although the males did not, as expected, score significantly higher on their use of task-oriented coping. Females were also found to utilize distraction and palliative coping methods to deal with health problems more often than males, although there were no significant gender differences in terms of instrumental and negative emotion responses. A number of background dimensions appeared to moderate the likelihood of psychological distress, the most salient being the level of English fluency. For the Chinese participants, psychological symptoms appeared to be associated with a lowered proficiency for English. Moreover, a number of other factors, such as the existence of social or family support, and the length of time living in Canada were also found to be of some significance in moderating the psychological adjustment of the Chinese subjects.

Lindstrom, Varpu Marjatta (1987). Defiant Sisters: A Social History of the Finnish Immigrant Women in Canada, 1890-1930. York University, PhD.

This dissertation is a social history of Finnish immigrant women in Canada. The analysis begins in the late nineteenth century when Finns first established communities in the resource areas of northern Ontario and British Columbia and claimed homesteads on the prairies. It ends during the depression when restrictive legislation stopped Finnish immigration. The thesis argues that while gender and class are important in shaping immigrant experience, so too is culture. The culturally determined behaviour is evident in the strategies women devised to solve their problems as working class immigrants in Canada. As a result, their immigration experience was often different from women of other cultural groups as well as from Finnish men. The methodology relies on extensive use of oral history. The structure of the analysis is feminist and the thesis concludes that women functioned in the male defined world on their own terms. The Finnish culture in Canada was a mixed blessing. On the one hand, women benefited from their tradition of literacy, hard work, cleanliness and active participation in community affairs. The severe gender imbalance enhanced women's social life and the chronic shortage of domestic servants in Canada guaranteed women steady employment. Central to Finnish women's ability to function outside of the home was their knowledge of birth control methods. On the other hand, women

suffered because of language difficulties, lack of extended family support and weakness of the Finnish Lutheran Church in Canada. Widowed, abandoned or sick women with children were most vulnerable, and incidence of early death, suicide, bootlegging and prostitution increased among Finnish women in Canada. To solve their social, economic and political problems Finnish women created their own institutions and support networks. This social legacy establishes Finnish women as one of the most radically progressive groups in Canadian history.

Ling, Michael (1990). Between the Tongue and the Teeth: Conversations with a Cambodian Refugee. An Examination of Ethnography's Subject and Ethnography as Subject. Carleton University, MA**:** 266.

This document presents a statement on what have come to be called "the poetics and politics" of ethnography (cf. Clifford and Marcus, 1986), that is, how can we conduct ethnographic work in a changed and changing world, how can we respond both to the needs of those whose lives we inquire into, and the desires of the ethnographer? The approach here is to offer a 'document of interaction', the conversations between a Cambodian refugee and an anthropologist, dialogues focusing on the former's life experiences in Cambodia and in Canada. This is prefaced by an examination of the state of ethnography at this point in time. The central argument revolves around the notion of 'storytelling', and the idea that our academic writing is as much a story, rhetorically styled for a particular audience, as are tales form, say, the West African man-of-words, the Inuit singer, the classical Greek rhetor, a Celtic bard, or a medieval German Bankelsanger. This argument also emphasizes the importance of providing a forum for informants to tell their own stories, thereby encouraging a practice of 'shared investigation' in the doing of ethnography.

Ling, Sing Chee (1990). The Effects of Group Cultural Composition and Cultural Attitudes on Performance. University of Western Ontario, PhD**:** N/A.

Many people of different cultural backgrounds work together in organizations either in multinational or local organizations. Most people in organizations however, ignore the potential that cultural diversity offers, either in the form of divergent ideas which result in more creative products or the incorporation of specific cultural knowledge in problem solving. There are various approaches in the management of cultural diversity. One way is to focus upon the overall organizational climate regarding peoples' attitudes towards cultural diversity. Organizations could have parochial, ethnocentric or synergistic attitudes towards cultural difference. Another approach is to examine the organizational tasks for their cultural content so as to best fit people to the tasks. This investigation compares the performance of homogeneous and heterogeneous groups exposed to either a synergistic or a parochial simulation. It also asks if different perceptions about cultural content in tasks will influence group interaction and performance. Synergistic and parochial thinking were encouraged through the creation of two different simulations in the laboratory. Groups homogeneous and heterogeneous

were formed from the participants, who were mainly graduate students. They were given two tasks to perform; these tasks differed in peoples' perception of cultural content. Both involved greeting cards. Judges independently rated the cards made on creativity and cultural content. Mainly nonparametric statistics were used in data analysis. It was found that group composition made a difference to the types of products generated. Group attitude towards other cultures also made a difference in the types of products generated. There seemed to be different levels of awareness and understanding of cultural content in tasks across two tasks. When peoples' awareness of the cultural content is very high, even different simulations did not result in different behaviors by groups.

Lingard, John (1988). <u>Multicultural Education: Perception and Implementation at the School Division Level in Saskatchewan</u>. University of Saskatchewan, MED**:** 229.

N/A

Linschoten, Louise J. (1994). <u>Beyond the Words...In Search of Meaning: Strategies Used by Preschool L2 Acquires in Multilingual Daycare Settings</u>. Concordia University, MA**:** 142.

The present study investigates second language (L2) sense-making strategies used by young language minority immigrant children in Canadian daycare settings. The research was conducted over a period of four months in two multicultural/multilingual daycare centres. The study involved six young minority language immigrant children from families who recently immigrated to Canada. Methodologies used for collecting the data included observations, field notes, running records, tape recordings and informal interviews. Data interpretations were based on categories borrowed from Tarone's (1980) typology of communication strategies and Wong Fillmore's (1979) cognitive and social strategies. The descriptive data indicated that young minority language immigrant children adhere to their own sense-making strategies. A common strategy was the use of observation. It was inferred that observations were used to size up the situation and people. This also allowed the children time to reflect. It appeared that these children depended largely on "scaffolding" procedures with the adult to acquire new L2 words. It was suggested that additional categories should be devised to supplement the existing individual learning styles (Wong Fillmore, 1979) and Tyrone's typology (1980). It was further suggested that these sense-making styles include observations and reflection time.

Lin-Yuan, Yihua Lou (1993). <u>Migration Decision-Making: A Theoretical and Empirical Study</u>. University of Alberta, PhD**:** 203.

This research focuses on the behavioral processes of migration decision-making, a relatively neglected topic in the recent migration literature. The main theoretical contribution of the study centers on the construction of a descriptive model of individual migration decision-making, based on the idea of search for dominance.

Individual perceptions of risk and the way it affects the choice decision of potential migrants are addressed as important issues in the decision-making process. In addition to the theoretical construction of the model, an empirical test is designed to find out whether the model has reflected the migration behavior in the real world. A self-administered questionnaire survey was conducted between August and December 1991 in Edmonton. The sample consisted of Chinese immigrants from several Asian countries, mostly from Hong Kong, who emigrated to Canada between 1985 and 1990. The empirical survey also aimed to understand the Chinese immigrants in terms of their motivations for migration, specific reasons for coming to Canada, constraints of emigration they have encountered and their major sources of information regarding emigration. The research has revealed that most migration decision-makers acted within their "bounded rationalities." Proofs were found in their (1) limited ability to perceive information--they considered only a few alternative destinations and consulted only a few sources of information. Their search was incomplete and biased towards what they thought was important and the newly obtained information was used for checking information that had previously been stored in their memories, or for justifying their preferences for a place, and (2) limited ability to utilize information--instead of maximizing place utility, they used other less rational decision rules. Non-compensatory rules were used more often than compensatory rules. After all, the migration decision-makers acted in line with the psychological model of search for a dominant structure. They showed intentions to find the most promising destination, usually the one they had assumed to be the best at earlier stages of the decision process and argued favorably for it during the whole process. Most migration decision-makers could perceive the risks involved in their decisions. When making choices between alternative destinations whose properties were not known for certain, their responses by and large supported Prospect theory, a psychological model of choice under risky situations. Certainty effect, overweighing and underweighing probabilities were easily observed in the choices made by the respondents.The theoretical model of migration decision-making discussed in this study was useful in explaining the decision-making behavior of the Chinese immigrants in Edmonton. It is believed that, with some modification of the place-related properties entering into decision-makers' evaluative process, the model is applicable to other types of migration, too. However, further testings with other groups of migrants will be required before it can be universally accepted.

Liphapang, Maphoka Christina (1993). Growing Up as a Minority in a White Dominated Society: Black Grade 12 Students' Perceptions. Acadia University, MED: 133.

The purpose of this study was to discover, to understand and to describe what it is like to grow up and attend school as a Black minority in a White dominated society. The study was descriptive and an in-depth interview approach was utilized. Three Black male and two Black female students from a rural county in south western Nova Scotia were interviewed. These students, called informants in the study, came from four different schools. The data were recorded and presented

in the form of personal accounts, and these accounts are a central part of the thesis. The accounts were analyzed under several topic headings. The topic headings were: the informants' relationship with teachers; school curriculum; racial slurs; relations with peers, loneliness; motivation; social life; future plans and self-concept. Excerpts from their accounts have been used where appropriate. The personal accounts indicated that the informants felt both alienated and labelled. The thesis concludes with suggestions for future research and the researcher's own account of the process.

Lippert, Randy (1998). <u>Governing Refugees</u>. University of British Columbia, PhD**:** 374.

Practices directed at refugees emerged in the inter-war period. Thousands of Europeans were maintained in camps, selected, and then resettled in the decades that followed. By the 1960s, what had been ad hoc, small scale, temporary international responses in Europe had become routine, distinctive practices directed at crises and millions of people around the world. In the Canadian context, practices of government directed at refugees have only recently arisen. The present thesis focuses on these Canadian practices as a governmental regime. By adopting Foucault's methods of discourse analysis and genealogy, the overarching research question, 'How is the Canadian refugee regime constituted and governed?', is pursued. Research procedures included forty-eight interviews with authorities active in the regime, attendance at a refugee conference, collection of documents, and examination of indices of the humanities and social sciences. The thesis begins by discussing conditions of possibility of the Canadian regime's emergence. It explores the development of the international refugee regime as one of these conditions, and in so doing, suggests the potential relevance of concepts and themes drawn from governmentality studies to understanding international regimes. The rise of an advanced liberal rationality in Canadian selection, determination, and resettlement practices since the 1970s is then discussed. In all three areas, refugees' conduct and fate can be seen gradually becoming governed less by state agents and more by agents at a distance from political authorities. In resettlement during this period, however, an advanced liberal rationality can be seen deferring to a pastoral rationality, thereby suggesting the Canadian regime has been constituted by more than one rationality. Developments consistent with the ascendancy of advanced liberalism or otherwise making the governance of refugees possible are then explored. These include: the 'partnership' as a form of association; refugee studies; psychological knowledge revealing the resettling refugee's soul; economic knowledge identifying the economically risky refugee; knowledge developing early warning systems: and technologies such as the documentation centre. Finally, the thesis argues that while resistance, understood as obstruction to (liberal) governance, is evident during this period, the presence of a pastoral rationality suggests a more complex view is required.

Liu, Dongyang (1994). <u>Garden, Power, and the Other: The Cultural Politics of the Dr. Sun Yat Sen Garden</u>. University of Manitoba, PhD**:** 241.

One of the pressing challenges of our time is our inability to address the many unsettling social and cultural differences. Setting its primary stage in Vancouver's Chinatown, this thesis narrates an intricate story of the Dr. Sun Yat Sen Garden, considered the most "authentic classical Chinese garden outside China". Evolving around the garden, the thesis unfolds the historical development of how "Chineseness" has been socially and culturally constructed in Canada, and the rich and diverse ways of seeing between the East and West. From the contextual point of view, the first part of the thesis--"Other, Power, and the Garden"--traces the historic vicissitudes of Chinatown from its dark past to its present, and from the issue of Head Tax to the fight on Urban Renewal. Through a detailed historiography interwoven with interviews and personal memories, Part I brings the Dr. Sun Yat Sen Garden into life, into the arena of intercultural and intracultural politics. The themes of power struggle, cross-cultural gazing, dominance of Reason arise naturally with the flow of narration. Departing from the politics of interpretation, the second part of the thesis, "Garden, Power, and the Other", postulates the urgency to understand the power of cross-cultural gazing and mimicking. Oscillating between the age of Colonialism and the present state of Multiculturalism, the thesis leads to the murk of the mind where the Other no longer stands at arm's length, where the border between the Self and the Other, Sameness and Alterity, secretly blurs. To copy the Chinese gardens of Suzhou and to interpret the symbolism of the Dr. Sun Yat Sen Garden forces Canadians (as well as Chinese Canadians) to come to terms with who they are, and why they want a Chinese literati garden in Vancouver. Cutting through several disciplines, including Landscape Architecture, Architecture, City Planning, Sociology, Anthropology, Religion, and History, this thesis presents an elaborate example of how, in our daily lives and in times of crisis, a garden can function both as a symbol and as an operator in the interaction and mutual deconstruction of two different cultures. Thus, this thesis refrains from separating theory (the systemic discourse of culture) from practice (the discursive daily life). Based upon first hand field work and arrays of secondary texts, and through the voices of elders, community activists, architects, politicians, historians, tourists, and tour guides, this thesis produces a diffusing surface where the philosophical constructs of humanity meet the power struggle of ordinary people. To present the story in its complexity, and to avoid any final analysis or violent simplification, the author of the thesis feels the need to adopt an unconventional way of writing. Instead of presenting one narrative or one version of history, the author tensely interweaves several layers of poetic and analytical texts. Towards the end, through recounting his personal odyssey, the author frames himself into the web of his writing. In so doing the author hopes to seek a sense of honesty.

Liu, Hongmei (1997). <u>Can Computer Surveys Reduce Response Effects? A Cross-Cultural Assessment</u>. Carleton University, MA**:** 84.

Response effects are errors in sample surveys that reduce the validity of survey questionnaires. Previous research has shown that the size and direction of

response effects are affected by factors such as the respondent's personality traits, cultural and linguistic background, and by the survey administration procedure. With the growing utilization of computer administered surveys and the increasing use of surveys across various ethnic respondents with different cultures, there is growing interest in examining the effects of computers and cultures on response effects. The present study compared how the response effects (i.e., social desirability, extreme response style, and the form of open questions) are affected by computer administration and traditional paper-and-pencil administration of surveys with native Canadian and with Hong Kong Chinese. Results indicated that the representation of respondents' social desirability was not affected by either the mode of survey administration or the ethnic and language background of the sample. Extreme response style was not affected by survey administration mode either, but affected by the respondent's cultural background. The answers to open questions also represented the cultural difference between the two ethnic sample groups and between the different mode of survey administrations. Implications of these results are discussed in terms of the future surveys with computer administration and/or for multi-cultural respondents.

Liu, Jianxiang (1991). <u>Continuation and Acculturation: A Study of Foodways of Three Chinese Immigrant Families in St. John's, Newfoundland</u>. Memorial University, MA**:** 308.

This thesis is a study of the foodways of three Chinese immigrant families in St. John's, Newfoundland. The focus is on two forces, continuation of Old World food habits and acculturation of New World practices, in the current foodways complex of these three families. My findings are that two tendencies, the tendency to acculturate and the tendency to keep separate from the host culture, exist in juxtaposition in the three immigrant Chinese families. Both forces assume their own place in the resultant foodways complex for the Chinese families, specifically, with regard to the procurement of foodstuffs, meals, and food in relation to custom and belief. However, differences in the degree of foodways acculturation is evident among all three families. A consideration of such factors as the length of time spent in the New World, the age of immigrants upon arrival, the cultural backgrounds of immigrants' spouses, the occupation and social role of the family heads, and the inclination either to acculturate or to keep separate, led to my conclusion that this inclination plays a most important and influential role in determining the degree of acculturation of each family--also reinforced by the occupation and social role of the family heads. While other factors can play a role in determining the degree of acculturation, they are certainly not as crucial as these last two factors: the occupation and social role of the family heads and their inclination either to acculturate or to keep separate. It is argued that these conclusions are especially applicable to the foodways of immigrant families whose heads have lived in both the Old World and the New.

Liu, Xiao-Feng (1995). <u>New Mainland Chinese Immigrants: A Case Study in Metro Toronto</u>. York University, PhD**:** 385.

Mainland Chinese immigrants (MCIs) are a new but rapidly growing group in Canada, that has been little studied. This study explores recent MCIs' migration/immigration, early-stage settlement, and their positions in the labour market. It is based on data collected in a questionnaire survey in Metro Toronto in 1993. The systems perspective is employed. The findings show that MCIs' migration/immigration to Canada is conditioned by structural factors in both the receiving and sending countries. The main structural factors governing the process are political rather than economic. For recent MCIs, the key factors are the Tiananmen-Square incident, Canada's OM-IS-399 policy, and the following policy changes in both countries. The role of networks in the process is subject to the changing structural condition, and to individual factors such as gender, migration goal, and educational attainment. MCIs' reliance on networks for post-migration help is positively related to their reliance on networks in migration. Class differences are evident in their residential pattern and social contact. Residential pattern has a significant effect on scope of social contact. Generally, they have not yet integrated themselves well into the mainstream society, nor into the established Chinese society. Their contact network is comprised mainly of other MCIs. Networks play an important role in helping MCIs find jobs, and are also responsible for channelling them into the enclave labour market. The effect of reliance on networks on their labour market outcomes is negative. Education, language and length of residence all have significant effects on their labour market status. Gender has no significant effect. Their enclave labour market outcomes are generally negative. Recent MCIs are a specific group since their migration/immigration took place in a specific context and many involved are well-educated. Not all of them entered the labour market at the bottom. Many well-qualified MCIs entered at a high stratum in the labour market. They are no longer a homogeneous group, having different experiences in migration, settlement and adaptation. Generally, they are still in their early stage of adaptation. Although upward mobility can be observed, scales of mobility are minimal.

Lizotte, Melanie Ann (1997). <u>Visible Minority Support Staff and their Perceptions of the Employment Environment at the University of Alberta</u>. University of Alberta, MED**:** 221.

This thesis explores the employment environment as it is experienced by visible minority employees in support positions at the University of Alberta in Edmonton, Alberta, Canada. The research was conducted in collaboration with the Office of Human Rights at the University of Alberta, using qualitative research methods including interviews, questionnaires and document analysis. The sample for the study included part- and full-time continuing support staff who designated themselves as visible minorities in an employment equity census administered by the Office of Human Rights. Of the 234 self-designated visible minorities, 89 completed questionnaires and nine were interviewed. The findings show that, in many instances, visible minority employees view the University of

Alberta as a supportive and equitable institution. However, there are other instances where the University may not be perceived to be as equitable. It is hoped that this study will further the implementation of employment equity policies and assist in enhancing the employment environment at the University of Alberta.

Lloyd, Tracey (1998). <u>Planning and the Politics of Race: Antiracism and Ethnocultural Equity; A Policy Mandate for Ontario Schools</u>. York University, MA**:** 180.

This thesis explores the challenges of effectively designing and implementing educational policies to meet the needs of a diverse ethno-racial student population. Antiracism and ethnocultural equity, as a policy mandate designed to effect equity in Ontario public schools, is analyzed from a planning perspective. Specifically, the thesis examines the relationship between race and planning, and argues that planners must take into account the historical realties and contemporary manifestations of racial inequality in order to design and facilitate effective planning processes. The thesis also highlights the challenges of students of African heritage and some of the factors that contribute to their limited success in the public education system. In examining antiracism and ethnocultural equity as a policy initiative intended to create inclusive learning environments, a case study was conducted of the planning and policy development processes of a local school community in Toronto (the former North York Board of Education). The thesis traces the evolution of antiracism work in the school board and identifies the strengths and weaknesses in planning antiracist educational policies.

Lo, Joseph Hoi Wai (1994). <u>A Centre for the Study of Chinese Herbal Medicine: A Project for Vancouver's Chinatown</u>. University of Calgary, MEDES**:** 83.

Vancouver's Chinatown is an enclave of architectural and cultural diversity amidst a wider Western city. Despite its vibrancy, it is being replaced by newer Chinese interests in Richmond. The project, "A Centre for the Study of Chinese Herbal Medicine" was developed in response to the question of how to design a place which conveys notions that are strictly Asian, yet meaningful in the context of a Western city and maintaining relevance through time. The physical geometries of the site, on the North side of Pender also served to clarify the nature of the design. A CPR railway line cuts a diagonal swath through the site, once home to thousands of Chinese migrant workers. The proposed design redresses the disparate geometries arising from this cut and the violent history it represents by focusing on the possibilities of healing. Chinese Medicine is informed by Taoist philosophy which values continuity, interconnectedness, equilibrium and flow, thus these qualities are reflected in the architecture of the centre. The physical structure of the building allows for an interplay of interior and exterior spaces and of the built and the natural. Movement through the centre does not result in the alienation and disorientation that characterize the site today. Rather, the "Centre for the Study of Chinese Herbal Medicine" creates an experience of balance, interconnectedness, unfolding, healing and empowerment.

Lo, Joseph Yau Hing (1998). <u>A Chinese Cemetery for the Winnipeg Community: A Response to the Feng-Shui Concept</u>. University of Manitoba, MLARCH**:** 152.

This practicum explains the principles of an ideal Feng-shui for interment on a flat land region and the orientation of construction in relation to the site and nearby river course. Feng-shui is an important concern for most Chinese in terms of dwelling and interment. As there are no cemeteries in Winnipeg meeting this need, this practicum adopts Feng-shui principles as a design model, respecting Chinese culture in the Canadian context, for a Chinese Community cemetery in Winnipeg.

Loaiza, Edilberto Cardenas (1989). <u>Socio-Demographic Characteristics and Economic Attainment of Latin American Immigrants in Canada: A Census Data Assessment, 1981, 1986</u>. University of Western Ontario, PhD.

This dissertation provides an assessment of the socio-demographic characteristics and economic performance of Latin American immigrants in Canada using information from the 1981 and 1986 Canadian Censuses. Theoretically, this thesis uses models of economic attainment which emphasize not only individual characteristics of the immigrants in comparison to Canadian-born, but also structural aspects of the Canadian economy. The methods of analysis range from descriptive cross tabulations of socio-demographic characteristics to standardization and regression analyses of economic attainment. Latin American immigrants have some characteristic profiles that are different from comparable ones for the Canadian-born population. Despite having favorable socio-economic characteristics, Latin Americans have average adjusted employment incomes below those observed for the Canadian-born. A high and growing prevalence of low income status among economic families and unattached individuals coming from Latin America is also observed. Important variations by economic sector of occupation, gender and country of birth are observed. The regression analyses indicate that net returns to income related characteristics are conditioned by the economic sector in which the immigrant is located. Immigrants from Argentina and Brazil experienced fewer problem adjusting than those from El Salvador and Guatemala, who were heavily employed in peripheral industries, had lower returns to the possession of a formal degree and earned the lowest employment income among Latin American immigrants. The high concentration of Latin Americans in peripheral industries and in low status occupations paralleled the adjustments and changes in the Canadian economy during the period 1970-1985. Considering the future outlook of population growth in Canada and the important role of immigration within it, the findings of this dissertation illustrates the likely scenario for those immigrants who increasingly represent more and more of the flow of new immigrants to Canada.

Lochridge, Vivian Monica (1993). <u>The Law as Moral Guardian and Teacher: The Case of the Canadian Public Servant</u>. University of Toronto, EDD**:** 196.

This thesis analyses the proposal that the law is the moral guardian and teacher. It proposes that, as religious institutions secularized, public servants became the moral heirs to the servants of the religious states, vertically in the time continuum and laterally in the religious to secular shift. This work is not a recapitulation of moral philosophy but merely an enquiry into practical ethics. Through first exploring the religious values held by the three religions of the Book: Judaism, Islam and Christianity; then reviewing secular values expressed in democratic societies, positive law, utilitarianism, contractualism, reason and indeterminacy, and civil religion; and finally retelling the stories of Islamic scribes, French fonctionnaires, American public administrators and Canadian public servants, this thesis presents a progression of moral values. It considers from principles of natural law to concepts of inherent moral stages and discusses how, in practice, the law is not value free. It concludes that a legally instilled morality of duty exists in both religious and secular societies. The concern is with how moral values, principles and systems, are transmitted when religious laws and traditions are no longer the only worldview. A development with which pluralistic Canada-- where moral values are still linked to their Christian cradle--has yet to come to terms. Stress is laid on the Canadian publc service and how changes in conventions and legislation--from ministerial responsibility to Public Service 2000--affect it and the moral values it reflects. Varying views on the role of the public servant, from the image of the steady hand on the ship of state, the permanent government, to the cost efficient contract worker, are reviewed. It is recognized that both law and public servants have a limited educational impact on moral values. It is suggested that educational institutions should clearly assume the role of moral educators and the formal development of a Canadian civil religion--a secular covenant which bridges the sacred and the profane--be undertaken.

Loeppky, Linda (1990). <u>A School-Based Social Work Program Focusing on Empowering a Stigmatized Minority: The Kanadier's Experience in Rural Manitoba</u>. University of Manitoba, MSW**:** 176.

In the past seven years southern Manitoba has experienced an influx of Mennonites from Latin America, identified as Kanadiers. The host Mennonite community has stigmatized the Kanadiers and contributed to their powerlessness in advocating for themselves and their children in the community organizations. The two local institutions that had the most involvement with the Kanadier children were the school division and Child and Family Services (C.F.S.). Therefore, a school-based social work program under the supervision of C.F.S. was developed to empower the Kanadiers as well as other children within one southern Manitoba school. The culturally sensitive social work approach instituted with the Kanadiers has implications for human service professionals who are working with stigmatized minorities. This empowering approach has at least five steps: (1) to acknowledge the oppression that a stigmatized minority experiences; (2) to examine our role in the oppression as human service workers,

community members, and women or men; (3) to ask, as workers, the person to define what the stigma, oppression, and power imbalance means to her or him; (4) to evaluate the process of empowerment with the person; and (5) to strive as human service workers towards empowering the stigmatized minority group in the larger political setting.

Loewen, Royden (1990). <u>Family, Church, and Market: A History of a Mennonite Community Transplanted from Russian to Canada and the United States, 1850-1930</u>. University of Manitoba, PhD**:** 552.

This is a study of the family, church and market in the history of a small Mennonite group that migrated from Russia to North America in 1874 and settled in the vicinity of Steinbach, Manitoba and Jansen, Nebraska. It examines the manner in which the group's social structure and its members' life goals accommodated an increasingly urban, industrial world. This representative Mennonite sub-group, the "Kleine Gemeinde", is an especially valuable subject of study: it was sufficiently small to allow for a reconstruction of its social structure and networks; its members were articulate conservatives who have left a rich array of primary material; and this group settled in both Canada and the United States, thus enabling a comparative study of a single ethnic group in two countries. The examination of the Kleine Gemeinde and their descendants during the three generations between 1850 and 1930 illuminates the manner in which conservative, agrarian people pursued various strategies to reproduce their lifeworlds. The everyday lives of the Kleine Gemeinde reveal that the family, which included the kinship networks, the household economic units, and the domestic sphere of women, was their primary social unit. On the community level these families were tied together by the lay-oriented church congregation; it encouraged a deep piety, ordered social relationships and defined social boundaries. This closely-knit community and the exigencies of its reproduction called for a judicious interaction with the market economy and the outside world. The factors of family, church and market thus worked together to ensure a measure of continuity in a changing environment. It was apparent throughout these years that differing national policies on minority groups were not crucial factors in distinguishing Canadian and American Mennonite adaptation. Far more important were the social forces that accompanied the rise of an urban, industrial society. By 1930 rising wealth, land shortages, urbanization and closer integration with the wider society had divided the one-time homogeneous community into urban and rural factions; as some Kleine Gemeinde descendants opted for a more individualistic, differentiated urban existence others developed new strategies to reproduce their communal-oriented, ascetic lifeworlds in agrarian communities.

Loh, Ngiap Jong James (1990). <u>Family Origin Transactions and Marital Adjustment of Caucasian-Asian Couples: An Exploratory Study</u>. University of Guelph, MSC**:** 178.

This study is about the relationship between Caucasian-Asian couples' involvement with their respective families of origin and their marital adjustment. "Asian" is used here to refer to Chinese, Japanese, or Korean; "Caucasian" to refer to people of European descent. The results obtained show that: (i) the husbands' continued involvement with their families of origin was positively associated with their marital adjustment, (ii) the wives' continued involvement with their families of origin was inversely associated with their marital adjustment, (iii) the sample group had significantly more involvement with their families of origin than the comparison group of married couples, (iv) the wives in the sample group were significantly more involved with their families of origin than were their husbands with their families of origin, (v) the wives had more emotional and instrumental supports with their families of origin than did their husbands with their families of origin, (vi) the sample group of Caucasian-Asian couples were significantly less maritally adjusted than the comparison group of Caucasian couples, (vii) the sample group of Caucasian-Asian couples were significantly more cohesive in their marriages than the comparison group of Caucasian couples, and (viii) the sample group of Caucasian-Asian couples had positive support from their families of origin. The findings of the study are discussed within the framework of family systems theory. Limitations were identified, and suggestions for future research explored.

Lok, Linda (1997). <u>Making, Remembering, Remaking: Personal Meanings in Symbolization</u>. Concordia University, MA**: 65.

My silent voice spirals out of me with your stories I remember they have fused, intertwined and woven themselves into my story My primary goal in the following research is to examine my own sense of ethnic identity, and in the process better understand my own cultural experience through the process of telling my story. This will be done through incorporating two distinct voices, a documentary voice (academic) which is interlaced and interwoven with a personal poetic voice (phenomenological). This thesis will explore the phenomena of my experience as an artist, student, researcher and individual of Chinese descent living and teaching within a Canadian context. This will involve a process of journeying through my own sense of ethnicity to discern and distinguish within and without my cultural repertoire: an understanding of who I am as reflected in the cultural history of the Chinese in Canada, and from within my family and my upbringing.

Lokaisingh, Meighoo Sean (1997). <u>Dialectics of Diaspora and Home: Indentureship, Migration and Indo-Caribbean Identity</u>. York University, MA**: 285.

The historical emergence of Indo-Caribbean identity as a diasporic cultural production is discussed in this thesis. In the first part, the concept of diaspora is theorized as a particular though currently popular style of cultural identification. The work of selected cultural theorists is critically reviewed in confronting the political implications of the use of the concept of diaspora. It is argued that

diasporic identity is marked by the twin productions of diaspora and home and constituted through a both temporal and spatial sense of historical rupture, which is here termed a mo(ve)ment--a moment in time and a movement in space. The dialectical relationship between diaspora and home is discussed in attending to the tension between racialism and what is here termed territorialism in the current academic work on the invention of Africa. The centrality of diasporic experience in the invention of home is claimed in following the early activist career of Gandhi in South Africa where his political philosophy and thought on Indian nationalism was largely developed. In the second part of the thesis, Indo-Caribbean identity is posited as doubly diasporic, based on the two mo(ve)ments of colonial indentureship and neocolonial migration.

Lomibao, Lenni (1998). "It's Just Not a Topic": Social Class Perspectives of Female, Working Class Students of Colour. University of Toronto, MA**:** 137.

The aim of this study is to develop a framework that foregrounds class in the analysis of the racialized, gendered, and classed schooling experiences of working class females of colour. The findings suggest that the earlier theoretical approaches to class definitions that emphasize rigid socio-economic factors are inappropriate for the analysis of the schooling experiences of working class girls of colour. Instead, an understanding of the fluid aspects of the material, academic, attitudinal/behavioural, gendered and racial dimensions of class is a necessary prerequisite to understanding the material conditions needed for success. Students' responses to the role of social class can be seen as strategies for success, and ultimately, strategies for social class transcendance. This class perspective sheds light on the role of class in the racialized, classed, and gendered lives of today's marginalized youth, and provides insight into the conditions necessary for academic and social success in the contemporary context.

Lonergan, Sandra Rachel (1994). North American Gypsies and Roma: Linking Ethnic Survival to Cultural Secrecy and Hidden/Underground Economies. University of New Brunswick, PhD**:** 257.

For the past three centuries Gypsies and Roma have lived throughout North America maintaining secret cultures within the confines of their own communities while exploiting their host society through the use of hidden and underground economies. My research findings indicate that the association between cultural secrecy and the economies of Roma and Gypsies finds its expression in a dynamic symbiotic process in which secrecy, deviant behavior and hidden or underground economies, taken together, support the ethnic survival of Roma and Gypsies. The enigma of their survival represents an example of a culture's determination to intentionally remain distinct from its host society. Indeed, since their emergence in Western Europe, Gypsies and Roma have always existed as secret groups proficient at adapting to conditions of their host society while remaining unassimilated. Recently, however, they have been confronted in North America with a new threat to their traditional way of life. Gypsy and Rom people are now

perceived by police as "organized criminals" and as a result have come under scrutiny, which in turn has upset their social organization and their traditional means of livelihood. In this thesis I examine the ethnic survival and hidden and underground economies of North American Rom and Gypsy groups. Their efforts to adapt to their rapidly changing circumstances are examined in order to determine the manner in which and the degree to which they have been successful at resisting assimilation. The study draws on research conducted between 1987 and 1992 among Gypsies and Roma in Canada and United States focusing on those aspects of their daily practice which link their secret cultures and economies to their ethnic survival. Georg Simmel's theory of secret societies provide the theoretical model for understanding the processes of the ethnic survival of Gypsy and Rom groups.

Loughery, Sharon M. (1994). <u>Ethnic Relations of an Aging Urban Jewish Community in Saint John, New Brunswick</u>. University of New Brunswick, MA**:** 300.

This research study is an attempt to understand the complexity of ethnic identity in the Saint John Jewish community. The cultural approach focuses on patterns of behaviour between the ethnic group and the host society. The pluralist perspective denotes the preservation of the communal life and ethnic group culture while integrating into the city. Using the cultural approach, ethnic identity was defined as the attachment to a group based on common traditions and culture. As a result the degree of retention of the ethnic group's characteristics, traditions and culture encapsulated to some extent the identification of its members with the community. According to Isajiw (1981, 1990) ethnic identity consist of two aspects: internal (which includes a cognitive, moral and affective dimension) and external. The internal aspects are interconnected with the external or objective behaviour of ethnic identity. In this study the external aspects were used as instruments to help understand the internal aspects of ethnic identity in the community.

Louis, Marc-Antoine (1997). <u>Les épreuves uniques du ministère de l'éducation du Québec (MEQ) et le fonctionnement différencié des items relativement aux québécois d'ascendance française (QAF) en regard des québécois d'origine haïtienne (QOH</u>. Université de Montréal, PhD**:** 270.

Depuis 1929, le ministère de l'Éducation du Québec fait passer à lensemble de population scolaire du Québec des épreuves uniques, dans la plupart des disciplines enseignées dans les écoles québécoises. Ces épreuves qui visent à mesurer le niveau d'acquisition des connaissances et des habiletés définies par les programmes officiels servent à la sanction des études secondaires. L'obtention du diplôme équivaut à celle d'un passeport pour l'accès aux études collégiales et universitaires. Depuis leur instauration cependant, très peu d'études ont été faites pour

mesurer leur validité et surtout—compte tenu de la nouvelle dynamique ethnoculturelle—pour vérifier si les items qu'ils contiennent ne fonctionneraient pas différemment selon lorigine ethnique de l'élève. La présente étude veut justement combler ce vide. Son objectif est d'examiner si, dans deux matière et éducation économique), il n'y aurait pas des items pour lesquels un groupe serait défavorisé par rapport à l'autre. Les deux groupes—Québécois d'ascendance française, groupe de référence; Québécois d'origine haïtienne, groupe cible ou focal)—ont été constitués au hasard à partir des feuilles réponses de tous les élèves de la province qui ont subi ces épreuves en 1992 et en 1993 et que le MEQ a mises à notre disposition. Deux méthodes de détection du fonctionnement différencié d'un item (FDI) ont été retenues: la procédure Mantel-Haenszel et la théorie des réponses aux items à deux paramètres (TRI). Selon notre plan d'analyse, un item présentera un FDI si les deux méthodes de détection utilisées conduisent au même constat En conclusion, l'analyse des résultats a révélé que, pour l'épreuve unique de mathématique, un item (7) favorise les QOH. Pour l'éducation économique notre étude montre qu'un item (11) favoriserait les QOH et un autre (18) les QAF.

Lousley, Cheryl Katherine (1998). <u>(De)Politicizing the Environment Club: Environmental Discourses and the Culture of Schooling</u>. University of Toronto, MA**:** 195.

Critical ethnographic research with four urban, multicultural secondary school environment clubs is presented through the theoretical framework of critical pedagogy. The analysis explores how teachers and students reflect and re-construct mainstream environmental discourses and representations of nature as they negotiate the structure and culture of schooling and social relations of race/ethnicity, class, and gender. The liberal-humanist, community service approach to environment clubs adopted by teachers is deconstructed as the author considers the role of the club in constructing student apathy and in depoliticizing student activism. The clubs' moralized discourse of green consumerism, centred around the activity of recycling, is examined for how it serves more to deflect and suppress environmental criticism than to "make a difference." Lastly, it is argued that environmental values and perspectives are not simply inculcated through positive "nature" and community service experiences, but are shaped by racial/ethnic, class, and gender identities and relations.

Lu, Dan Huai (1995). <u>Towards a Model of Cultural Inclusion in Second/Foreign Language Education (English as a Second Language)</u>. University of Alberta, PhD**:** 177.

This study is based on a research project conducted with the participation of 60 East Asian people who have experienced learning and using English as a second/foreign language. The major research themes were to investigate (1) how cultural knowledge is treated in second/foreign language education in East Asia, (2) the extent to which cultural knowledge influences learning and use of a second/foreign language, and (3) the development of a potentially effective approach to integrating cultural education into second/foreign language education. The research examines these issues from the perspective of an eastern teacher of English as a foreign language. By bringing East Asian learners' voices to the academic research, the author offers a new look into ESL/EFL education in East Asia. The project is aimed at contributing to a new model of second/foreign languageeducation, providing insights into the essence of the current problems, and finding applicable solutions. The research is qualitative in nature and uses questionnaires, interviews and the examination of documentary materials to gather relevant data. The major findings are (1) cultural knowledge is generally lacking in ESL/EFL programs in East Asia; (2) receptive language skills are emphasized more than productive skills resulting in grammatical knowledge being the focus of teaching/learning and as a result, learners often encounter cultural difficulties in understanding when in contact with native English speakers; (3) in a multicultural society where a target language is the main one, L2 learners subconsciously want to reserve their own ethnic and cultural identities. Based on these findings a new model of second/foreign language education was proposed. While maintaining the traditional linguistic components--grammar, lexicon and phonology, the new model incorporates the teaching of cultural knowledge into second/foreign language programs. The cultural knowledge consists of cultural assumptions and customs, structures and styles of information and ways of speaking, all of which teach second/foreign learners how to understand and use the target language from the perspectives of its native speakers. Some concrete teaching methods are introduced to attain this goal.

Lukasiewicz, Krystyna Joanna (1993). Family and Work: Polish Interwar Immigrant Women in Alberta, 1920-1950. University of Calgary, MA**:** 154.

Some three thousand Polish immigrant women settled in Alberta in the interwar period. Most of them immigrated to Canada between 1926 and 1930 under the aegis of the Railways Agreement of 1925 that limited the admission of Poles to farm labourers, female domestics and families willing to settle on the land.The majority of women arrived in Alberta as members of families who settled on homesteads. Farming remained their principal occupation until the early 1950s. Alberta cities attracted mainly single women who often worked as domestics before marriage. Family and work remained the most   important aspects of Polish immigrant women's lives. However, mainly single women were engaged in the paid labour force. The place for married women was at home. While specific tasks on the farm and work in the household were women's responsibility, paid employment, whenever possible, was avoided.

Lumsden, Mary Kathleen (1997). <u>Transracial Adoption: The Attitudes of Black, White, and Mi'kmaw Social Workers</u>. Dalhousie University, MA**:** 210.

The purpose of this research was to study the social construction of transracial adoption (TRA) from the perspectives of different ethno-cultural groups, and to explore the perceptions of ethno-cultural identities and professionalism for social workers. The sample consisted of 15 social workers, with three categories including six black participants, six white participants, and three native participants. Fourteen of the participants were female, and one was male. The study was conducted using elite interviews. The information obtained during the interviews revealed some differences in the construction of TRA between the three groups, but differences within groups also surfaced. Social work values emerged as one of the main differences between groups, especially on the topics of permanence, what degree of involvement the birth families should have in adoption processes, and views of subjectivity and objectivity for social work practice. Assessments of identity and professionalism revealed that all ethno-cultural groups, but not all individual participants claimed to be objective and/or to value objectivity. Most individuals linked adherence to social work guidelines, being professional, and being objective together. However the individual's perception of fact can differ causing people to interpret objectivity differently. In discussions of TRA sometimes the perceptions of 'fact' were indeed different causing the interviewees to make claims to objectivity in different ways.

Lung, Kathleen B. (1995). <u>Preference for a Directive, Cognitive Approach to Psychotherapy: Questioning the Prevailing Cultural Hypothesis (Chinese)</u>. York University, PhD**:** 353.

The extant literature which measures preferences for therapy in Chinese clients suggests that Chinese overwhelmingly prefer directive to non-directive psychotherapy. This preference is attributed to the "authoritarian" structure of Chinese society. In this dissertation, I will argue that such a hypothesis is problematic. The general preference for directive therapy is, I suggest, not a reflection of the "authoritarian" nature of any particular society, but rather a function of the fact that all of the groups under consideration lack an acculturation to psychotherapeutic values and beliefs, and hence mistakenly categorize psychotherapy as a "consulting" profession, applying the standard medical model. Only those highly acculturated to its precepts and practices--the so-called "therapeutically inclined"--show a preference for non-directive therapy, for the simple reason that the non-directive model is unique among consulting professions. This study attempts to develop and validate a more accurate scale with which to measure preferences for psychotherapy among both Chinese and Caucasian college students. Psychology and computer majors from three different ethnocultural backgrounds--Euro-Canadian, Chinese-Canadian, and Hongkong-Chinese--were recruited from upper-division university settings. All listened to an audio-demonstration featuring Rogers' person-centered and Ellis' rational-emotive therapies, and filled out several questionnaires, including the one specifically

developed to measure the phenomenon in question. My underlying hypothesis--that "acculturated" students, regardless of their ethnocultural backgrounds, will prefer a non-directive approach to therapy--was confirmed. The two groups of Chinese students (in Hongkong and in Canada) did not particularly favour a cognitive approach to psychotherapy; however, they did prefer more of a directive approach to therapy than their Euro-Canadian counterparts. Although these Chinese students--Hongkong and Canadian--were more authoritarian and less acculturated than Euro-Canadian students, the regression equations which took into account both these two factors and the students' pre-therapy beliefs about what constitutes a therapy situation did not discriminate the Chinese-Canadian from the Euro-Canadian students in terms of their directive/non-directive preferences. In other words, the regression equations for estimating directive/non-directive preferences were not different between the two groups of Canadians (Chinese or Caucasian). The Hongkong-Chinese students, by contrast, were distinguished by their higher tolerance for a directive approach. Similarly, the two Canadian groups were not different in the equation predicting cognitive/experimental preferences, and the Hongkong group was distinguished by their greater preference for an experiential approach. These findings were then discussed in the cross-cultural context of Hongkong versus Canadian society.

Luo, Wei (1998). Cancer Incidence Patterns Among Chinese Immigrant Populations in Alberta. University of Ottawa, MSC: 221.

Objectives. To examine the incidence of cancer among Chinese immigrants in Alberta and compare these rates to those of Canadian-born Alberta residents as well as to the Chinese in China. Methods. Cancer cases among Chinese immigrants and Canadian-born Alberta residents were identified from the Alberta Cancer Registry (1974-1993). Statistics Canada provided population counts by age group, sex, and birthplace for Alberta residents for each of the census years (1971, 1981, 1986, and 1991). Direct age-standardized incidence rates (ASIRs) were calculated using the 'world population' as standard. ASIRs for Chinese in China were acquired from 'Cancer Incidence in Five Continents', Vol IV-VII. Descriptive analysis and Poisson regression modeling were employed to obtain the rate ratios for certain cancer sites among the three populations. Age-period-cohort analysis was used to examine the secular effect on cancer development of certain cancer sites. Results. Chinese immigrants had lower ASIRs for all cancer (excl. 173) than Canadian-born Alberta residents and Chinese in China for both males and females. Chinese immigrants had significantly higher ASIRs for liver, stomach, esophagus, and kidney cancers than the Canadian-born population but lower than Chinese in China. Chinese immigrants had significantly lower ASIRs for breast and prostate cancer than the Canadian-born population but higher than Chinese in China. Conclusions. First generation migrants' risk for overall cancer incidence was intermediate between that for Chinese in China and Canadian-born populations. There also appeared to be transition in risk towards the Canadian-born pattern for liver, colon, stomach. These findings are generally in line with

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those from other studies of this kind and extend the work on cancer mortality rates in Chinese migrants in Ontario by Hanley.

Lupul, Philip (1998). <u>Use of Discretion in Independent Migrant Selection: A Study of Canadian Immigration Law, Policy and Practice</u>. Dalhousie University, LLM**: 377.**

Canadian immigration law has traditionally relied upon broad grants of discretionary authority as a tool for immigrant application processing. Such authority has had two facets--a procedural aspect allowing for flexibility in methods and processes for handling applications, and a substantive aspect relating to actual decision making. This thesis examines such discretion in the particular context of the Independent category of migration that is provided for under the current Immigration Act and Regulations. This thesis argues that discretionary power has recently been significantly affected by two evolving trends. Hampered by fiscal constraints, the bureaucracy has sought to reduce usage of positive substantive discretion which, by its very nature, is a resource intensive processing tool. Conversely, since negative substantive discretion retains some functional benefits, not much official disdain has been focused upon it. Meanwhile, procedural discretion has been enhanced because of the resource savings it has delivered up. The courts, on the other hand, have worked to restrict negative substantive discretion while simultaneously guarding the fullness of its positive variant. These dual purposes are rooted in a traditional mistrust of discretionary authority and a modern trend to favour rights. (Abstract shortened by UMI.)

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Ma, Jianming (1993). <u>Canadian Press Coverage of the Ethnic Chinese Community: A Content Analysis of "The Toronto Star" and the "Vancouver Sun", 1970-1990</u>. University of Windsor, MA**:** 195.

This is a content analysis on the coverage of the ethnic Chinese community by The Toronto Star and The Vancouver Sun from 1970 to 1990. 783 news items were analyzed, representing all of 1990 and half of 1980 and 1970 reportage in both papers. Sampling differences were weighted for real numbers. Over time, coverage showed substantial increase in story number, length, layout, format, areas of interest and themes. Coverage growth in the 1980s far surpassed ethnic Chinese population growth, implying the new image of ethnic Chinese did not merely result from demographic expansion. This was made clearer by a sharp rise in economic and crime stories which broke a previous dominance of 'soft,' cultural stories. Such increases confirmed that the recent thriving of the Chinese community, especially economically, received more attention from the Canadian press and public opinion. Meanwhile, ethnic problems too were getting more concern. Coverage slant moved from "patronizingly positive" (75%) to mainly neutral but slightly positive. The Sun exceeded the Star in all aspects, including the neutralization of slant as well as the growth in quantity and variety. From the evidence, a double-sided picture of Canadian public opinion emerged: while a prosperous ethnic Chinese community caught the public eye, it also aroused uncertainty and provoked complaints. This trend was stronger in Vancouver, where the Chinese presence has existed longer and by greater proportions than in Toronto.

Ma, Quinghe (1991). <u>An Exploration of the Reading Strategies by Advanced Chinese ESL Readers</u>. University of Calgary, PhD**:** 200.

This study employed a think-aloud technique to investigate the reading strategies used by advanced Chinese ESL readers in reading English materials. Chinese ESL readers were chosen for this study because their writing system is quite different from alphabetic languages in general and English in particular. The strategies used by advanced Chinese ESL readers in reading the English passage were described. The strategies in reading English and Chinese were compared. The strategy use was related to comprehension scores and recall scores, and the subjects' difficulties in reading the English passage and in reading English materials in general were investigated and discussed. The results suggested that Chinese advanced ESL readers used significantly more local strategies than general strategies. They pair too much attention to vocabulary at the expense of contextual information. This is believed to be the result of transfer of strategies

and training in reading Chinese to reading English. The implications and limitation of the study are also discussed.

MacGregor, Nora (1991). <u>The Multigraded Hutterite Classroom</u>. University of Alberta, MED**:** 222.

The purpose of this study was to examine the characteristics of the Hutterite colony school. The educational process of the Hutterite Brethern is unique for it incorporates multigrading in a culturally diverse setting. Interview questionnaire and observation were utilized to triangulate data from seven Hutterite colony schools in County of Lethbridge. The study reveals the interesting, challenging and sometimes overwhelming position of the Hutterite colony English teacher. In classrooms where nine subject areas taught to students at eight grade levels, the teachers have developed innovative strategies for succeeding and thriving in this environment. The study examines numerous aspects of the colony schools, including: teacher time management, administration, grading, restrictions, homework, instruction, Junior High options, curriculum and the Tri-System Hutterite EOF Project. The history, beliefs, lifestyle and educational processes of the Hutterite Brethern precede the study findings. Several recommendations conclude the study, the most important being the need for post secondary education to develop teachers with expertise in the multigraded, multicultural classroom.

Mack, Susan Catherine (1992). <u>The Policy and Practice of Multiculturalism (An Examination of Children's Day Camp in the Metropolitan Toronto Area)</u>. University of Toronto, MA**:** 123.

Camp Totoredaca is a Children's Day Camp run by the City of Mississauga's Recreation and Parks Department. The program professes to meet the needs of all campers. However, a detailed analysis of the camp program, counsellor manual and research, consisting of observation, interviews, and content analysis, shows that the camp is not completely fulfilling its objectives of equality. Lack of multicultural and racism awareness among the camp staff is common; these patterns are reinforced through the lack of resources, education and guidelines around these issues. The unintended result is a negative reinforcing of the stereotypes that exist in Canadian Society. Using the tenots of multicultural and anti-racist education, the needs of the camp were assessed and some guidelines developed to make the camp a more equal place for all participants.

MacKay, Timothy Clarke (1998). <u>A Survey of Manitoba k-12 Teachers' Perspectives on Multicultural Education and Anti-Racist Education</u>. University of Manitoba, MED**:** 197.

English-as-a-Second-Language (ESL) programs are often regarded as one of several important vehicles for the delivery of Multicultural Education (MCE) and Anti-Racist Education (ARE). However, little attention appears to have been

given to ESL teachers' awareness of MCE/ARE or to their related professional development needs. The intent of this study has been to explore: some of the attitudes and beliefs that Manitoba K-12 ESL teachers hold about MCE/ARE; the types of MCE/ARE attitudes and beliefs reflected in ESL teachers' classroom practices; the extent to which ESL teachers think they are placed in leadership positions for MCE/ARE programs; the extent to which ESL teachers believe they are professionally competent to undertake leadership for MCE/ARE programs; and ESL teacher perspectives on the effectiveness of MCE/ARE professional development and training. This study made use of a survey questionnaire distributed to Manitoba K-12 ESL teachers, followed-up by interviews with volunteers from among the questionnaire respondents. The results suggest that although most Manitoba K-12 ESL teachers hold attitudes and beliefs supportive of many of the broad goals of MCE/ARE, when probed more deeply they tend to focus more narrowly upon a primary concern with creating intergroup harmony and preventing overt acts of racism. Their common MCE/ARE practices stress sharing and respecting cultural differences. Only a few ESL teachers report undertaking MCE/ARE leadership roles, but most report a sense of competence to do so. Most ESL teachers report dissatisfaction with current MCE/ARE professional development and training initiatives. This study focuses attention on the fact that MCE and ARE constitute essential skill areas for ESL teachers and require specific training and development in order for ESL teachers to contribute to educational equity and inclusivity objectives.

MacKinnon, Marian (1993). <u>Towards Meeting the Health Care Needs of the Chinese Elderly: Meaning and Potential Health Consequences Associated with Care Receiving for the Chinese Elderly</u>. Memorial University, MN**:** 184.

A qualitative, exploratory, descriptive study was carried out to explore the meaning and potential health consequences, to the Chinese elderly, of being dependent on family for physical, financial, psychological and social needs. Themes arising from the data provided the framework for presentation and discussion of the findings. Ten elderly Chinese participated in the study which involved tape recorded face-to-face interviews. A pilot study was initially conducted with four Chinese elders using an interview guide of semi-structured and open ended questions. The interview guide was developed by the researcher. Following the pilot study, the revised interview guide was used with six more Chinese elderly to obtain in depth descriptions of the elder's experiences related to care receiving. Data were analyzed using the constant comparative method. Analysis of the data revealed that elderly Chinese immigrants may experience psychological, social, as well as potential physical health consequences related to the care receiving situation. Four major concepts emerged from data analysis: (1) loneliness and isolation, associated with absence of social contacts, language difficulties, intergenerational differences, and transportation problems; (2) reduced resources with which to reciprocate, and hence the balance the care receiving relationship; (3) an expressed need for meaningful relationships and roles within the family; and (4) the desire for greater independence within the care

receiving situation with families. Implications for providing culturally sensitive care are discussed, as well as implications for nursing education and research. Some speculative relationships between relevant concepts are suggested as a possible basis for a future framework for care receiving.

MacLennan, Christopher A. (1996). <u>Toward the Charter: Canadians and the Demand for a National Bill of Rights, 1929-1960</u>. University of Western Ontario, PhD**:** 385.

During the Great Depression and World War II there developed in Canada a deep concern for the safety of individual human rights. With the planned deportation of Japanese Canadians in 1944 and the events of the Gouzenko Affair in 1946, these concerns led to demands for new measures to protect Canadians individual rights. Between 1946 and 1960 a diverse group of Canadians argued that only through a nation bill of rights entrenched in the constitution would Canadians' human rights be truly secure. For over ten years, the Liberal governments of Mackenzie King and Louis St. Laurent resisted these pressures in the belief that the existing system adequately guaranteed Canadians' rights. Not until the election of John Diefenbaker and the Progressive Conservatives in 1957 did the federal government move from this position. In 1960, the postwar campaign for a national rights bill ended in the qualified success of Diefenbaker's Canadian Bill of Rights. Beginning with a survey of the events of the Depression and the Second World War, this dissertation examines the development of the campaign for a Canadian bill of rights from the end of the war to the enactment of the Diefenbaker Bill of Rights. Through an analysis of the efforts by organized labour, women's organizations, ethnic associations and individuals such as B. K. Sandwell, F. R. Scott, A. R. M. Lower and Irving Himel to secure an entrenched rights guarantee and the response of the federal government, an attempt will be made to explain the history of this campaign. This analysis reveals that the demands for an entrenched bill of rights concerned not only a new measure to protect human rights in Canada, these demands sought to ensure positive institutional change to the *method* of rights protection in Canada. Simply correcting the errors of the past was not enough. John Diefenbaker's 1960 Bill of Rights, as a statute affecting only federal jurisdiction, fell short of this goal. Nevertheless, the postwar campaign provided a firm foundation for Pierre Elliott Trudeau's suggestion for an entrenched Charter of Human Rights in 1968.

MacMillan, Kathleen M. (1992). <u>Evaluations of Health States by Somali-Canadians: The Effects of Using Different Scaling Methods</u>. Univesity of Toronto, MSC**:** 138.

The primary purpose of the study was to provide information about the potential influences of scale format, orientation and direction, and level of health described on scalar evaluations of health status provided by members of a particular ethnic group. New immigrants to Toronto from Somalia (n = 30) provided assessments for three different health vignettes on Likert and visual analogue measurement scales presented in two different orientations and two different directions. All instruments were translated into Somali. The position of the vignette on the

health-illness continuum contributed more than format, orientation and direction of scaling to variability in responses within this group. Evaluative responses differed markedly between the male and female subjects; these differences reached statistically significant levels in the worst health state. The results suggest that, when obtaining values for health states in this group, there is a need to include both sexes in the study sample, to consider a range of health states, and to exercise caution when using measurement scales.

Magat, Ilan Natan (1995). <u>Home as the Meeting of Heaven and Earth</u>. University of Alberta, PhD**:** 358.

This is an exploratory excavation into the various layers and meanings of the concept of Home; a folk concept deeply rooted in human existence and experience. It is a multidisciplinary study, drawing on contributions from Sociology, Anthropology, Psychology and Religious Studies. The author utilizes a variety of research methods--including his own personal experience as an immigrant, interviews with twenty five people regarding their experience of Home, and the analysis of cultural artifacts such as novels, poems, rituals and ceremonies. The study attempts: (A) To anchor the phenomena of Home in the individual's life cycle. The study demonstrates the multiplicity of ways in which people are attached to places, both during their lifetime and after their death. Here, a distinction is made between the little home, where one resides, and the big Home, where one belongs. (B) To examine the ability and willingness of immigrants to create a new Home in Canada. Here, Israeli and Japanese immigrants were studied. Both Israelis and Japanese come from distinct ethnocentric cultures, where the lines between "us" and "them" are sharply drawn and strictly maintained and where the notion of chosen people and chosen lands prevail. There are, however, significant differences between the two cultures regarding the nature of the Self. Furthermore, the respective historical predicament of the Japanese and the Jews is significantly different. The results of this research indicate that Israelis and Japanese experience and interpret their lives as immigrants very differently. Israelis refuse, or are unable, to call Canada Home. For them, home is almost always the Big Home. Most Israelis live in what was identified in this study as "Partial Homes". Japanese immigrants are much more accepting of their predicament. They don't fight--they try to adjust. Further research possibilities, with implications for both national and international conflict resolution, are outlined in the conclusion chapter.

Mah, Kim Sue (1995). <u>Chinese Business Immigrants: Anthropological Study of Entrepreneurship and Culture Change</u>. University of Alberta, MA**:** 178.

This thesis represents an effort to understand the process of cultural and economic renewal in industrialized countries. My hypothesis is that business immigration in industrialized countries, such as Canada, has social and economic significance for the renewal of capitalism and national identity, issues at the centre of nation-building. Issues of culture change and immigration are often discussed in terms of

an immigrant's ability to adapt to a host society. However, this thesis will also focus on the adjustments that host populations, such as Canadian businesses and Canadian citizens, will need to make. Therefore, the theme of this project is that business immigration represents a possible avenue for economic and cultural change in Canada. I will employ Joseph A. Schumpeter's (1961 (1934)) model of entrepreneurship and economic change in order to conduct a study of the role of Chinese business immigrants in the process of economic development in Canada. This study is intended to be a preliminary effort to explore the potential of Schumpeter's model for understanding the implications of business immigration in Canada.

Mah, Raymond David (1995). <u>Acculturation and the Academic Achievement of Chinese-Canadian Students</u>. University of Alberta, MED**:** 127.

This thesis examines the relationship between acculturation and the academic achievement of Chinese-Canadian students. Little has been done to explore the effect of acculturation on the attitudes and values of Chinese-Canadian students and, accordingly, on their school performance. To examine this relationship, two groups of Chinese-Canadian students were analyzed: (1) short-term residents, those who were born in Asia and who have lived in Canada 10 years or less, and (2) long-term residents, those who were either born in Canada or who were born in Asia but who have lived in Canada for more than 10 years. It was hypothesized that among Chinese-Canadian students, those who were closer to their ethnic culture, whether demographically, through socialization or both--would do better in school than those who were not. The hypothesis that the performance of successful Chinese students is the result of culture-specific child-rearing practices or 'early academic   socialization' was generally supported with a few exceptions.

Maharaj, Sherry I. (1991). <u>Majority-Minority Status: Homophily in Adolescents' Peer Networks</u>. York University, MA**:** 198.

This study investigated the degree of ethnolinguistic homogeneity which characterizes the peer networks of ethnic minority status (i.e., Mediterranean, West Indian, East Indian, and Far Eastern) and majority status (i.e., second-generation North American) adolescents living within a multi-ethnic Canadian context. It also examined the demographic variables which predict homogeneity, as well as the structural and qualitative characteristics of the peer structures that are defined by varying levels of ethnic mix. Participants were 693 students, ranging from 16 to 20 years of age, attending a large middle-class high school. Results demonstrated four major findings. Computation of ethnic mix scores indicated that majority and minority adolescents exhibited own-group friendship preferences, however, they did not engage in segregated patterns of peer selection. Multiple regression analysis demonstrated that sex, age, SES, and academic level differentially predicted homogeneity in accordance with the ethnic group membership of the adolescent. In addition, MANOVA results demonstrated that structural characteristics such as network size, gender mix, setting mix, and

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frequency of contact significantly differed across homogeneous, integrated, and heterogeneous peer structures. Finally, simple regression analysis illustrated that ethnic mix of peer networks differentially predicted the level of perceived psychosocial benefit associated with friendships depending on the ethnic group membership of the adolescent. Results are discussed in terms of the importance of recognizing the mitigating impact of environmental factors on the interplay between peer relations and mental health.

Mahmood, Humera (1997). <u>South Asians' Perspectives on Therapy Utilization: An Exploratory Study</u>. University of Guelph, MSC**:** 70.

The purpose of this study was to explore South Asians' perspectives on therapy utilization. The study was designed to obtain some understanding of how South Asians' conceptualize a "problem", what are their "help-seeking beliefs", and what are their experiences of acculturation or adjustment in Canada. Two women and two men who have migrated to Canada as adults were interviewed. Transcripts of the interviews were analyzed using a variation of the constant comparative coding procedures. Categories and themes (within categories) are presented in some detail. The findings suggest that the first generation South Asians tend to define "problems" within a narrow range, they are likely to believe in one's own and extended family/friends' capability to resolve problems, they are likely to seek culturally understanding therapists, and they have varying levels of acculturation. All of these factors may be important predictors of underutilization of therapy among South Asian immigrants. The relationship of these findings to previous literature is discussed and the implications of the study for future research, therapy and training are indicated.

Main, Kelley Joanne (1998). <u>The Role of Meta-Stereotypes in Intergroup Negotiations</u>. University of Manitoba, MA**:** 61.

The main goal of this research was to examine how meta-stereotypes influence negotiations between members of different ethnic groups. Meta-stereotypes are a person's beliefs regarding the stereotype that outgroup members have about his or her own group (Vorauer, Main, & O'Connell, in press). Vorauer et al.'s research indicated that high prejudice White individuals expected to be stereotyped by an Aboriginal person, whereas low prejudice White individuals expected to be seen as contradicting the stereotype of their group by an Aboriginal person. Research by Vorauer and Kumhyr (1997) revealed that such meta-stereotype driven perceptions are inaccurate. I examined the implications of this research for intergroup negotiations. Pairs of participants (White-White or White-Aboriginal) were assigned to the role of buyer or seller in a negotiation concerning the sale of a car (see Thompson & Hastie, 1990). Results demonstrated that both high and low prejudice White individuals negotiating with an Aboriginal partner expected that they would be viewed more positively than those negotiating with a White partner. Moreover, these especially positive metaperceptions were not corroborated by their Aboriginal partner's actual impressions. Interestingly,

although both high and low prejudice White individuals believed that they conveyed particularly tolerant impressions to an Aboriginal negotiation partner, low prejudice participants obtained significantly more points from Aboriginal as compared to White partners. Implications for future research are discussed.

Majury, Niall Charles (1990). <u>Identity, Place, Power and the 'Text': Kerry's Dale and the 'Monster' House</u>. University of British Columbia, MA**:** 166.

Since the late 1960's, fundamental changes in Canadian immigration policy, encouraging more middle-class/professional immigration in an effort to create employment and to boost the nation's skill profile, have precipitated a shift in orientation of population and capital flows into Canada. In particular the countries of the Pacific Rim have risen in relative importance as source regions of both international finance and migrants. These trends have had an uneven impact across Canada, and Vancouver in particular has come to play a significant role as a "gateway city". This thesis considers some of the ramifications of the emerging social geography of this elite portion of the wide spectrum of immigrants entering Canada. In focusing on neighbourhood change within the upper middle-class suburb of Kerrisdale, situated on Vancouver's elite West Side, it examines the cultural politics surrounding perceived social change. It explores a contested sense of identity and place, showing how these are informed and invigorated by a diverse set of social struggles evident in conflicting landscape 'tastes' in the neighbourhood of Kerrisdale.

Mak, Magdalen Shunyee (1988). <u>A Cross-Cultural Study on Achievement, Causal Attribution, and Adolescent Perception of Parent Behavior Among Euro-Canadian, Chinese-Canadian, and Hong Kong Chinese Adolescents</u>. University of Manitoba, PhD**:** N/A.

Rotter's (1975) locus of control, Crandall's (1963) perceived task-values x expectancy x discrepancy between lowest and highest standards set for achievement, and Atkinson's (1974) motive x incentive x probability of success have been frequently utilized to study adolescent achievement behavior. While these views explain adolescent achievement in the mainstream North American white population, they fail to explain that in ethnic minorities for not including the impact of their culture on achievement. This study identifies the role of culture and other related variables on achievement.605 adolescents, 13 to 18 years of age, from three cultural groups--Hong-Kong-Chinese (HKC), Chinese-Canadian (CC), and Euro-Canadian (EC)--were studied. Questionnaires collected information on socialization, locus of control, causal attribution, perception of family-honor, and degree of future-certainty in adolescents. Copying two solvable and two unsolvable puzzles, each in 4 minutes, was utilized to assess achievement behavior. Data were subjected to three-way (ethnicity, gender, age) analysis of variance. An Omega Squared was calculated on each significant finding to ascertain the strength of association between the independent and dependent variables. Significant ethnicity effects were followed up by the Scheffe post-hoc t-

test to identify groups which significantly differed from each other. The Chinese groups reported less parental acceptance and more psychological control than the EC group. Most adolescents had a bilocal locus of control. The Chinese groups attributed other-success to ability and the EC group to low task-difficulty. The Chinese groups attributed self and other failures to lack of effort and the EC group to high task-difficulty. CC perceived family-honor as of most importance, followed by EC, and lastly by HKC. HKC expected to have most social-political changes in their future, EC were intermediate, and CC expected least. HKC set highest minimal standard, level of aspiration, and expectancy in achievement tasks than the Canadian groups. Males and older adolescents showed higher achievement-oriented tendencies than females and younger adolescents, respectively. This study shows that achievement behavior is a highly complex phenomenon and is governed by cultural values, societal expectations, socialization, and attribution styles. When adolescence is reached, achievement behavior is further governed by future social-political stability and job opportunities. Although these factors are important for adolescent achievement, it does not eliminate other factors which await future research.

Malagueno, Marco Antonio (1995). <u>Fractured Mosaic: The Split-Labour Market for Hispanic Migrants in Vancouver, British Columbia</u>. Simon Fraser, MA**:** 245.

This thesis examines the process whereby a regional labour market stratified by class, gender, and ethnicity is created and reproduced in a capitalist economy. Specifically, the thesis argues that the process of selection in immigration policy-- the "points system"--a labour market tool, has created a "split labour" market among Hispanic immigrants in Vancouver. While the study emphasizes the role of immigrants as directed by the Immigration Act, the present restructuring of the economy and its impact on the Vancouver labour market is also probed. The thesis demonstrates that the restructuring of the economy away from manufacturing towards services is taking glace domestically, showing, in particular, the manner in which "split-labour" markets can be easily correlated with sex and ethnic divisions. The thesis concludes that "split labour" market theory helps to highlight one type of class exploitation, the differential price of labour, and furthermore, that remedial training initiatives such as English language training play a relatively minor role in the secondary labour market.

Malinowski, Stuart (1995). <u>Race, Resistance and Rap Music</u>. University of Alberta, MEd**:** 136.

The purpose of this ethnographic study was to explore the relationship between Black youth and rap music. In particular, the study examined whether rap fans were perceiving and/or using rap as a form of resistance. The study also recorded their attitude toward some of the most controversial themes in rap as identified in the literature, namely profanity, violence, misogyny, religion and drugs. The participants consisted of sixteen Black Canadian youths, nine males and seven females, ranging in age from fifteen to nineteen. Data were collected using semi-

structured interviews. During an interview, I played and/or referred to a selection of message conscious rap and then investigated the nature and degree to which the participants listened to, comprehended and related the music to their everyday lives. The findings suggest that they do relate to the music as a form of resistance. However, this relationship is nor absolute nor complete. On the one hand, they appear to be drawing a great deal of pride, collective energy and critical awareness from the music. On the other hand, an underlying sense of alienation seems to prevent them from translating this awareness into any meaningful transformative action. Moreover, many participants criticize their peers for failing to penetrate beneath the surface of stylistic imitation. However, the findings do leave room for speculation that with time and the appropriate critical education, disaffected youth may emerge as viable agents of social change.

Mallhouh, Peter (1995). The Turf of the Imagination: An Examination of the B-Boys Youth Culture in Metropolitan Toronto. University of Toronto, PhD**:** 162.

Currently, there are very few psychological or sociological studies which examine Canadian youth cultures and subcultures. The present study was designed to investigate one newly-formed ethnic and class demarcated youth culture, that of the B-Boys in Metropolitan Toronto. Since little is known about this adolescent culture, and since it was not clear how events in this field study were going to unfold, an emergent design was employed. Using this design, the research evolved into two stages, each of which included two phases. The first stage involved the collection of personalistic observations and informal interviews with various types of B-Boys (Phases I and II). During the second stage, B-Boys of a suburban Crew subculture were interviewed in-depth and given a brief questionnaire; non-Crew B-Boys were also interviewed in-depth (Phases III and IV). The term "B-Boys" refers to adolescents of both sexes who wear oversized, colourful clothing and listen to rap and/or reggae music. Many of these youth are of lower-class background and of West Indian descent. In the Metropolitan Toronto area, some B-Boys belong to "Crews", which consist of large groups of regularly-associating adolescents. Crew B-Boys form a subculture, occupy a specific territory in the neighbourhood and possess a shifting leadership base. This conceptualization of a Crew was inductively developed from the observations and informal interview phases of the study. The results of the study revealed the appropriateness of the development of a continuum model to characterize B-Boy types, including a reconceptualization of the terms "youth culture" and "subculture". This was suggested by the finding that there exist various nominal categories of B-Boys, ranging from individuals who only dressed the role (Fashion types) to those who were part of a larger group or subculture. Investigation into the suburban B-Boys Crew indicated that members share similar backgrounds, derive support, encouragement and an identity from subcultural membership. Additionally, members of the Crew were found to be moderately delinquent in their main illegal activities, which consisted of violence, shoplifting and petty theft, vandalism and joyriding stolen automobiles. These activities tended to occur mainly among male members, who outnumbered the

females in the Crew by about a five to one ratio. Other sex differences were also discovered within the Crew membership. Crew and non-Crew members were similar in many areas of social life such as their interest in the same leisure time activities. These activities consisted of playing basketball and listening to hip-hop or reggae music. They also reported experiencing similar racial prejudice and discrimination. Their involvement in the use of substances such as tobacco, alcohol and marijuana were also equivalent. In contrast, Crew and non-Crew members were substantially different in terms of group size, organization and cohesiveness. Crew B-Boys were deemed as subcultural, belonged to a fixed group in a community, and were observed to be loyal to each other. Many of the non-Crew B-Boys were individuals with an exclusive focus on appearance styles and belonged only to a small, ephemeral group or to no group. Several implications of the B-Boys youth culture in present and future North American society are also discussed. These include the importance of studying such subgroups in a multicultural society, their roles as potential social, political, or fashion precursors as well as some current educational considerations.

Man, Daisy Wailing (1990). <u>Cross-Cultural of Test-Wiseness</u>. University of British Columbia, MA**:** 156.

The objectives of this study were to investigate the cultural differences in test-wiseness between Chinese and Canadian students; to study the impact of test-wiseness on British Columbia Grade 12 provincial examination results among Chinese students in British Columbia; and to examine the relationship of test-wiseness, and four correlates (verbal ability, achievement motivation, length of residency in Canada, multiple choice experience) among the Chinese students. The results indicated that ethnicity accounted for a significant amount of variance in test-wiseness. Foreign Chinese students were significantly less test-wise than both Canadian and Chinese immigrant students. The results also showed that test-wiseness did not account for a significant amount of variance in provincial examination scores (English 12 and Algebra 12). The four correlates together accounted for very little variance in test-wiseness. The findings imply that language plays a crucial part in test-taking situations. With inadequate English language skills, foreign Chinese students were unable to satisfactorily comprehend the test questions, and hence their test performance was very close to what would be expected from random guessing.

Man, Evelyn Yee-Fun (1997). <u>Language Use and Language Behaviour of Hong Kong Chinese Students in Toronto</u>. University of Toronto, PhD**:** 250.

This study examines the relationship between language use and behaviour and their broader sociolinguistic and sociocultural environment. It explores first language use and behaviour of Hong Kong Chinese students in relation to the ethnolinguistic vitality of the Chinese community in Toronto. The thesis presents a bilingual, bicultural Chinese Canadian's view of linguistic changes and the effects on one of the largest linguistic minority groups in Toronto; it relates

students' linguistic experiences to individual and social-environmental factors that affect the relationship between a minority and a majority group in a culturally diverse setting. The study seeks to identify the relevant sociological, socio-psychological and psychological variables that facilitate students' first language use and behaviour. It looks at whether students' positive or negative perceptions of the ethnolinguistic vitality of their ethnic group, their socio-psychological attitudes about the role and value of their language and culture, and their subjective ethnolinguistic vitality beliefs, are related to the variables. A total of 115 Chinese students mostly of Hong Kong origin; median age 13 years; 64% females; from two heritage language schools in different locations in Toronto, completed a questionnaire. In-depth follow-up interviews were conducted with 12 students who volunteered. Two theoretical models of ethnolinguistic vitality were applied to the Chinese situation in Toronto, linking sociostructural variables with students' subjective perceptions and ethnolinguistic identity and beliefs. The study investigated the role and extent of the first language (Cantonese) in students' daily life, and found evidence that there were plentiful opportunities for first language use, close linguistic and cultural contact with Chinese speakers, strong contact with the Chinese media, high motivation to learn and use the first language, positive attitude towards heritage language and cultural maintenance and high ethnolinguistic vitality of the Chinese group. Since a myriad of factors are associated with minority students' first language use and behaviour in a multilingual and multicultural environment, it was shown that Chinese students' positive attitude towards factors at the sociological, socio-psychological and psychological levels all help to facilitate students' first-language use and behaviour. Not only was the community vitality of the Chinese group in Toronto found to be high, but students' individual perception of that vitality was also high, fostering high first language vitality. A majority of the students also showed a balanced bicultural identity, and viewed themselves as equally Chinese and Canadian. Given strong first language use and behaviour, favourable conditions for heritage language and cultural maintenance, and the growing economic and political influence of the large Chinese minority group, issues are raised about how this group fits into the pluralist Canadian mosaic, and what present intergroup relations mean for multiculturalism in Canada. Considering the relationship between a minority and majority group of different and changing societal power relations, the author highlights implications for both the Chinese as well as the larger Canadian community.

Man, Guida C. (1996). <u>The Experiences of Women in Middle-Class Hong Kong Chinese Immigrant Families in Canada: An Investigation in Institutional and Organizational Processes</u>. University of Toronto, PhD**:** 224.

This study investigates the experiences of women in middle-class Hong Kong Chinese immigrant families in Canada. The central argument of this study is that institutional and organizational processes inherent in the macrostructure of society have tremendous impact on the everyday life of individual Chinese immigrant woman. Due to differences in the social organization of Canadian society vis-a-

vis Hong Kong society, the workload of Chinese immigrant women has been intensified in the paid work sphere as well as in the home upon immigration to Canada. Institutional processes in the form of Canadian immigration policies affect the entrance of Chinese immigrant women into Canada, both historically as well as at the present time. This study illustrates how race, gender, and class relations inform and shape institutional processes, and how such practices are modified and transformed through historical, social and political fluctuations. This study also illustrates the interrelatedness of social organization of paid work and household work. It shows how migration results in the Chinese immigrant women's loss of employment opportunities, rendering them underemployed. Their loss of social and economic status in the paid work sphere pervades their household arrangements, intensifying their daily workload, and affecting their relationships with husbands and children. This research adopts a conceptual framework and methodology known as the "standpoint of women". It places women as subjects of the study, and takes into account both structural processes and individual negotiations. This methodology allows individual Chinese immigrant women as subjects to account for their own situations, and demonstrates how their subjective experiences are articulated to the larger social, economic and political relations in the form of institutional and organizational processes. The research design includes primary data collection of in-depth interviews with thirty Chinese immigrant women, secondary data analysis of census data and immigration statistics, as well as current and historical literature and   government documents on Canadian immigration policies.

Mandres, Marinel (1993). <u>Immigrant Settlement, Integration and Assimilation: The Development and Application of a Theoretical Framework to Understand the Relationship Between Immigration and Planning. A Case Study of Canadian Serbs</u>. University of Waterloo, MA**:** 236.

The purposes of this thesis are to develop a theoretical framework to understand the relationship between immigration and planning, to apply this framework to a particular ethnic immigrant group in an effort to identify planning issues related to immigration, and to propose methods for addressing these issues. The framework links the most appropriate theories of planning and ethnic change while recommendations are generated from the knowledge gained in applying the framework. Institutional cooperation, coordination and change are identified as central themes in facilitating newcomer adjustment and interaction as well as ensuring that diverse immigrant needs are met during various phases of these continual processes. Changes within, between, and among organizations along with linking mechanisms that improve the accessibility, effectiveness, efficiency, and accountability of services are recommended. Planners are advised to use the Pluralist Theory and an appropriate Community Organization Model to reduce organizational cleavages within immigrant communities and thereby overcome service fragmentation.

Mandres, Marinel (1998). <u>The Dynamics of Ethnic Residential Patterns in the Toronto Census Metropolitan Area</u>. Wilfred Laurier University, PhD**:** 392.

Responding to contemporary urban changes and increasing social complexities, this research endeavours to determine whether recently arrived immigrants still follow residential configurations as prescribed by traditional urban ecological models or whether ethnic groups are displaying a new dispersed (i.e. 'shot gun') domiciliary pattern characterized by enclave scattering. A new conceptual model describing various spatial outcomes relative to primary destinations of initial immigrant settlement and subsequent relocation is developed according to propositions discussed in the literature review. Subsequent statistical analyses focus upon the hypothesized post-1980 areal placement of six ethnic groups (Greek, Jewish, Multiethnic, Aboriginal, Chinese, and Jamaican) using the British as the reference population within the Toronto Census Metropolitan Area. Three dimensions of residential differentiation (evenness, centralization, and concentration) are measured and selected thematic crosstabulations generated primarily from 1981 and 1991 Census data to ascertain whether anticipated distributional trends have materialized or traditional ones   persist. Most ethnic communities maintain intermediate and relatively stable levels of residential similarity, concentration, and centralization with recent immigrants exhibiting a somewhat higher degree of residential integration. An incremental yet definite decentralization trend is noted among most ethnic groups. Centralization and concentration levels according to immigration period, mobility status (external migrants) and ethnic origin by admission interval diminish with increased time since entering Canada. The latest entrants, however, are marginally more centralized than previous arrivals. Cartographic representations of concentration patterns reveal ethnic variation with sectoral (Jews), nodal (Greek and Chinese), scattered (Aboriginal and Jamaican), and even aterritorial (Multiethnic) arrangements being the most prevalent ones by different communities. Recent arrivals consistently register high concentration values in census tracts that are increasingly more dispersed between 1981 and 1991. Entering the metropolitan area via secondary ethnic enclaves or new outer suburban and multicultural ports or entry, the latest intakes display less predictable localization configurations which are collectively characterized by cluster dispersion. The analysis of selected mobility, tenure, and socioeconomic variables indicates that non-movers prevail amid nearly all ethnic units as well as the latest immigrant arrivals. Dwelling ownership is prevalent among ethnic collectivities while rental housing more typical of visible minorities and new admissions irrespective of ethnicity. Suburban residency is partially an outcome of chain migration but more so of educational achievement and household income level. The dynamic nature of urban form is proposed as an alternative contextual environment in which to explain ethnic and immigrant residential distribution. Since newcomers mainly rent during the immediate post-arrival phase, the shifting location and dispersion of affordable housing, especially apartment clusters, was examined and found to correspond with and influence points of initial settlement. Immigration policy development was also examined to relate its impact upon the sources and types of

newcomers entering urban areas. Revisions were then made to the conceptual model such that it reflects the increasing complexity of ethnic habitation configurations within and immigrant entry into metropolitan areas. In conclusion, it can be affirmed that ethnic and immigrant areal apportionments are increasingly complex, less predictable, and geographically dispersed. The 'shot gun' pattern, although overall quite representative, is less evident among ethnic groups when native- and foreign-born constituents are collectively considered. It is most obvious when immigrants are assessed by arrival period. Overall, measurements of the aforementioned dimensions confirm the emergence of a fragmented multicultural spatial mosaic.

Mangat, Jas (1995). The Refugee Backlog Clearance Program of 1988: A Critical Examination of Canada's Refugee Determination System. Simon Fraser University, MA**:** 155.

The Canadian government's response to the backlog of refugee claimants that sought to avail themselves of Canada's protection in the late 1980's was the Refugee Backlog Clearance program of 1988. By any reasonable standard of evaluation, this Program must be viewed as an abject failure. The roots of its failure lie in the history of Canada's immigration and refugee policies as well as in the misjudgment and motivation of those responsible for its conception and implementation. This thesis attempts to measure the cost of this failure, in both human and financial terms, through an examination of the structure of the program combined with the author's firsthand view of its actual functioning and the effect it had on those who were left literally at its mercy, the claimants themselves. In the end, it is apparent that the government of the time formulated a policy that tragically failed to service the interests of either the claimants or the Canadian public.

Mann, Baljinder (1994). IndoCanadian Women: A Sociodemographic Profile. University of Calgary, MSW**:** 155.

The majority of Indian immigrants in Canada came to the country after the 1967 revision of the Canadian Immigration Policy. Due to the family re-unification clause in this policy, women and children came in large numbers. IndoCanadian women are a very vulnerable group of women in the mainstream Canadian society because of their differences in appearance, language and culture. Social integration is a slow process, and this group is still struggling to establish their identity. This leads to specific psychosocial problems, for example, marginalization in the job market, family breakdowns and a lowered psychological quality of life. The present study was undertaken to describe a general profile of Indian women in Canada, focusing particularly on their social-adaptation, employment and economic adjustment, and general physical and mental health. It is an exploratory descriptive study. This study describes IndoCanadian women as a mosaic in the bigger Canadian mosaic. They have

many sub-cultures, religious practices, languages and values. Findings of this study possess implications for social work practice.

Mann, Sukhjinder (1998). <u>East Meets West: Perceptions of Sikh Women Living in Canada</u>. University of Manitoba, MSC**:** 85.

East Indians come from a culture that emphasizes familial obligations and gender segregation. It also maintains strict rules regarding marriage and dating procedures. On the other hand, Canadian culture is characterized by individualism, gender integration and an egalitarian social structure. The goal of this study was to understand the perceptions of East Indian Sikh mothers who immigrated to Canada as adults and their adult daughters raised in Canada, regarding these issues. Many of the conflicts that emerged were in accordance with the changes that first and second-generation immigrants experience when settling in a western country. Both mothers and daughters reported experiencing many conflicting values and behaviors. Mothers were struggling to hold on to traditions they felt were important in maintaining their culture. Daughters were trying to find a middle ground between maintaining respectful relationships with their parents and adopting a more liberal Canadian way of life.

Mannette, Joy Anne (1988). <u>"Making Something Happen": Nova Scotia's Black Renaissance, 1968-1986</u>. Carleton University,**:** N/A.

Questions of subordination and resistance in Black Nova Scotian social life present ongoing sociological and social problems. This dissertation examines processes of social reproduction: hegemonic elaborations and Black challenges to these elaborations, during the 1968-1986 period in Nova Scotian history. Arguing for a "struggle within structure" conceptualization, I have sought to reconstruct dominant hegemonic mechanisms in media and state activity, and ethnic-based resistances to these within the Nova Scotian Black community. Informed by a "from below" perspective, this study seeks to move beyond various levels of ethnocentric thinking to capture the complex dynamics of gendered, ethnic, and class societal elaborations. The findings of the study suggest both the sophistication of power constructions and the resilience and creativity of the oppressed. Producing an action sociology, I reclaim Blackpast so that it may be used by Black people in their processes of self-creation.

Mansfield, Earl Alfred (1995). <u>Lived Experience in the Initial Period of Adaptation: A Longitudinal Multi-Case Study of the Experience of Recent Immigrant Students at a Canadian Secondary School</u>. University of British Columbia, PhD**:** 327.

While educators have recognized that students from other countries often face traumatic experiences in their initial period of adaptation to the receiving country's schools and society, little attention has been devoted to understanding the nature or educational significance of these experiences. Traditionally, educators have equated adaptation difficulties with host language deficits, while

other, possibly more consequential dimensions of the adaptation experience have gone unrecognized, and have not been represented in educational policy and funding decisions. Accordingly, this study is directed toward providing a more comprehensive understanding of the adaptation experiences of adolescent students who have recently arrived in Canada from other countries, and addresses a critical need for understanding these experiences from the perspectives of the students themselves. Inquiry is advanced within a descriptive, exploratory, and explanatory study which predominantly utilizes a phenomenological, qualitative methodology. The study's principal methodology builds upon Edmund Husserl's philosophical foundation by incorporating the existential perspectives of Maurice Merleau-Ponty, the life-world social dimensions of Alfred Schutz, and the historical-contextual and interpretive elements of Max van Manen's hermeneutic phenomenology. Fieldwork occurred over a six month period in a suburban Canadian secondary school. Study findings and recommendations derive from analysis of interviews, observations, and self-reports of three male and three female grade 10 students who arrived in Canada not more than 20 months prior to the outset of the study. Initial adaptation experiences of study participants point to three principal findings. The study's finding that despite adaptation challenges, students from abroad often achieve at or above receiving society norms within a short period after arrival, suggests that educators should consider how successful academic patterns of newcomers might be adopted by receiving society members. Participant experience indicates that host language acquisition is but one dimension of a multidimensional adaptation experience, and that it is seldom the student's most critical adaptation concern, even in terms of host communication skills. Participants experienced establishing friendships as their most critical and difficult adaptation concern, and looked to friendship to provide uncertainty reduction, access to and inclusion in the receiving society.

Mansour, Myriam (1997). "Qualifications Alone Will Not Get You the Job You Want": Integrating into the Quebec Labour Market with Foreign Credentials. Concordia University, MA: 145.

In Canada over the last few decades, education, occupational qualifications and work experience have been introduced as important criteria in the selection of potential immigrants. However, foreign "credentials" get very little or no recognition at all in Canada, a situation that reduces their holders to a non-qualified status. Hence, the fate of qualified immigrants on the Canadian labour market is becoming a growing concern amongst scholars and public policy analysts. It has been argued that an "equivalency" system between qualifications acquired abroad and Canadian (or provincial) qualifications could contribute to resolving this problem on the grounds that, if "translated" into domestic terms, foreign documents will be more recognizable to certifying bodies and potential employers in the job market. Quebec is among other provinces to have implemented such a system. Indeed, the Service d'equivalence of the Ministere des Communaute's culturelles et de l'Immigration (MCCI) is said to be the most comprehensive system in the country. However, no studies seem to have ever

been conducted to evaluate the efficiency of such a system in assisting newcomers in the process of labour market integration. The objective of this thesis is, therefore, to examine the literature's claim that an equivalency document for foreign qualifications is an efficient tool in labour market integration in one's own field of expertise. This research is based on a survey of Quebec immigrants and its findings emanate from their personal experiences, perceptions and opinions. It was found not only that the equivalency certificate does not represent an efficient tool for labour market integration but also that rapid integration into the labour force is a priority over the equivalency process. The results of this research carry important messages that are worth considering in future policies or initiatives regarding foreign credentials.

Manuel, Katrina Louise (1996). <u>On the Periphery: The Female Marginalized in the Five Post-Colonial Novels</u>.

Women in colonized societies are often marginalized not only because of their race, but also because of their gender. Their experience of domination in a patriarchal system makes finding their own place in society and their own identity extraordinarily difficult. It is imperative to acknowledge that women across the globe and across cultures experience denial of personal development, denial of educational development, and also denial of voice. Although females' ethnic background may vary significantly, the experience of marginalization remains the same. A feminist perspective, then, is critical in exploring post-colonial literature so that we may be better able to understand the position of women as marginalized individuals. Females conveying female experiences in their own discourse allows us to perceive the impediments and burdens that colonizers and the patriarchy have imposed upon them in addition to recognizing the strengths that they have had to develop in order to cope with their marginalized position in society. Margaret Atwood's Cat's Eye, Anita Desai's Fire on the Mountain and In Custody, Paule Marshall's Brown Girl, Brownstones, and Jean Rhys' Wide Sargasso Sea show the plight of marginalized women in addition to providing rich texts which address a number of pertinent and pressing issues.

Mar, Wanna E. (1997). <u>Cross-Cultural Differences in Parenting and Moral Development in Late Adolescence: A Narrative Approach</u>. Wilfred Laurier University, MA**:** 93.

This study investigated differences in parenting and late adolescents' moral development in two cultural groups: Chinese-Canadian and European-Canadian. Measures of parental authoritativeness and degree of parental influence on moral values were administered to a sample of 62 European-Canadian and 40 Chinese-Canadian university students, aged 17-26 years. The participants were then compared with respect to two outcome measures, one assessing the degree to which they internalized and represented parents' viewpoints ("voice") in narratives about moral socialization, and the other assessing level of moral reasoning development. Results indicated that reported parental authoritativeness was positively related to the degree of parent "voice" displayed in participants'

moral narratives. No relationship was found between parental authoritativeness and participants' level of moral reasoning development. Analyses also revealed that Chinese-Canadian participants rated their parents as being more authoritarian and less authoritative when compared to the ratings of their European-Canadian counterparts. Differences in the types of moral values selected as most important were also found between the two cultural groups. Unexpectedly, the European-Canadian students tended to rate parental influence on moral values as higher and to represent parental viewpoints to a greater degree in their moral narratives than did the Chinese-Canadian students. These findings suggest that parents' style of childrearing may have an important role to play in the moral development of older adolescents and young adults, and provide support for the study of parental influence on children's moral values via the collection of moral socialization narratives. The results of this investigation also demonstrate the importance of investigating parenting and morality from a cross-cultural perspective.

Maraj, Denise Indira (1996). <u>Non-Accreditation: It's Impact on Foriegn Educated Immigrant Professionals</u>. University of Toronto, MA**:** 122.

This study examines the economic and affective impact of occupational dislocation amongst foreign educated immigrant professionals unable to gain accreditation in their field due to the barriers they have faced in Canada. The 6 participants in the study were independent category immigrants residing in Canada between 3-8 years. Semi-structured interviews were conducted to explore the extent of their knowledge of professional accreditation procedures prior to and upon arrival in Canada, ability to go through that process and their feelings on the barriers preventing their access to professional accreditation and, subsequently, any opportunity for employment in their respective domain. The participants' views of the economic and affective impact of being underemployed are put forth as are their feelings toward and relationship with Canada in light of their experiences in their new home. The data indicate that the participants' occupational dislocation has had a greater affective than economic impact on them.

Maraj-Guitard, Arianne (1992). <u>Aspirations of West Indian Parents Towards Their Children's Education</u>. McGill University, MA**:** 125.

The purpose of this study is to explore the aspirations of parents of elementary children of Caribbean background in Montreal. Several studies show that these children tend to do poorly in Canadian schools. Research indicates that a significant variable in the home environment which influences school performance is the aspirations of parents for their children. The aspirations can be manifested through parental encouragement and are influenced by factors such as culture, class and/or ethnicity. A sample of 20, English speaking West Indian parents agreed to participate in this research. An interview protocol was used to collect the data by telephone. The semi-structured interview was based on questionnaires used in similar studies and from issues emerging from the

literature review. The findings show that despite West Indian parents' high aspirations, their socioeconomic and/or ethnic status influence the outcome. They feel disadvantaged in a society where the realization of their perceptions of success are dependent on their ethnic status vis-a-vis the dominant group. Despite human rights legislation and multicultural policy, these parents anticipated racial and socioeconomic disadvantages for their children. The language factor in Quebec is seen as compounding the problem for English speaking Canadians of Caribbean origin.

Marchant, Cosmo Kenningham (1981). <u>A Hierarchy of Rights: Linguistic, Religious, Racial and Ethnic Minorities in Canada</u>. York University, DJUR.

The form of the thesis is a structured dialogue among five participants (six in Chapter V) in a hypothetical law school seminar. The argument of the thesis is that "equality" and "non-discrimination" have a limited application to the interests of racial, linguistic, religious and ethnic minorities in Canada. The nature and importance of legal or institutional differentiation on behalf of minority interests are examined with respect to five "fundamental" areas: governance; the administration of justice; education; property; and community and civil rights. "Fundamental" interests are defined in Chapter I as those which are shared among members of a minority group but over which there are conflicts with other groups or with the wider society, resulting in distinctive legal concepts or institutions. Chapter II presents an outline of the legal history of minority rights issues in Canada. Chapter III discusses the institutions of governance in Canada as they affect, or are affected by different minority interests. These include both constitutional and subordinate or statutory arrangements. Chapter IV examines the accommodation of minority interests in the administration of justice, in the areas of personnel, procedures, judicial decision-making and remedies. Chapter V considers differentiation in educational systems on behalf of various linguistic, religious and racial minorities. Chapter VI examines the expression of minority interests in distinctive concepts or regimes of property rights. Chapter VII examines a broad range of differentiated community and civil rights which exist or are claimed on the basis of minority group membership, including concepts or definitions of such membership. Chapter VIII concludes the study with a discussion of formal provisions for "equality" and "non-discrimination" and an interpretation of the proposed Canadian Charter of Rights and Freedoms.

Marciniak, Kathleen (1990). <u>Perceptions of Multiculturalism in Nursing Programs in Montreal: A Comparison of University and CEGEP Training</u>. McGill University, MA**:** 125.

The objective of this study was to examine the perceptions of students and faculty regarding the concept of multiculturalism and its relevance in nursing education in two Montreal English nursing programs. A 40 item questionnaire and interview tool were developed for students and faculty, respectively, to elicit data concerning demographic information, general perceptions regarding

multiculturalism and its relevance in nursing education and perceptions about cultural concepts within their respective nursing curricula. It was concluded that students and faculties believed that multicultural concepts are relevant to nursing education in order for nurses to provide holistic health care in a non-discriminatory way to a culturally diverse society. However, the extent of multicultural content varied in the nursing programs with several relevant areas lacking in both, including exploration of personal biases.

Marechko, Sochan Anne (1992). Continuity and Change: An Inter-Generational Examination of Ukrainian Christmas Observances in East Central Alberta. University of Alberta, MA: 437.

This study focuses on the domestic and community observances of the Ukrainian Winter Calendar Customs associated with Advent or "Pylypivka", Christmas or "Rizdvo", New Year's or "Novyi Rik" and the Feast of Jordan or "Iordan" as they occurred within five families whose oldest surviving members were part of the first wave of Ukrainian immigration--arriving in this area prior to the outbreak of the First World War. It was observed, that in transposing the village Christmas observances from the counties of Chortkiv and Sniatyn to East Central Alberta during the homesteading, and subsequently during the established farming periods, as well as, throughout the process of transmitting those observances to the younger generations born in Canada, three trends emerged. First, the observances and celebrations became increasingly familial in nature. Second, the social aspects of those observances and celebrations became increasingly organized in practice--including the religious aspects associated with them. And third, in the continuity and changes which occurred in the observance and celebration of these Christmas customs and traditions in East Central Alberta, the oral aspects were almost completely lost.

Margolese, Stephanie (1996). Prediction of Early Reading Success in Multilingual Children. Concordia University, MA: 73.

The main purpose of this longitudinal study is to assess the validity of phonological processing and listening comprehension measures relative to more traditional tests of general cognitive ability and visual-motor coordination in the prediction of early reading skills. Furthermore, few researchers have examined these skills in multilingual children. The participants in the present study speak Italian, English or other languages in addition to learning French in school. Thus, a second purpose of this study is to evaluate the generalizability of previous findings to a sample of multilingual, ethnic minority children. Sixty-five children were tested in Kindergarten with measures of phonological processing, listening comprehension, visual-motor integration, and general cognitive ability. In Grade 1, they were administered reading measures of letter, word and non-word recognition. Consistent with other results reported in the literature, phonological processing was the best individual predictor of Grade 1 reading and had incremental validity beyond all other measures. Although children's lingual status

was not strongly predictive of reading skill, language(s) most frequently spoken in the home had incremental validity in the prediction of letter recognition. In group comparisons, poor versus average readers differed significantly in performance on the Kindergarten and Grade 1 phonological tasks and on the listening comprehension measure. The weak listening comprehension skills of the poor readers of this study suggest that these children may have had more global language deficits. These results imply that (1) Kindergarten children who have weak phonological skills are at-risk for developing reading problems; (2) measures of specific abilities, such as phonological processing, may be more relevant than traditional measures, like general cognitive ability, for the identification of reading disabilities; and (3) lessons on phonics should be incorporated into reading instruction.

Mariko, Soumaila (1996). L'accès au premier emploi à Bamako. Université de Montréal, PhD**:** 352.

La presente these a deux objectifs. Dans le premier, elle etablit le portrait de la dynamique du risque d'acces au premier emploi a Bamako. La dynamique du risque d'acces y est etudiee a travers la variation de generations, des plus anciennes aux plus recentes, et selon le statut migratoire a Bamako et le sexe. Le deuxieme objectif de la these tente d'apporter une contribution a la recherche sur les determinants de l'acces au premier emploi en milieu urbain Bamakois, en utilisant un cadre analytique base sur la perspective des generations et evenements du parcours de la vie. L'analyse de la dynamique du risque d'acces au premier emploi a Bamako indique au premier abord que le risque d'emigrer, qui concurrence celui de l'acces au premier emploi a chaque instant du parcours de la vie active, est de plus en plus eleve a Bamako a mesure que la generalement part exercer un emploi a Bamako et en un temps beaucoup plus court. Cependant, ceux qui ont les chances d'acces au premier emploi les plus faibles, ont le risque d'emigrer le plus eleve, comme pour les natifs. Les femmes, a l'oppose des hommes, entrent plus tardivement et souvent aux ages eleves (au dela des 45 ans). L'analyse de l'orientation differentielle indique que le secteur des independants de l'informel et celui du salariat (informel et moderne), sont les principales orientations autant pour les natifs que pour les immigrants et les migrants de retour. A l'oppose, le secteur des employeurs et celui des independants du secteur moderne sont negligeables a Bamako. Toutefois, les femmes immigrantes sont de moins en moins nombreuses a s'orienter vers le secteur des independants de l'informel a mesure que la generation est jeune. Par contre, elles le font de plus en plus vers le salariat de l'informel. L'orientation des hommes migrants de retour dans le secteur informel aux depens du salariat moderne est similaire a ce resultat. Malgre la crise de l'emploi que connai t la ville de Bamako, les migrants semblent donc developper des strategies pour leur insertion au premier emploi a mesure que la generation se renouvelle. Neanmoins, les femmes migrantes de retour seraient particulierement moins nombreuses a s'orienter vers le salariat de l'informel a Bamako. Leur presence dans ce secteur par rapport aux autres secteurs est quasiment nulle. Malgre les contraintes methodologiques et la faiblesse de la

litterature, auxquelles nous nous sommes confrontes, nous pensons que les resultats de la presente recherche temoignent un interet considerable pour la meilleure comprehension de la dynamique de l'acces au premier emploi en milieu urbain a Bamako en particulier, et au Sahel en general, et une meilleure connaissance de ses determinants.

Marino, Norman Joseph (1994). <u>The Antiochian Orthodox Syrians of Montreal, 1905-1980: An Historical Study of Cultural and Social Change Over Three Generations</u>. Concordia University, MA**:** 164.

Using the marriage registers of Montreal's two Antiochian Orthodox churches as its primary source, this thesis concludes that the Orthodox Syrian community in Montreal has undergone slow but substantial cultural and social change over three generations. The first-generation immigrants were characterized by cultural preservation and continuity. They established a vibrant ethnic community characterized by social and cultural traditions that were heavily influenced by religious, family, and hometown ties. The second generation, having been born in North America, is characterized by cultural and social integration. Although largely still attached to its ethnic cultural roots, a Canadian identity had emerged among the second generation which mitigated against its full identification with Orthodox Syrian culture. However, this new self-consciousness is well integrated and has produced a unique Syrian-Canadian identity. The third generation, in contrast, is characterized by cultural and social assimilation. Forces such as increased access to higher education, occupational diversification, as well as social and residential mobility, facilitated a process of assimilation among a majority of the third generation who by 1980 shared little in common with the pioneers who founded the Montreal community.

Markose, Judith Ora (1998). <u>Individualism and Community: A Study of Teachers in a Canadian Jewish Day School</u>. University of Toronto, EDD**:** 279.

Individualism and community are competing values in the late twentieth century. The dominance of individualism, which cherishes freedom and independence, is antithetical to the bonds and boundaries implicit in healthy community. The purpose of this study is to explore the ways in which individualism and community are fostered in elementary classrooms of Jewish studies teachers, and supported by the school philosophy and practice, in one Canadian Jewish day school affiliated with the Conservative movement of Judaism. The assumption of this study is not that this school would or should reflect either individualism or community exclusively. The study employs ethnographic research methodology in the observation of five classrooms over a four month period. Interviews were conducted with the four participating teachers, all native Israelis, and two school administrators. Individualism is found at various levels of the school. There is a high level of concern for the self-esteem and well-being of individual students. In academic structures, remedial lessons are provided, and teachers employ differentiated pacing. There is allowance for levels and leeway for creativity and

originality, digression and spontaneity. Teachers reinforce effort and achievement at every level. Teachers enjoy autonomy in curriculum development and classroom methodology. Judaism is presented as a religion with concern for the individual. Diversity in religious practice is not discouraged. Community is developed through school purpose and practice. Among the primary goals of the school is the socialization of students to the heritage and cultures of Judaism, Israel, and Canada. The school acts in partnership with local synagogues and student families in order to achieve its ideals of commitment to a Conservative Jewish lifestyle. The transmission of moral values is a priority; teachers provide guidelines of appropriate and inappropriate behavior. Authority, order, and discipline are evident. There is some evidence of class pride. Judaism is presented in a very positive fashion and is accessible to students through ritual and celebration. Tension between individualism and community is evident in the following areas: teacher practice and values - autonomy versus school purpose; religious life - pluralism versus commitment; dual loyalty to Judaism and Canada; and the role of Israeli teachers.

Marrast, Evelyn Margaret (1994). The Tongue, the Pen and the Press: Re/Writing Freedom in Black and White Women's Abolitionist Writing. York University, MA: 178.

Abolitionist texts shared a number of rhetorical and narrative strategies which contributed to their success as polemical writing, and in the case of Harriet Beecher Stowe's Uncle Tom's Cabin as fiction. This thesis examines the works of Harriet Jacobs, the sisters Angelina and Sarah Grimke, and Harriet Beecher Stowe to determine the significance of the intertextual relationship between these works. Primarily concerned with Jacobs' Incidents in the Life of a Slave Girl, my thesis explores the ways in which Jacobs' text conformed with and, more importantly, departed from the conventions of sentimental women's writing of its day. The thesis also explores the way in which Jacobs' positioned herself as the subject of writing in her text and argues the case that Jacobs' gender complicates the relationship between literacy and freedom as a central trope in the poetics of the slave narrative. Jacobs' gendered language, centered as it is in the cult of sensibility has interesting implications for our understanding of authorship in the slave narrative.

Martens, Elizabeth Ann (1998). An Exploration of Systemic Racism in the Field of Youth Employment Work. York University, MSW: 101.

This paper is a qualitative study that explores how youth employment counsellors view the issue of systemic racism in the field of youth employment work. Seven youth employment counsellors took part in two three hour focus groups to explore a number of issues related to this topic. The results of the study detail how participants view the day-to-day enactment of systemic racism in their employment counselling centres and in the private employment sector with which their work interfaces. Recommendations for addressing ways in which agencies,

personnel, funders and employers can work to eliminate systemic racism are also provided.

Martin, Anne (1995). <u>Stratégies identitaires du couple mixte et changements de l'ordre social: Les Québécoises d'origine canadienne-française converties à l'islam</u>. Université Laval, MA**:** 151.

Epouser quelqu'un d'une autre culture que la sienne, c'est epouser quelqu'un qui a d'autres codes culturels, d'autres systemes de signification. De cette union mixte, naissent des changements de comportements et de valeurs qui modifient l'identification de l'individu au groupe primaire et faconnent son insertion dans le groupe d'origine. Notre etude analyse le phenomene de l'union mixte ou a lieu la conversion a l'islam de la femme quebecoise d'origine canadienne-francaise, mariee a un Quebecois d'origine algerienne. Notre reflexion porte sur les motifs de la conversion a l'islam, et sur les consequences de cette conversion sur la convertie, sur son entourage, compte tenu de l'application des preceptes religieux qui en est une fondamentaliste.

Martin, Grant S. (1998). <u>Making Sense of Religion and Religions: The Value and Limitation of Religious Unity in Diversity</u>. Concordia University, MA**:** 139.

Exclusivism, inclusivism, and pluralism have become common terms for sorting out different responses to religious diversity that have appeared within the Christian tradition. In this study, I argue that each of these responses is a different form of what could be called "unity in diversity." Religious unity in diversity understands every different religious form as a variant of one religious form. The different responses to religious diversity make sense when it is understood that they derive from different ideas about what the unifying religious form is. The connection between the conception of unity and the resultant perception of diversity is so strong that we can go so far as to say that exclusivism, inclusivism, and pluralism are all rooted in a particular conception of what religion is. And to repeat, it is these ideas about what religion is that precipitate different ideas about what all religions are. At the heart of this study are five case studies of different attempts, within the Christian tradition, to make   sense of religious diversity; the conclusions above are derived from these case studies. Although every form of unity in diversity reduces all forms to one, no form of unity in diversity should be rejected if it works, and this can be determined by applying it. The only situation that no form of religious unity in diversity can handle is one in which there truly are different forms of religion. This situation, if it exists, shows the limitation of every possible form of religious unity in diversity.

Martin, Rozenn Marguerite (1999). <u>Des neo-Canadiens integres: Les Portugais de Hull</u>. Université d'Ottawa, MA**:** 146.

English Abstract, French Text: In this thesis, the complexity of immigrant's integration into Canadian society through the life experiences and perspectives of

the members of the well established Portuguese community of Hull, is examined. The focus of this paper is on the impact of ethnic environments, whether they serve a residential, social or cultural purpose on Portuguese integration processes. Integration is difficult to measure since it occurs in various ways at different rate depending on individual immigrants and the successive generations. Nevertheless, the interviews with a group of Portuguese immigrants representative of their community, have revealed that once settled in Canada, their main concern is to achieve a level of "complete" and "absolute" integration into Canadian society. By analysing the role of ethnic neighbourhood, the involvement with ethnic institutions, the need to preserve the Portuguese culture and to maintain strong family ties, and by taking into account the Portugueses's feelings, an attempt was made to ascertain if Portuguese migrants were integrated into Canadian society. In order to reflect the diversity of behaviour and opinions among the Portuguese immigrants, a typology was subsequently established.

Martyn, Carol Anne (1993). <u>Shaping the Meaning of Old Age: Exploring Differences in Resources and Opportunities Among Immigrant Seniors</u>. Simon Fraser University, MA**:** 182.

Due to the liberalization of immigration policy in the late 1960's, a growing segment of Canada's aging population consists of first-generation Canadians who emigrated from countries linguistically and culturally different from Canada. However, to date, few studies have focused on this segment. This study focuses on immigrant seniors, investigating factors that may influence their attitudes toward old age. The theoretical orientation of this thesis is resource theory as articulated by Williamson et al. (1982) in 'The Politics of Aging: Power and Policy' and, in Dowd's (1980) 'Stratification Among the Aged'. Dowd's approach focuses on the processes of exchange of resources, and permits a micro-level analysis, while assuming a stratification framework which takes into account economic and political structural forces. This study examines four social and economic resources: education, personal income, family authority and community integration. To explore macro-level constraints, the concept of opportunity structure is used. The main source of data is interviews that collected information from a sample of 250 suburban immigrant seniors, aged 55 and over. The sample was drawn from five ethno/linguistic groups: Portuguese, German, Cantonese/Chinese, Korean, and Punjabi. To explore the social context of the respondents supplemental data were collected, including local historical and ethnographic studies, census data, and personal interviews with service providers working within each of the five groups. Findings indicate a strong association between each of the four resources and immigrant seniors' attitudes toward old age. However, inequality of opportunity for resources across ethnic groups, and between men and women in a number of the groups, suggests the need for a supplemental explanation of differences in attitudes toward old age.

Marujo, Maria Manuela Vaz (1999). <u>From the Margins to the Center? A Case Study of the Integration of Culturally Diverse Student's First Language into the</u>

Mainstream Curriculum of an Elementary School. University of Toronto, PhD**:** 217.

This case study examines an attempt that was made in an inner-city elementary school in Toronto between 1989–1994 to integrate culturally diverse students, and thus improve their academic achievement. This attempt involved the implementation of an innovative English-as-Second Language (ESL) Project in which the emphasis was on the inclusion of ‘first language’ programs along with other kinds of ‘integrating strategies’. My study explores the impact of these strategies on Portuguese-Canadian students, on their families, and on the school. This research was motivated by the fact that Portuguese-Canadians students, who represented the majority of culturally diverse students in the school, had systematically been failing to thrive academically. I argue that the implementation of ‘first language’ programs, along with other ‘integrating strategies’ can significantly help integrate Portuguese-Canadian students into the school system reducing the gap between the students, their families, and their communities, thereby promoting greater equity of outcomes.

Masgoret, Anne Marie (1997). Acculturation, Second Language Proficiency and Well Being. University of Western Ontario, MA**:** 132.

The present study was conducted to investigate the role of several socio-cultural variables involved in the acculturation process and their relation to second language learning and well-being. Previous studies have supported several of the proposed relationships between these variables, however, there is a need for integrative research assessing the relationships among all of these variables simultaneously. The sample consisted of 248 Spanish immigrants who completed questionnaires assessing Language Ability, Attitudes, Contact, Modes of Acculturation, Ethnic Identity, self-perceived competence in English, and Well-Being. A causal modeling analysis indicated that Assimilation was related to English proficiency. Furthermore, Integration and Assimilation were found to be positively related to life satisfaction and negatively related to acculturative stress whereas Rejection was negatively related to life satisfaction and positively related to acculturative stress. These results were discussed in terms of their implications for research on acculturation, second language acquisition, and the general well-being of immigrants.

Mastai, Judith Ann Freiman (1981). Adaptation Tasks of Israeli Immigrants to Vancouver. University of British Columbia, EDD.

At the macro-level, this study investigated the role of education in the adaptation process of adult immigrants. Migration was defined as a developmental event, adaptation was described as the process by which that event is resolved, and learning and education were differentiated using Alleyne and Verner's typology of sources of information. At the micro-level, these concepts were applied to the

case of Israeli immigrants to Vancouver, B.C. Four general research questions were posed with respect to the kinds of tasks emerging during adaptation to life in a new society, the relationship of a variety of socio-demographic and other factors to the perceived difficulty of tasks and the use of adult education sources of information in resolving tasks of adaptation. An analytical survey, employing an interview schedule, a magnitude estimation scaling device to measure relative difficulty of tasks and a series of other measures of factors thought to be related to difficulty, was conducted early in 1977 with seventy-two respondents. Analysis included computation of geometric mean difficulty scores, calculation of univariate frequency distribution of socio-demographic variables and of scores of other factors, as well as means and correlation co-efficients. Step-wise regression analysis utilized difficulty scores as dependent variables and ten socio-demographic measures as independent variables in an attempt to ascertain the predictive ability of the socio-demographic variables with respect to difficulty. Results of the data analysis identified the most difficult task, finding a satisfying, career-oriented job, indicated that the majority of other tasks of adaptation were being resolved using non-educational sources of information, and that the construct "difficulty" might better be renamed "extent of cultural innovation required" and further investigation of this factor be conducted. Implications were drawn regarding the use of magnitude estimation to assess educational needs of adult immigrants, and the development of policy and programs which meet the needs and aims of both Canadian society and the immigrant learner.

Mata, Fernando Gustavo (1988). Satisfaction with Social Conditions in Canada: A Longitudinal Study of Latin Americans and Three Immigrant Groups (1964-1974). University of Toronto, PhD.

This study examines immigrant evaluations of eight working and living conditions in Canada using longitudinal data. The basic data source is a panel survey of immigrant arrivals undertaken by the Department of Manpower and Immigration during 1969-74. Immigrants who arrived to Canada between 1969 and 1971 were selected for the survey and these reported their satisfaction levels (six months, two and three years after arrival in Canada). The main dependent measure is an overall satisfaction score with eight social conditions. An extensive study of the satisfaction histories of Latin Americans is preceded by the presentation of the major socio-demographic profiles of this immigrant group. In the cross-national comparative section of the thesis, Latin Americans are contrasted to British, East Indian, and Italian immigrants in terms of their satisfaction histories and associated set of socio-psychological determinants.Three theoretical approaches are integrated into common general hypotheses which produce predictive models based on background and immigration experience-related variables. Models are fitted to the Latin American data set and the four immigrant group sample. Given that the longitudinal data is affected by multiple information loss (panel attrition, inconsistency of measurements over time and variable collection biases), the data analysis follows a flexible strategy which combines different techniques of multivariate analysis. Models fitted to data

introduce alternative forms of calculations of the inter-correlation matrices and procedures of selection of respondents. The determination of past and present influences on satisfaction was approximated by the use of synchronous and diachronous models. As a whole, migrants reported being moderately and highly satisfied with Canadian social conditions and this trend tends to slowly improve over time. Satisfaction was enhanced by past satisfactions, favorable   perceptions of natives and the community, English language proficiency, occupational adequacy and economic rewards. Being unemployed or having entered Canada as a sponsored or nominated applicant was associated with dissatisfaction. Some variations in these associations were also noticable for each of the immigrant groups studied in the longitudinal survey.

Mathur, Ashok (1999). <u>Brown Gazing: The Pedagogy and Practice of South Asian Writing in Canada</u>. University of Calgary, PhD**:** 275.

This dissertation focusses on the problem of race and racialization by examining a number of texts of "South Asian Writing in Canada" and exploring strategies employed by racialized writers to combat and subvert racist ideologies. By examining what bell hooks, Sherene Razack, and numerous critical scholars term an ideology of "white supremacy" and by following critical race theorists in telling stories that articulate a racialized sensibility, I work toward destabilizing whiteness as a central and unproblematized subject. In order to reverse this dominant white gaze, I posit the possibility and necessity of a counterhegemonic strategy that I term "brown gazing." Drawing on feminist film theory which first suggested the dominance of a "male gaze" I adopt the principles and practices of Critical Race Theory - which suggests that racism exists, is normalized in dominantly white cultures, and that its occurrence in the everyday lives of people of colour is in no way extraordinary, remote, or infrequent - to develop several "counterstorytelling" techniques that address ways of empowering students and other people of colour. Integral to this project is a critique of how whiteness (and white supremacy) operates at institutional levels, particularly at the site of the university, and how critical race studies can intervene to create a positive social change in this location. Therefore, several of the storytelling episodes critique these sites and open up the possibility of creating anti-racist, pedagogical interventions with the aim of gesturing toward an anti-racist practice inside and outside the university.

Matiasz, Sophia (1994). <u>Ukrainian Catholics and Catholic Ukrainians: Ethnicity and Religion in Three Alberta Parishes</u>. University of Alberta, PhD**:** 179.

Three of the nine parishes of the Ukrainian Catholic Church in Edmonton, Alberta, Canada, are the focus in this study of the relationships between religion and religious affiliation on one hand, and ethnicity on the other. The historical background dealt with in this work includes (a) distinction amongst three phases of migration from Europe to North America between the 1890s and the post-World War II era, considered in connection with the rise of Ukrainian

nationalism; (b) the establishment of the Ukrainian Catholic Church in Canada, along with a description of its European antecedents; and (c) the post-war formation of the three parishes from a single parish. That history is a background for the discussion of the construct of ethnicity in the description of the Ukrainian Catholic community in Edmonton, with specific reference to the descriptive adequacy of primordial or functional definitions, compared to situational definitions. Research methods, designed in terms of controlled comparison of parish communities, included participant observation and urban ethnography over a three-year period; unstructured ethnographic interview; review of documents; and a structured telephone survey of 350 members of the three parishes. The findings indicate that while religion and religious symbols are inextricably linked to community members' definitions of ethnicity, there is a great deal of variability in the specific associations people draw between ethnic identity and aspects of religious affiliation, religious identity, and religious symbols.

Matiss, Ilze Arielle (1998). <u>Lives in Changing Contexts: A Life History Analysis of Latvian-Canadian Women's Stories About Being Latvian</u>. University of Toronto, PhD**:** 233.

This study examines how changing contexts impact on people's lives. The purpose of this study is to document the life history experiences and perspectives of second-generation Latvian-Canadian women in the wake of the disintegration of the Soviet Union, Latvia's regained independence, and the end of the Latvian community in exile era in the West; and to present a contextual analysis of these life histories. The life stories of the six women presented in this study provide a rich tapestry of individual experiences of growing up Latvian in Canada, living in two cultures, and adapting lives in changing contexts. These stories reveal the diversity of the lived experiences of women from socially and culturally similar yet different backgrounds. The life history analysis of the stories explores the impact of changing social-political contexts on their lives. The contextual analysis of the themes which emerged from these stories gives insights into the shared experiences of the participants, illustrates the complexity of living in more than one culture, and brings into focus the important role that familial, social, historical, political, cultural, and psychological contexts play in understanding lives. The common threads weaving through these six stories are explored under the following common themes: *Where I Come From and My Inherited History*; *Who Am I*? *What Does* *"Being Latvian"* *Mean* ?; *Leading a Double Life and The Awareness of Difference* , *Finding My Place and Facing Challenges within the Latvian Community*, *My First Encounter with Latvia and My Relationship with Latvia Now*, *Where Do I Belong*? and *Where is Home*? The universal themes which emerged in this study are the conscious and the hidden legacies of *inherited history*, the multiple layers of us and them struggles and conflicts in the West and with the homeland; and the powerful impact of *losses* and *gains* on the intra-personal,

the inter-personal and societal relationships, and how all of these come into play in changing times and contexts. These themes reflect the interconnected undercurrents which add to the complexity of our perspectives and experiences. Furthermore, they suggest potential lenses through which to interpret and bring insight to people's experiences in other cultures and other contexts.

Matsubara, Amy Asa (1996). <u>Curriculum Evaluation for Anti-Racist Social Work Education</u>. Carleton University, MSW**:** 177.

Using a grounded-theory methodology (Strauss, 1987), the present thesis locates within the existing literature methodologies of curriculum evaluation which are most suitable for anti-racist social work education. The research is based on an anti-racist perspective which takes critical views of race and racism. The criteria of anti-racist social work education are developed from the literature and are divided into seven themes: social justice and social change; a structural approach; rejection of dominant white and 'objective' perspectives; anti-racist awareness raising; development of critical skills; student-centred and collective learning; and, a holistic approach for reforming social work education. The analyses of curriculum theories and methodologies based on these criteria locate three curriculum evaluation methodologies: ethnography; stakeholder/democratic methodology; and action research. The action research methodology, which integrates evaluation and implementation of evaluation results, is recommended for anti-racist social work education.

Matsuoka, Atsuko Karin (1991). <u>Preferred Care in Later and Ethnic Elderly: Generational Differences Among Japanese-Canadian Elderly</u>. University of Toronto, PhD**:** 306.

This thesis examines whether there are differences in preferences regarding care in later life among first and second generations of ethnic minority elderly, and considers implications for social policy and social work. Immigrants whose early socialization took place in the country of origin may maintain different values and norms, and consequently different expectations in later life from those of the second generation who were socialized in Canada. Forty-one Japanese Canadians over sixty-years-old in Toronto were interviewed. Interviews were semi-structured and four vignettes were used to identify their preferences for care. A life-course approach was used to design the interview; a network approach was applied to identify social network and perceived social support. Quantitative analysis, multidimensional scaling and qualitative analysis were used to examine the data. The study finds some differences by generation. Issei (first generation) prefer filial care and Nisei (second generation) prefer spousal care. However, gender differences were observed in Nisei. Nisei women tend to choose purchasing services while Nisei men wish their wives to care for them. Generational differences disappeared in vignettes where significant others are no longer available or where physical independence and care needs increase. Care preferences differed by factors such as income or ethnic identity. If unable to care for themselves, both generations prefer institutional care rather than family care.

The study suggests that preferences for care in later life are socially constructed and personally redefined. Four social factors which shape preferences for care are identified: age, gender, class and ethnicity/race. These factors shape preferences for care in later life directly and indirectly. The study suggests it is necessary to reconsider the assumption that informal care is better and the preferred choice of care by the elderly. If institutionalized, most Issei prefer Japanese speaking staff to care for them while Nisei do not find it important. Cultural and linguistic differences were expressed as reasons for reluctance to use social services. The study concludes that culturally and linguistically sensitive services must be developed and that culturally sensitive training for helping professionals must be an integral part of the education system; access to such education needs to be improved.

Matthews, Andrew W. (1992). <u>An Exploration of Arab Stereotypes During the Gulf Crisis</u>. University of Windsor, MA**: 185.

This thesis deals with the popular stereotypes of Arabs in the mass media. Drawing on previous scholarship in this area, it can be said that these popular portrayals have almost invariably been unfavourable. Arab males appear as oil sheikhs or terrorists, while Arab women are subservient bundles of black cloth. Where do these portrayals come from? These images are considered to be stereotypical. This thesis examines the editorial and feature articles of the New York Times for the period of the Persian Gulf crisis (Aug. 2, 1990 to Jan. 15, 1991), in order to determine (a) the types and nature of stereotypes associated with the Arabs and (b) whether the U.S. print media have become more balanced (less stereotypical) than before. A thematic analysis is used to detect patterns in the reporting about Arabs. In the final analysis, the Times showed relatively good balance in reporting on Arabs and their affairs, which serves to challenge popular stereotypes from previous media sources.

Matthews, Sara (1998). <u>Re-Thinking White Privilege Work as Critical Anti-Racism Practice</u>. University of Toronto, MA**: 97.

This thesis is a critical re-evaluation of white privilege work as a transformational anti-racism practice. In approaching this task, I address certain key questions: what are the meanings of 'whiteness' within critical anti-racism discourses; how are racialised meaning practices constructed historically in relation to colonialism and imperialism; and how might I carry my 'whiteness' with me in my anti-racism practice while challenging the way that it is constructed? Tracing the process of 'becoming white' through white privilege discourses, I draw on Michel Foucault's writings on disciplinary power, knowledge and the subject to investigate how particular racialised subject positions are constructed in relation to class, gender and sexuality, and how individuals might take up (or refuse) such positions. The scholarship of Antonio Gramsci provides insight into how, through mechanisms such as 'common sense' ideology and relations of force, certain racialised narratives become hegemonic in the social landscape, and how the relations of

racism might be constructed at particular historical junctures. While both Gramsci and Foucault are concerned to show that subject formation is a historically particular rather than a universally defined construct, Foucault's method of genealogical analysis varies drastically from Gramsci's ideological and historically materialist approach. Attending to the tension between discourse and ideology, I ask what Foucault's and Gramsci's particular perspectives foreclose towards thinking about the making of racialised meaning practices in white privilege work. Bridging a discursive and materialist understanding of 'whiteness' within critical anti-racism practices, I consider the pedagogical approaches available for white anti-racist feminists to ethically engage anti-racism theory, practice and education.

Mawhinney, Janet Lee (1998). <u>'Giving up the Ghost': Disrupting the (Re)Production of White Privilege in Anti-Racist Pedagogy and Organizational Change</u>. University of Toronto, MA**:** 154.

This thesis explores the operations of white privilege within progressive white culture service organizations engaged in anti-racist change efforts. My analysis flows from a critique of two practices pervasive in, but by no means exclusive to, pedagogy: the use of storytelling, and 'moves to innocence'. Among anti-racist, feminist and critical pedagogy theorists there is a significant gap between the level of interest in poststructural ideas and efforts to apply them at an operational level. The particular relevance of this thesis lies in its intended contribution to the bridging of that gap. At the heart of this thesis lies the theoretical tension between the anti-foundational and deconstructive impulses of poststructuralism and the liberationist desire to honour the historical material realities of the oppressed. By reading the concept of 'epistemic privilege' through 'strategic essentialism' I argue the feasibility of a carefully constructed and politically engaged poststructuralism in order to negotiate the material basis for valuing truths from the margins, while recognizing the partiality and power implicatedness of knowledge.

Maznevski, Martha Louise (1994). <u>Synergy and Performance in Multicultural Teams</u>. University of Western Ontario, PhD**:** 281.

Multicultural teams are becoming increasingly common in international organizations. These teams offer great potential for high performance, but the cultural diversity presents barriers to productive interaction, and multicultural teams tend to perform worse than their homogenous counterparts. The goals of this research were to develop an understanding of effective interaction and performance in multicultural groups, and to investigate whether groups could be trained to improve their ability to interact productively. A model of multicultural group performance was developed, which emphasizes the importance of effective communication and explicit agreement on norms for interaction, both requiring understanding of group members' cultural orientations. Measures were developed and pretested for cultural orientations (based on Kluckhohn and Strodtbeck, 1961), communication preconditions (based on Blakar, 1985), synergistic

integration processes, and group outcomes (based on Hackman, 1987). Propositions derived from the model were tested in a quasi-experiment, in which 73 groups of four to six people worked together to complete an in-basket simulation based on a real-life complex international management situation. Measures of cultural orientations and individual preconditions were collected prior to the group's interaction, and group-level variables were measured after the interaction. Group's in-basket responses were compared with an expert solution to obtain a measure of output quality. Half of the groups participated in a twelve-hour training intervention prior to completing the task, designed to increase their ability to integrate culturally diverse perspectives. Regression and multivariate analysis of variance were used to test the hypotheses. Overall support was found for the conceptual model, and training had a positive effect on process and outcome variables. It was concluded that the model developed provides a good understanding of integration processes in multicultural groups and, together with previous related research, provides a good understanding of performance in these teams. The training results offer encouragement to managers that barriers to integration in multicultural teams can be overcome.

McAllister, Kirsten Emiko (1993). <u>Cultural Production and Alternative Political Practices: Dialogic Cultural Forms and the Public Sphere in the Japanese Canadian Community</u>. Simon Fraser University, MA**:** 206.

This thesis addresses two questions. First it examines the general role of cultural production in the development of alternative political practices in Western capitalist societies. Secondly it explores the question of building self-reflexive forms of cultural practice in ethnic communities. To examine the first question, I use Jurgen Habermas's model of the public sphere where people gather together in order to articulate, discuss and address issues of common concern. Drawing on feminist theory, I argue that practical discourse--the cultural form that Habermas uses to facilitate this process--is limited because of its inability to fully address the contradictions in which people are situated. Instead of a model built on Habermas's work, I argue that Mikhail Bakhtin's theory of dialogic cultural production offers a more adequate theoretical frame of reference. This leads to the second question. I examine the problem of cultural production in the context of "racialized" ethnic communities, which I redefine as those peoples who have been displaced from their homelands by the expansion of capital and who have relocated in the economic north in regions that are hostile to their presence. It is not in necessarily the case that ethnics will address this contradiction by developing emancipatory alternatives. But by making parallels to new social movements and class struggle it can be seen how cultural production can play a key role in directing the political mobilization of ethnic communities.

McAllister, Kirsten Emiko (2000). <u>Remembering Political Violence: The Nikkei Internment Memorial Centre</u>. Carleton University, PhD**:** 463.

This dissertation examines the role that collective forms of remembering the past play in reconfiguring communities that have been the target of political violence. While political violence can include acts ranging from genocide to political torture, I am concerned with systematically deployed measures that damage or destroy the capacity of a community to continue to function as a social collective. This form of political violence can include programs that uproot communities from their settlements or force their members to disperse physically and then assimilate them into the dominant population. The dissertation argues that collective forms of remembering operate as a means for historically persecuted groups to reinvent themselves as a community. Yet, remembering the past is a complex process. Measures taken to integrate the members of a community into a hostile population can damage or destroy their lifeworld. This can lead to serious social and psychic damage that destructively works its way across a social body. The literature in the field of post-traumatic stress disorder claims that collectively remembering the violent acts is an essential component in the survivors' process of healing. This dissertation examines the Nikkei Internment Memorial Centre (NIMC) as a case study to examine this problem. A group of Japanese Canadian elders built the NIMC in 1994 to mark the mountainous valley where they live today with their history of internment. They are members of the Kyowakai Society of New Denver, an organization that was set up to represent the 1,500 Japanese Canadians that the Canadian government interned in the Village of New Denver from 1942-1945. The internment camp in New Denver was part of a larger plan devised by the Canadian government to remove over 21,000 Japanese Canadians from the province of British Columbia during the 1940s. This dissertation's main premise is that the manner in which a group collectively remembers their past has social and political ramifications. As critics of nationalism argue, remembering the past can be a conservative project. This dissertation is critical of conservative projects. It is concerned with collective forms of remembering that usurp fixed subject positions and static configurations of community life that automatically construct others as threats and social change, as a corruption of idealized traditional practices. Through in-depth study of one historically persecuted group's "memory project" the NIMC, this dissertation documents the complicated process of developing collective forms of remembering.

McBride, Michelle Lea (1997). From Indifference to Internment: An Examination of RCMP Responses to Nazism and Fascism in Canada from 1934 to 1941. Memorial University, MA: 319.

This study examines the phenomenon of Fascism in Canada during the Depression and how the authorities, primarily the Royal Canadian Mounted Police, chose to deal with it. The topic of Canadian Fascism has been largely ignored in favour of the more fashionable topic of Communism, Fascism was never a large scale movement in Canada; it did, however, effect portions of the German and Italian communities as well as individual French and English Canadians. The conventional view of the RCMP Security Service argues that the

RCMP ignored Fascist movements until external events caused them to take internal actions. I would challenge this argument, marshaling evidence that the RCMP was indeed watching Fascist organizations from their inception, although choosing not to view them as a serious threat. The RCMP began investigating Fascist movements in Canada in the early 1930's but did not view them as much of a threat, seeing them as largely disorganized and, if not as potential allies in their fight against Communists, at least as the lesser of two evils. As both the RCMP and the Fascists were anti-Communists, the RCMP viewed Fascists with rather a benevolent eye. The RCMP was more ideologically to the right and this effected how the RCMP viewed both Fascists and Communists. Once war broke out the Canadian Government decided to act against groups it had consistently said were not dangerous. For years the   government, via the RCMP and other government departments, turned a blind eye to foreign interference by the Consuls in both the German and Italian communities, choosing to view events in the immigrant communities as matters for the communities to decide. By viewing Fascism as a limited threat and by allowing foreign coercion to occur in Canada it can be argued that the Canadian government failed to defend its own citizens.

McCaffery, Patrick Paul (1998). <u>Hate-Motivated Crime Victimization: A Perceptual Study of the Effectiveness of the Ottawa-Carleton Police Bias Crime Unit</u>. Carleton University, MA**:** 142.

To date, there has been little systematic research in Canada into the nature of, and state responses to, hate motivated crimes. The purpose of this investigation was to determine the effectiveness of one such response by exploring and describing the perceptions of victims who have received service from the Ottawa-Carleton Police Bias Crime Unit. Semi-structured interviews were conducted with 29 victims of hate motivated crimes and a phenomenological approach was used to analyze the interview results. Results indicated that the respondents found the Bias Crime Unit to be an effective response to their hate crime victimization and that the potential of this Unit is confined by internal and systemic forces. This study adds to the understanding of hate motivated crime victimization and the findings have implications for the Ottawa-Carleton Police and the larger criminal justice system.

McCann, Gillian Louise (1995). <u>A Case Study of Five Hindu Temples in Southern Ontario</u>. University of Toronto, MA**:** 57.

The focus of this study is five Hindu temples situated in the Greater Metro area of Toronto in Southern Ontario. The goal of the study was to document the histories of each of the temples and to compare them to each other; and to gather data on the activities of the temples in the categories of: temple administration, temple plan, congregation, rituals and festivals, deities worshipped, sacral space, and links with the larger community. This data was then analysed to determine continuity and discontinuity with traditional Hinduism as described in the *Dharmasastra*. As it is commonly assumed that religious practices

change due to immigration this study attempted to concretely prove or disprove this hypothesis by observing the religious practices using a sample from the Hindu communities of Southern Ontario. Information was gathered through observation of temple rituals, personal interviews and literature produced by the temples.

McClelland, Amine Neda (1995). <u>The Acculturation Attitudes and Acculturative Stress of International Students</u>. Carleton University, MA**:** 106.

The study assessed the acculturation attitudes and acculturative stress of international students at Carleton University and the University of Ottawa. A bidimensional model (Berry, 1980) was used to identify acculturation attitudes of separation, integration, marginalization and separation. It was hypothesized that the preferred attitude for international students would be integration. The study also investigated the relationship between acculturation attitudes and stress. The expectation was that individuals with integration attitudes would exhibit the least stress. Those who had separation and assimilation attitudes would have moderate stress while those who adopted attitudes of marginalization would experience the greatest stress. Variables which were expected to affect the attitude-stress relationship were identified as age, gender, educational experience in Canada and length of residence in Canada. The findings indicated that the preferred attitude was integration, followed by assimilation. No individuals were classified as possessing attitudes of marginalization or separation. The integration group was found to have greater difficulty adapting to stressors in the environment than the Assimilation group. Individuals who had less educational experience and who had lived in Canada for shorter periods of time were likely to demonstrate attitudes of assimilation, rather than integration. Also, older people tended to rate difficulties they had encountered adapting to life in Canada higher than those who were younger. The moderator role of gender, indicated that females who assimilated faced greater difficulty adapting to stressors in the environment than males who used attitudes of integration. Individuals who utilized integration attitudes and who had less educational experience were more likely to experience stress. Individuals who adopted integration attitudes and who had lived in Canada for a short period of time were more likely to experience stress as well.

McCormick, Penelope Gay (1994). <u>Children's Understanding of Mind: A Case for Cultural Diversity</u>. University of Toronto, PhD**:** 163.

In the area of theory of mind, considerable effort has been expended in seeking to describe the cognitive structures which develop in young children. Recent advances in developmental psychology and cognitive science have shown that in literate Western cultures, children's behaviour becomes increasingly reflective, deliberate, or "mentally-oriented" as they approach entering school. With few exceptions, however, theory of mind tasks have been conducted in Western urban cultures. Thus it is not known if an understanding of mind develops universally, without regard to culture. This thesis represents an attempt to broaden the cultural

base of theory of mind research. It presents data collected in two very different cultures--the Quechua of Peru, and the Tainae of Papua New Guinea. These two cultures are predominantly non-urban, and are traditionally oral cultures. Three separate tasks which examine the child's understanding of false belief, representational change, and the appearance-reality distinction were conducted among the Quechua and the Tainae. Both of these language groups responded very differently to the three tasks. The Quechua children performed poorly on all questions which tested their understanding of thought and belief; however both younger and older age groups performed well on the appearance-reality task. The Tainae children, on the other hand, seemed totally disinterested in the appearance-reality objects (e.g. a rubber snake), and almost all claimed that the objects actually were what they appeared to be. When questioned about what they and another originally thought the object was, they often refused to answer. Yet they showed no such reluctance when asked identical questions regarding two objects with surprising contents. Both age groups performed better on the questions which probed their understanding of their own thoughts than they did on questions about another's thoughts. Perhaps the most striking feature across the two groups was the fact that there were no consistent dramatic changes across age groups, contrary to data collected among Western children. These results suggest that thinking about thought and its relation to action can take quite different forms in different cultures and that a single representational ability which can be applied in a wide variety of domains may be an artifact of Western literate culture.

McCurdy-Fagan, Marcia Bonetta (1998). <u>Integrating Multicultural Arts Across the Curriculum</u>. University of Toronto, MA**:** 108.

This study is ethnographic interpretive research that seeks to investigate the types of multicultural artworks produced by senior students at the secondary level and discover the reason(s) for this/these form(s) of expression. The literature supports arts education that is inclusionary because of its role in building the self concept of students. There is little or no Canadian research or curriculum design in the area of multicultural arts. This study is the first in a series to be done by this researcher that will seek to integrate multicultural philosophy into the arts and other curriculum areas.

McDonald, Timothy Graham (1994). <u>An Analysis of the Spatial Evolution of Port Alberni's Asian Origin Communities: 1956-1991</u>. University of Victoria, MA**:** 198.

The spatial evolution of the Asian origin communities of Port Alberni, British Columbia is examined using a two-stage model of residential segregation. The residential locations of the two main Asian Canadian groups, those of Chinese and East Indian ethnic origin, are uncovered from a surname analysis of the city directory for the years 1956, 1961, 1971, 1981, and 1991. An analysis of the patterns and levels of residential concentration using location quotients and street distribution maps is followed by an analysis of the changing levels of residential

segregation using the index of dissimilarity, the P* isolation and exposure indices, and eta$\sp2$. A survey of the Asian origin households adds information on the Asian communities and their housing histories in Port Alberni. In the Chinese community, high levels of residential segregation and clustering were found in the downtown core in the years 1956 and 1961, followed by a movement away from this area into other areas of the city. In the East Indian community, residential clustering was observed in an area adjacent to a lumber mill, with secondary clustering occurring in newer residential developments in the southern half of the city where Asian residential location ranged from ninety-two per cent in 1956, to eighty per cent in 1991. The presence of the lumber mills in the southern half of the city, along with the company bunkhouses which housed many of the early Asian workers, initiated the southern concentration of Asian households in Port Alberni.

McDonell, Marion Christine (1991). "A Quiet of the Spirit": Cultural Identity Reflected in the Work of Japanese Canadian Artists. York University, MA: 321.

This paper is intended to contribute to the growing body of work which argues that non-European traditions are a significant factor in the development of Canadian cultural history and that any analysis of the underlying nature of Canadian cultural expression should be developed not from the traditions of a predominant sector of the population but from an understanding of the dynamics of cross-cultural contact which forms the basis of Canadian social and cultural experience. Some of the most interesting art being made in Canada is the work of Japanese Canadian artists which falls within an area of complex cross-cultural references between Japanese and European art. I have not undertaken an inclusive survey of the work of Japanese Canadian artists but rather the examination of a key theme in their work, the issue of separateness, through examples which illustrate the complexity of that theme. I have also taken a cue from contemporary Japanese intellectual history and used a work of fiction to guide and support my own investigation of my subject.

McDowell, Anne Joan (1990). Multicultural, Multiracial Leadership Camps. University of British Columbia, MA: 323.

N/A

McFarquhar, Colin Stephan (1998). A Difference of Perspective: The Black Minority, White Majority, and Life in Ontario, 1870-1919. University of Waterloo, PhD: 359.

This thesis examines the relationship between the black minority and white majority in the province of Ontario from 1870 to 1919. The central argument of the dissertation is that the province's black and white populations had vastly different outlooks on most issues that pertained to their interrelationship, and it was these different outlooks that made their relationship antagonistic. The thesis

examines instances when blacks and whites came into conflict, as well as occasions when blacks caught the attention of the public. The thesis argues that this era was one of considerable continuity, and that there was little change in the black-white relationship during these years. This is demonstrated by illustrating how the African occupational structure changed very little throughout the era, and by noting that blacks protested their exclusion from certain jobs and their denied access to certain places throughout the entire period. Blacks believed they were entitled to a full range of economic and educational opportunities, and consistently attempted to obtain these rights through a wide range of tactics. Whites, on the other hand, argued that Africans were well treated in the province, and failed to understand many of their complaints. Whites often believed separate schools were reasonable and that whites should not be forced to interact with people they chose to ignore. Whites believed, however, that blacks had a right to earn a living, and supported blacks when they felt these rights were being denied. Whereas white speakers at Emancipation Days argued that blacks had great opportunities in Canada, black speakers used the day to challenge whites to give them full equality, and to complain about the discrimination they were forced to endure. Whereas blacks protested against the colour line because they believed as citizens they should have the right to full equality, whites were uncomfortable with the colour line mainly because they believed it gave the country a negative image. Since the viewpoints between blacks and whites were so different, Africans often formed separate organizations to deal with the problems they faced, because they realized they could only gain success through their own efforts.

McGowan, Mark George (1988). 'We Are All Canadians': A Social, Religious and Cultural Portrait of Toronto's English Speaking Roman Catholics, 1890-1920. University of Toronto, PhD.

Between 1890 and 1920, Toronto's English-speaking Catholic community cultivated a unique Canadian identity. As their zealous Irish nationalism of an earlier generation faded, they combined their ultramontane Catholicism with a love for Canada, her institutions, and her rising status in the British Empire. English-speaking Catholics walked the dangerous tight-rope of linguistic and religious tensions between francophone fellow Catholics and co-linguistic Protestant Canadians, and forged their new identity by integrating characteristics from both of these Canadian "solitudes," without becoming fully assimilated into either. This rising English-speaking Catholic identification with Canada was facilitated by changes in all aspects of their community life in Toronto. By 1910 Catholics had moved into all sections of the city, created suburban parishes containing upwardly mobile white-collar Catholic homeowners who were integrated into Toronto's social structure. Institutionally, Toronto's archbishops and a new generation of Canadian-born and locally-trained priests stressed nation-building, inter-denominational co-operation, and higher education as effective means of Canadianization. The Church also indigenized at the popular level, as local pilgrimages honoured "Canadian" Catholic heroes and the laity

demonstrated that Vatican-inspired changes in liturgy or worship could be rejected in order to retain local customs. Catholic schools became crucibles of this Canadianization, as improved teaching facilities and the professionalization and laicization of teaching personnel provided the education needed to secure Catholic children an equal footing in the job market. Similarly, new Catholic voluntary associations in Toronto inculcated members with Canadian patriotism, while nurturing and preserving Catholic values. Catholic newspapers praised Canada's traditions of liberty, opportunity, and loyalty to the Crown, while promoting Canadian self-government within a British Empire of equal partners. Concurrently, the arrival of European Catholic immigrants forced English-speaking Catholics to define their Canadian identity and led them to attempt to mould the newcomers in their own Canadian image. During the First World War the high enlistment rate of Catholic men from Toronto embodied the acculturation of these decades among the city's Anglo-Celtic Catholics. By 1920 English-speaking Catholics had woven themselves into the economic, social, and intellectual fabric of Toronto life, and in the process they had absorbed much of the prevailing English-Canadian Protestant ethos: the myth of the self-made man, cautious anti-Americanism, the primacy of the English language outside of Quebec, loyalty to the Empire, the vision of a Christian Canada, and a love of Canada, her heritage, and her promise. Moreover, this acculturation of Toronto's English-speaking Catholic community was accomplished without the sacrifice of its Catholic faith.

McGregor, Josette (1989). <u>Strategies to Reduce Racial Prejudice in Students: A Meta-Analysis of Research</u>. McGill University, MA**:** 165.

This study was designed to examine the effectiveness of anti-racist teaching and role taking techniques in reducing racial prejudice in students. Meta-analysis was the method used to integrate the findings from studies examining these strategies. Studies were located according to predetermined criteria, summarized, and then their empirical results were converted to a standardized score or "effect size". Twenty-six relevant studies were located, yielding forty-three effect sizes. Descriptive and inferential statistics were employed to interpret the effect size data, and through multiple regression techniques, several moderating variables were found to have an influence on the strategies' effectiveness. In addition, a further qualitative analysis of the methodological problems in the primary studies was conducted. The results indicate that the strategies are effective in reducing racial prejudice, but do not differ significantly from each other in their effectiveness. The results have implications for both educational policy makers and researchers.

McIntosh, Stuart Gerard (1996). <u>Identity, Illness and Art Therapy: The Phenomenology of Cross-Cultural Psychothearpy</u>. Concordia University, MA**:** 164.

This thesis addresses the challenges of providing therapy in a cross-cultural relationship. It focuses on the need for a consistent methodology to circumvent

the inherent problems of translation, interpreting cultural signification and cultural bias in the provision of care and development of a therapeutic relationship. Evidence of possible traumatic political experiences is considered from the case material. It is based on the case study of a male adult from South East Asia receiving treatment for a diagnosed chronic Bipolar Mood Disorder. Adjunct treatment through art therapy supported the phenomenological expression of an immigrant. Visual representations provided an opportunity to elaborate on some of the identity issues. These concerned the isolation from a community of origin, the symptomatology such as somatization as a departure form conventional Western concepts of illness and the definition of body image. A chapter focuses on cross-cultural and Chinese concepts related to psychological processes that have relevant implications for any psychodynamic psychotherapy is included. The treatment issues of the case suggest that a consistent methodology and awareness of cultural context and of the client's explanations is required to avoid a limited treatment plan or possible misdiagnosis.

McKee, Isabelle (1995). <u>Rapports ethniques et rapports de sexes en Acadie: Les communautés religieuses de femmes et leurs collèges classiques</u>. Université de Montréal, PhD**:** 496.

Notre recherche porte sur le travail des communautes religieuses enseignantes en Acadie du Nouveau-Brunswick, travail qualifie de production de l'ethnicite et insere dans un vaste projet d'acadianisation et de construction de frontieres identitaires. Le travail de production institutionnelle et culturelle est privilegie. Au coeur de ce processus se situent les rapports de sexes: notre etude decrit les liens qui les unissent aux rapports ethniques, se referant ainsi a deux types de "minoritaires" de la sociologie. Par leur participation a l'acadianisation de l'Eglise et a sa prise en charge du secteur educatif pour la minorite acadienne, les communautes religieuses de femmes ont contribue a la construction de frontieres identitaires de type institutionnel. Elles ont ainsi repondu aux besoins de l'Eglise et de l'Etat, dont les rapports d'alliance s'articulent differemment selon les periodes historiques. Cette production institutionneile des communautes religieuses depend de leur capacite organisationnelle, que nous examinons en fonction de leur structure d'organisation et d'autorite, de leur effectif, de leurs ressources et de leur capacite de gestion financiere. C'est grace a cette capacite organisationnelle qu'elles sont en mesure de creer au milieu du XX$\rm\sp{e}$ siecle des espaces institutionnels d'ou jadis les femmes etaient exclues, les colleges classiques feminins. Ceux-ci correspondent egalement a des espaces culturels, ainsi que le refletent leurs programmes, la formation offerte et l'orientation professionnelle des finissantes. Notre recherche situe ces etablissements d'enseignement superieur en termes de reponse des communautes aux besoins de modernisation de l'Etat, et de resistance et d'autonomie au sein de l'institution ecclesiale. Notre etude montre leur influence dans une periode de transition en Acadie, alors que se transforment les definitions des modeles d'acadianite et de feminite. Or, la modification des rapports entre l'Eglise et l'Etat, au cours des annees 1960, entrai nera la mise a l'ecart des communautes

religieuses de femmes, de leurs institutions et de leurs gestionnaires dans les nouveaux postes de direction. Luttes et resistance de leur part marqueront cette etape charniere. Dans une perspective de sociologie historique, notre demarche methodologique associe l'approche socio-historique globale a l'etude monographique de cas. Cette approche monographique facilite l'observation des processus et des positions prises dans la construction de frontieres identitaires, et met en relief la maniere dont s'y definissent les rapports de sexes. Il en ressort que la reproduction et la production de l'ethnicite ne sont pas des processus lineaires: des contradictions et des ambiguites, de meme que des alliances et des accommodations y figurent.

McKenzie, Adrine (1996). <u>Towards the Well-Being of Immigrant and Refugee Children: A Community-Based Approach</u>. Wilfred Laurier University, MA**:** 194.

The main purpose of this study was to identify the risk and protective factors at the individual, family, school, and community level which may influence the adaptation of immigrant and refugee children to Canadian society. The participants included teachers, newcomer parents and grade 2-5 children from various cultures. Quantitative and qualitative data were used to provide information on the child's academic and social skills, the family's social support networks, and the community's resources. Differences in the experiences of immigrant and refugee families were found in the transition to the new country. Also noted were variations across cultural groups and across time. The findings will be used to inform a primary prevention project which includes child, family, school and community components.

McLaren, Kristin L. (2000). <u>Indonesian Muslims in Canada: Religion, Ethnicity and Identity</u>. University of Ottawa, MA**:** 145.

Indonesian Muslims are a new immigrant group to Canada. Small numbers of Indonesians began immigrating to this country in the second half of the twentieth century. Upon arrival in Canada, Indonesian Muslim immigrants are confronted with new boundaries that challenge existing notions of identity and force them to re-interpret their sense of place in their world. This thesis project explores religion, ethnicity and identity among a group of Indonesians in the Ottawa area. Through the use of historical and sociological methods, this paper examines the negotiation of human, physical, historical and cosmic boundaries as Indonesians adapt their identity to suit the Canadian situation. The Indonesian experience is examined in the context of Canadian history, the history of Muslim communities in Canada, and Indonesian history. Questionnaires were distributed and interviews conducted among members of the Indonesian community in the Ottawa area to investigate attachment to Indonesian heritage, ethnic community attachment, Islamic observance, and the community's relationship with other Canadian Muslims and with Canadian society in general. The experiences of this group provide new insights into inter-ethnic and interreligious relations in Canadian society.

McLellan, Janet (1993). <u>Many Petals of the Lotus: Redefinitions of Buddhist Identity in Toronto</u>. York University, PhD**:** 455.

"Many Petals of the Lotus: Redefinitions of Buddhist Identity in Toronto", is a comparative study of Japanese and Vietnamese Buddhist groups in Toronto. The thesis presents and evaluates the interrelationships among immigrant and refugee resettlement, ethnic identity, and religious belief and practice. Buddhist identities have been redefined through the religious community, vis a vis, innovative services, new beliefs, re-created social affiliations, and transformed authority patterns and gender roles. Buddhist belief and practice plays a dynamic role in the adjustment process of immigrants and refugees. The thesis demonstrates that the re-creation of traditional religious institutions among the Vietnamese not only enables them to cope with survivorship syndrome, but also reinforces ethnic and nationalistic commitments, internationally as well as locally. Over short and long terms, Buddhist identities provide various avenues of integration into Canadian life that has helped the Japanese and Vietnamese adapt to multiculturalism.This comparative study of the particularized Buddhist beliefs and practices within Japanese and Vietnamese groups also provides insight into how a universal religion binds people together and yet sets them apart. The construction of Buddhist identities is viewed as shifting and complex, reflecting multiple voices asserted within identifiable spheres of power, history and culture. The data collected reveals world views which are rapidly being affected by new environments. Religious belief and practice is seen as fluid and flexible. Innovation, transformation and continuity of tradition are responses to changing local, national and global realities. This thesis contributes specific insights on Buddhist identities in Canada and gives a general understanding of how religious groups provide contexts within which particularistic relationships and identities survive.

McMullan, Sara Jane (1993). <u>Cognitive Development of Children Adopted from Romanian Orphanages</u>. Simon Fraser University, MA**:** 108.

The cognitive development of 43 children (23 girls and 20 boys) who had been adopted from Romanian institutions by B.C. families was evaluated. Adoptive parents were asked to describe their children twice, using the Revised Denver Prescreening Developmental Questionnaire. Parents described the children's abilities as they were when parents first met them in Romania, and as the children were at the time of an interview conducted in the adoptive homes at approximately 11 months post-adoption. At the time of first meeting, delays were exhibited in all areas of development (gross motor, fine motor-adaptive, personal-social, language), but at 11 months post-adoption most children less than 2 years of age at adoption were no longer delayed in at least some of the areas, whereas children older than 2 years at adoption generally had not made up their delays. Twenty-three children had been assessed by the Infant Development Programme of B.C., using the Revised Gesell Developmental Schedules; 15 of them had been

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assessed more than once. Analysis of their Gesell scores showed that progress was equal across areas, and that on average, children progressed more than one month developmentally for each chronological month spent in Canada. Correlations of Gesell DQs with quality of the adoptive home, as indexed by family income, parental education, and socioeconomic status, revealed significant positive relationships for adaptive, personal-social, and language development. Malnutrition in the orphanage, as indexed by weight of the child for his or her age, was negatively correlated to Gesell DQs in all areas except fine motor development. Favoritism within the institution was positively correlated with Gesell DQs in all areas of development. Implications and future research are discussed.

McMullen, Shirley M. (1994). <u>Are the Police Racist? A Critical Assessment of the Literature on Police Minority Relations</u>. University of Ottawa, MA**:** 155.

This thesis proposes that the systemic differential treatment of aboriginal and racial minority peoples in the criminal justice system is at least partly attributed to police racism. Discrimination, which refers to the negative treatment toward out-groups (Elliot and Fleras, 1992:330), is systemic in policing and not isolated to racial minorities. The lower class and others considered deviant are also routinely discriminated against. However, the visibility of racial minorities and aboriginal peoples makes them particularly susceptible to police actions. Because the role of policing necessitates the identification of not only criminals but also potential criminals, this identification must have visible characteristics, or cues. Consequently, the police officer comes to develop these visible characteristics to identify criminals. It is thus the visibility of racial minorities which results in their being categorized as criminal and subsequently the focus of police suspicion. Chapter one reviews the literature in other democratic countries to determine the role of police decision-making in the over-representation of aboriginals and racial minorities in the criminal justice system. Establishing the over-representation of aboriginal peoples and visible minorities in Canada, chapter two examines various explanations for this. Chapter three presents the allegations of police racism by visible minority and aboriginal peoples.

McMullin, Julie Ann (1996). <u>Connecting Age, Gender, Class, and Ethnicity: A Case Study of the Garment Industry in Montreal</u>. University of Toronto, PhD**:** 391.

There are two general objectives of this dissertation. The first is to fill a gap in the literature on social inequality by developing a conceptual framework that will foster a better understanding of how gender, age, class, and ethnic relations structure both market-based and domestic inequality. The second is to examine market-based and domestic inequality among employed, retired, and displaced garment workers in Montreal. The conceptual framework comprises several meanings of age. Further, it presents a reconceptualization of social class that is depicted in terms of the relations of production and distribution as they are shaped by gender, age, and ethnic structures and processes. The result is a conceptual

framework of social inequality that situates the coalescence of social class, age, gender, and ethnic relations at the core. In this framework human agency permeates this coalescent structure. Thus, agents are thought to act with relative autonomy and behave in different ways within the context of structurally determined limits. Using data from a case study of the garment industry in Montreal, this dissertation examines the following research questions: (1) Are the relations of distribution and production mediated by the processes of gender, age, and ethnicity? If so, how? (2) How does social class, reconceptualized in this way, influence our understanding of market-based inequality? (3) How does social class, reconceptualized in this way, influence our understanding of domestic inequality? and (4) What is the nature of the relationship between market-based and domestic inequality? The findings point to the importance of conceptualizing social class as the intersections between the relations of distribution and production as they are mediated by age, gender, and ethnic relations. Further, the results show that our understanding of market-based and domestic inequality and the relationship between these two dimensions is improved if this reconceptualization is used. Sociological research on work in general, and on garment work in particular, has not tended to consider age as a fundamental agent in the processes that structure social inequality. This research shows that studies of social inequality are incomplete if they do not include a thorough assessment of age relations.

McPherson, J. Heather (1996). <u>The Entrenchment of Paradox: Identity, Equality and the Constitution Act, 1982</u>. Carleton University, MA**:** 133.

This thesis explores the issue of identity, equality and the potential for their attainment through constitutional reform. It begins by looking at the impetus behind Confederation and at the establishment of state in order to provide a context and a framework to the questions identity recognition. It focuses on the Constitution Act 1982, viewing it as both an agitator for and as an impediment to constitutional reform. It specifically looks three paradoxes that the Constitution Act, 1982 has entrenched: Unity - Disunity, which focuses on universality, citizenship and difference; Equality - Hierarchy which discusses equality as sameness, formal and substantive equality, and rights discourse; Democracy - Judicial Review, which looks at the evolving concept of democracy and legitimacy formation. The above listed categories look at their effects on identity formation, recognition and support. It concludes with some considerations that may be taken into account when considering constitutional strategies for identity recognition.

McShine, Marcelle Leontine (1993). <u>Differences in Racial Attitudes Related to Cognitive Maturity in Black Children</u>. McGill University, MA**:** 121.

Research has shown that young minority children often like other racial groups as much or more than their own-group, while young majority children express dislike for children of other racial groups and prefer children who are similar to

themselves in race and language. As majority children grow older, their tolerance for children of other races increases, in part, because of changes in cognitive level. The study investigated the pattern of development of attitudes associated with cognitive maturity among a group of black children. Measures of racial attitudes and preferences were related to cognitive maturity as assessed by measures of conservation but were not related to the racial constancy task. The attainment of more mature racial cognitions did not lead to the expected changes in attitudes and preference. This would suggest that the relationship between racial bias and racial identity constancy was more complex than had been hypothesized.

Meechan, Marjory Ellen (1999). <u>The Mormon Drawl: Religious Ethnicity and Phonological Variation in Southern Alberta</u>. University of Ottawa, PhD**:** 274.

This thesis investigates the effect of ethnicity on phonological variation with a comparison of the speech of Mormons and non-Mormons in Lethbridge, Alberta, Canada. On non-linguistic grounds, Mormons are shown to be an ethnic group in southern Alberta. Using variationist methodology, the social and linguistic conditioning of' five variables; front lax vowel lowering, (aw) fronting and the height alternation in the low diphthongs (i.e. Canadian raising), is compared. In particular, possible effects of Mormon ethnicity are explored. The results show that Mormon religious affiliation is a primary factor in height variation of the low diphthongs and only indirectly involved with other variables. The conclusion is that the use of low variants of the low diphthongs before voiceless consonants is a marker of Mormon ethnicity in this community although it is mediated by contact between groups. All other variation shows no direct evidence of ethnic significance and any differences can be attributed to the social isolation of the Mormons rather than their ethnic identity. Ethnicity is shown to be a factor in the potential for change across the community as a result or "linguistic pursuit"; in the maintenance of the ethnic boundary between Mormons and non-Mormons in southern Alberta.

Meeker, Leslie (1993). <u>Reluctant Hosts and Self-Interested Benefactors? An International Regime Analysis of State Responses to Indochinese Asylum-Seekers, 1945-1990</u>. University of Guelph, MA**:** 213.

This thesis applies the concept of international regimes and an international regime analysis to the issue of the international protection of refugees. After establishing that there is an international refugee regime and outlining its broad parameters, the thesis explores the evolution and change of international regimes by examining how a regional refugee flow, the Indochinese asylum-seekers, has affected the larger refugee regime. The thesis compares and contrasts the responses of two 'countries of first asylum', Thailand and Hong Kong, and two 'resettlement' countries, the United States and Canada to the Indochinese asylum-seekers from 1945 to 1990. The thesis develops three propositions on regime transaction costs, the concept of regime "nesting", and the role of regional sub-

regimes which may be of interest to students of international regimes. The paper closes with a brief look at how to enhance the international protection of refugees based on the insights derived from international regime analysis.

Meguma, Segawa (1994). <u>A Comparison of the Effects of Multicultural and Anti-Racist Teaching on Student Attitude Change</u>. University of British Columbia, MA.

N/A

Mehrer, Judith (1990). <u>Lexical and Morphological Interference Phenomena in the German Speech of German Immigrants in the Kitchener-Waterloo Area, Ontario, Canada</u>. University of Waterloo, MA**:** 110.

This thesis attempts to scrutinize the lexical and morphological interference phenomena in the German speech of German immigrants in the Kitchener-Waterloo area in Ontario. Interview data revealed that the lexicon is the main area of English interference, which manifests itself through the employment of loan words, loan formations, and loan creations in the immigrant's speech. Assigning German genders to loanwords is determined by the speaker's word associations and congeners. Prepositions and the case they govern are also affected by interference; however, they reflect the speaker's idiolect as well. Alterations within the morphological sector are concerned with the inflectional system. Immigrants from German-speaking countries modify such complex grammatical forms as case endings of nouns, adjectives and pronouns in accordance with the English uninflected system. Besides all linguistic factors one has to take the social, psychological and individual determinants into account, since these elements influence the speaker's abilities to separate the two languages.

Mellow, John Dean (1996). <u>A Longitudinal Study of the Effects of Instruction on the Development of Article use by Adult Japanese ESL Learners</u>. University of British Columbia, PhD**:** 244.

This dissertation investigates the effects and value of instructional activities for improving second language use of English articles. After reviewing a number of issues concerning pedagogical, linguistic, psycholinguistic, and internal validity, this study presents of eight longitudinal time-series case studies of adult Japanese learners of English residing in Vancouver, Canada, four of whom received grammatical explanations, input processing activities, and output activities regarding English article use. Learner development was assessed on three different narrative retelling tasks (spoken, written, and cloze) and the production was analysed with reference to specific contexts of use, indicating the form-function mappings that comprised the learners' interlanguage knowledge. The results indicated that the learners' interlanguage production exhibited (a) the anticipated task variation, with greater suppliance of the on tasks that allowed greater attention to form, and (b) the anticipated discoursal variation, with the supplied more consistently when it was primed as a redundant element on the

written task and with the supplied less consistently when it was efficiently deleted as a redundant element on the spoken task. The results also indicated the variable nature of individual development and the value of assessing development longitudinally on different tasks. Importantly, the results indicated that the learners improved or continued improving after instruction, and strongly suggested that instruction can cause automatization of interlanguage knowledge. This finding suggests that form-focused instruction may be valuable for second language learning, and that pedagogical positions opposing form-focused instruction may need to be revised or abandoned.

Melo, Pedro Miguel (1997). <u>The Life History of Portuguese Return Migrants: A Canadian-Azorean Case Study</u>. York University, MA**:** 379.

This research examines the 'life history' of fifteen Portuguese-Canadians who returned to the island of Sao Miguel, Azores. The research traces the experiences of the fifteen respondents from their pre-departure state in Portugal (Azores), to their situation after returning to Portugal. It includes an analysis of the entire migration cycle. This study complements other studies of Portuguese immigration to Canada, thereby narrowing the gap that existed in the literature. Life history and ethnography, two complementary qualitative methods, were used to capture the life experiences of the return migrants interviewed in this study. Face-to-face interviews were conducted with the fifteen return migrants living in two districts of Sao Miguel, Ponta Delgada and Ribeira Grande. All the respondents had lived at one time or another in the Greater Toronto Area and had been first generation Portuguese immigrants in Canada. The informants were asked to "teach" me about their experiences as Portuguese immigrants who had emigrated to Canada and who then returned to Portugal (Azores). For each informant a series of topics were identified from their experiences as migrants who returned from Canada to Portugal. These topics were grouped into three major categories based on stages of the immigrants' life history; (1) before emigration, (2) migration experience in Canada, and (3) return to Portugal. Within these three major categories ten major themes evolved describing the life history of the fifteen Portuguese-Canadian migrants. The main conclusion of the study is that the informants' life experiences have been difficult, for they continue to struggle in their homeland just as they had done when they first emigrated to Canada. Indeed, most felt themselves painfully divided between the two worlds they had known--Canada and Portugal.

Mence, Marielle Catherine (1997). <u>Exiled Tongues of Two Migrant Women</u>. University of Calgary, MA**:** 129.

Writing as a land to inhabit and/or a place of estrangement represents an essential territory for the exiled woman: a means of finding with/in words the necessary sources for her life to be regenerated. For Nourbese Philip and Nadine Ltaif, two migrant women, writing seems to offer a land of exile where they first learn how to disidentify and detach themselves from a country or an island before connecting their selves and origins with a new (Canadian) surrounding. By

working carefully on words with which they grew up, and which they have (re) adopted and adapted, they evoke their geographical and psychological exile through their "snake-like tongues": their organ of speech split between (at least) two languages. Throughout their literary creation they displace grammar and semantics, cast language(s) into "errantry," thus confusing words and providing other meanings. Out of their (forked) tongues they imagine a land that reflects their own schizophrenic condition and movements from dream to reality, life to death and vice versa, and depict a world turned upside down in order to observe what remains behind language(s). Looking through the glass of their experience, Nourbese Philip and Nadine Ltaif attempt to dis(re)cover their selves and voices.

Mendoza, Aloma Mary (1990). An Exploratory Study on the Socioeconomic, Cultural and Sociopsychological Experiences of Caribbean-Born Women in Ontario, Canada. York University, PhD**:** 504.

The adjustment study of ninety Caribbean-born female permanent residents in Ontario, Canada is mainly qualitative in design. It incorporates an open ended interview schedule and a multivariate immigrant adaptation model to identify and explore the structural variables related to Caribbean women's socioeconomic, cultural and sociopsychological experiences. Quantitative data from the 1981 Canadian Census and other empirical studies provide information on the situation of Caribbean women in Ontario, and include comparative data using other female immigrant groups.The work and careers section analyses Canadian situational factors related to labour force participation, income and discrimination in the work force. All women experience a decline in socioeconomic statuses. Women with post-secondary and university education are able to regain or improve their socioeconomic statuses in ten years, but are hindered by institutional and individual racial and sexual discrimination. Professional workers experience higher levels of job satisfaction than did entry level clerical, domestic and semi-skilled workers. Societal customs, institutions, and historical circumstances continue to cause racial and gender discrimination. The family adjustment section analyses the major changes in Caribbean families due to immigration legislation. Some social security and economic advantages are lost with the disappearance of the extended family. Major behavioural changes are beginning to occur in gender role definitions, yet, cultural gender role definitions remain relatively unchanged. Women's heightened earning power, job and income security tend to reenforce the centrality of their role in the household and their growing socioeconomic independence, which affect familial relationships.   Women who arrived in Canada as adolescents and children address their experiences with racism in schools and in society. Some experienced and continue to experience alienation, low self esteem and cultural disorientation. The social network and integration section suggests that Caribbean females harbour negative stereotypes about the women's liberation movement, view it as unimportant and unnecessary in their personal lives, and feel alienated in mainstream organizations. White women are reluctant to include issues affecting non-white and other minority women in the fight for sex and race equality in society. Hence, Caribbean women are involved

mainly in sociocultural groups, and their friendship patterns remain culturally exclusive, for their "true" friends are also Caribbean-born. These women have a low propensity towards the acceptance of Canadian identity.

Meneley, Michelle Carolle (1999). <u>Looking at Frailty Through the Lens of Ethnicity: A Phenomenological Study of Elderly Women Living Alone in the Community</u>. University of Toronto, MSC**:** 168.

The purpose of this thesis is to understand how ethnic background frames the experience of frailty for elderly women living alone in the community using a phenomenological approach. Twelve semi-structured interviews were conducted with women who were seventy-five years of age and older from Polish-Catholic, Anglo-Saxon, and African-Caribbean ethnic backgrounds. All of the women lived in the greater Metropolitan Toronto area and received home care assistance for three to twelve hours each week. The major finding of this study was that the onset of frailty was experienced as an affront to established identity, and in order to maintain a sense of continuity with respect to this established identity, the women engaged in various strategies. These strategies involved affirming a sense of personal competence through adhering to a predictable daily routine and reframing abilities, and incorporating new aspects of the self through restructuring roles, negotiating shifting relationships, and altering expectations.

Menendez, Charles Wishart (1996). <u>Cultural Differences in Counselling as a Predictor of Problem Recognition, Premature Termination and Client Satisfaction</u>. University of Toronto, EDD**:** 230.

The study examined the relationship between cultural differences in counselling and the success of the therapeutic contact. Cultural differences in 142 counselling dyads at a Canadian university counselling centre were assessed by categorizing participants into one of three cultural affiliations: culturally mainstream (client N = 48); nonvisible minorities (client N = 62), or; visible minorities (client N = 32). Participant gender, SES, acculturation, ethnic salience, and use of languages other than standard English were used to provide more sensitive assessments of cultural differences. Participants were also asked to rate the degree of client-practitioner cultural difference in each dyad. The success of the therapeutic contact was assessed using three variables: problem recognition (practitioner accuracy in reporting client conceptualizations of the presenting problem); client satisfaction after the first session, and; premature termination. Counselling intake sessions involving greater degrees of culture difference were expected to predict less successful therapeutic contacts. Cultural differences were not found to be significant predictors of problem recognition. Cultural differences were found to be significant predictors of both client satisfaction and premature termination. Regression models using client cultural affiliation and various modifying variables were found to explain 29% of the variance in client satisfaction scores (p \$<\$.001) and 19% of the variance in premature termination (p \$<\$.002). Client ratings of client-practitioner cultural difference explained 18% (p \$<\$.001) of the

variance for client ratings of satisfaction. Earlier studies finding a link between problem recognition and premature termination (Epperson, Bushway & Warman, 1983; Pekarik, 1988) were not replicated. Participants were found to underestimate the degree of difference experienced by nonvisible minorities. Nonvisible and visible minority clients showed similarly problematic outcome compared to culturally mainstream clients. The importance of distinguishing between culturally mainstream and nonvisible minority groups in cross-cultural counselling research is highlighted, as is the importance of using more complex measures of cultural difference. Participant ratings of client-practitioner cultural difference are described as a promising tool for cross-cultural counselling research.

Meng, Ronald Andrew (1987). <u>Three Essays in Labour Economics</u>. Carleton University, PhD.

Earnings differences between individuals have interested economists for many years. This thesis is composed of three essays and each essay examines the differences in annual earnings for various groups in Canadian society. The question of restricting or expanding the number of immigrants entering Canada has always been a controversial one. Little is know about the earnings of the foreign-born population in relation to native-born earnings. The first essay of this thesis examines the economic status of immigrant Canadians. I also examine a number of hypotheses concerning the effects of foreign-birth, the length of time spent in Canada and their relationship to the earnings of native-born Canadians. The results indicate that in general immigrants have greater annual earnings than native-born Canadians after a number of years in the country and that their overall yearly earnings exceed the latter's by approximately fourteen percent. The second essay deals with job hazards and their impact on workers' incomes. Recently there has been a growing body of literature that has argued that occupations that have higher worker fatality rates than other occupations pay some form of wage premium. This study finds that non-fatal job characteristics have only a minimal impact on individual incomes. However, more serious occupational hazards have a very significant impact on earnings. When included in a hedonic earnings function the coefficient for the occupational fatality rate is statistically significant. The final essay deals with the earnings of married women in Canada. The central issue is whether, and to what extent, women's current market earnings are affected by previous withdrawals from the labour market. One factor that may explain the relatively low earnings of women is that women exit and re-enter the market frequently. If multiple exits and entries do influence earnings the earnings gap between the sexes will be primarily a function of women's life-cycle investment patterns in human capital. The results presented here give little support for this hypothesis. Absence from the market has only a marginal effect on women's earnings in the long run. Although the loss in income due to the depreciation of skills is significant upon re-entering the market these short run patterns do not exist over the longer term.

Meng, Zhaohui (1999). <u>Writing to Transform: Chinese Graduate Students' Stories in Epistemological Learning of English Academic Writing</u>. University of Toronto, MA**:** 91.

This study uses three Chinese graduate students' narratives to illustrate the interrelationship between the processes of learning English academic writing and cross-cultural transformation they have experienced in Canada. By exploration of the students' different experiences in learning to write standard English academic discourse, the thesis details how the students have dealt with difficulties and conflicts when they try to express themselves in English and what approaches they have developed to re-examine themselves and their past and present situations in order to compose better selves. After ESL composition research has made a social turn, it is argued that linguistic and cultural differences are the causes for the difficulties ESL students experience in writing English academic essays. This thesis offers a counter-argument, which believes that when we adopt a dialectical view of the differences and conflicts, we will be able to transform them into important means to acquire new knowledge about ourselves.Stories are told in the thesis about how the three Chinese students have practiced dialectics to see similarities from differences, to seek balance among conflicts, and to turn wounds into wisdom. The thesis also illustrates the process how the students have developed intersubjectivity through sharing their different experiences to help each other to conceptualize their cross-cultural learning This study articulates a new understanding of the differences between cultures and languages. It is hoped that the study will make a methodological contribution to ESL writing research and teaching and that it will have theoretical implications for research on cross-cultural education and for teacher education in a multicultural society such as Canada.

Menzies, Jeannette Ruth (1998). <u>Beyond the Postcard: Rethinking Heritage and Place in Yoho National Park, British Columbia</u>. Trent University, MA**:** 165.

Associated with every place is a particular imaginary; a way of understanding the landscape based on certain popular expectations and assumptions. In many regions of Canada, this imaginary is based on elements of the natural environment. In the Rockies, for example, images of pristine lakes and rugged mountain peaks define the landscape. For the Prairies, it is images of wheat fields and open skies. In the North, this imaginary is based on images of snow and endless terrain, while for the Maritimes, rugged coastlines and quaint fishing ports define the landscape. While these visual images give a region a sense of definition and identity, they are also limiting in what they tell us about a place. Beyond the images replicated in postcards and presented in memory, are many other aspects of the landscape that have not been included. These hidden images are as such a part of the landscape as the dominant images that define them. In the pages that follow, this thesis will examine the landscape of a tourist destination in the Canadian Rockies to reveal the importance of rethinking popular notions of heritage and place. By looking at how little is known about Otter Camp, an

internment camp that was located in Yoho National Park during the First World War, this research will show how these popular images can dominate, and therefore distort, our understanding of places in general, and this Park in particular. In doing so, the research will fill a gap in the human heritage of Yoho National Park, and will enhance our appreciation and understanding of the places we live in and visit.

Merali, Noorfarah Firoz (1996). <u>Immigrants' Perceptions of the Degree of Acceptability of Acculturated Adolescent Behaviours</u>. University of Calgary, MSC**:** 141.

The present study had three objectives: (1) to examine differences between the perceived levels of acceptability of acculturated adolescent behaviours among immigrant parents and teens in both opposite-gender and matched-gender dyads, (2) to investigate relationships between demographic profiles and perceptions of acculturated behaviours, and (3) to develop and empirically validate a questionnaire that could be used to identify discrepancies between the views of different family members. A sample of 36 immigrant parents and teens was recruited. Results showed that only parents in opposite-gender dyads perceived acculturated adolescent behaviours to be significantly less acceptable than their teens. Demographic variables were found to be differentially related to parent and teen views. Four factors emerged from the Behaviour Questionnaire: (1) Independence, (2) Interaction/Expression, (3) Western Cultural Participation, and (4) Western Cultural Enactment. Implications for intergenerational programming are discussed.

Mercurio, Maria (1997). <u>Teaching People About People. Heritage Language Curriculum Material as Seen by Five Italo-Canadian Students: A Case Study</u>. University of Toronto, MA**:** 119.

This thesis is a case study of five Italo-Canadian students' perceptions of the Heritage/International curriculum material. The purpose of the study was to discover to what extent the curriculum material meets the needs of the Heritage Language Students. The case study involved interviewing five students who were asked to comment on three types of material. The first was on actual material used in the Heritage Language Program. The second set of material was material that I selected and aimed to include a variety of subject areas. The third type of material discussed was what the students themselves would create and include in the curriculum. The study focused on the following research questions: (1) Does the curriculum material meet the needs of the students? (2) How often is the material taught to the students? (3) Do the students find the material appropriate for their grade or age? (4) Does the curriculum cover all subject areas?

Meredith, Diane (1992). <u>Guatemalan Refugees and their Process of Adjustment in Toronto</u>. York University, MA**:** 185.

The Guatemalans studied here came with a history of persecution; they arrived with little or no English skills and without previous exposure to our culture. The focus of this research, then, was to identify the relationships among those factors that obstructed or facilitated the psychosocial, sociocultural, and socioeconomic processes of adjustment of these refugees in Toronto. Low levels of psychosocial adaptation (as defined by strong feelings of depression, guilt, and anger which were common in this group) were associated with a lack of choice in leaving Guatemala, extreme losses, and the trauma the refugees experienced before and during flight. The refugee determination process and a cumbersome and lengthy family reunification system also contributed to the refugees' difficulties in adjustment. Most of them felt socially isolated from Canadian society. However, structural factors also presented some of the greatest obstacles to the refugees' successful overall integration; poor and inappropriate English training; no job training; and discrimination and racism in public places, the work place, in housing, and in government and resettlement offices.

Metha, Bina (1997). From Nairobi to Knob Hill Farms: Our Dialogue in Exile. Stories of East African Gujarti Women in Ontario. Trent University, MA**:** 191.

Many East African, Hindu women living in Ontario are questioning and feeling confused about their identities and roles, both in mainstream Canadian society, as well as within their own East African Hindu communities in Canada. This stems from an historical unrootedness and is currently manifested by a crisis of identity, displacement and general doubt as expressed by the participants in this thesis. This interdisciplinary study will describe the marginalization and continuous intergenerational and cultural conflict which characterize the lives of this group of women today, while pointing to their own strength that has enabled them to survive. Since the project is conceived of by a member of this group and it uses a collaborative approach, it is hoped that a deeper introspection within the group will result and empower women to begin naming and articulating their own experience as Hindu women born in East Africa. To date, there has been nothing written specifically about this group in Canada from their own perspective. This project is a first step toward creating a space in which we begin to explore ourselves and our place in Canada.

Mickle, Kathryn Margaret (1984). The Cross-Cultural Adaptation of Hong Kong Students at Two Ontario Universities. University of Toronto, PhD.

Students from Hong Kong have experienced problems in adapting to North American university life. This study was designed to investigate the influence of certain factors on the cross-cultural adaptation of these students. The hypotheses predicted that successful adaptation is related to the number of Canadian friends, the amount of participation in activities with Canadians, tolerance of ambiguity, length of stay, perceived lack of discrimination and less strong identification with traditional Chinese culture. Questionnaires were sent to a random sample of undergraduates studying on student visas at the University of Toronto and York

University. One hundred and eighty-seven questionnaires were analyzed including 48 from students attending ESL classes at both universities, selected as a sample of convenience. Fifteen students were interviewed for a better understanding of the results. Adaptation was measured by the students' self-reported satisfaction with their ability to speak English and with their sojourn and by the number of problems nd stresses. The findings support the hypotheses that adaptation is positively correlated to number of Canadian friends, participation in activities with Canadians and a longer stay in Canada. Those students less traditional also adapt more successfully as do those who have not experienced discrimination. Results from the tolerance of ambiguity scale were discarded for statistical reasons, but in the questionnaires and interviews, students mentioned openness and flexibility (related to tolerance of ambiguity) as important qualities. A multiple regression analysis found that the most important variables to explain adaptation are traditionality, lack of discrimination, year of study, ease in making friends with Canadians and finding Canadians kind. Findings of this study confirm the "modified cultural contact hypothesis" which argues that foreign students satisfied and comfortable with their interactions with local people and the local culture will indicate more general satisfaction with their sojourn. The findings also confirm that length of stay and lack of discrimination are important indicators of adaptation, and that students who are less traditional adapt more successfully. The present study adds to the literature on the adaptation of foreign students and Chinese students in particular. The study concludes with practical suggestions for aiding the adaptation of these students.

Mighty, E. Joy (1992). Managing Workforce Diversity: Institutionalization and Strategic Choice in the Adoption of Employment Equity. York University, PhD: 275.

This study used a theoretical framework that integrated two competing explanations of organizational structure and behaviour--institutionalization and strategic choice--to test the hypothesis that institutional forces and strategic choices made by organizational leaders both impact the adoption of employment equity. Employment equity adoption was conceptualized as a two-dimensional construct measuring degree of adoption and strategic orientation toward adoption. Degree of adoption was operationalized as the representation and utilization of designated groups (women, racial minorities, aboriginal people and persons with disabilities) in the workforce. Strategic orientation toward adoption measured the extent to which both regulatory and discretionary employment equity initiatives were undertaken. Institutional predictors were relationship with government, structuration, organizational age, size, type and location. Strategic choice predictors were the leader variables of gender, age, tenure, ethnocultural background, education and perceptions of diversity and employment equity. A survey research methodology was used with a sample comprising 124 directors and chairpersons of public and separate school boards in Ontario. Correlational and multiple regression procedures were used to analyze the data collected. The results indicated that there was a low degree of employment equity adoption. Except for women, designated groups were under-represented in the workforce.

All designated groups were also under-utilized or concentrated in lower occupational categories. When measured as strategic orientation, employment equity was more widely adopted. However, disparities existed between policies and practices, with boards espousing employment equity but resisting it in practice. A more compliant orientation was found toward regulatory programs than towards discretionary ones. This study also found that institutional predictors predominated, the most important being size, type, relationship with government and organizational age. Leaders' perceptions were also significant predictors of employment equity adoption. The study concluded that leaders can exercise choice in the way they respond to institutional pressures toward conformity, and that organizational structure and behaviour are not determined entirely by institutional factors. At the same time, however, the predominance of institutional predictors demonstrated that the environments in which organizations operate are characterized by powerful social constraints which reduce the importance of leaders' strategic choice in determining organizational outcomes.

Migliore, Sam (1991). Stress, Distress, and "Nerves": A Sicilian-Canadian Idiom of Distress. McMaster University, PhD: 490.

The concept of "nerves" has received considerable attention in scholarly literature. Scholars agree that the concept represents an idiom of distress--i.e., a culturally recognized and accepted means by which individuals can communicate their pain and suffering to significant others. In the dissertation, I make use of ethnographic data, including case histories of "nerves" sufferers, to examine the extent to which this conclusion applies to the Sicilian-Canadian "nerves" complex. My findings are consistent with the views expressed by other researchers. The phenomenon, however, is much more complex; it does not serve solely as a means of expressing distress. Among Sicilian-Canadians the concept can be manipulated, in both medical and non-medical situations, to generate a number of alternative messages. My second goal in the dissertation, then, is to examine the many meanings people attach to the term within the context of Sicilian-Canadian belief and action. I argue that the "nerves" idiom also operates as an effective impression management technique. Individuals can make use of the concept to promote or maintain a positive image of themselves within the community. At a more general level of analysis, the phenomenon allows Sicilian-Canadians to voice their discontentment with certain aspects of the immigration experience. As part of this discussion I examine how these alternative messages are linked to the "language of distress". Since other folk concepts may also serve as idioms of distress, I have created a classificatory model that allows me to compare and contrast "nerves" with these other phenomena. The model contributes to our understanding distress idioms by facilitating both intra- and cross-cultural comparison. Finally, the dissertation addresses the implications of my findings for both the general study of "nerves", and the provision of health-care to Sicilian-Canadian patients. The work, then, has both a theoretical and an applied focus.

Mikita, Jeanne Marie (1994). <u>State Policy and the Migration of Foreign Domestic Workers to Canada: The Migration of Filipina Nannies to Vancouver, British Columbia</u>. Simon Fraser University, MA**:** 157.

Thousands of Filipino women have migrated to Canada over the past decade to work as live-in caregivers in Canadian households. The labour of Filipina caregivers--straddling as it does both the realms of production and social reproduction--fits poorly in established views of international migration that rest on traditional concepts of the division of labour within a global capitalist system. As well, a feminist perspective is necessary to highlight the subordinate status of reproductive work and to assess the impact of state policy in perpetuating entrenched gender roles. The current federal Live-In Caregiver (LIC) program is only the most recent example of a state initiative to secure domestic workers; unsettling similarities exist between this program and questionable past policies. As a complementary source of data, a survey was carried out of 144 Filipina domestic workers in Vancouver, B.C. The questionnaire responses highlight the motivations that prompted these women to leave the Philippines and seek employment in Canada and clearly identify the impact of government policy on migration. The survey findings indicate that the opportunity for possible landed status presented within the LIC program served as a key incentive in most respondents' decisions to come to Canada. (No other country allows for permanent immigration of foreign domestic workers). Therefore, the Canadian state not only sets the legislation to facilitate the migration and employment of domestic workers but, as well, plays an influential role in drawing significant numbers of Filipina caregivers to Canada.

Miklavcic, Alessandra (1999). <u>The Mauritians in Canada: Between Globalization and Nation-State Building</u>. York University, MA**:** 222.

The objective of this research is to be an exploratory investigation of the ways in which Mauritian national identity is constructed in Mauritius, abroad, and in the virtual space of the Internet. Gramsci's conceptual scheme of civil society is used as a political locus where hegemony and spontaneous consent as well as counter-hegemony are generated. Through fieldwork in Toronto and Montreal, renegotiations and reassortments of identities are explored in order to grasp the meaning of being Mauritian in Canada. Particular attention is given to the perpetuation or challenging of the Mauritian "national" identity. This state-generated national identity promotes a homogenizing supra-ethnic discourse to counteract the colonial heritage of "communalism" which perpetuates a division in ethnic groups among the population. Although among Mauritians in Canada, <italic> Mauricianité</italic> is promoted and expressed through the multiple spaces and shapes of civil society, the racial political history of Mauritius, characterized by its "communalism" still filters through everyday social interactions.

Miller, Susan W. (1991). <u>Perceived Domestic and Religious Power of Jewish Women</u>. University of Calgary, MA**:** 133.

This exploratory research examines Jewish women's definitions of their own situations as these relate to their perceived power. A semi-structured interview was used which allowed respondents to contribute their personal ideas to the study. First, Jewish women and men share power. Each has their own circle of control, but neither has so much power as to dominate the other. Jewish women control the domestic sphere, but men participate in domestic decision-making and household duties. The care of children is a primary responsibility for women according to Jewish law, but men take part in some of the required duties in this regard. Jewish men control the religious sphere, but women raise the funds necessary to run and maintain the synagogue and vote on issues pertaining to the congregation. Second, Jewish women can control and define the mothering role. Further, the women interviewed maintained that they were under no obligation to bear children. Finally, factors such as age, branch of Judaism with which the woman identified, and stories of persecution and survival were found to be related to perceived power. No relationship was found between education and perceived power.

Milligan, James Neil (1997). <u>Second Language Learning Needs of Illiterate Italian Adult Students of English as a Second Language</u>. University of Toronto, MA**:** 238.

This study explored the language learning needs of adult immigrants to Canada from Italy who were not literate in Italian, their first language, but who, for whatever reason, had to become literate in English. The study presents an historical overview of literacy/illiteracy issues, immigration patterns and language policy in Canada, and developments in the field of adult literacy and ESL literacy. It describes and compares the perceptions of second-language learning needs of these students, obtained from a sample of 5 English as a Second Language (ESL) teachers and 25 ESL students. The study presents qualitative data outlining the personal behavioural, motivational and attitudinal characteristics of the students. It also addresses their language-learning, information and personal needs. Ideal and actual teaching strategies employed by teachers are also described. The study concludes with recommendations focusing on current thinking about the change process and a discussion of the future of ESL literacy in Canada.

Mills, Jennifer Patricia (1996). <u>A Critical Examination of the Early Years of the Hour-A-Day Study Club, 1935-1955</u>. University of Windsor, MA**:** 123.

This study focuses on the development of the Hour-A-Day Study Club during the period of 1935-1955. This thesis explores the origins and development of the club by focusing on its programs, its organizational structure, its charitable events, its cultural events, its self-improvement efforts and its cooperation with other clubs that formed the context of the club's activities. Central issues addressed are: What were the conditions influencing the development of the club? What were the goals

of the club? What role did this club fulfill within the black community and for the members themselves? These questions reveal that club members were motivated by their own experiences to educate their children, to improve themselves, and to assist their community in combating discriminatory practices in employment, public accommodations, and housing. These women used their common experiences with inequality as an ideological basis for club activities and to explore avenues to ameliorate social injustice. This study argues that the Hour-A-Day Study Club's activities represent a collective response to the circumstances in its members' community in an effort to empower themselves. The Hour-A-Day Study Club becomes therefore a site of survival and a vehicle for social change.

Milne, Scott David (1999). <u>White Student Responses to Increasing Racial Diversity in the School</u>. York University, MEd**:** 346.

This thesis explores the in-school responses of white-European students to increasing racial diversity at their high school in Metropolitan Toronto. Due to the increasing diversity of many Canadian cities racial tensions between the dominant, or majority, White racial group and people of racial minority background are becoming increasingly troublesome. The school is both a recipient and producer of social trends and is a site of contestation between students from dominant and minority racial backgrounds. An examination of the responses of a group of White students shows that a minority of them had adopted an Integrationist response to increasing racial diversity, something indicated by their construction and maintenance of social networks containing many people of racial minority background. However, the more common response among White students was to seek out and maintain social distance from their racial minority peers both inside and away from the school, although several had relatively high levels of cross-racial interaction inside the classroom. The self-segregation, or Isolationism, of the majority of White students had implications for the maintenance of power and privilege in the school. Isolationism may also have implications for racial harmony of Canadian society generally, especially in a capitalist society that is being increasingly influenced by the rise of neo-conservatism. Factors that helped shape the responses types of the white-European students included social class, home neighbourhood, gender, and age. The role of teachers in shaping the response types of White students was somewhat ambiguous, but the majority of teachers were seen to model Isolationism both in acts of commission and omission.

Mitsopulos, Anna (1989). <u>Ethnic Identity Among Second-Generation Greek-Canadian Adolescents</u>. University of Toronto, MA**:** N/A.

Mitsopulos, Anna (1995). <u>From Night to Day: An Exploratory Study of the Experiences of Retirement for a Group of Greek-Canadian Immigrant Men</u>. University of Toronto, MA**:** 181.

This study explored the meaning and experience of retirement from the perspective of a group of Greek-Canadian immigrant retirees. Eight volunteer male participants described their experience with retirement in an interview format. Transcripts of these interviews were used for the analysis of data that adopted a grounded theory approach. A hierarchical category structure and a model of pre- and post-retirement life are proposed. The results of this investigation are compared to existing theories and literature of retirement. Results suggest that immigrant retirees possess varied perceptions of work and retirement. The primary meaning attributed to work was related to its functional qualities (e.g., monetary rewards) deemed necessary in the survival of the family. By contrast, participants perceived retirement to be a form of liberation from family and work responsibilities. Other perceptions were related to retirement as a reminder of personal mortality and as a social responsibility. The experience of retirement life was generally described as positive but concerns about health and finances, and limited activities, detracted from the overall level of satisfaction for some participants. Findings also suggest that retirement provides an opportunity to review past events and achievements. Participants expressed pride in personal achievements related to overcoming life's obstacles presented by war, poverty, immigration, and difficult working conditions. Furthermore, immigrant retirees may undergo a unique self-questioning process that relates to their immigration. Unresolved issues regarding the decision to immigrate and the long-term dream of returning to the homeland require attention at this stage of life. The major finding of the study was the identification of a particular approach to life that was shared by participants. This approach was identified as 'Stoicism', which was defined by the characteristics of perseverance, responsibility, acceptance, and adaptation in confronting life's challenges. A stoic acceptance of one's fate and in confronting challenges was the approach adopted throughout the life span. Such an approach also was evident in the way in which participants met the challenges imposed by retirement. Thus, retirement was not perceived as a negative event but rather as a natural unfolding of the life cycle, which necessarily includes birth, growth, decline, and death.

Moallem, Minoo (1990). <u>Pluralite des rapports sociaux: Similarite et difference. Le cas des Iraniennes et des Iraniens a Montreal</u>. Universite of Montreal, PhD**:** N/A.

N/A

Modibo, Najja Nwofia (1995). <u>I'm Not a Member, My English is Not Enough: The Participation of "Immigrant" Women in Toronto Union Locals</u>. University of Toronto, PhD**:** 451.

This study addresses the questions--Why do immigrant women have low union participation rates? What is being done to improve immigrant women's participation in their union locals? The research focused on English in the Workplace (EWP) classes sponsored by union locals in Toronto. The main purpose of the study is to examine obstacles to immigrant women's union

participation and to inquire into the role EWP classes might play in promoting participation and contributing to higher levels of union consciousness. The major findings are that: (1) Participation in unions was inhibited by a variety of factors, such as the women's double day of labour, attitudes of male spouses regarding women's role in the public domain. (2) Some women tied attendance at union meetings to economic benefits. Others expressed the view that they were not stewards, and could not attend meetings. In one local, participation patterns were influenced by the lack of space in the meeting hall. Invitations were used as a means of alleviating this problem. (3) A union representative reasoned that the women's "style of living ... (and) different culture" was a major factor in their non-participation in their unions. Another, suggested that Blacks could not be intimidated in the workplace and were able to "fight for themselves." These common-sense notions were seen by some union representatives, as well as members of the Ontario Coalition of Black Trade Unionists as contributing to an un-welcoming environment in unions. (4) The initial introduction of the women by managers to the workplace defined the relationship between immigrant women and their unions. In addition, there was little encouragement from stewards for women to become involved in their unions. (5) Non-union of unions by the women was further enhanced by the lack of unions outreaching to immigrant women members. Immigrant women were expected to become acquainted with union culture by their own efforts. One union, the ILGWU, did print its newsletter in several languages. Some women expressed favourable interest in their union. For others, attitudes regarding unions were inhibited by the general negative portrayal of unions by major institutions in the society. Such objectification influenced the women's judgements. (6) Women continued to have difficulty in giving their opinions. Their partial responses were linked to self-perception, as stated by a number of women, they saw themselves as "not important and had nothing to say." Some union representatives, as well as members of the Ontario Coalition of Black Trade Unionists suggested that economic hardships of immigrant resettlement, as well as was their gendered role in families and as wage workers circumscribed opportunities for overcoming social economic constraints. Some women identified racism as a means of understanding their constraints. (7) Management prerogatives exercised a powerful influence in shaping the pedagogical outcomes of EWP. This was manifested in continued articulation of statements by the women which favoured management or the dominant value system. (8) Critical literacy did contribute to a small number of women expressing positive statements about their unions. Others oppositional statements about unions resulted from the role that ideological hegemony played in disorganizing the women's view of unions. Others expressed contradictory statements towards unions. In other words, they expressed a need for unions, simultaneously declaring a distancing from them.

Moeno, Sylvia Ntlantlia (1981). The "Non-White" South Africans in Toronto: A Study of the Effects of "Institutionalized" Apartheid in a Multicultural Society. York University, PhD.

This study analyses the social, cultural and economic adaptation of three South African groups now resident in Metropolitan Toronto: The Africans, Asians of East Indian origin and "Coloureds" who are all "visible" minorities. The study attempts to find out what lasting effects, if any, Apartheid has had on members of these groups. We have hypothesized that because of the differences between the three groups in their experiences under Apartheid there would be differences in the rate and degree of their assimilation into Canadian society. The major research tool utilized in the study was an interview schedule. The schedule was designed to probe specific aspects of the migrants' social, economic and cultural assimilation in Toronto. Over the period 1977 to 1980, we also utilized the method of participant observation to study the organizations serving the three groups. As there are no accurate statistics on the size of the South African groups we are studying in Metro, we consequently selected our research sample utilizing the "snowball" technique. Our total research sample numbered 100 households from the three population groups. Case studies of 30 households were made, selected from detailed study from our original sample. Both descriptive statistics, which summarized the data, and relevant statistical tests were used. Cost and time limitations restricted the sample. Difficulties were experienced during fieldwork, because some questions proved to be very sensitive subjects to discuss. Despite these obvious weaknesses, our study reveals some interesting results. Our findings should therefore be regarded as enlightening and indicative, rather than conclusive. The three groups did not differ in their degree of "westernization". "Westernization" was measured by such criteria as education, occupation, length of urban residence, type of marriage ceremony and type of family structure. The results generally support our hypothesis that the "Coloureds" are more open to assimilation than the other two groups. Differences in cultural assimilation were assessed by using language as a measure. Again, the hypothesis was supported: "Coloureds" led the way in assimilation, followed by Asians, while Africans assimilated the least. The hypothesis was discredited in relation to willingness to assimilate politically. Tests in this regard showed no significant differences in Canadian political participation or in the acquisition of Canadian citizenship. Membership and participation in South African associations in Metro, could be regarded as an indication of resistance to assimilation. By this standard, our Asian respondents are the least assimilated. The main hypothesis also predicted differences in structural assimilation. Our results show that we have a well-educated, occupationally active population who earn reasonably good incomes. There are few significant differences in the economic participation of members of these groups. There are also no significant differences in socio-economic status between the three groups. There was no variation in expectations of discrimination in Canada. There were however significant differences between the groups in respect to their experience of behavioural receptional assimilation, or discrimination. As regards their actual perception of discrimination, the results were contrary to our expectations. There are also no significant differences between the three groups in their participation in expatriate political organizations. It is obvious from our findings that Apartheid does have lasting effects on members of our three groups. Our findings also showed that the more

educated and the least recent arrivals were often significantly more assimilated, and with one exception, i.e., participation in South African associations, they were never less assimilated.

Mogg, Jean Monica (1991). <u>The Experience of Bicultural Conflict by Vietnamese Adolescent Girls in Greater Vancouver</u>. Simon Fraser University, MA**:** 176.

This thesis examines the acculturation experiences of a group of twenty-two adolescent Vietnamese girls of Chinese ethnicity living in the Greater Vancouver area of British Columbia, Canada. The focus of this research is on bicultural conflict, and the extent to which this conflict is felt by the girls varies. While some girls appear to have rejected completely their traditional culture, the majority have in fact attained bicultural identity. Findings from the study indicate that there is no single cause of conflict for the subjects interviewed. While the conflicts experienced can be classified as: (a) intergenerational, (b) authority, and (c) bicultural, the sources of conflict are related to: (a) misunderstandings in parent/adolescent communication patterns, (b) gender: particularly with respect to role evaluations, (c) the girls' relationships and mobility outside the home, (d) disparity in values between the girls and their parents, and (e) differential rates of acculturation between parents and their daughters.

Mok, Kit Man Kitty (1994). <u>Community Services for Immigrant Women in Forest Lawn (Calgary)</u>. University of Calgary, MEDES**:** 399.

The purpose of this Master's Degree Project is to identify the problems and concerns experienced by new immigrant women of visible minorities in Forest Lawn. This project also examines the availability and accessibility of community services in the Forest Lawn area that address these concerns. In this project, community services refer to services such as English as a Second Language, immigrant services, health and social services, employment, financial assistance, housing, information and referral, recreational, legal, counselling, child care, cultural or ethnic related services, or women's support groups. Most new immigrant women have to struggle with language and employment concerns, social and cultural adjustment, as well as financial problems when they migrate to Canada. These barriers can discourage these women from accessing community services. In addition, due to gaps in existing services, many of the needs of these women may not be addressed. Surveys with women in Forest Lawn and with key informants from service organizations are used along with a literature review and a Forest Lawn community profile to identify and prioritize issues facing new immigrant women. Recommendations focus on improving the service delivery system and overcoming the barriers experienced by immigrant women.

Mompremier, Serge (1999). <u>Representations sociales et integration des jeunes immigrants: Le cas haitien</u>. Université de Sherbrooke, MA**:** 123.

N/A

Mongillo, Anne Mary (1995). <u>Beyond the Winter Coat: Adjustment Experience of Graduate Students From the People's Republic of China</u>. McGill University, MA**:** 106.

The purpose of this study is to explore the adjustment experiences of McGill University graduate students from the People's Republic of China (PRC). Following a qualitative approach to research, interviews were conducted with 10 graduate students from the PRC using semi-structured and open-ended methods. More structured interviews with McGill University administrative staff provided background to the study as did government and university registration statistics. This study explores student involvement and interaction with Canadian society, avenues and barriers to interaction, and communication between professors/supervisors and students. It focuses on the overlapping relationship between communication skills and culture learning as part of how students define adjustment. Students identify the particular challenges in adjusting to Canadian society as becoming more self-reliant and feeling comfortable with uncertainty in their futures. Women students discuss issues of independence and freedom and how these factors sometimes conflict with their traditional social roles. This study also includes some recommendations for further research.

Montazer, Zahra (1994). <u>Symbolic Transactions: The Communication of Norms of Everyday Life Among Expatriate Iranians in Calgary</u>. University of Calgary, MA**:** 170.

This thesis is a study of the Calgary Iranian expatriate community who are living in Canada temporarily. It is the purpose of the thesis to document the community's evolving communal norms and to show how they have developed as a result of the members' coping with a host of practical dilemmas which they confront in attempting to lead an Iranian life without at the same time offending Canadian norms and values. Practices of the members are described in terms of a model of transactions in which actors seek out areas of overlap between Iranian and Canadian practice. In interviews with members whose behaviour is reported, specific actions which have been observed are discussed and the social considerations that lay behind them are documented in the informants' own words and it is concluded that, to a considerable degree, the informants' model of their own behaviour was substantially transactional.

Montazer, Zahra (1997). <u>Immigrant Youth: Strategies to Manage Cultural Dissonance</u>. University of Calgary, PhD**:** 194.

This dissertation is a study of a group of Calgary public or separate high school immigrant adolescents. Its purpose is to document the students' perceptions of contradictions between their home and school environments with respect to values and social customs. The focus of the study is upon the micro-sociological processes whereby these children (1) become aware of value conflicts in their

lives, (2) make these conflicts intelligible to themselves and others through discussion with other immigrant children, and (3) use the information and confidence gained in these discussions to manage their contradictions. By implementing an analytical model for understanding their management of cultural dissonance and by attempting to apply folk models to supplement this model, this work has tried to look at immigrant children in a way different from those following strictly structural or psychological approaches who tend to consider the children of immigrants as "victims" of their social systems. The dynamics of the students' behaviors when they are in relationship with each other and in different social contexts are described, in the first   instance, in the words of the students themselves, and then redescribed by the analyst in terms of Frederick Bath's transactional/generative approach which is a branch of symbolic interactionism theory. By making a link between subjective and objective perspectives, the dissertation has tried to develop a conceptual framework which will assist us in understanding patterns of the students' behaviors when they are together in different social contexts and in discourse with others from the perspective of individuals' choices. This work has tried to demonstrate the students' formation and reformation of their subcultures and in return, the effect of   those subcultures of their behavior as an ongoing process that influences the students' changing of definitions of their identities over time. The study is not particularly intended to recommend new programs or policies but does suggest that, in a multicultural environment such as the Canadian society, we need to have a clear grasp of the creative abilities of students to manage social contradictions in both home and school settings if we wish to create and implement appropriate educational policies.

Montgomery, J. Randal (1992). <u>Vietnamese Refugees in Alberta: Social, Cultural and Economic Adaptation</u>. University of Alberta, PhD**:** 292.

A representative although not randomly selected sample of 537 Vietnamese refugees who had arrived in Alberta 1979-83 was studied. The respondents' adaptation to life in Alberta was measured via a pretested questionnaire containing over 250 direct questions and interviewer ratings. This instrument was administered face-to-face by a team of Vietnamese and Chinese speaking interviewers, carefully trained by the researcher, over a period of twenty weeks ending in the Spring of 1984.   The raw data analysis began with a factor analysis which revealed three distinct components of adaptation for analysis: economic (including financial and labour force), socio-cultural, and subjective measures of satisfaction. Factor scores were used to derive the three scales corresponding to the components. Stepwise multiple regression was the method used for the final analysis. In addition to the "independent" variables from the questionnaire, 18 bi-variate interaction terms were constructed by simple multiplication of selected independent variables. Dummy variables were used for nominal (categorical) scaled variables. The regression revealed that different variables and different permutations (rank order) predicted each of the three dependent scales. Specifically, economic adaptation was best predicted by length of residence in the

host country, followed by sex, education level, interaction of education and ethnicity, marital status, and interaction of sex and marital status. Socio-cultural adaptation was predicted (in descending order) by education, age, length of residence, interaction of sex and marital status, interaction of English language progress and sex, and extent of trauma experienced in leaving the country of origin. Subjective adaptation was predicted (in descending order) by size of current municipality of residence, marital status, interaction of sex and marital status, interaction of exit trauma and age, interaction of ethnic social network participation and age, ethnic social network participation, and the interaction of English progress and education. Sixteen hypotheses were tested via the regression analysis. Seven of the hypotheses dealt with subjective adaptation, of which only two were supported and one was partly sustained. Five of the hypotheses dealt with socio-cultural adaptation, of which only two were sustained. Four of the hypotheses dealt with economic adaptation, of which one was supported and one was partly upheld.

Montgomery, Kenneth Edward (1999). The Imagined Canadian: Representations of Whiteness in "Flashback Canada". University of Ottawa, MA**:** 137.

This anti-racist study is one which critically investigates the representation of whiteness in a Canadian history textbook approved for use in Ontario's intermediate division schools. Fundamental to the study is the identification of racializations and the manner by which these representational processes work with and through concepts of nationality and ethnicity to separate whiteness from otherness. To facilitate this critical analysis, the historical narratives of the textbook are examined for redundant portrayals of individuals and groups in terms of their power, problem-resolution, and performance. In addition, the stories of Canada's past are analyzed to determine the extent to which diverse perspectives are included and the degree of significance attached to historic and contemporary racisms. The findings suggest that, in Flashback Canada, processes of racialization articulate with signifiers of ethnicity and nationality to imagine Canada and Canadians along white supremacist lines.

Mookerjea, Sourayan (1996). Fetishes of Time: Race and Geopolitical Difference. York University, PhD**:** 232.

Part One of this dissertation explores the intersections of postmodern and postcolonial cultural theory. Taking its point of departure from Fredric Jameson's writings on postmodernity and Gayatri Spivak's deconstructive pedagogy of subalternity, two critical concepts, "geopolitical difference" and "fetishism of geopolities" are constructed and elucidated for postcolonial cultural critique. Chapter 2 explores the logic of racialization involved in the dialectic of recognition through which a postmodern, transnational telecommunicated public sphere produces meaningful events. Chapters 3 and 4 offer a postcolonial reading of the Grundrisse. Chapter 5 discusses reformulations of theories of ideology and commodity fetishism by Fredric Jameson and Slavoj Zizek. Chapters in Part Two

investigate specific sites of culture, literature, postcolonial pedagogy and the institutionalization of knowledges. Chapter 6 explores issues of national culture and minority literature in Canada. Chapter 7 reads the tropes of hybridity and cosmopolitanism in Salman Rushdie's The Satanic Verses. Chapter 8 discusses postcolonial pedagogy, identity politics, and provides and exegesis of Gayatri Spivak's essays on institution and crisis.

Moore, Kathryn Joyce (1992). <u>Racial Bias in Children's Textbooks</u>. University of Toronto, MA**:** 142.

This thesis consists of an analysis of 15 textbooks approved by the Ontario Ministry of Education for use in Ontario schools. The focus of this study is on how the relationship between Natives and Europeans during the original contact and fur trade period in Canada was represented in the textbooks. The purpose was to determine whether the education ministries', publishers' and authors' claims of being bias-free were reflected in the materials. Three different elements of the textbooks were analyzed: structure and vocabulary, pictures and illustrations, and content. The analysis revealed that certain images of Natives and Europeans were (re)produced in the books. The findings indicate that negative racial bias towards Native people still exists in Canadian textbooks despite claims of bias-free material.

Moorish, Margot (1998). <u>The Delivery of Cross-Cultural Family Violence Prevention Education</u>. University of Manitoba, MED**:** 233.

This study explored cross cultural family violence prevention delivery with immigrant women and their families. Three case studies provided insight into facilitators' perspectives on effective cross cultural family violence facilitation practices and their professional development needs, based on these questions: (1) What did selected facilitators identify as effective violence prevention practices with immigrant women and their families in community settings? (2) What obstacles/sensitivities did selected facilitators experience in the delivery of violence prevention to immigrant women and their families? How were these addressed? (3) How did selected facilitators assess the adequacy of their own knowledge and skills to conduct violence prevention with immigrant women and their families? (4) What were facilitators' recommendations for ongoing family violence prevention in ethno cultural community settings? The facilitators, including one man and two women, organized and delivered violence prevention sessions with community members. As adult educators, they facilitated participants' reflection on personal experiences and the social problem of violence, in order to prevent violence in families and in their communities. The facilitators' collaborated with the researcher in a qualitative study to explore family violence prevention in non formal community settings. The researcher conducted interviews, observed three sessions and held one focus group meeting. Effective facilitation practices were identified to prevent violence in the lives of immigrant women and their families. An outline of key factors in facilitating

reflection and changes toward non violence and a framework of delivery components were developed. The study suggests that these tools can be useful to facilitators for ongoing family violence prevention delivery and professional development. The results of this study support the work of the Manitoba Cross Cultural Coalition for the Prevention of Family Violence.

Moosa-Mitha, Mehmoona (1990). The Policy of Multiculturalism, 1972-1987: A Marxist Perspective. McGill University, MSW: 173.

This paper will examine the policy of multiculturalism using a Marxist perspective. This will be achieved through an analysis of the policy of multiculturalism in two aspects. The first will be concerned with examining a set of objective factors, such as the social milieu in Canada and the activities of the state when the policy of multiculturalism was institutionalised. A historical approach as well as the examination of the policy of multiculturalism as a federal parliamentary act, between the years 1972 to 1987 will be undertaken. The second aspect of social policy analysis, in this paper will be concerned with the analysis of the subjective response of an ethnic community, the Ismaili community to the policy of multiculturalism. This will be achieved through a discussion and analysis of a quantitative study conducted to assess the attitude of the Ismaili community in Toronto to different aspects of the policy. Key Marxist concepts as well as Berger and Luckmann's paradigm on social constructionism will be utilised as a framework through which the analysis of the policy of multiculturalism will be conducted.

Moreau, Bernice M. (1996). Black Nova Scotian Women's Educational Experience, 1900-1945: A Study in Race, Gender and Class Relations. University of Toronto, PhD: 279.

This dissertation examines the educational experience of a group of Black women schooled in Nova Scotia between 1900 and 1945. The period under study represents a pivotal era in the educational history of Blacks in Nova Scotia wherein they fought concurrently against segregated and unequal education at poor Black schools and struggled for access to equal formal education at white educational institutions. The study posits that these Black women were denied the prescribed formal education required by society for social mobility. It argues further that race, gender and class relations were employed as systems of oppression in the education of violence that shaped the educational experience of the women. To investigate these socio-educational phenomena the dissertation, with the use of a self-defined Black women's standpoint, explores several pertinent topics including: education of violence in the socio-educational history of Afro-American women and more specifically the Afro-Nova Scotian women in the study; skin colour as race; "colour contusion" and its effect on the education of these poor, coloured females; little Black school-houses in resistance to educational oppression; and Black women as teachers in solidarity with the Black church. The intended purpose of this study is to examine analytically the

educational experience of a group of Black Nova Scotian women in their struggle to acquire adequate formal education.

Morgan, Brian David (2000). <u>Exploring Critical Citizenship in a Community-Based ESL Program</u>. University of Toronto, PhD**:** 275.

This thesis reconceptualizes the problems and purposes of English as a Second Language by way of a case study and series of lessons on the 1995 Quebec referendum on sovereignty. Central to this study is a dialogic engagement between various critical, postmodern, and applied linguistic theories for the purposes of enhancing participatory citizenship skills through ESL pedagogy. Throughout this thesis, the relative (in)compatibilities of these diverse conceptual models are evaluated through the specific classroom events, student experiences, and sociopolitical contexts of the local community centre where these lessons took place. Chapter one outlines several key concepts for critical practice in community-based ESL programs. Chapter two takes up the issue of citizenship education and explores the complex ways in which the dominant discourses of ESL shape the democratic expectations of both teachers and students. In chapter three, the function of teacher research in the context of citizenship education is appraised. Data collection for the thesis is framed by alternative validity criteria sensitive to the ideological factors that are central to issues of politics and identity negotiation in public life. Chapter four describes the program and community setting where the case study takes place. Chapter five describes the actual lessons on the Quebec referendum, interspersed with short theoretical discussions which provide a rationale for the teaching strategies chosen. In chapter six and seven, the possibilities for theoretical hybridity or paradigmatic dialogue are explored in depth in the contexts of L2 pedagogical grammar and vocabulary teaching, respectively. Aspects of poststructural discourse and subjectivity are appraised alongside Hallidayan systemic-functionalism in a discussion of pedagogical grammar. In a discussion of vocabulary teaching, several poststructural semiotic concepts are evaluated in relation to applied linguistic research on morphology, word motivation and compositionality. The final chapter of the thesis examines future trends in Canadian multicultural policy to anticipate their influence on community-based programs and to suggest directions for teaching in support of social justice in increasingly multicultural and multiracial contexts.

Morgan, Clara Costandi (1996). <u>Working Class Minority Women in the Garment Industry: An Exploration into Their Learning Activities at Work and in the Home</u>. University of Toronto, MA**:** 140.

The thesis explores the lives and learning activities of working class minority women employed in Toronto's garment sector based on research I and other researchers conducted for the Working Class Learning Strategies Project. The thesis focus is on the inter-relationship of learning and time and how time plays out in the respondents' daily lives at work and in the home. The respondents' learning activities encompass processes, strategies and aspirations within a

dominant framework that sexually, economically, and socially subordinates them. The thesis describes the respondents' work and home contexts and their learning activities in these contexts. It documents the respondents' lifelong learning activities, their job skills, general learning activities and their learning aspirations. The thesis concludes with a discussion of strategies for implementing a reorganization of social time.

Morin, Nicole (1993). <u>Étude des attentes des enseignants, du concept de soi scolaire et du rendement en mathematiques des eleves d'origine immigrante de sixieme, septieme et huitieme</u>. Université d'Ottawa, MA**:** 160.

Deux facteurs principaux ont ete retenus afin d'expliquer le rendement en mathematiques des eleves d'origine immigrante. Le premier est celui des attentes des enseignants. Le deuxieme facteur retenu est celui de concept de soi scolaire de l'eleve. Ce projet de recherche vise a clarifier la relation entre les attentes des enseignants, le concept de soi scolaire et le rendement en mathematiques des eleves d'origine immigrante qui frequentent les ecoles canadiennes. Trois questions de recherche ont ete verifiees aupres d'eleves de 6, 7 et 8$\sp\circ$ annees inscrits aux ecoles de langue francaise de la region d'Ottawa-Carleton. Aut total, 75 eleves, dont 40 d'origine immigrante, ont participe a l'etude. Les attentes cognitives et normatives, le concept de soi scolaire ainsi que le rendement en mathematiques ont ete mesures a l'aide d'instruments possedant une cetaine forme de validite. L'analyse des donnees demontre que la relation entre les deux types d'attentes et le rendement en mathematiques des eleves d'origine immigrante peut etre etablie.

Morison, Sara Jane (1997). <u>Predictors of the Cognitive Development of Children Adopted from Romanian Orphanages</u>. Simon Fraser University, PhD**:** 173.

Cognitive development was evaluated in children who had spent at least 8 months in a Romanian orphanage (RO) and two comparison groups of children: a Canadian-Born, non-adopted, never institutionalized comparison group (CB) and an Early Adopted comparison group adopted from Romania before the age of 4 months (EA). Children were assessed on the Stanford-Binet and the Bracken Basic Concept Scale. Parent-child interaction was evaluated during free play and a teaching task, and the quality of the home environment (HOME) was assessed. RO children scored lower than CB children on all cognitive measures, and on most measures RO children scored lower than EA children. RO children were more impulsive than CB children, and were more helpless in their responding and less task oriented than CB and EA children. RO children's developmental status was positively related to HOME scores, to parental sensitivity and teaching ability, and to children's task-oriented behavior, and negatively related to time in institution and to children's impulsivity.

Morris, John Keith (1989). <u>The Geographical Experience of Refugees Resettling in Toronto</u>. York University, MA**:** 178.

This pilot study, using phenomenology as a post-positivist methodology, recognizes the essence of the geographical experience of refugee resettlement as it emerged through conversations with El Salvadorean refugees resettling in Toronto. Recognition of essence is dependent on entering a state of intuitive consciousness where phenomena are considered holistically as opposed to analytically. This perspective, used in considering transcripts of conversations with refugees, in experiential field work, enables recognition of themes, or parts, that enfold the whole of the phenomenon. The essence of geographical experience, as it seems to be emerging, is the refugee's transition from being unsettled to being resettled. This is seen, for example, from refugees' theme of desiring a safe place to live. Other themes that emerge less prominently are: economics and place, social aspects of place, and a desire to end their "wandering" and find a home base. Upon resettlement, they experience regained confidence and control in their new home. Thus, the theme tells not only about safety and place but also the whole of the phenomenon: the move from being unsettled to being resettled.

Morris, John Keith (1994). Talking to Friends Talking to Me: An Interpretation of Refugee Experiences in Re/Establishing in Toronto. York University, PhD: 488.

Living through experience is a central idea in attempts to transcend the separation many encounter in a world that relies on viewing itself as either subject or object. Yogi Amrit Desai's poem offers the essence of living through experience, an alternative way of viewing the world:(UNFORMATTED TABLE OR EQUATION FOLLOWS) As we learn to live through experiences,\cr&re-establishing a childlike openness,\cr&more and more life begins to flow through us.\cr&We begin to experience the joys of life,\cr&not as we think they should be,\cr&but as they are.\cr}}$$(TABLE/EQUATION ENDS) In this ethnographic field research project, I tried to move toward the way of being described in the poem. In this state of personal transition, I introduced myself to people who have been refugees. My intent was to make friends. Those that became involved with this research project are from different places and are of different ages. Most of the eight participants are men, which causes this study to be strongly a reflection of male experience. Individually, we engaged in a series of conversations about their experience. I asked very few questions. Interpretations are presented in a way that provides the reader with a focus not only on friends, but also on the researcher. This is an attempt to provide less privilege to the author. Their experience is contextualized by the need to flee their country of origin, to asylum, followed by an opportunity to start a new life in Toronto. In their first years they are confronted with a variety of challenges, such as legal status, language learning, dealing with their own traumas, getting employment, and reunification of their families. Strategies for living--ways to respond to these challenges--are found to be an important part of the experience of re/establishing. Conceptual graphical representations are used in this dissertation as a medium for expressing interpretations. Refugees' experiences, particularly from the work place, can

inform current programs of service provision and suggest action to be taken by governments and non-governmental organizations. For example, systemic and social discrimination against refugees are identified. Solutions are suggested, as are further research projects that result from this study.

Morrison, Deana Dian (1994). <u>Elementary Teacher's Perspectives Concerning Race Relations and Clarification of Issues Related to Implementing Antiracism Education Strategies in their Classrooms</u>. University of Toronto, MA**:** 74.

The purpose of this study is three-fold: (1) to talk with teachers about what they know and what their perceptions are on issues concerning race relations; (2) to have teachers participate in the research by working together with me to clarify issues related to delivering antiracism education that would be feasible for them to implement in their classrooms; (3) to understand how these teachers are utilizing existing antiracism support documents and to identify strategies which have been effective. The scope of this case study aims to illustrate the teachers' perspectives on race relations and program implementation. The Participatory Research Methodology is utilized. The elementary school used in the study is situated in a small community in York Region where the population is very homogeneous (white, middle/upper class, anglo-saxon). Six teachers (grades 4-8), volunteered to participate in individual discussion sessions. The teachers commented on the issues outlined above. Their comments and concerns highlight that race relations is considered a "non-issue" at this school and as a result place little emphasis on delivering antiracism education. Teachers at this school clearly require more resources, support and (re)training in order to deliver effective implementation of antiracism and ethnocultural equity education.

Morrison, Val M. (1992). <u>Beyond Physical Boundaries: The Symbolic Construction of Chinatown (Quebec, Montreal)</u>. Concordia University, MA**:** 128.

The object of this thesis is Chinatown in Montreal. More specifically, it is an analysis of the construction of Chinatown by members of Montreal's Chinese community. From the 1960s into the 1980s, Montreal's Chinatown was the site of extensive urban renewal projects. Because of the physical encroachment on the boundaries of Chinatown, the Chinese community of the province was said to be undergoing a transitional crisis (Chan, 1986: 76). This claim is taken to task by questioning the theoretical approach of Chan as it corresponds with the dominant theoretical approaches to ethnic relations in Canadian sociology. The argument presented here foregrounds the symbolic construction of community. Using Chinatown as a central symbol of Chinese-Canadian identity in Montreal, this position will be elaborated. The data presented here was data gained through 20 questionnaires and 10 interviews. This paper elaborates an argument which is meant to convince the reader that a complete understanding of ethnicity and identity must take into account not only demographic aspects, but symbolic questions of identity and meaning. By questioning assumptions about the primacy of structural features of ethnicity, and examining a community which has had its

structural boundaries encroached upon, I hope to contribute to theoretical arguments which propose that ethnic communities are not dependent on objective, structural characteristics such as locale, but are bound by a complex set of symbols with which the boundaries of their ethnicity are constructed.

Mortley, Basil A. (1995). <u>Black Students' Perceptions of the Integrated School Environment: How to the Students Feel? A Study of Black Students in Halifax, Nova Scotia</u>. Saint Mary's University, MA**:** 123.

The purpose of this study was to identify and analyze the perceptions that students of African descent (Black students) have of the integrated school environment. Two hundred and sixty Black students attending sixteen junior and senior high schools located in Halifax, Nova Scotia, were surveyed. The participants were equally divided between males and females. At the time of the survey, they represented approximately fifty percent of the Black students attending public high schools in the city of Halifax. The survey instrument also included two sections which allowed the students to state their impressions of the school environment in their own words. In one section, they were asked to indicate areas of concern not necessarily identified in the questionnaire, and in another, they were asked to state a positive change they would like to see in their schools. The results revealed that the perceptions of students attending the junior highs were significantly less negative than those attending senior high schools; and male students had more negative perceptions of their school environments than their female counterparts. It also showed that, in spite of a history of racism in the education system which the students acknowledged was still reflected in their schools, the most important concern of the Black students was the paucity of information about Black people in the curriculum. It was recommended that programs should be developed to address the way that Black students attending integrated schools are taught; and, the information they are taught should be more reflective of their African heritage.

Moser, Diane (1990). <u>Hometown and Family Ties: The Marriage Registers of the Lebanese-Syrian Orthodox Churches of Montreal, 1905-1950</u>. McGill University, MA**:** 158.

This thesis examines the Lebanese-Syrian Orthodox community of Montreal between 1905-1950 primarily through information found in the marriage registers of the two Orthodox churches. The first purpose of this study is to evaluate the importance of the three pillars of this ethno-religious group's culture--religion, family and hometown. The second purpose is to draw a composite of this immigrant community based on the information provided in the valuable source of an immigrant church's records. This study serves as a beginning for further studies of the Lebanese-Syrian Orthodox community in Montreal, this ethno-religious group's largest and founding community in Canada.

Mota, Carlos (1998). <u>The Maintenance of Portuguese as a Heritage Language in Winnipeg</u>. University of Manitoba, MED**:** 144.

The Maintenance of Portuguese as a Heritage Language in Winnipeg is a study of the maintenance of the Portuguese language among members of the first and second generations in the Portuguese community in Winnipeg. In order to understand the context of this language maintenance, important details of the Portuguese immigration to Canada and of the Portuguese community in Winnipeg are presented. The study examines the extent to which the Portuguese language has been used by first and second generation members and determines the differences in language proficiency present in both generations. The respondents, members of 66 Luso-Canadian households in Winnipeg, were randomly selected from the Winnipeg Telephone Directory. The findings indicate that the Portuguese language is still widely used among members of the Portuguese community in Winnipeg, especially by members of the first generation, and mainly in the domains of family, friendship, church, and several businesses and services. Although approximately one third of second generation members use Portuguese frequently, especially with their parents and grandparents, English is their language of preference in all other domains. In terms of language proficiency, both generations have high levels of comprehension skills. However, there exists a wide gap between first and second generations in speaking, reading, and writing skills. In spite of the data indicating a gradual loss in language use in all its strands (comprehension, oral, reading, and writing), there has been a conscious and continuous effort by the Portuguese institutions to develop cultural activities, as well as language programs, in order to promote and maintain the Portuguese linguistic and cultural values in Winnipeg.

Motha, Stewart John (1996). <u>Righting Identity, Writing Difference: Group Rights and Identity Politics. A Critique</u>. York University, LLM**:** 160.

It is the thesis of this work that 'group rights', informed as they are by liberal ideology, are incapable of providing an adequate response to the demands of various groups which have organised their politics around identity and difference. In writing about difference, I foreground the acute ambivalence I feel about a politics organised around identity and difference, using storytelling to stress how 'class', which is often ignored in this discourse, nuances the impact of difference on people's daily lives. In countries like Canada and Australia, difference is often addressed through the rhetoric of "multiculturalism". I examine the relationship between the policy of "multiculturalism" and the existence of difference in society, and characterise "multiculturalism" as an ideology. Liberal theorists arrive at 'group rights' as an alternative through a particular characterisation of the relationship between the individual and society. I argue that liberal theorists such as Will Kymlicka mis-characterise the nature of this relationship. The agent of liberal political action, the individual, is in various ways abstracted from 'actual' social relations. I trace the origins of this theory to Kantian moral philosophy and contrast the 'idealist' method with the 'materialist' approach of Marx. If liberalism

is of no help, does 'identity politics' have any emancipatory potential? This is a complex question that requires an analysis of the relational and contingent nature of the relationship between identity and difference. I argue that the troubling categories of 'race', 'gender', 'sex', and so on, are social realities that cannot be dismissed discursively. True emancipation requires a transformation of social relations and 'social organisation', and this will not be accomplished through identity politics alone.

Moussa, Helene (1992). <u>The Social Construction of Women Refugees: A Journey of Discontinuties and Continuites (Ethiopians)</u>. University of Toronto, EDD**:** 355.

This study examines the process of identity formation in terms of discontinuities, continuities, resistance, and reconstruction in the lives of women refugees from Ethiopia. The research methodology is qualitative and interpretive. Significant life experiences prior to the terror that led to their flight, their own definitions of the causes and events that prompted them to flee their homes and country, their flight experiences, the problems and opportunities encountered on resettlement in Canada are woven together to provide a holistic picture of the social construction of identities of women refugees in this study. The analysis of these experiences also reveals how women, in their search to belong, struggled to make meaning of their experiences and to reconstruct their identities. An underlying assumption of the interpretation of the experiences of women refugees is that earlier life experiences and identities are not shed when people become refugees. Furthermore, being "refugee" is not the totality of their identity and social construction. Much of the literature on women refugees depicts them as victims and vulnerable because they are women. While there is a truth to this depiction, focusing on their vulnerability places the problem on women rather than on the aggression and discrimination perpetrated against them because they are women. As I listened to and reflected on the life journeys of women in this study, I was deeply moved by their strength and courage. The determination not only to survive but also to maintain their identities and integrity, and struggle to fulfill their personal and family goals often awed me. Their actions were clearly aimed at changing their circumstances. I came to recognize these action as forms of resistance. This understanding of resistance has made me see the women in my study as victimized rather than as victims: in an ongoing struggle against victimizing forces they have encountered they are active shapers of their personal and collective lives. Indeed, these women in their decisions to flee their homes and country and in their daily lives thereafter were challenging state violence and patriarchal tradition.

Moy, Lisa Catherine (1997). <u>Anti-Racism and Multiculturalism in Secondary Schools: Listening to Student Activists and Leaders</u>. McGill University, MSW**:** 142.

 Much debate on the conceptualization and implementation of anti-racist (AR) and multicultural (MC) education exists both in the literature and in practice. But often overlooked is the influence that students have in generating these initiatives

against racism. This qualitative research draws on the experiences of ten student activists and leaders, and explores student-involved AR and MC programs in Vancouver, Montreal, and Toronto. Specifically, the roots of student involvement, their views of AR and MC, the factors which limit action within schools, and the sources of hope and discouragement will be documented. It is argued that school ethos, a hierarchy of student activities, bureaucracy, and power relations between adults and students all act to marginalize and affect the outcome of student programs which challenge racism. Genuine collaboration, and the influence and necessity of adult allies, are emphasized.

Mpumlwana, Vuyo Boniswa N. (1991). Post-Traumatic Stress Disorder Symptons in South African Exiles. University of Manitoba, PhD: 145.

The present study investigated the relationship between various traumatic experiences and the psychological adjustment of 205 South African refugees who were residents of Mazimbu and Dakawa, African National Congress sponsored camps in Tanzania. The mediating effects of various variables (e.g., personality, social support, and recent life events) in this trauma-adjustment relationship were examined. Thirty-three percent of the exiles had experienced physical or psychological torture (almost all of them both) while in political detention in South African prisons. Additional traumatic events had been experienced during South African military raids in front line states (19%). Police crackdowns on political demonstrations had lead to 9% being injured personally, 22% having close friends or relatives injured or killed, and 31% having witnessed others getting killed or injured. In all, two-thirds of the exiles had experienced one or more of the above experiences. The General Severity Index (GSI) of the Symptom Checklist-90 (Revised) indicated overall levels of psychological symptomatology in these exiles closer (although significantly less) to those of psychiatric outpatients while significantly exceeding those of Hmong refugees in the U.S. and African university students in Canada. While torture experiences related to increased reports of symptoms in the six months after detention, they were not associated with increased current GSIs or scores on the CR-PTSD scale, a scale to measure post-traumatic stress disorder symptoms derived from the SCL-90-R. More physical torture experiences predicted who amongst those tortured would select torture as their most traumatic experience; within that group, however, more psychological torture methods predicted heightened intrusive thoughts and associated avoidance. Eysenck Personality Questionnaire-Revised (EPQ-R) Neuroticism was significantly and substantially related with current GSI and CR-PTSD scores. Other EPQ-R scales showed more modest associations with these measures. This study provided little evidence, surprisingly, for a relationship between the sorts of traumatic experiences assessed in these exiles and their current adjustment. Of the variables assessed in the current study, personality attributes, particularly Neuroticism, were most significantly related to psychological wellbeing.

Muchnik, Faith Debra (1995). <u>Sisters and Strangers: Canadian Ethnic Women Writers</u>. University of Alberta, MA**:** 159.

Mary di Michele, Mary Melfi, Regine Robin, and Monique Bosco are four exemplary Canadian ethnic women writers. Their novels embark on journeys that are both "destabilizing and recentring," as they write their complex identities through an intensive use of language that incorporates a present and an ancestral past in an ethno-cultural imaginary. In each chapter I incorporate a brief analysis of their language usage, as defined by Gobard's linguistic system. The first chapter examines the ethnic woman's desire to obliterate the failures of her past in an attempt to come to terms with a complex present lived in the margins of Quebec society. The chapter will focus on Melfi's Infertility Rites and Bosco's La femme de Loth, comparing and contrasting their notion of success in contemporary Canada. Chapter two focuses on di Michele's Under My Skin and Bosco's La femme de Loth, exploring the need of ethnic women to establish autonomy in their lives through an exploration of the female body and sexuality: more specifically, by writing their bodies to achieve power as ethnic women. Chapter three examines the alienation and fragmentation that is experienced by ethnic women in Regine Robin's La Quebecoite, where the author/protagonist attempts to integrate herself as an ethnic woman in Montreal through the act of writing. I will also look at the writings of all four authors to demonstrate how they examine the silence of the past, to come to terms with what is a fragmented and alienating existence for ethnic women in Canada.

Mudryj, Sandra Marie (1995). <u>Residential Change of the Ukrainian Population in the City of Windsor, Ontario from 1951-1991</u>. University of Windsor, MA**:** 101.

The spatial residential patterns of Ukrainians in Windsor, Ontario are examined for the two census years of 1951 and 1991. In addition, comparisons are made between census Ukrainians and the three study groups of parishioners of Sts. Vladimir and Olga Ukrainian Catholic Church, parishioners of St. Vladimir Ukrainian Orthodox Cathedral and non-affiliated Ukrainians. The spatial residential patterns of the Ukrainian community have evolved from being highly concentrated in 1951 to significantly dispersed by 1991. Three factors of personal, cultural and societal are studied for their effect on the choice of residential location of the three study groups. Employment of Ukrainians during the 1950s in the automotive industry resulted in residential locations in low class neighbourhoods near the factories. A Ukrainian community developed in which social and spiritual needs were met through the establishment of traditional institutions. Over time, with no new Ukrainian immigration and increased association with mainstream society, residential concentrations of Ukrainians began to disperse.

Mullins, Mark Richardson (1985). <u>Minority Churches Among Japanese Canadians: A Sociological Study</u>. McMaster University, PhD**:** N/A.

N/A

Munihiri-Kagiye, Gertrude (1999). <u>La discrimination systemique en Ontario: Le cas des femmes des "minorites visibles" immigrantes</u>. Université d'Ottawa, MA**:** 134.

N/A

Munn Gafuik, Jo-Ann (1996). <u>Bishops, Priests and Immigrants: The Roman Catholic Diocese of Calgary and the Immigrant Question, 1912-1967`</u>. University of Calgary, MA**:** 167.

> Private institutions such as churches played a prominent role in the lives of immigrants to western Canada in the first half of the twentieth century. The purpose of this thesis is to examine the role of the Roman Catholic Church with respect to Catholic immigrants in the Diocese of Calgary from 1912 to 1967. Throughout the period, the Catholic clergy of the Calgary Diocese sought to meet the physical, social and spiritual needs of the newly arrived immigrants. Inspired by the drive to create a Christian community founded on the basis of a shared reverence for the Church, the four Bishops as well as the clergy and diocesan staff demonstrated a primary interest in safeguarding the faith of immigrants and promoting respect for the duties of citizenship among the new Canadians. This study seeks to provide a glimpse of the reception or place prepared or the Catholic immigrant to southern Alberta by the Roman Catholic Church.

Munro, Daniel K. (1997). <u>Mediating Difference: The Political Theories of Juergen Habermas and Charles Taylor</u>. University of Western Ontario, MA**:** 93.

> Modern Western societies must come to terms with the fact of plurality, and attempt to maintain a sense of social unity in the face of conflicts between identities based on differences of gender, race, sexual orientation, and religious affiliation, among many others. How can we mediate conflicts in a way that brings social harmony or mutual understanding to plural and multicultural societies, in a way which does not eliminate or suppress legitimate differences? The thesis examines the discourse ethics of Jurgen Habermas and the "Politics of Recognition" of Charles Taylor as examples of two quite different schools of thought on the dilemmas of difference. Which theorist--Habermas or Taylor-- offers the best approach to the dilemmas of difference? The thesis argues that by giving priority to individual autonomy over collective aspirations and by virtue of a greater sensitivity to difference, Habermas's discourse ethics is superior to Taylor's approach. However, certain aspects of Taylor's theory--particularly his form of practical reasoning aimed at articulating shared intuitions--offer important contributions to a theory which seeks to mediate conflicts and remain sensitive to differences.

Murphy, Michael Andrew (1998). <u>Nation, Culture, and Authority: Multinational Democracies and the Politics of Pluralism</u>. McGill University, PhD**:** 256.

This dissertation examines the theoretical aspects of communication and coexistence among different and sometimes competing national cultures in contemporary liberal-democratic states. As its primary example, the study focuses on the quest for self-determination of Canada's indigenous peoples, but the theoretical significance of the project extends well beyond the bounds of this particular case. With this end in mind, the dissertation advances and defends a set of normative political principles which could, with certain necessary modifications, serve to guide just, equitable, and stable relations among different national cultures in a broad range of cases and contexts. The discussion opens with the development of a model of cross-cultural understanding and accommodation, which in turn is used to demonstrate the manner in which the theory and practice of liberal democracy often serves to legitimate the assertion of the authority of particular national cultures over their relatively smaller and weaker rivals. In opposition to this more conventional liberal approach, the dissertation proposes a reformulation of the theoretical and institutional bases of liberal conceptions of national sovereignty and self-determination. This alternative approach bypasses any attempt to identify authentic or foundational liberal values which must frame and govern the principle of national self-determination, and which assert their categorical primacy over competing normative ideals and traditions. This approach to self-determination balances, on the one hand, the importance of more localized national ends, ideals, and institutions with a concern, on the other, for universal standards of democratic conduct, responsibility, and governance. What results is not a grand theory of national self-determination, but rather a set of flexible principles which can be attuned to different cultural contexts and circumstances, and which are subject to the democratic consent of the nations or peoples concerned.

Murphy, Peter Douglas (1997). <u>Poor, "Ignorant Children": "A Great Resource," The Saint John Emigrant Orphan Asylum Admittance Ledger in Context (New Brunswick)</u>. Saint Mary's University, MA**:** 94.

Between 1815 and 1867, more than 150 000 Irish immigrants passed through the port of Saint John, New Brunswick. Initially and as long as the economy flourished, the Irish were received with open arms. However, as the century wore on, Britain began to dismantle the complex system of colonial preferences on which Saint John's prosperity, and the traditional Loyalist hegemony, depended. Eventually, poor Irish Catholics came to be looked on with aversion both by resentful New Brunswick-born Protestants and those established Catholics who enjoyed a hard-won, but now increasingly tenuous, hold on "respectability." In 1847 more than 15 000 Irish immigrants arrived, many of them diseased paupers "shoveled" out of Ireland by their Landlords. Eventually, 1847 came to regard as "something of a genesis" for the Irish in New Brunswick. Recently however, the Famine period, including 1847, has occupied an ambiguous place in the consciousness of New Brunswickers as historians, frustrated with the paucity of documentation for the period, have turned their attention to earlier immigration.

This thesis presents the previously unexamined admittance ledger of Saint John's Famine "Emigrant Orphan Asylum," "as it is." In concert with extensive notes from other privately held and previously inaccessible Famine documents, the ledger presents a compelling portrait of human suffering and degradation. Borne out of economic necessity, and in a climate of escalating anti-Catholic sentiment, the Saint John Emigrant Orphan Asylum functioned as a vehicle of religious and cultural assimilation and a clearing house for domestic servants and farm labourers. In context, the Asylum Ledger reveals the polarizing process which ultimately made poor "ignorant" children into a "good resource" and in so doing points to a new understanding of the broader Famine experience.

Murray, Helen Colette (1998). Bordercrossings: Africadia, the Caribbean, Pan-Africanism. Carleton University, MA: 214.

In recent years, scholars have become increasingly interested in marginalized peoples' struggle for agency and subjecthood within a variety of socio-political contexts. Using a critical hermeneutic approach, I seek to contribute to this emergent literature through an exploration of 'black agency' as it is highlighted in the writings of black social theorists, and in the personal narratives of 24 Afro-Caribbean individuals currently residing in Halifax-Dartmouth, Canada. During the course of my analysis, I endeavour to challenge the notion of a singular, homogenous black community, and argue that, in the midst of their struggle for equality and justice, people have tended to overlook the value of difference within their communities.

Murzello, Francsi (1991). Quality of Life of Elderly East Indian Immigrants. University of Calgary, MSW: 106.

Providing the elderly with a means of comfort has been an important aspect South Asian (i.e. East Indian) culture. In traditional India it is normal for the offspring to live with their elderly and provide their elders a respected position within the extended family. But in Canada this position is reversed when elderly East Indian immigrants often live with their children. This reverse living circumstance in Canada has created a problem for elderly immigrants. As a result, some elderly are not provided the comforts generally accorded to them through traditional customs. Instead they are forced into living arrangements that are undignified and unworthy of their status in East Indian culture, subjecting them to a poor quality of life in Canada. This study describes the findings from a survey that examines the quality of life of elderly East Indian immigrants. More specifically the study examined the extent to which social isolation has affected the elderly East Indian immigrants' quality of life in Canadian Society. The study surveyed 70 elderly East Indian immigrants between the ages of 55 years and 84 years who had immigrated to Canada within the last 15 years. The results indicated that an inverse relationship exists between social isolation and life satisfaction for the population surveyed. The intervening variables of friends, living arrangements, changes made to culture, and feelings about their family in general contributed to

this inverse relationship. This study also profiles other aspects of elderly East Indian immigrants familial lives and makes some recommendations for improving the elderly immigrants quality of life.

Mushkat, Danita (1993). <u>Dismantling Barriers in the Educational Context: A Theoretical and Empirical Case Study</u>. Queen's University, MA**: 197.

The primary research consists of an investigative Kingston, Ontario case study which taps the insights of a sample of eight high school teachers of English concerning the way they perceive and practice multicultural education. In particular, how these teachers implemented multicultural directives received from the provincial and local Board of Education was researched. This inquiry sought to find out to what extent English teachers had taken on board multicultural education and to what degree they had resisted. Research was done on where these eight teachers stood on the continuum between an assimilationist model of teaching and a cultural pluralism model. It is argued that teachers cannot simply be fitted entirely into either of these polar approaches, but, in effect moved backwards and forwards at varying rates along the continuum. An action-oriented focus is also provided in this investigation: proposals for change detail possible means for permeating a multicultural ethic in the school system.

Mysyk, Avis Darlene (1994). <u>Class, Race, and Ethnic Relations in Manitoba Commercial Market Gardening, 1945-1993</u>. University of Manitoba, PhD**: 216.

This dissertation, based upon field and archival research from 1991 to 1993, focuses on the development of Manitoba commercial market gardening and its attendant labour needs. Specifically, the objective is to determine how class, "race", and ethnic relations have manifested themselves in this sector of Canadian agriculture. I argue that class relations have primacy over "race" and ethnic relations and that two main classes have development in the industry over time-- the petty bourgeoisie and farm workers. Each has also developed into class fractions--small, medium, and large growers on the one hand and racialized fractions of the working class on the other. The conflicts that arose were specifically class conflicts between the medium petty bourgeoisie and farm workers. That events took this turn may have been entirely coincidental but relate directly to the necessity of placing any analysis of social relations in their historical context. I also argue that the recent expansion of Manitoba commercial market gardening may be a temporary phenomenon due to the fact that, despite growers' access to a potentially unlimited supply of Mexican labour, recent trade policies, such as the Canada-US Free Trade Agreement and the North American Free Trade Agreement, leave the medium petty bourgeoisie extremely vulnerable in the sphere of exchange. Despite the difficulties I encountered in accessing much of this data due to the sensitivity of the subject matter, I believe this dissertation contributes valuable information to a topic which has been almost entirely neglected in the anthropological literature to date.

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Nahachewsky, Andriy (1991). <u>The Kolomyika: Change and Diversity in Canadian Ukrainian Folk Dance</u>. University of Alberta, PhD**:** 783.

Since dance is often classified by nominal criteria, all dances with a given name are frequently assumed to be similar. In fact, however, they may represent a wide variety of phenomena with differing histories, functions, contexts, and forms. The object of this study is to investigate the great diversity of dance that exists under the name of "kolomyika" and to examine the relationships between these entities. Five distinct traditions of kolomyika are presented and compared. The study deals primarily with kolomyiky from western Canada. Video recordings of thirteen dances are transcribed into Kinetography Laban. The structure of each dance is established by identifying dance motifs based on objective spatial and rhythmic criteria. The motifs are then grouped progressively into sequences, phrases, sections, parts, dances, and finally, dance cycles. The structures of the dances are represented in formulas and compared. The first tradition examined is the "Early Social Kolomyika." It originated in Western Ukraine, and has been transplanted to numerous migrant communities since the end of the 1800s. "National Kolomyiky" were established in Canada in 1927 by balletmaster Vasyl' Avramenko. "Children's Kolomyiky" constitute a more recent tradition. They are composed primarily as education activities for young dancers and have lost much of their connection with earlier forms. "Spectacular Kolomyiky" constitute a fourth tradition, danced by senior performing ensembles. "Recent Social Kolomyiky" have evolved into a tradition of their own. Each of these traditions has established its own niche in the culture of western Canada, with its own following, and its own specific standards of variation in form and context. Each now functions somewhat independently of changes in the other traditions. The formal differences between the traditions are seen to reflect their historical relationships, as well as other factors. Some traditions are very theatrical, whereas others are participatory in nature. The emphasis, in some traditions, is on unity and commonality. Individualism is prominent in the creative focus in others. The name "kolomyika" was once a term used to identify a specific kind of dance in the repertoire of Ukrainian peasant communities. The meaning of this word has become blurred and unspecific, since it now relates to many differing phenomena. However, contemporary Ukrainian Canadian dance activity is at least as vibrant and diverse as it was upon immigration. The keys to its variety simply lie along different lines.

Nahmiash, Daphne (1998). <u>Powerlessness and Abuse: A Descriptive Qualitative Study which Explores Abuse and Neglect of Older Adults Living in the Community in Relation to the Social Context</u>. Université Laval, PhD**:** 328.

This Quebec study focuses on the critical analysis of 15 qualitative, guided, taped interviews of abused older adults identified by health and social service agencies and community organizations, mainly in the Montreal and surrounding areas. The interviewees are from six different ethnic backgrounds, most are over the age of 70 years and females. Two of the younger interviewees are abusers, as well as, being abused and provide first hand insight into the dynamics of the abuse and neglect, according to the abusers. The purpose of the study is to observe the interactions between the abuseds, the abusers and the social, cultural and economic context. The critical analysis of the interviews focuses on the emerging concepts of powerlessness and empowerment based in a systemic framework. Strategies and recommendations for intervenors, policy makers and planners are suggested.

Naiman, Cecilia (1993). <u>Latino Population in Canada: Maternal Attitudes Towards Education and the Impact on Their Children's School Achievement</u>. University of Toronto, MA**:** 71.

This study examines the influence of maternal attitudes towards education on the children's school achievement, for Latino (South American) immigrant families residing Canada. Twenty-eight mothers and their thirty children constituted the sample. Mothers completed a background information questionnaire, and an attitude questionnaire. Children completed the mathematics, reading and spelling sub-tests of the Kaufman Test Achievement (1985). Results showed that regardless of SES, Latino mothers in Canada are involved in their children's schooling, and have high expectations toward their children further education. Contrary to expectations, maternal attitudes towards education did not correlate with children's academic achievement. Overall, children's performance was average in mathematics and spelling, but was poorer in reading. Even though these children are not ESL in the strict sense, their vocabulary and language proficiency require additional, carefully constructed language enrichment intervention. Research and educational implications are discussed.

Nair, Roopa (1998). <u>Renegotiating Home and Identity: Experiences of Gujarati Immigrant Women in Suburban Montreal (Quebec)</u>. McGill University, MA**:** 162.

This study examines the meaning of home for 19 Hindu Gujarati immigrant women living in the Montréal suburban municipality of Dollard-des-Ormeaux. Adopting a qualitative approach, this study redefines home as a multiple and dynamic concept, referring not only to the house but also the homeland, neighbourhood, home.’ While this study concentrates on the women's present homes and neighbourhoods, the idea of the home as being reinvented across a variety of spaces and social relationships is a central theme. Home-making is argued to be an evolving social process that begins in the childhood and marital homes in India and continues with the transition into new homes in Montréal. The house and home spaces (the neighbourhood and cultural community) are sites where multiple dimensions of the women's

identities are given a voice and reinvented. The women define the character of the home spaces, and also negotiate culture, ethnicity and identity within them. Through the construction of hybrid cultural identities, the women are able to make themselves and their families ‘at home’ between cultures. This study points to complex and sometimes paradoxical meanings of home, and emphasizes the significance of the suburban, rather than inner city, quality of home-making and adaptation processes among immigrant women in Montreal, et.al.

Naka, Yuko (1997). <u>The Black Savage and the Yellow Peril: The Differing Consequences of the Racialization of the Blacks and Japanese in Canada</u>. University of Western Ontario, MA**:** 163.

The different levels of success of Blacks and the Japanese in Canada was examined, because although both populations suffered similar experiences of exclusion, one group was able to overcome its exclusion. Michael Lyon's definitions of racial and ethnic groups were used to show that the in-group effectively constructed both the Blacks and the Japanese as racial and ethnic out-groups, based upon their physical or "racial" characteristics. However, the Japanese in Canada did self-define as an ethnic community, and they gained protection and support from their ethnic group, which gave them economic, social, and health benefits. Blacks in Canada have always lacked a strong ethnic community; hence, they have still not been able to overcome the racial and ethnic definitions imposed by the in-group. The contents of the construction of the Blacks and Japanese were also examined. It was proposed that the characteristics attributed to the Japanese "other" facilitated their success, while the images in the conceptualizations of the Blacks hindered their prosperity.

Nakada, Mark Tadao (1997). <u>Dreaming Okinawa: A Poetic and Critical Investigation of Mixed-Race Subjectivity</u>. University of Calgary, MA**:** 140.

Dreaming Okinawa is a poetic and critical investigation of mixed-race identity, family history, and the intersection of the Okinawan and Danish diasporas. The critical introduction explores theories of identity, complicated by racial, linguistic and cultural collisions, filtered through histories of oppression, legislated and internalized racism, language barriers, generation gaps, divorce, poverty, death, and the fracture of family. The creative thesis engages in form and content with questions of memory, narrative, historical truth, official documentation, language difference, and the social effects of assimilation into North American, eurocentric culture. The poetry and prose circulate around the life of Tadao, a mixed-race character, and the lives of his Asian and European ancestors. Dreaming Okinawa documents Tadao's negotiation with identity, his (in)ability to pass, his growing awareness of (incomplete) family history, his rewriting of himself as an English speaking, mixed-race, light skinned, middle class, sansei, and dual citizen in North America.

Nakahara, Yoko Urata (1991). <u>Ethnic Identity Among Japanese Canadians in Edmonton: The Case of Pre-World War II Immigrants and their Descendents</u>. University of Alberta, PhD**:** 218.

This thesis explores and describes the pattern of ethnic identity of Japanese Canadians in the greater Edmonton area who, or whose ancestors, immigrated to Canada before World War II, and explains their ethnic identity in terms of socio-economic status. A self-administered mail questionnaire survey was conducted in the summer of 1988 acquiring a sample of Japanese Canadians. Previous studies showed conflicting views on the relationship between socio-economic status and ethnic identity--the assimilationist and the pluralist, but this relationship is better explained by recognizing various aspects of ethnic identity and the historical and social context where one's socio-economic status and ethnic identity are placed and form their meanings. Japanese Canadians are members of a small visible minority in Canada, which holds a limited but prevailing egalitarian principle of individual meritocracy in the material order and cultural pluralism in the non-material order. It was hypothesized that among Japanese Canadians in the greater Edmonton area: (1) Individuals with higher socio-economic status would have lower ethnic identity in maintenance of primary contacts and cultural maintenance than individuals with lower socio-economic status. (2) Individuals with higher socio-economic status would have higher ethnic identity in ethnic self-identification and association and group rights than individuals with lower socio-economic status. The initial analysis revealed an overall low level of ethnic identity. In spite of high levels of knowledge and interest, respondents indicated low levels of involvement. Many indicated passive attitudes despite their positive Japanese identity. The hypotheses on the relationships between socio-economic status and aspects of ethnic identity were generally supported with some exceptions. Most prominently, interest and involvement in Japanese culture such as arts, sports, and language were related to socio-economic status positively. For the secondary analysis indices were constructed. Supra cultural identity and salience of ethnic identity had substantial positive relationships to socio-economic status. A disposition for redress and community participation related less strongly to socio-economic status. A further analysis showed that community participation and redress appeared to exist in separate realms. This suggests lack of political perspective among Japanese Canadians either because of middle-class cultural concern or because of low ethnic status.

Nance, Mary Moore (1992). <u>Ethnicity in Conversation</u>. University of Calgary, MA**:** 150.

The purpose of this study was to determine whether or not ethnic variance exists in dyadic cross-cultural conversation as measured byconversational analysis.This study was a modification of a study done by Duff (1986). Two Chinese and two Spanish first language speakers participated in eight identical conversational dyads of eight minutes duration each. Analyses of variance revealed that Spanish and Chinese interacted differently in same and cross-cultural tasks. Spanish took fewer same cultural Debate turns while Chinese maintained same cultural and

cross-cultural equilibrium in Debate. Spanish show more variation in turns taken between Problem Solving and Debate tasks, while Chinese are not as affected by task type. Spanish had wider variation between same cultural Problem Solving and Debate turns. More variation for Chinese is shown between a quantitatively high cross-cultural and a low same cultural Problem Solving manifestation of turn taking. Significantly more turns, stolen turns and questions soliciting a response were generated in Problem Solving tasks, but Debate generated significantly more words per turn. Further research with other prominent populations, including female persons of the Chinese and Spanish ethnic groups, could aid understanding, a tool for more effective pedagogy.

Nankpi, Sumbapene Theresa (1994). <u>Perception of Social Support among Immigrant Punjabi Sikh Mothers in Edmonton</u>. University of Alberta, MN**:** 194.

The purpose of this study was to describe the relationship between social support and the health status of Punjabi Sikh immigrant mothers who have children under one year of age and live in Edmonton. The study examined the women's perception of their health status. It described their social support networks and assessed their satisfaction with the support they received. It also examined the relationship between (a) the size of and (b) their satisfaction with that support and their perceived health. Fifty Punjabi mothers participated in the study. The Arizona Social Support Interview Schedule (ASSIS), Cantril's Self-Anchoring Striving Scale, and a demographic data sheet were used for data collection during interviews. Data were analyzed using analysis of variance and chi-square tests. The number of available network members ranged between 3 and 11. The number of network members utilized ranged between 3 and 10. Results showed that immigrant Punjabi mothers are more likely to involve female Punjabi friends in their support networks. Respondents were "moderately" to "very satisfied" with their support. Findings demonstrate that a mother's available social network, her satisfaction with social support, the network size, and the age of her baby all contribute to the mothers' health and well-being. The study provides some evidence for the importance of including friends as identified by mothers in the perinatal care of immigrant Sikh Punjabi women. Nurses may help to promote satisfaction of immigrant Punjabi Sikh mothers with their support by attracting friends of immigrant mothers in health education programs, and focusing on the behaviours of the mothers themselves.

Nash, Catherine Jean (1995). <u>Siting Lesbians: Sexuality, Planning and Urban Space</u>. Queen's University, MPL**:** 175.

In many urban areas in North America, gays and lesbians have begun to concentrate in identifiable territories or districts which include both a residential component and supporting commercial activities. Most of these areas have been dominated by gays. In more recent years, lesbian concentrations or areas which are separate from gay territories have been documented. These areas, based on sexuality rather than some other form of common identity, are arguably a

twentieth century phenomenon arising from distinct social, political and economic circumstances. While the role of gender, race and ethnicity in the shaping of social, cultural and economic geographies and the built environment, has been well-researched in geography and other fields, the impact of assumptions about human sexuality on the built environment has only recently begun to receive attention. The field of urban planning has not dealt with the issues of gender and sexuality in any depth. Specifically, it lags behind in its understanding of the ways in which the built environment both reflects and reinforces assumptions about sexuality. In order to gain a better understanding of the ways in which this might occur, this thesis uses a case study of the spatial organisation of a specific lesbian population in a medium-sized city in Canada. It documents how women, who do not operate within the traditional categories of behaviour for gender and sexuality, experience and interact with the built environment. Given that urban spaces continue to be designed and protected as heterosexual and, to a large extent, as though traditional gender roles still dominate, this study illustrates how those who do not 'fit' negotiate and understand the built environment. The results of this study are examined in light of the research undertaken in Britain and the United States on gay and lesbian spatial concentrations.

Ndoye, Amadou (1999). <u>Les relations interculturelles entre les immigrants d'origine sénégalaise et la population d'accueil québécoise: Jalons d'une analyse des systèmes de représentation et des stratégies d'intégration</u>. Université Laval, PhD**:** 388.

N/A

Nelle, Kornelia Jutta Doris (1993). <u>An Ethnographic Study of Ethnicity in German Immigrant's Homes</u>. University of Alberta, MA**:** 124.

This thesis discusses ethnicity in the homes of post-World War II German immigrants in Edmonton. Four aspects of ethnicity were selected for the study: Values, Language, Material Items, and Foodstyles. Following F. Barth's interpretation, ethnicity is regarded as an expression of boundaries between two or more ethnic groups. The expression of ethnicity is also understood to consist of individually selected symbols of ethnic identity, the use of which is situationally dependent. Open-ended interviews were held with members of ten German immigrant households. Questions were aimed at discovering to what extent these immigrants maintained ethnic boundaries in their homes, and at the interviewees' definition of German ethnic identity. There appeared to be a positive relationship between a greater degree of ethnic boundary maintenance and German citizenship, membership in ethnic churches, and lower educational level. Ethnic boundaries were quite variable, rigidly maintained in some respects, but loose or non-existent in others. Ethnicity was most consistently expressed with regard to foodstyles. There was no consensus among   the interviewees regarding the content of their ethnic identity, which suggests that German ethnicity can best be understood as a polythetic class. Some themes of German ethnicity were

mentioned quite frequently, such as discipline, thriftiness, a negative attitude towards wasting, homemade decorations, photographs of the family and homeland, German-made products, preparing German meals, and much time spent on food preparation and consumption.

Nemeskeri, Agnes (1990). <u>Linguistic Behaviour in Relation to the Academic Performance and Second Language Acquisition of Children of Italian Ethnicity in Selected Classes</u>. Carleton University, MA**:** 186.

In bilingual societies such as Canada, language policies must take into consideration the problems posed by ethnic minority languages. An important locus of the problems is the educational system. The present study compared data from five research instruments. The subjects were 33 Italian and non-italophone grade 3 children. Instruction in standard Italian in a heritage language program did not affect mother tongue competence; the discrepancy between the language of instruction and the home dialect seemed to undermine such programs' effectiveness. For this and other reasons, mother tongue education may not be a solution to such problems. Part of a solution, however, would be to provide a teacher-training program focussing on issues in second-language acquisition and minority cultures.

Nestel, Sheryl A. (1994). <u>Other Mothers: Race and Representation in Natural Childbirth Discourse</u>. University of Toronto, MA**:** 140.

This thesis examines arguments and visual representations used in natural childbirth discourse in which the reproductive behavior of women in so-called Primitive societies serves as a point of reference for desired reforms in maternity practices. It employs a Foucauldian archeological methodology to trace the origins of these materials to conditions of colonial oppression, and examines the sexual and racial ideologies which underpin them. In addition, it attempts to historicize the British and North American childbirth reform movements in relation to race. Using a qualitative methodology, this research also demonstrates how discourses about the 'simplicity' of childbearing in non-Western cultures are central to the way the eight childbirth reform activists interviewed formulate their activism. It argues that primitivist discourses perpetuate racist/sexist stereotypes of both non-Western women and racial minority women in the West, and that strategies for childbirth reform which employ such discourses need to be abandoned.

Neugebauer, Robynne Susan (1996). <u>Police-Community Relations: The Impact of Culture on the Control of Colour</u>. York University, PhD**:** 368.

This dissertation explores police-community relations from the perspective of racial minority groups. This research is designed to build on the need for improved police-racial minority community relations which cannot be achieved without an understanding of various levels of community involvement. This study

follows up on issues raised by current scholarship; themes noted in a plethora of state sponsored task forces; and a number of concerns raised by a variety of communities. Given the dearth of information on community perceptions of policing, an important goal of this research is to provide much needed and often overlooked information on the expectations, perceptions and attitudes of racial minorities towards policing, police-community relations, and police-community initiatives. The responses of racial minority women and youth are lacking in the literature on police-community relations. In order to redress this imbalance, the experiences of racial minority women and youth with the police have been specifically examined. Theoretically, this study is informed by the critical interpretive perspective. This dissertation argues that police-community relations are social accomplishments which are contextualized culturally, mediated politically, and articulated legally. Police-racial minority relations are situated social practices which are simultaneously products and processes linked to wider cultural contexts and situational identities. Briefly, this dissertation demonstrates that culture impacts on the control of colour. A study on police-community relations encourages an appreciation of the conditions and consequences of being set apart and relegated to the "margins" by authorities. The data used for this research were based primarily on interviews with 96 representatives of community based organizations. The data reveal that the policing of racial minorities is qualitatively different from that of white communities. The range of problematic police behaviour included: excessive use of physical force; excessive use of deadly force; and discriminatory patterns of arrest. Also noted were patterns of harassment including aggressive and discriminatory stop and search; discriminatory non-enforcement of the law; verbal abuse including racist and sexist slurs; and apathetic investigations of hate crimes and violence against women.

Neuhasler, Anglea E.F. (1993). A Psychodynamics of Value: Developmental, Multicultural, and Psychotherapeutic Implications. University of British Columbia, MA: 156.

N/A

Newberry, D. Jason (1996). Judgments of Racism on the University Campus. University of Guelph, MA.

N/A

Newman-Lipscombe, Margaret Ann Elizabeth (1999). Caught in Contradictions: A Discussion of Same Race Adoption Law Policies and Practices in Relationship to Native Children in Ontario and the Historical Context in which they developed. Queen's University, MEd: 181.

The adoption of Native children into White families--transracial adoption--has been and continues to be a controversial and complicated issue. The

EuroAmerican perspective supports the practice to ensure that a child has a family with whom to grow up. Concerned about cultural genocide and the child's potential to develop a Native identity, the Indigenous perspective opposes the practice. This thesis describes the historical context in which these attitudes developed and were influenced by social, political, and economic forces in both the EuroAmerican and Native communities. It focuses on the evolution of Ontario child welfare law, policy, and practice, and explores the practical consequences of this evolution, elaborating on viewpoints of both extreme perspectives. In brief, EuroAmerican assimilation policies impoverished Native communities and led to the loss of children through the residential schools and the child welfare system. Same race laws and policies in adoption practice were eventually developed in response to increasing resistance to assimilation policies and increased EuroAmerican sensitivity to cultural issues.

Ng, Lucy (1994). <u>Yellow Sleeve Princess (Original Writing)</u>. Concordia University, MA**:** 101.

Yellow Sleeve Princess is a collection of four linked short stories which focus on the life of Rose Wong, a Chinese-Canadian girl living in a working-class immigrant neighbourhood on the eastside of Vancouver in the nineteen seventies and eighties. Rose's growing up provides the narrative framework for the collection. The stories area all told from the first person point of view of the adult Rose, now in her mid-twenties, looking back on the people and events of her childhood that shaped her view of the world. The desire to reconcile the past with the present is a motif that runs throughout the collection. Each story is in some way an exploration of identity and the particular cultural inheritance of ethnicity, gender, or family history.

Ng, Roxanna (1984). <u>Immigrant Women and the State: A Study of the Social Organization of Knowledge</u>. University of Toronto, PhD.

This dissertation analyses the accomplishment of class rule and class relations in Canadian society. The focal point of the inquiry is a grassroots community employment agency which provided job counselling and placement services for non-English speaking and black immigrant women. The agency began as an advocacy group whose goal was to work on behalf of immigrant women in their job search. By examining the work process of the agency in terms of state and labour market relations, the inquiry reveals that (a) the agency's operation underwent certain transformations since its inception so that (b) it came to work on behalf of the state apparatus in organizing and producing immigrant women as a distinctive kind of labour in the labour market. The inquiry further shows that the articulation of the agency to the state and the production of immigrant women as a distinctive kind of labour: as "commodities" were accomplished through a "documentary mode of action" (Smith, 1974). This dissertation argues that the work of employment counsellors vis-a-vis immigrant women is part of the process through which immigrant   women, as a visible social entity, are

constituted. This process is at the same time the constitution and reproduction of class relations in Canada. This inquiry is based on three kinds of data. One, participant observation at the employment agency. Two, documentary materials including historical documents, statistical and case records kept by the agency, funding proposals, etc. Third, interviews conducted with members of the agency and with bureaucrats from the funding body. Fieldwork, which took ten months, was conducted at the employment agency during the summer and fall of 1981. The research approach adapted was an "institutional ethnography" (Smith, 1981c). That is, the employment agency was taken to be one component of a larger work process in a highly complex division of labour characteristic of an advanced capitalist social formation. The aim of the inquiry was to situate the employment agency in its organizational context: in relation to state and market processes. It is when we take this strategy that the class character of the agency's work vis-a-vis immigrant women (i.e. how the agency played a part in organizing and producing immigrant women as a distinctive labour) comes fully into view.

Ng, Wei-Jen (1987). <u>Cross-racial facial similarity and recognition</u>. Queen's University, MA.

N/A

Ng, Wing Chung (1993). <u>Ethnicity and Community: Southern Chinese Immigrants and Descendants in Vancouver, 1945-1980</u>. University of British Columbia, PhD**: 356.**

This study seeks to understand Chinese ethnicity as a process of ongoing cultural construction engaged in by Chinese people in Vancouver from 1945 to 1980. Drawing evidence primarily from the ethnic press and voluntary organizations, in uncovers a diversity of cultural positions articulated by different groups of Chinese with respect to their ethnic identity and sense of community. This interior discourse on Chineseness unfolded in part because of changing demographic conditions within the ethnic group. After the Second World War, the older settlers who had arrived in Canada before the exclusion act of 1923 were joined and gradually outnumbered by their Canadian-born descendants and new immigrants. This development ushered in a contest for the power of cultural definition among various generations of local-born and immigrant Chinese. The emergent diversity of ethnic constructs in the Chinese minority after 1945 also reflected the continuous influence of China and the new opportunities Chinese people began to enjoy in Canada. The former unitary outlook of the ethnic group regarding the close relationship of overseas Chinese with their home country was displaced, but not by any simple cultural re-orientation to Canada. Particularly among the immigrant Chinese, the concern for the native place, the care for family members in Mainland China and Hong Kong, the desire to promote some form of Chinese culture in Vancouver, and a residual interest in Chinese politics remained salient dimensions of their ethnic consciousness. At the same time, the dismantling of discriminatory legislation and other racial barriers in the larger society afforded

Chinese people for the first time the option to nurture an identification with Canada. In the 1970s these two fundamentally different cultural orientations were reconciled, as the discourse on Chineseness took on a new paradigm.Under state multiculturalism and with the rise of ethnic sentiments, members of the Chinese minority advanced their claims to be "Chinese Canadians" within the officially enshrined Canadian mosaic. Despite popular subscription to this category, immigrant and local-born Chinese invested this label with different meanings. The underlying diversity of Chinese ethnic construction was once again unveiled.

Ng, Winnie Wun Wun (1995). <u>In the Margins: Challenging Racism in the Labour Movement</u>. University of Toronto, MA**:** 114.

This thesis is a critical examination of the relationship between the labour movement, in particular Ontario and its worker of colour membership. Through personal reflections and field research interviews with a number of key anti-racism activists in the labour movement and the community, a full assessment on labour's position. efforts and commitment in anti-racism organizing and education will emerge. The critical analysis will provide lessons and insights for further conceptual exploration on the intersectionality of race and class and critical anti-racism pedagogy and practice. The urgency and importance for labour to fully integrate race in its analysis and rebuild a new community of labour in a global trend of rising neo-conservatism and xenophobic right will be highlighted.

Nguyen, Quang Thuan (1997). <u>Effets des schémas culturels sur la compréhension écrite chez des étudiants vietnamiens en français langue étrangère</u>. Université de Montréal, PhD**:** 317.

N/A

Nickels, Peggy (Margaret) (1999). <u>Planning and Developing School-Based Community Supports for Refugee Children</u>. Wilfred Laurier University, MA**:** 144.

Despite the growing numbers of refugee families settling in Canada, there is little or no documentation on how to support the healing process of refugee children. The purpose of this study was to learn about planning and developing school-based community supports for these children by examining and documenting several school-based community initiatives in Kitchener-Waterloo. Data collected included three focus group interviews, seven key informant interviews, a document review, and a research process journal. Findings were organized around motivation, guiding values and principles, resources, processes, actions, partnerships, dynamics, and sustainability. Shared values and principles emerged as the passion and the glue that drove and cemented the change process. Human resources, particularly English as a Second Language teachers, were essential players in supporting refugee children. Schools were revealed as ideal settings within which to promote competence, foster respect for diversity, and buffer these children from the negative consequences of war, refugeeism, and settlement.

Creating a sense of safety and belonging in the school and in the community was seen as the most crucial element in the healing process of refugee children. A universal approach was favoured since it avoided further stigmatizing and revictimizing refugee children, and benefited all children struggling with issues of diversity. A framework based on support, outreach, education, and advocacy was proposed. A major conclusion of the research was that collective trauma such as war and refugeeism demands a collective, community-based response.

Nicolai, Bernarda (1998). <u>A Study of the Understanding of our Multicultural World as Constructed by Students in a Private Christian School</u>. University of Calgary, MA**:** 192.

This study looks at the world and life views in relation to cultural "others", religious "others" and economic "others" being constructed by grade six students in an independent Christian school. Because the students are symbol users, the perspective of symbolic interaction is used to study their interpretations of literature selections focusing on "others". Responses to cultural "others" seem based on subjective "I" stances. Although religious "otherness" poses a barrier to relations of "friendship", it does not pose a barrier to caring attitudes towards religious "others". The students express a capitalistic world and life view that allows them to view poverty as the problem of economic "others" and teachers as dispensers of knowledge capital. When confronted with the relationship between our wealth and "their" poverty, the students react defensively preferring to restrict their education to a more entertaining format and factual details.

Nieminen, Anna (1993). <u>Differential Concentrations of Immigrant Groups in Ottawa-Hull: Social Distance, Socio-Economic and Family Statuses of the Traditional versus the Non-Traditional Immigration</u>. University of Ottawa, MA**:** 174.

This study attempts to describe and explain the differential residential concentrations of new immigrant groups in Ottawa-Hull, and to compare these to the concentrations of pre-1967 immigrant groups. The study is limited to an examination of a selection of ethnic and immigrant groups as they are defined in the 1986 Census, the source of the data. An attempt is made to generalize on the results and to identify issues for future research. The results of this study of the differential residential concentrations of ethnic and immigrant groups in Ottawa-Hull indicate that family status, socio-economic status, recency of immigration and language facility are (in 1986) still important variables explaining residential concentration. The influence of each of these factors varies with the ethnic or immigrant group in question. Social distance based on race and visibility does not appear to be, as yet, the most important variable explaining residential concentration of the visible minority groups.

Nigro, Mario (1996). <u>The Effects of Ethnicity and Social Status on Intra-Group Differences in Attitudes Toward Police Amongst the Chinese Community of Metropolitan Toronto</u>. University of Western Ontario, MA**:** 144.

The purpose of this study is to examine and evaluate the effects of social status variables (educational levels of achievement, occupational status), ethnic variables (length of time in Canada, last country of residence, area of residence in Toronto, and English language proficiency), and sociodemographic variables (age and gender) on intra-group differences in attitudes toward police amongst members of the Chinese Community in Metropolitan Toronto. It is argued in this study that those members of the Chinese Community with higher social status and weaker ethnic attachments are more likely to express negative attitudes toward police. In contrast, those members of the Chinese Community with lower social status and more interaction with their ethnic group are more likely to express more positive attitudes toward police. Support for the hypotheses were found at the bivariate level. However, the stepwise regression procedure revealed that only education, length of time in Canada, and age uniquely explained variance in the dependent variables measuring attitudes toward police. Education represented the variable with the strongest and most consistent effect on attitudes across all the scales. Discussion focuses on explaining how negative attitudes may be related to increased expectations of service that are not being realized in the delivery of police services. Positive attitudes towards police are more likely to be related to both fewer demands and expectations of police. Analysis also considers why negative attitudes towards police are not related to the level of negative contact with police. Suggestions for improving Chinese Community relations with police are provided.

Ning, Ana Margarida (1993). <u>Regulating Health Professions and Chinese Medicine in Ontario</u>. York University, MA**:** 156.

My thesis concerns the Anthropology of 'professions'; it explores health professions in Ontario within the context of legislative changes embodied in the Regulated Health Professions Act (RHPA 1991) and the Regulated Health Professions Amendment Act (RHPAA 1992). I gathered my data through conversations with the following groups: The Chinese Medicine and Acupuncture Association of Canada (CMAAC), the Ontario Association of Acupuncture and Traditional Chinese Medicine (OAATCM) and the Acupuncture Foundation of Canada (AFC) located in Metropolitan Toronto. Their major concern is to add Traditional Chinese Medicine (TCM) and particularly Acupuncture under the umbrella of the Ministry of Health's regulations. Within the scope of a MA thesis, I have endeavoured to make a contribution in the following areas: I believe my thesis: (a) adds the role of "regulatory bodies" to social science theorizing regarding "professions" and "professional autonomy"; (b) adds a more direct emphasis on the role of what Abbott calls the "interventionist state" (1988: e.g. ch.6) regarding health professions in Ontario, for our anthropological theorizing; (c) furthers medical anthropologists' focus on biomedicine in North America; (d) sheds light on "ethnic group" involvement vis-a-vis mainstream Ministry of Health structure and policy; (e) reveals the complexity of one ethnic group's players in this regard; (f) reveals that Toronto's Chinese medicine acupuncture

supporters are 'out-of-touch' in regards to key Ministry of Health policy proposals embodied in RHPA/RHPAA, despite their shared rhetoric of "public protection"; (g) makes comments and suggestions on this matter from the perspective of a member of that same ethnic community, in my own "analytic rhetoric of narration" (Abbott 1988: 281).

Nirdosh, Suparna (1998). <u>The Social Construction of 'Ideal Parents': A Qualitative Inquiry into the Lives of Spanish-Speaking Families in a Toronto Elementary School</u>. University of Toronto, MA**:** 126.

Information on the needs, concerns, hopes and challenges of refugee families in the Canadian educational system is insufficient. Difficulties arise when educators (albeit well-intentioned) assume that parents understand how this works. Further difficulties arise when there is an assumption of a universal definition of what it means to be educated and how education 'should' be supported by families. Schools, mirroring the structural inequities of larger society, narrowly construct families in an idealized process. Institutions that train educators are influenced by 'universalistic' frameworks which consider 'difference' as deficit. An alternative is collaborative, diversity-oriented and transformative education that responds to the experiences, values and knowledge of families served. Through participant-observation and interviews, language-matched investigators captured the perspectives of students, parents and teachers involved. It is to be noted that while the design is naturalistic, the small number of persons sampled precludes one from arriving at any overall judgements.

Nishiguchi, R.L. Gabrielle (1993). <u>"Reducing the Numbers": The "Transportation" of the Canadian Japanese (1941-1947)</u>. Carleton University, MA**:** 154.

Between May and December 1946, 3,464 persons of Japanese ancestry, over 66 percent of whom were Canadian citizens by birth or naturalization, sailed from Canada to Japan. Using extensive research based on thirteen Public Archives of Canada Record Groups, the author presents a new interpretive 'line' which suggests that the federal government sought to use this 'transportation programme' to reduce the number of Canadian Japanese in the country, thereby defusing a potentially explosive domestic problem concerning where the thousands of West Coast evacuees would be relocated after the war.

Nnadi, Joseph (1991). <u>Perceptions of Educational Needs and Adequacy of Adult Education for Immigrants in Edmonton</u>. University of Alberta, MA**:** 123.

This study involved three major investigations, namely: to ascertain the perceptions of immigrant students and administrators of immigrant education regarding various needs of immigrants; to ascertain the perceptions of the same respondents regarding the adequacy of existing programs in satisfying the perceived needs of immigrants; and, finally, to analyze the perceptions of needs and adequacy of programs by respondent characteristics. The study revealed a

great diversity in the educational backgrounds of immigrants. There was substantial diversity in immigrants' perceptions of various items examined: motivation, hierarchy of needs and adequacy of programs. The study revealed a greater degree of consensus among administrator respondents than among immigrant respondents. However, directors and coordinators generally had higher perceptions of immigrants' needs as well as of adequacy of programs to satisfy the needs than did instructors, volunteers or tutors. Despite the statistically significant differences among sub-groups of both immigrant and administrator respondents, there were very few significant differences between immigrants and administrators as two distinct groups. The near-consensus observed among the two respondent groups suggests that both providers and consumers of immigrant education in Edmonton are currently in agreement with regard to the content and objectives of immigrant education.

Nodwell, Evelyn (1993). "How Do You Integrate Indian Culture into Your Life?": Second Generation Indo-Canadians and the Construction of "Indian Culture" in Vancouver, Canada. University of British Columbia, PhD**:** 384.

This dissertation is a case study of one small segment of what is commonly referred to as the "Indian community" in Vancouver, focusing particularly on its second generation youth members. The study examines members' constructions of "Indian" identity, "Indian community," and "Indian culture." The first generation members of this population segment are primarily upper to middle class Hindu speaking Hindus from north India who migrated to Canada as students and independent class immigrants between 1955 and 1975 and are currently practicing professional and business people. They represent a minority of the Indian population in Vancouver by virtue of class, urban background, and language-regional-cultural affiliation. I argue, however, that this case study is an important addition to literature about South Asians in Canada both because this population segment is absent from existing literature, and because many of these individuals play leading roles in Vancouver's Indian community. Canadian literature which pertains to second generation South Asian youth emphasizes issues of assimilation, inter-generational conflict and inter-cultural identity confusion. This case study diverges from those issues in order to provide a fuller appreciation of relatively neglected aspects of youth lives. It describes how youth act as agents in the construction of their own lives and documents their experiences, visions, and initiatives. In doing so, the dissertation documents processes by which culture is constructed, conceptually and in practice. The research draws on a number of theoretical perspectives including symbolic interactionism (Blumer 1969), structuration theory (Giddens 1976, 1979, 1984), "conscious models" (Ward 1965) and reference group identification (Merton 1964; Shibutani 1955). Data is derived from participant observation, interviews, and group discussions. Youth respondents express that the challenge for them, a different one from that of their parents whose formative years were spent in South Asia or East Africa, is how to integrate Indian culture into their Canadian lives. My study concludes that active phrases used by respondents, such as, "trying to cope," "having the freedom to

choose," and "integrating Indian culture" are more accurate expressions of the experiences of youth respondents than the passive metaphor commonly applied to South Asian youth of being "caught between two cultures."

Noel, Julia Ann (1996). <u>Voices on Health Care: Afro-Caribbean Women's Experience (New Brunswick)</u>. Dalhousie University, MN**:** 106.

The process of transition and the task of redefining oneself in a new and sometimes hostile environment creates in the immigrant woman, feelings of grief, alienation, powerlessness, and disconnectedness. Immigrant women confront a number of problems due to resettlement. Some of these are as a result of the process of adaptation, others are the result of systemic discrimination inherent in all aspects of Canadian society. This thesis presents the findings of a Feminist Grounded Theory study exploring the challenges experienced by professional Afro Caribbean women in their encounters with physicians in an urban/suburban area of New Brunswick, Canada. The participants generally describe these challenges in terms of experiences that deprive them of their right to be treated as worthwhile human beings. This deprivation resulted in feelings of confusion, frustration, and disequilibrium. On a cognitive level these experiences triggered thoughts of racism. BREAKING FREE emerged from the data as the process which enabled the women to regain a sense of personal control and inner harmony in a relationship in which they, intuitively, felt racialized. Revealing movements, concealing movements, and healing movements are the supporting processes that represent both the internal and external work engaged in by the women in this struggle. The process is not unidirectional but rather reflects diverse patterns of back and forth movements that are determined by FEAR, PRIOR EXPERIENCES, and the SIGNIFICANCE OF THE ISSUE.

Noels, Kimberly Ann (1996). <u>Language, Identity and Stress: A Situated Approach to Acculturation</u>. University of Ottawa, PhD**:** 259.

Bilingualism is an important, if contentious, educational and socio-political issue, with implications for both society and individuals. This study considers several social psychological implications of developing second language (L2) competence by examining the links between ethnolinguistic identity, L2 self-confidence and efficiency, and psychological well-being. Participants included 368 Anglophone and 432 Francophone students attending a bilingual university. The results of confirmatory and exploratory fact or analyses showed that ethnic identity is multidimensional, and the number and types of factors depends upon the identity (L1-group vs. L2-group) and the language group (Anglophone vs. Francophone) considered. The extent of identification with each group differed according to the situation and the vitality of the group. In a similar manner, L2 self-confidence and L2-group contact varied as a function of group vitality, suggesting that contact and L2 competence mediate the link between vitality and identity. Indeed, correlational analyses confirmed the relations between contact, L2 self-confidence and identity in some situations. L2 self-confidence also

mediated the connection between group contact, on the one hand, and proficiency and psychological well-being, on the other. These findings point to two major implications. First, future research should adopt a multidimensional, situational approach to the study of ethnic identity. Second, although developing L2 self-confidence may be associated with identity loss for some groups, it is also generally indicative of better mental health. Thus, whether bilingualism is an "additive" or a "subtractive" experience depends upon the outcome of interest.

Noivo, Edite (1985). <u>Migration and Reactions to Displacement: The Portuguese in Canada</u>. Carleton University, MA**:** N/A.

N/A

Noivo, Edite (1992). <u>Family Life-Worlds and Social Injuries: Three Generations of Portuguese-Canadians</u>. Université de Montréal, PhD**:** 399.

This thesis has as its object of investigation immigrant family life-worlds, specifically the intergenerational kin relations of Portuguese-Canadians. Positing a generational approach as essential for the study of immigrant families, ethnic cultural minority groups, and related phenomena, this study addresses the impact that individual and family trajectories of one immigrant generation have on the next two. It suggests that the interplay of migration and family projects strains kinship ties, determines the lifestyles of three succeeding generations, reinforces family-related ideologies, and helps to mystify the many structural constraints which prevent individuals from achieving their objectives. Emphasis is placed on the multiple burdens and pains generated by migration, class and cultural minority memberships, gender and generation. Claiming that these constitute serious social injuries for kin relations, and collide with family life, the focus of analysis is, nonetheless, on how Portuguese-Canadians cope with such hardship conditions. Familist resource pooling, parental authority and control, intra-family psychopolitics and intergenerational resource transfers are some of the family features analyzed here. Empirical evidence suggests that, like other working-class parents, our immigrant members look to "the family" for economic security, recognition, and the personal fulfillment denied to them elsewhere. The bleak socio-economic future of the younger generation is discussed, and some psychosocial explanations for the observed, ongoing intergenerational emotional warfare within these families are advanced. This thesis provides a radical critique of the structural, ideological, and relational components of "the family," and presents it as the primary site of social oppression and inequality, of gender and generational oppression. It traces the gap between family dreams and family realities and points to some of the imminent relational clashes and individual turmoil ensuing from the many contradictions between ideals and lived experiences. By substantiating how these immigrant working class families absorb and personalize the tensions and conflicts inherent in the social structure, this thesis shows that Portuguese-Canadian families are impregnated with multiple intra- and intergenerational problems. This study, which captures the

perceptions, reactions, illusions, and intimate experiences of three generations of Portuguese-Canadian men and women is, fundamentally, a phenomenological research of the family life-worlds of some members of an ethnic minority who bear the effects of the social and economic violence done to most immigrants.

Nolte, Mary Lou (1993). <u>Acculturation, Stress and Health in Japanese Students at the School of English, Queen's University</u>. Queen's University, MA**:** 177.

The purpose of this research was to further the understanding of acculturation by identifying factors related to acculturation, stress and health for Japanese students at Queen's School of English. The issue under investigation concerned whether the effects found in cross-sectional studies would remain when demographic variables and a previous assessment of the dependent variable were controlled. Sixty-nine Japanese students at the School of English completed questionnaires at the beginning (Time 1) and end (Time 2) of the academic sessions. The stability of the acculturation variables over the 6 to 12-week period was assessed, and relationships among Time 1 and Time 2 variables were examined. In general, Time 1 variables were expected to predict Time 2 stress, health, and adaptation. Also, qualitative and quantitative overload and subjective stress were expected to emerge as factors in the acculturation process. As multiple regression did not reveal the expected pattern of results, specific predictions regarding the effects of Time 1 variables on Time 2 variables were not confirmed. However, some Time 1 to Time 2 relationships did emerge, and the proposed presence of qualitative and quantitative overload in the acculturation process was tentatively supported. The role of stress remains undetermined. Implications of the results and potential extensions of the research are discussed.

Nontapattamadul, Kitipat (2000). <u>The Integration of Laotian Refugees in Calgary</u>. University of Calgary6, PhD**:** 161.

Integration without cultural destruction is the significant feature of the Canadian ideology of multiculturalism. From 1975 to 1980, a number of Laotian refugees left their country and came to Calgary because of the war in Laos. This exploratory research focused on the Laotian refugees and the investigation of their integration into Calgarian society utilizing a phenomenological approach. Ten Laotian participants comprising five couples were interviewed independently in this qualitative research. The research participants had lived in Calgary from twelve to nineteen years. They fared well economically. They were satisfied with working and living in Calgary. Having freedom was the main reason why they felt satisfied with living in Calgary. Others were the quality of life, the high standard of sanitation, the high technology, the better educational system, and the local peoples' acceptance of ethnic diversity. The participants had high ethnic identification. The multicultural environment in Calgary was positively supportive for them to continue their cultural values. They realized that their freedom and rights were protected. They preserved their cultural values very well but remained distant from the local community. Because of their weak

relationship with the dominant society at large, they did not integrate well into the Calgarian society. They could not find a balance between their ethnic identity and the positive relationship to Calgarian society. Improving of English skills and upgrading of their employment status would enhance their integration by giving them more opportunities to interact with the local community.

Noro, Hiroko (1987). <u>Family and Language Maintenance: An Exploratory Study of Japanese Language Maintenance Among Postwar Japanese Immigrants in Toronto</u>. University of Toronto, PhD**:** N/A.

N/A

Ntutela, Lindelwa (1995). <u>'Knowing Thyself': An Afrocentric Feminist Analysis of Bifurcated Consciousness Among Eight Black Women, Nova Scotia, 1930-1994</u>. York University, PhD**:** 439.

In Nova Scotia, insidious social forces of racism and racial oppression, white patriarchy and class exploitation, have existed historically and continue to permeate society. These forces have also intersected to reproduce and sustain discourses and practices that largely shape the lives of Blacks in the province. Between November 1993 and November 1994, life histories were collected to investigate consciousness among eight Black women, all residents of Greater Halifax. This thesis is an examination of how the multiple subjectivities of the research participants--their racial, gender, sexual, class and related identities-- implicate them in ways of knowing, understanding, interpreting and recreating their world. Bringing feminism and Afrocentrism to bear on anthropology, the thesis adopts a dialectical approach to the lived experience of the participants. The analytic framework employs the notions of "bifurcation" (D. E. Smith), "double consciousness" (W. E. B. Du Bois) and "signifying" (H. L. Gates Jr.). Findings show that (a) Among these women consciousness is bifurcated and constituted at the intersection of experience and meaning. A bifurcated consciousness is an effect of actual social relations in which they participate in everyday life. It is a process and product of material and discursive oppression and subordination; (b) As members of the Euro-American and African Nova Scotian cultural systems, bifurcation, among the participants, begins in the phase of childhood socialization. Bifurcation of consciousness also occurs historically, within the nexus of overlapping and interrelated structures of race, class, gender, experiences, relationships and events; (c) The specific gendered and raced history of Black Nova Scotian women has produced a particular language that governs their interaction with others and the language of resistance that they use; and (d) African Nova Scotian women's discourses exemplify the role of 'voice' and 'silence' as media of consciousness and resistance--media in which the lived experience and awareness of the simultaneity of oppressive structures are embodied.   In an environment where the oppressive, interlocking forces of race, class and gender have operated to seal the fate of the Black woman-child, the life

histories of these eight Black women provide a window into the sites and sources of their individual and collective resistance and cultural empowerment.

Nunes, Fernando Jose Cristovao (1999). <u>Portuguese-Canadians and Academic Underachievement: A Community-Based Participatory Research Project</u>. University of Toronto, PhD**:** 393.

For decades, Portuguese-Canadian children in Toronto have been underachieving in disproportionate numbers. Yet, little scholarly attention has been focussed on this group. Existing educational studies have been limited to school practices. They have not examined the larger-world social, cultural, political and economic context in which Portuguese-Canadians, live, nor its influence on their education. These have also failed to seek out the opinions of Luso-Canadians or ground their findings on existing research on minority underachievement. The present study utilized a participatory-research, community-development approach to describe the important issues which are affecting Luso-Canadians. Comprising a first-ever, nation-wide needs assessment of Luso-Canadians, this 3-year project was entirely developed, realized and disseminated by community members. Data was collected from the 1991 census, 18 focus groups were conducted across Canada by local volunteers and a 14-page survey was distributed to community associations, churches and media. The results showed that Luso-Canadians have substantially lower education and average income levels than other immigrants. Participants identified education issues as having greatest importance for their community, particularly the lack of English or French, the academic underachievement of youth and a lack of participation in job retraining. They also described the ways in which the Portuguese in Canada are educationally, economically, socially, culturally and politically marginalized and detailed how these limitations contribute to the underachievement   problem. Finally, they discussed the roles of community, parental and mainstream attitudes in perpetuating these issues. Ultimately, a picture has emerged of a community which is facing the twin prospects of <italic> social reproduction</italic>—where disproportionate numbers of young people are entering the marginalized socioeconomic roles of their parents—and <italic> cultural annihilation</italic>, in the smaller and more remote communities, due to language loss.   This study also illustrated how the prevailing theory of minority underachievement John Ogbu's “Cultural-Ecological Theory of School Performance,” (Caste Theory) fails to account for the academic difficulties of Portuguese-Canadians. These are best explained by the ideas of Paulo Freire, which describe the dynamics between dominant and subordinate societal groups. The pedagogical implications of adopting a ldquo;Freireian” approach to underachievement might shift the focus of educational strategies from simply decrying educational barriers to developing the capacity of Luso-Canadians to recognize and overcome their “limit-situations.”

Nunoda, Peter Takaji (1991). <u>A Community in Transition and Conflict: The Japanese Canadians, 1935-1951</u>. University of Manitoba, PhD**:** 431.

This work challenges three long-held perceptions about the Japanese Canadian community between 1935 and 1951. The first is that, prior to the evacuation, they were a predominantly middle class community of farmers, fishermen and small businessmen. Secondly, the Japanese Canadians have been portrayed as powerless victims of racist policies like the evacuation itself. And finally, the literature tends to view the political associations within the community as effectively representative. Through a detailed socio-economic and political analysis of the community between 1935 and 1951, this study demonstrates that the pre-war community was sharply divided by class and generation, refuting a model of ethnic homogeneity. Moreover, it shows that the levels of prosperity and range of occupations in the pre-war community were extremely diverse. It also demonstrates that, throughout this period, there were organized political associations among the Japanese Canadians which attempted to address the concerns of their members. But, in fact, this examination reveals that the Japanese Canadian political associations which emerged between 1935 and 1951 were neither broadly representative nor politically effective. In addition, it is argued that their erstwhile ally, the white, liberal Co-operative Committee on Japanese Canadians did not always serve their best interests.

Nygren-Junkin, Lilian Ulrika (1997). The Heritage Language Classroom as a Cultural Bridge with Two-Way Traffic. University of Toronto, PhD**:** 347.

The link between language and culture is well recognized among educators and language specialists. In the area of heritage language teaching, the culture in focus has typically been the one associated with the country or area where the heritage language is used as a first language by a majority of the population. It was, however, postulated by the present researcher that much of the cultural content taught in heritage language classrooms would also deal with the host country's culture. That would in no way be an undesirable situation, since it was seen as an excellent opportunity for young, recent arrivals to the host country to learn about the culture of their new country. The Ontario curriculum guidelines for heritage language programs state the students in these programs should also learn about Canada and the culture of this country. It would thus be reasonable to assume that heritage language instruction in Ontario would contain this kind of content to some extent, in addition to focusing on the heritage culture. That would, however, not be expected in heritage language education in Sweden, where the curriculum guidelines do not include instruction about the majority culture. If, on the other hand, this kind of learning still took place in the context of home language education, as it is referred to in the Swedish school system, one would expect this cultural information sharing to happen regardless of the curriculum guideline objectives. A case study was carried out in Sweden to investigate this issue. To allow for the possibility of different outcomes among ethnic groups, four different home languages participated in the study. They were Greek, Farsi, Spanish, and Vietnamese and were selected to represent cultures that were both very different from one another and from Swedish culture. The 477 students from participating

school boards in the Stockholm and Gothenburg regions responded to 30 items on a questionnaire, each of which addressed a particular aspect of culture. In the analysis, the items were grouped into three cultural categories representing factual information, lifestyle, and cultural activities. The subjects were asked to indicate on a scale from 0 to 4 how much they felt they had learned about the heritage country and Sweden respectively for each of the 30 questions. The responses were then analyzed using pair-wise comparisons, frequencies, means, and factor analysis. Comparisons were made not only between the participating languages but also in terms of age and gender. School officials and teachers in Sweden were invited to provide feedback, as were heritage language coordinators at some Metropolitan Toronto school boards. The results show that the students perceive themselves to have learned about Sweden as well as their country of origin. This was most true for the factual information category. Among the language groups, the Greek students reported learning least about Sweden, while the Vietnamese students felt they had learned more about Sweden than about Vietnam. Of the other two groups, the Spanish speakers most often answered that they had learned equally much about both cultures.

Nyman, Bettina T. (1992). <u>Development of a Model of Culturally Accessible Mental Health and Social Services</u>. University of Manitoba, MSW**:** 170.

The objectives of this practicum were to identify the barriers experienced by immigrants and refugees in accessing mental health and social services, develop indices of culturally accessible services, and catalyze efforts to reduce the identified barriers. A review of the literature was completed and two programs in Winnipeg that are reputed to be exemplary in their provision of culturally accessible services were studied. A draft was developed of a document intended for the use of planners, managers, and evaluators in making services culturally accessible. The draft was revised based upon the feedback, and the final printed version entitled "Increasing Access" was subsequently distributed to a mailing list of 125 organizations and individuals across Manitoba. A telephone survey was conducted of a sample of the final document's recipients approximately eight weeks after it had been distributed. The telephone survey indicated that the document has not yet been used to a great extent for planning and evaluation, but the majority had used it for educational purposes. Some suggestions were made for its improvement, and a question was raised about its generalizability to other target groups.

Nyman, George Alfred (1992). <u>Accessibility of Mental Health and Social Services by Immigrants and Refugees: A Survey of Providers</u>. University of Manitoba, MSW**:** 214.

Researchers have previously reported barriers that immigrants and refugees encounter when attempting to utilize mainstream mental health and social services and have concluded that these services are often inaccessible. This telephone census examined the perceptions of 85 management level service providers who

represented 70 mainstream mental health and social service organizations in Winnipeg regarding service accessibility by immigrants and refugees. A cross-sectional design was utilized to obtain descriptive information, and compare the responses from institutional and community based organizations, as well as from the public and private sectors. Six hypotheses were tested. Five of the six hypotheses were partially confirmed. Significant associations were found between planning and greater service utilization, as well as between bilingual staff/access to interpreters and greater service utilization. In addition, evidence was found of relationships between managerial attitudes and decreased barriers, and between client tracking and procedures to increase accessibility. Finally, an association was found between managerial beliefs and attempts to decrease barriers. However, contrary to the original hypothesis, ethnic board membership was found to have a negative association with the formulation of plans to enhance access.

Nzabonakura, Silas (1996). <u>Les étudiants africains aux études supérieures au Canada: La cas de l'Université d'Ottawa</u>. Université Laval, MA**:** 170.

Etudier dans un pays etranger constitue en soi un defi tant sur le plan intellectuel que culturel. En nous basant sur les grandes orientations politiques adoptees par les principaux pays d'accueil, problemes que essaye de decrire, d'analyser, de comprendre, d'expliquer les principaux problemes que rencontraient les etudiants africains de deuxieme et de troisieme cycles qui frequentaient l'Universite d'Ottawa en 1993/94. La methode d'interview semi-structuree menee aupres de 36 sujets nous a permis d'aboutir aux conclusions suivantes. D'une facon generale, nos sujets d'enquete sont satisfaits de leurs etudes et de leurs conditions de vie. En ce qui a trait au financement, nos recherches demontrent que, en depit de la politique de frais de scolarite differentiels qui frappe beaucoup d'etudiants etrangers, plus de la moitie d'entre eux sont plutot satisfaits de leur situation financiere. Par contre, nous avons constate que tous nos sujets d'enquete sont peu satisfaits au niveau socio-culturel et organisationnel.

Nzisabira, Epitace (1992). <u>Une pratique pédocentrique de l'intégration psychosociale des enfants immigrants dans une classe d'accueil</u>. Université de Montréal, PhD**:** 313.

Cette recherche, qui porte sur une pratique pedocentrique de l'intervention educative aupres d'enfants de classe d'accueil, s'inscrit dans le debat actuel sur la situation pluriethnique de l'ecole quebecoise. Dans ce travail, une attention speciale a ete mise sur la dimension psychosociale de l'integration scolaire comme alternative et complement a la politique d'integration communement admise, celle de la francisation. En effet, l'enfant vit des problemes d'adaptation qui ne peuvent etre resolus par   le seul apprentissage de la langue. Cette orientation, particulierement dans le cas des eleves d'une classe d'accueil de niveau primaire, constitue une premiere originalite de la recherche. Dans cette optique, il a fallu d'abord decrire l'enfant a la lumiere de ce que la litterature pouvait fournir pour arriver a degager le type de difficultes (souvent des difficultes socio-affectives) qui justifieraient l'importance accordee a la dimension psychosociale de

l'integration scolaire de l'enfant immigrant. Une autre originalite de cette recherche est la methode ethnographique utilisee. Par la demarche d'observation participante, le chercheur a observe, a raison de deux journees par semaine durant une annee scolaire, l'acclimatation des eleves d'une classe d'accueil depuis leur arrivee jusqu'a leur depart dans une classe reguliere. Au cours d'observations ou le chercheur etait a la fois implique mais a distance, un grand nombre de donnees portant sur les interactions qui avaient lieu en classe entre l'enseignante et les eleves (que le chercheur a decrites comme des comportements rituels) et sur les echanges entre l'enseignante et l'environnement de la classe a permis d'identifier une approche educative qui a ete qualifiee de pedocentrique. Cette forme de relation pedagogique est caracterisee par la place centrale que l'enseignante accorde a l'enfant aussi bien en classe qu'en dehors de celle-ci. Dans certaines entrevues de validation faites au moyen des techniques de triangulation, l'enseignante a regulierement decrit sa propre pratique, ce qui a permis de consolider l'hypothese emise par le chercheur sur l'approche pedocentrique. On ne peut pas dire que cette approche dite pedocentrique s'inspire d'un modele pedagogique particulier. Elle est plutot un lieu de convergence occasionnelle de certains courants connus tels la pedagogie humaniste, la pedagogie ouverte et la pedagogie differenciee. Il faut ajouter cependant que le type d'intervention regulierement observe chez l'enseignante, et clarifie par la suite avec le chercheur, est une elaboration de strategies a partir des experiences qu'elle acquiert au fil des jours avec l'arrivee d'enfants immigrants porteurs de beaucoup de differences. Cette approche n'est pas specifique aux classes d'accueil pour enfants immigrants, elle pourrait egalement servir pour les classes regulieres, car il s'agit d'une variante du vaste mouvement des methodes actives en education. Tout porte a croire qu'elle est difficile a mettre en pratique quand on voit l'energie qu'elle demande a l'enseignante et surtout les resistances qu'on a vues chez ses collegues. On peut toutefois penser que cette forme d'intervention s'est renforcee grace aux interactions avec le chercheur qui ont pousse l'enseignante a une remise en question sur sa pratique pedagogique, voire a l'amorce d'un changement. Dans ce meme cadre, cette remise en question a occasionne des changements de role, l'enseignante devenant en quelque sorte chercheur, ce qui n'est pas le moindre merite de la demarche d'observation participante utilisee comme methode de recherche. Cette remise en question devrait etre une interpellation pour beaucoup d'enseignants: la diversification irreversible de la clientele scolaire n'exige-t-elle pas une revision du modele d'intervention qui a toujours ete homogeneisant?

O

Oakes, Judith Mckenzie (1994). <u>The Honourable Members: Parliamentary Careers in Canada, 1958-1993</u>. University of Toronto, PhD**:** 322.

This dissertation examines the ascriptive characteristics and political career patterns of Canadian Members of Parliament who have served in the House of Commons from 1958 up to the General Election of October 1993. Characteristics including educational attainment levels, pre-legislative occupational backgrounds, other elected experience and exit from the House are examined as part of this descriptive analysis. Although legislators serving in specific parliaments have been studied previously in Canada, this research marks the first time that contemporary politicians over a study time period of this magnitude have been examined. As an analytical tool, Canada's federal legislators have been categorized into four career typologies that are characterized by differences in length of tenure, abilities to survive in a volatile electorate, representational role orientations and exit from the House. This research also raises a number of important questions relating to the ways in which changes in the ascriptive characteristics of parliamentarians and their career patterns may have important implications for the legislative capabilities and behaviour of the Canadian House of Commons. Over the study period, the numerical representation of women MPs and Members from non-Charter ethnic groups has increased. Moreover, there is evidence that individuals having more diverse occupational backgrounds are entering Parliament in increased numbers. This combination of MPs from more diverse backgrounds and the changing mixture of political career "types", over the study period, have important implications for the institutional development of the Canadian House of Commons. A major argument that is made in this study is that legislative careers may be an mportant determinant in the study of political institutions. In what ways might increased levels of new and largely inexperienced MPs influence the institutional folkways of the House as well as the institutional capabilities of the House? In the final analysis, it is argued that members of Parliament may be important agents of change in the institutional evolution of the Canadian Parliament. This research also points to new areas of inquiry that have relevance for the study of Canada's political institutions, including increased and expanded levels of policy activism by individual members of Parliament.

Occhipinti, Joseph (1997). <u>Identity, Place and Community: A Latin American Locale in Montreal</u>. McGill University, MA**:** 130.

This is a study of a Latin American community centre in Montreal based on two years of participant observation. The Centre is one of many locales where immigrants spend their time and come to understand a new city, its history,

people, and institutional systems. As such, it is a place where social identity is actively negotiated and frequently reinvented, highlighting the constructed and dynamic qualities of ethnicity in contemporary Western society. The study dialectically considers small- and large-scale influences on the Centre and its members. While structural limits often foster social marginalization which must be recognized and addressed, cultural production and the negotiation of identity occur primarily through the subtle and minute lifeworld experiences that are found in the everyday lives at the Centre.

Ogbagzy, Rahel Araya (1999). <u>The Construction of Eritrean Women's Identity in the Canadian Context</u>. University of Toronto, MA**:** 236.

This research is about Eritrean-Canadian immigrant women and their political mid cultural experiences in Eritrea as well as their adjustment experiences in Canada and the impact of these experiences on their identity. While past socio-political and cultural backgrounds construct identities, the complex adjustment process in Canada continuously re-defines identities, resulting in a range of outcomes from new synthesized Eritrean-Canadian identities to culture conflict and resistance. The intersection of race, ethnicity and gender within the structure of power relations in Canada contributes to Eritrean women's roles and identity as they adjust to a Western culture and different socio-political framework with balanced or conflicting allegiances to Eritrean national identity and Canadian citizenship. While the thesis studies the adjustment experiences of Eritrean-Canadian women in Toronto, it also lays some groundwork for understanding Eritrean nationalism and culture through the literature review and through the subject location of the researcher as an Eritrean-Canadian woman.

Ohno, Yuko (1994). <u>A Collaborative Study of the Interrelationships Between Teachers, Parents, and Students at a Japanese Supplementary School in Toronto</u>. University of Toronto, MA**:** 109.

This study examines how home and school environments influence children's motivation towards studying the Japanese language and developing academic skills in Japanese. This research was conducted among Japanese temporary residents' children in Toronto using qualitative methods of inquiry focusing on a narrative approach. The purpose of this study is to discover the process by which children's attitudes and motivations are being created and changed in their ongoing study of the Japanese language and other academic skills in Japanese. The group targeted for interviewing were (1) the parents and children of five Japanese families. (2) The teaching faculty of the Japanese school of Toronto. The study indicated: (1) that parents and teachers are very conscious that their influence and input is of prime importance in the teaching/learning situation at the Japanese school. It also revealed that the parents and teachers were successful in motivating the children to learn and adjust to Japanese language and curricula. (2) As part of teachers' professional development they have and are continuously

meeting the challenge by drawing on their own life experience and working these into curriculum demands.

Oikawa, Mona Gail (1999). <u>Cartographies of Violence: Women, Memory, and the Subject(s) of the "Internment"</u>. University of Toronto, PhD**:** 404.

In this thesis, it is argued that the expulsion of Japanese Canadians from the Canadian west coast and their incarceration, dispossession, and displacement in the 1940s were critical acts in Canadian nation-building, acts that served to further the notion of Canada as a space of white supremacy. These nation-building processes, aimed at producing a hegemonic notion of nation and citizenship, were also intrinsically violent. Yet in order to reproduce the notion of Canada as a benevolent country, violence of such enormous consequence must be forgotten through various processes and the thesis examines how certain representational discourses contribute to the forgetting of the enormity of the violence and its long-term effects. Through interviews with eleven women who were incarcerated and their daughters, I trace how memory of this history is mobilized and transmitted across generations. Using a contrapuntal spatial analysis, I examine how women describe the spaces of incarceration. I illustrate how memory and subjectivity are heterogeneously and relationally produced through seemingly disparate yet interconnected incarceration sites. also argue that this production of subjects must be seen as contingent upon interlocking systems of domination and emphasize that hegemonic social relations of white supremacy, male domination, class, heteronormativity, and physical/mental ability arrange subjects relationally and hierarchically. Throughout the thesis, I problematize the predominant notion of the "silent" Japanese Canadian subject. The focus upon the "silent" subject must be critically examined in relation to a racializing and en-gendering Western gaze of domination and the forgetting of the silences of the many non-Japanese Canadians who devised, enforced, witnessed, and benefited from these multiply situated violent practices. The discourse of the "silent" subject is concretely interrogated when I examine the ways in which knowledge of this history is transmitted to children of families who were incarcerated. Also undertaken through this study is an interrogation of the liberal humanist subject underpinning hegemonic notions of nation, citizenship, and subjectivity. This analysis is applied, for example, in illustrating how interpretations of testimonies may presume and reify the liberal subject. The thesis also acknowledges how women contest domination and challenge us to re-imagine the subject, citizenship, and nation.

Ojo, Kike (1999). <u>Finding a Place in the Sun: Young Black Women Negotiate their Identities in Oppositional Spaces</u>. University of Toronto, MA**:** 102.

This thesis is a journey into the fives of several women who participated in the Miss Trinidad and Tobago Canada Pageant. As young Black women, these women struggle to survive in Canada where Whiteness is normative. As a result of their race, class, and gender, they are positioned as not Canadian. In resistance,

they seek to create a sense of belonging. There has been much theorizing about "beauty" pageants and pageantry in all of its forms. Some of the existing materials have argued that pageants are a space where women are subjected to sexist objectification, as well, a space where women gain access to economic rewards. The subjects of this thesis participated in the Miss Trinidad and Tobago Canada Pageant (1997 and 1998), in an attempt to create a sense of belonging. This study focuses on the identity making processes of young Black women in Canada.

O'Keeffe, Dennis C. (1995). Sudbury, 1891-1910: Ethnic Interaction and Community Spirit. Laurentian University, MA: 206.

From 1891 to 1910 ethnic groups in Sudbury celebrated their distinct cultures openly on the streets, in the community halls, and in the parks of the town. Orangemen revered the Glorious Twelfth; French Canadians paid tribute to Saint Jean Baptiste; and Irish Catholics commemorated Saint Patrick. All took place in a cohesive community. Early migrants built their homes in wards free of residential segregation. A large number of French Canadians lived nearby St. Anne's Roman Catholic Church, and next door to English-speaking Catholics and Protestants. Furthermore, occupation did not determine spatial relationships, for regardless of their vocation, people lived in mixed neighbourhoods. Community cohesiveness was conducive to stability and prosperity. The only medium available as a barometer of tolerance or intolerance in the community for this study was the Sudbury Journal. A perusal through the issues published between 1891 and 1910 indicated an absence of overt conflict between Catholics and Protestants or English-speaking and French-speaking residents.

Oketani, Hitomi (1995). Subtractive to Additive Bilinguality: A Study of Relations Among Bilinguality, Academic Achievement and Socio-Psychological Factors in Post-War Second Generation Japanese-Canadian Youths. University of Toronto, PhD: 354.

The ever increasing importance of multilingual and multicultural education in the current environment of globalization of culture, business and politics, is self-evident. Students' educational interests, parents' wishes, government policy and economic realities all affect the ways in which identity and cultural affiliation are developed as well as academic achievement and multilingual proficiencies. This study examines the relations among bilinguality, academic achievement, first language (L1) educational support, and socio-psychological factors such as cultural identity and interpersonal contacts based on two, theoretical constructs: the common underlying proficiency model/linguistic interdependence hypothesis (Cummins, 1986) and the cultural interdependence hypothesis (Hamers and Blanc, 1989). The participants were 42 second generation Japanese Canadian youths living in the metropolitan Toronto area. Their average age was approximately 20 years old. They had attended public schools in the metropolitan Toronto area during week-days and also took part in Japanese Language Programs on Saturday mornings. All had attended one particular Japanese

Heritage Language school around the late 1970s; however the lengths of time they had attended Japanese language institutions varied. Students' bilingual proficiencies were assessed in both English and Japanese. Detailed questionnaires as well as interviews were administered to analyze their socio-psychological background and to explore their identities and cultural perspectives. It was found that most students maintained oral Japanese very strongly but there was considerable variation in the extent to which Japanese reading proficiency was developed. Specifically, Japanese reading was characterized by a negative bell curve with two distinct groups, one with very high scores and the other with low scores. By contrast, 70 percent of the students scored above the mean on the English reading test. A strong relationship was found between Japanese oral and reading skills and both were related to a variety of ethnolinguistic vitality and interpersonal contact variables. In addition, Japanese reading scores positively predicted both English reading and academic achievement (Ontario Academic Credit) performance. These findings are consistent with the linguistic interdependence or common underlying proficiency construct. The cultural interdependence hypothesis received only partial support in the present study. Consistent with the hypothesis, students who had developed the most proficient bilingualism also experienced their two cultural identities as integrated and balanced. However, students whose identification with their L1 culture was weak did not necessarily fail to identify with the L2 culture, as the cultural interdependence hypothesis would predict.

Okoree, Edmund Nkansah (2000). <u>Adaptation of Ghanaian Immigrants in Metropolitan Toronto: A Focus on the Spatial Aspects of their Labour Market Activity</u>. Wilfred Laurier University, PhD**:** 277.

The major thrust or aim of this study, which focuses on the Ghanaian immigrant population living in Metropolitan Toronto (which has the largest proportion of Ghanaians in Canada), was to find out whether respondents living in the main area of Ghanaian concentration in Metropolitan Toronto have different socio-economic characteristics from those living away from the main Ghanaian concentration, as is suggested by the general urban ethnic literature. It had three specific research objectives. First, the study sought to ascertain the relationship between the residential location patterns of Ghanaian immigrants in Metropolitan Toronto and their socio-economic characteristics, as defined by their occupational distribution and issues related to it such as job search strategies, location of jobs, journey-to-work, household adaptive strategies (performance of extra work) and housing tenure. Secondly, it sought to find out the nature of the development of entrepreneurship among the Ghanaian community in Metropolitan Toronto, with a focus on the types of business created, their location, employment rates, customer base and any links they might have with businesses in Ghana. In order to understand and explain the general integration process of the Ghanaian immigrant group, it also sought to ascertain the motivations that the respondents had for emigrating to Canada, their migration patterns and the nature of their initial integration into the economy of the Metropolitan Toronto. To assist in the

analysis, three zones of Ghanaian concentration in Metropolitan Toronto were identified for the study. The first zone is the main area of Ghanaian concentration, which was termed as the core concentration. Two other zones were identified based on distance and accessibility from the core concentration. The second zone, which is closer to the core concentration was termed as the semi-core concentration. The last zone, the area farthest away from the core concentration, was termed the periphery. In terms of initial settlement, it was found that the majority of the respondents settled initially in the core concentration when they first arrived in Metropolitan Toronto, however, recent immigrants (those arriving during the 1990s) show a higher tendency of settling initially in the outer zones. The respondents generally exhibit no significant spatial differences in their occupational and related socio-economic characteristics. The development of private enterprise among the Ghanaian community in Metropolitan Toronto is at a very early stage. Ghanaian owned businesses are small, young and in the process of growing.

Okuno, Aoi (1993). <u>Ethnic Identity and Language Maintenance: A Case Study of Third Generation Japanese-Canadians in Toronto</u>. University of Toronto, MA**:** N/A.

Olazabal, J. Ignace (1999). <u>La transmission d'une mémoire sociale à travers quatre générations: Le cas des Juifs ashkénazes à Montréal</u>. Université de Montréal, PhD**:** 333.

Quels sont les processus mémoriels (analogues à une <italic>mémoire sélective</italic>) par lesquels une collectivité assure les assises de la transmission identitaire à travers plusieurs générations? Alors que certains sociologues définissent la société postmoderne comme résultant de la <italic>fin des grands récits ou de la fin de l'Histoire</italic>, l'engommement nouveau pour l'anthropologie du souvenir tend pour sa part à faire la preuve qu'il existe en réalité une superposition entre les divers processus de <italic>désenchantement du monde</italic> et le maintien ou l'invention d'identités fondées sur des stratégies narratives impliquant des collectivités, lesquelles peuvent se manifester sous plusieurs formes (ethniques, locales, familiales, corporatives, nationales, etc.). L'exemple de la communauté juive ashkénaze de Montréal illustre bien cette intersection qui, dans le monde contemporain, établit un équilibre entre la désacralisation du monde et le maintien des origines. Le changement observé au cours de quatre générations, soit tout au long du XXe siècle, montre que l'identité juive ashkénaze, dans le cadre très spécifique de Montréal, se transforme au point d'être réinventée par chaque génération. Un abîme sépare en effet les immigrants de leurs arrière-petits-enfants. Plusieurs facteurs, parmi lesquels la mobilité sociale et les

modalités régissant les divers processus liés à la transnationalité et à la déterritorialisation de la culture, expliquent cette variation. Toutefois, même exprimée différemment, la continuité de l'identité juive ne fait pas de doute. Nous nous intéresserons ainsi aux mécanismes et aux modalités de remémoration (moments et pratiques commémoratives, personnages, dates lieux, monuments...), en tentant de dégager lu mécanismes de régulation de la transmission réelle et symbolique des <italic> cadres sociaux de la mémoire</italic> qui réglent le judaïsme et la judéité. Nous tentons ainsi de déterminer les divers <italic>lieux de mémoire</italic> de la judaïsme montréalaise à travers les différents cycles historiques du XXe siècle. Nous nous appuyons sur le concept de <italic>mémoire sociale</italic> (dans le sens de <italic>mémoire collective</italic>), stratégie ayant pour but de reconstituer lu discours et pratiques qui assurent une permanence aux collectivités. L'évocation du concept de <italic>mémoire sociale</italic> oblige par ailleurs à considérer le vecteur multigénérationnel, conçu ici empiriquement (quatre <italic> générations</italic> étant matériellement impliquées). Une telle enquête, effectuée mu un mode transversal, nous permet de réinterpreter certains fragments de l'histoire axiale de la juive ashkénaze de Montréal en faisant ressortir les ruptures et les continuités liées à l'identité (ethnique, Moyenne et culturelle), à l'espace communautaire (Montréal et les institutions juives, des quartiers ou municipalités spécifiques), à l'histoire (l'historiographie hébraïque, la <italic> shoah</italic>, Israël), à la Loi (la <italic>halakha</italic> la société politique), à la culture (rites et pratiques propres à la judaïcité contemporaine), mais aussi à la famille, gardienne par excellence de la permanence de la judéité. Nous rendons compte des variations des cadres sociaux de la mémoire identitaire, en tenant compte du fait que l'oubli collectif demeure une facette importante de la recomposition identitaire. Nous montrons comment cette mémoire socio-institutionnelle, tributaire d'une organisation sociale ancestrale remontant au <italic>shtetl</italic> doit en bonne partie sa permanence au maintien d'irritants sur la scène de la vie citoyenne—irritants qui contribuent au repli des membres des minorités sur leurs propres <italic>complétudes institutionnelles</italic>.

Olbey, Christian William H. (1996). <u>Out of America: Nineteenth Century Black Canadian Writing</u>. University of Calgary, MA**:** 210.

This thesis explores current issues around black intellectual praxis and postcoloniality. This exploration utilizes the concrete historical example of Mary Ann Shadd and the nineteenth-century, Black Canadian fugitive community to ground African-American scholar Cornel West's suggested praxis for contemporary black intellectuals. West's notion of black intellectual praxis leads to a discussion of "ethnic" intellectual identity and its formulation by certain postcolonial theorists. I begin chapter one by locating specific intellectual practices within the larger context of contemporary globalization, a discussion which includes World Systems theorist Samir Amin, and Marxist theorists Stuart Hall and Raymond Williams. My second chapter offers a close examination of West and his model for contemporary black intellectual praxis. The third chapter deals with objections to West's model, which leads to a brief examination of the intersection between an African-American intellectual tradition and postcolonial perspectives on identity, specifically in the writings of R. Radhakrishnan and homi bhabha. In the closing chapter, I look at the nineteenth-century intellectual praxis of Shadd, a Black woman intellectual who passed largely unnoticed by critical analysis, and whose cultural work, I feel, offers important insights for contemporary theory in the areas of migrancy and identity.

Oluyedun, Jumoke (1997). <u>A Study of Problems Faced by West African Graduate Students in North American Universities</u>. Queen's University, MA**:** 77.

This study looks at the experiences of seven graduate students (including the author) from West Africa as each continued his/her graduate studies in North American (Canada and the United States) universities. The central objective of the study was to identify the issues creating misunderstandings and frustrations between West African students and their North American professors. I decided to focus on the students' viewpoints or voices because at the beginning of my study I found the students (including myself) did not participate in the North American academic work in the same way that our North American counterparts did. We participated in silence or we actually withdrew. Our silence and withdrawal contributed further to misunderstanding and frustration. We brought expectations regarding our fellow students' behaviours, our professors' teaching styles, and our relationships with staff members of the University community. We expected the professors to behave as our African professors did and to have the same expectations of us. Sometimes these expectations were not met. We found our new professors had certain expectations of their students, such as the forms of participating in the class discussions and negotiating time and other aspects of assignments. Because we felt we held quite different expectations from the North American professors regarding our role in the learning process itself, numerous occasions existed for misunderstandings. In addition, there were broader cultural and social differences which went beyond the university classrooms and offices, extending into the broader community. Often these differences were interpreted as racist-being excluded or singled out for acting as we did in West Africa which was different and sometimes not accepted in North America. My research is intended as a contribution toward greater awareness and understanding and to

help all of those in the North American university communities to identify the problems and needs of West African graduate students.

Oman, Natalie Benva (1998). <u>Sharing Horizons: A Paradigm for Political Accommodation in Intercultural Settings</u>. McGill University, PhD**:** 215.

This dissertation examines the issue of intercultural understanding. I explore the role played by language in constituting human subjectivity in accordance with the common insights of Ludwig Wittgenstein, Martin Heidegger, and Mikhail Mikhailovich Bakhtin, in order to: (1)affirm the complexity and fragility of the process of building understanding in fight of our immersion in specific cultural-linguistic worldviews; and (2) demonstrate that human beings are ontologically predisposed to achieve understanding, and that this ontological predisposition is enhanced by a constant and inescapable process of crossing "language boundaries" in daily life. I argue that the very manner of human induction into cultural-linguistic worldviews suggests the means by which intercultural understanding might best be fostered: through the bestowal of recognition and the cultivation of dialogical relationships. I assemble key elements of an assortment of different theories of intercultural understanding in which these techniques are assigned a central role; this exercise generates a Wittgensteinian "perspicuous representation" of the process of crafting intercultural understanding itself, and reveals the unique strengths of two convergent approaches in particular. Both the contemporary reinterpretation of the traditional ideal of intercultural understanding of the Gitxsan and Wet'suwet'en First Nations of northwestern British Columbia, and the recent writings of Charles Taylor on the subject of international human rights standards comprise variations of what I call the "shared horizons" paradigm. The great advantages of this paradigm are its ability to address the distortive effect exercised by power inequalities upon efforts to create intercultural understanding (demonstrated through a case study of the Gitzsan-Wet'suwet'en land claim), and its amenableness to a variety of distinct culture-specific normative justifications. The shared horizons approach does not offer a blueprint for achieving intercultural understanding, but rather, a modest and adaptable set of principles that can serve as the foundation for efforts to work toward the resolution of intercultural disagreements.

Oncu, Ayse Nur (1992). <u>Informal Economy Participation of Immigrant Women in Canada</u>. University of Alberta, MA**:** 174.

This study examines immigrant women working in the informal economy, which has been neglected in previous research. The focus of the study addresses such questions as: Who are the immigrant women working informally? What are their reasons for informal work? What are their working conditions? The data consists of twenty in-depth interviews with immigrant women who informally work as baby-sitters, home-based seamstresses, domestic cleaners and leather apparel industry workers. The findings of this study illustrates that structural factors (e.g., labour market segmentation, social networks in the society) together with

individual factors (e.g., socio-economic status, gender, ethnicity, immigration status) push or pull immigrant women into the informal economy. Although there is little difference in the jobs performed by immigrant women working in either the formal or the informal economy, immigrant women in the informal economy must endure more exploitative working conditions. However, at the same time, it is informal economy which provides benefits such as tax-free income, flexibility and being home-based in some cases (especially for women with dependent children).

Opeola, Akinniyi Godwin (1995). <u>Conflicting Gender, Kin and Couple Dynamics of Nigerian Immigrant Families in Canada</u>. University of Windsor, MA**:** 93.

The purpose of this study is two-fold: first, it is an effort to understand how Nigerian immigrant families have improved their economic status and live up to their financial obligation to their relatives. Secondly, it intends to see how women's status changes by way of participating in family decision making once they become income earners.The structure of the Yoruba traditional family and its dynamics are examined. Then, the modern family forms in Nigeria such as the modified extended family and the nuclear family forms are discussed. The researcher chose to present a survey of literature reflecting two major areas: mainly, the economic impact of migration on the immigrants and the effect of migration on marriage, gender, and family pattern of immigrant families. The first hypothesis states that Nigerian families who have achieved a higher economic status in Canada with economic commitment to their extended families are better able to assist financially those relatives in Nigeria than when they were there with them is supported by the data collected. It is found that having a well-paying job is crucial to fulfilling their financial aspirations. The higher the income the better it is for immigrants to support their relatives in Nigeria financially. The second hypothesis in respect to career women gaining more participation in the household decision making is partially supported by the data gathered. It is found that only 21 women out of the 27 employed women are egalitarian with their spousesin family decision-making.

Opoku-Dapaah, Edward (1997). <u>Resettlement of Ghanaian Refugees in Metropolitan Toronto</u>. York University, PhD**:** 436.

This dissertation explores the hypotheis that poor official response to refugee claimants contributes to their weak economic and social integration. High levels of pre-departure trauma and other factors also contribute to their weak integration. These hypotheses were explored through intensive interviews with a small sample of Ghanaian refugees who came to Canada as refugee claimants or asylum seekers and who have since been granted permanent residence status. The findings from the dissertation supported the general hypothesis that a combination of previous trauma, and an unwelcoming response by the host society created economic dependency among the majority of Ghanaian refugees in Canada. However, there were exceptions to the above findings. In nearly one-third of the cases that were

studied relatively favourable conditions along with perseverance appeared to have given rise to mainly medium levels of integration. With respect to the relative importance of the various factors that influence integration, findings of this study clearly indicate that the type of reception in the host society is the most important factor in determining integration of refugee claimants. For example, in most cases Ghanaian claimants from divergent educational, occupational backgrounds, and pre-flight trauma, who encountered difficult conditions in Canada exhibited weak economic and social integration patterns. By contrast, instances where pre-departure trauma alone had slowed integration were limited to a few cases where the pre-departure trauma was particularly severe, or was aggravated by the poor reception in Canada.

Orioli, Stephano (1990). <u>Ethnicité et idéologie: Le cas des italophones de Montréal</u>. Université Laval, PhD**:** 291.

L'etude concerne d'abord le processus migratoire qui a conduit a l'etablissement d'une communaute italophone dans la ville de Montreal. On examine ensuite la structure organisationnelle de la communaute, d'apres les donnees d'une recherche de terrain. Cette recherche a egalement permis de recueillir des propositions referant a la condition ethnique et sociale du groupe italophone. Une analyse formelle de ces propositions est executee, permettant d'eclairer le fonctionnement de l'aperception ideologique du fait ethnique. On en arrive ainsi a des considerations theoriques sur l'ethnicite tant comme phenomene social que comme objet d'etude.

Orton, Elizabeth Jeannette (1999). <u>Transforming and Healing Communities Through Art: An Analysis of Community-Based Art in Canada</u>. Carleton University, MA**:** 142.

This thesis will argue that community-based art, which is closely linked to "new-genre public art" s an effective strategy for community development. Five case studies illustrate that artists can transform and heal communities by working collaboratively with communities in the conceptualization and creation of art. The first two case studies examined are artist-in-residencies: c.j. fleury's at the Municipal Buildings and Equipment Facility in Ottawa and Pam Hall's at Manorial University's medical school in St. John's. The next three case studies involve artists collaborating with marginalized communities: in *Spinning Yarns* in Hamilton artists work with groups of immigrant women; in *Point of View* in Ottawa a photographer engages homeless youth; and in the *Mount Pleasant Community Fence Project* in Vancouver artist-facilitators co-ordinate a collaborative art project with a low-income, racially diverse neighbourhood.

Ostryznik, Natalie (1998). <u>Savella Stechishin: A Case Study of Ukrainian-Canadian Women Activism in Saskatchewan, 1920-1945</u>. University of Regina, <A**:** 182.

Savella Stechishin was the first woman to publicly call women of Ukrainian descent in Canada to unite under the umbrella of a national women's organization for the betterment of their being. To realize her vision of uplifting women of her ethnic group, she encouraged them to develop self-esteem, self-worth and self-enlightenment. Education was the key to accomplish this concept. She promoted Ukrainian national consciousness as an important facet in the elevation and fulfilment of Ukrainian-Canadian women. Women were, she believed, the guiding light in the home and were obligated to steer their children on a path toward higher learning--all within a framework of Ukrainianness. Ukrainian-Canadian women could not be separated from their ethnic group. Stechishin's conception of the woman issue developed under the influence of the Saskatchewan wing of the Ukrainian-Canadian intelligentsia. Due to prejudice against Ukrainians and their struggle to attain respectability and acceptance in Canada, the leading activists restricted their mandate within manageable confines. Their agenda did not include philanthropic projects nor abuse and welfare issues. Stechishin echoed the intelligentsia's pronouncements that to achieve success was to practice the ideology of self-reliance, self-respect and self-help, all tied together with the retention and promotion of their heritage. Once this philosophy was embraced, other issues could then be tackled. National consciousness preceded women's consciousness. Stechishin advocated a balance of socio-economic improvement with the importance of education and the pivotal role of motherhood. She can best be described as an ethnocultural social maternal feminist.

Oudji, Shahin Nasrin (1999). Providers of Support to Survivors of Torture and their Coping with Vicarious Trauma. University of Calgary, MSC: 130.

As part of a larger research project, the present study deals with vicarious trauma (VT) and coping among therapists treating refugees who are survivors of torture. In a qualitative-phenomenological research design, a semi-structured interview format was used to investigate the experiences of VT and the methods of coping by a group of 10 therapists (2 males and 8 females). The findings indicate that empathizing with the traumatic experiences of survivors may have contributed to the experience of VT among the therapists. It is also revealed that, VT tends to affect therapists on multiple levels including, emotional, cognitive, spiritual, behavioral and physiological domains. Therapists used a variety of problem- and emotion-focused coping strategies to deal with the impacts of VT. The results suggest a number of areas for future research in VT and the need for cross-cultural training to deal with the emerging psychological difficulties of survivors of torture.

Owen, Diane Louise (1997). International Students: Host Perceptions of their Social Impact on Home, School and Community. University of Victoria, MA: 97.

The purpose of this qualitative study was to examine the perceptions of Canadian families in Victoria as they host international students. This purpose addresses the broad question of cross-cultural interaction, but its particular interest is in the

effect of international students on the host families with whom they live. Conversational interviews were conducted over a one-year period with five homestay mothers who spoke of how the international students affected the lives of the host families, the schools that they attended, and the community at large. The interviews were transcribed, coded and analyzed and they present a rich picture of interactions. The study reveals an often complex relationship between hosts and international students; it suggests a need for more integration of foreign students in the schools and in the community, and it exposes the potential for increased awareness of diverse cultural perspectives in Victoria.

Owusu, Thomas Yaw (1996). The Adaptation of Black African Immigrants in Canada: A Case Study of Residential Behaviour and Ethnic Community Formation Among Ghanaians in Toronto. University of Toronto, PhD**:** 288.

This study examines the spatial and social dimensions of the adaptation of Ghanaian immigrants in Toronto. In terms of their residential behaviour, the study finds that most of them live in the older suburbs of Toronto. Within these suburbs, they are highly concentrated in particular neighbourhoods, and in particular buildings, often in Limited Dividend (privately owned, but publicly assisted) housing. Analysis showed that their residential concentration is attributable to their need for low-rent accommodation, the effects of chain migration, the desire for proximity to fellow Ghanaians, and the reliance on Ghanaians for information about housing. Only a small proportion of Ghanaians have experienced racial discrimination in housing. This is due, partly, to chain migration, and the reliance on fellow Ghanaians for information in seeking alternative housing. This tends to restrict the housing search to neighbourhoods with a significant Ghanaian population. Ghanaian immigrants also have a relatively low rate of homeownership. Analysis showed that this is due to the recency of their migration, their relatively low incomes, and their desire for homeownership in their homeland rather than in Canada. This, in turn, is related to their intentions to return permanently to their homeland in the future. Ghanaian immigrants have also established associations which provide economic assistance, social fellowship, and enable them to express their culture. They also enable them to respond to political issues, and to mobilize financial and material resources for their homeland. In terms of social interactions, they maintain tight social networks involving fellow Ghanaians. Only a small proportion belong to non-Ghanaian associations, or maintain close friendships with non-Ghanaians. Lack of common social and cultural interests were cited as the principal reasons for the weakness of social relationships with non-Ghanaians. Racial discrimination was not explicitly cited as a factor, but the nature of their social networks must be viewed against the backdrop of the social distance between blacks and other ethnic groups in Canada. Overall, the findings suggest that the strength of kinship ties, strong back-home commitments, and return migration intentions, are crucial factors shaping the adaptation of Ghanaian immigrants in Toronto.

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Pacheco, Paul (1994). <u>Contextualizing Place: The Portuguese Community in Toronto</u>. York University, MA**:** 550.

The purpose of this study is to understand what "place" means for members of Toronto's Portuguese community in the central city. This objective evolved from a concern with understanding why most of the people in this community have remained "residentially stable" for the last twenty years. This idea stemmed from the author's personal experience as a member of Toronto's Portuguese community. An ethnographic methodology, within a humanistic framework, was used to conduct the research and analysis. In-depth, unstructured interviews were used to obtain the data. The informants were male household heads, who were homeowners, and had lived in the same residence, in the "core of Toronto's Portuguese community", for at least ten years. The interviews were subjected to a qualitative analysis and "themes" emerged. A second set of interviews, with the same informants, were conducted in order to corroborate the interpretations from the first round of interviews. The product of these interviews represent the informants' life experiences. The primary conclusion from the study is that, for the informants, "residential stability" does not exist apart from their life experiences. Instead, these life experiences reflect the creation of "place" and attachment to "place".

Pacini, Maria Veronica (1998). <u>The Language Of Power: Interactions Between Latino Parents and the Canadian School System</u>. York University, MED**:** 104.

This study examines the dynamic of parents/schools interactions in a Latin American community in Canada. Through the role of observer in parent focus groups, the researcher collected Latino parents' accounts over a four-month period. Findings indicate that parents had many fears as they lacked knowledge of the official discourses of schooling. Moreover, their attempts at participating in school activities were often rebuffed or silenced unintentionally by the school. Findings also suggest that, collectively, the parents were able to support one another. The findings are additionally encouraging in that they imply that this method of ongoing support and trust building can be a positive vehicle for information sharing that can facilitate the development of a collaborative partnership between school personnel and families.

Paetkau, Henry (1986). <u>Separation or Integration? The Russian Mennonite Immigrant Community in Ontario, 1924-45</u>. University of Western Ontario, PhD**:** N/A.

How do ethnic groups survive and maintain their identity when transplanted into an alien cultural environment? That question is one of the major issues in the

study of ethnicity. Both historians and sociologists have, in recent years, attempted to understand more clearly and explain more fully the nature and dynamics of ethnic group cohesion and survival. While there is general agreement on the strength and persistence of ethnic peculiarities, there is considerable debate over whether this is due primarily to factors and forces internal or external to the group. What current models and theories designed to understand and explain this phenomenon disregard, moreover, are the religious beliefs and values which are a central component in the identity of some ethnoreligious groups like the Mennonites. The traditional Russian Mennonite ethnoreligious identity consisted primarily of three elements: (1) a separatist, pacifist religious faith, (2) the German language and culture which came to embody it, and (3) a predominantly agrarian lifestyle. These values came into direct conflict with an increasingly urbanized and predominantly Anglo-Canadian society which expected conformity to its socio-economic, cultural, and political, if not religious, values. This thesis investigates some of the dimensions of that conflict as reflected in the settlement of Russian Mennonite immigrants in Ontario after World War I. It sets out to test a number of presently-held theories regarding ethnic group survival. It also challenges some of the generalizations and assumptions about Russian Mennonites which have characterized the historical and sociological literature to date. The study concludes that although the Russian Mennonites in Ontario behaved much like other immigrants, their survival as an ethnic group cannot be understood apart from the persistence of their peculiar religious beliefs and practices. The New World environment challenged the traditional coalescence of cultural and religious values, however, prompting the search for a redefinition of that Old World identity. Still, the Russian Mennonites have survived as a distinct ethnoreligious group in Canada.

Page, Christopher Nilsson (1991). <u>Teaching Religion in the Public School: Discovering Personal Meaning in a Pluralistic Society</u>. University of Toronto, EDD**:** 140.

Teaching religion can play a vital role in public education if a non-indoctrinary, multi-faith approach is taken. In a pluralistic society students need accurate information about the cultural and religious groups around them, and if tolerance and understanding are goals of public education then the curriculum must provide a place for teaching the great religious traditions of humanity. However, good education is more than the dispassionate transmission of information. In teaching religion the challenge is to present the history, stories and practices of religions in a manner that will not violate students' rights to freedom from the imposition of religion, while at the same time encouraging a critical dialogue between students and religion. The argument of this thesis is that this can be attained in the classroom when teachers understand the aim, content and method of indoctrination and that the focus of teaching is support for students in the quest for personal meaning. Central to this dissertation is the important role of religious narrative and story. Students gain access to the complex world of religion through an exploration of the stories that are important to religions. In a discussion between the student's personal stories; the stories of their families and their

culture; and the significant stories presented in the religions of the world, students are better prepared for a meaningful life. This approach to teaching religion in the public school is offered as a corrective to the overly cognitive and technological outcomes that have dominated public education in recent years.

Pal, Anita (1995). <u>One Foot in Each Country: Acculturative Experiences of Two Salvadorian Refugee Families in Canada</u>. University of Guelph, MSC**:** 103.

This qualitative study explored the migration and family adaptation experiences of two Salvadorian refugee families, currently residing in a metropolitan Canadian city. The general immigrant adaptation literature indicates that individuals experience adaptation at different rates and in varying degrees depending on their age, role in the family, gender, and the societal context to which they emigrate. This research expands current knowledge by investigating how migrants perceive changes in their family relationships since their arrival in North America and how they view these relationship changes as being connected to the process of migration and integration into a new culture. I carried out indepth, semi-structured family interviews with two Salvadorian families from the Metropolitan Toronto area. Some common themes emerged with respect to (a) premigration issues of loss and persecution, (b) focus on education, and (c) attempting to fit into a pluri-ethnic society. Some themes did emerge that indicated variation in acculturation experiences based on familial roles, age, and gender.

Pal, Salma Katherine (1997). <u>Definitions, Interpretations and the Scarce Resource: Canadian Refugee Policy, 1947-1993</u>. Concordia University, MA**:** 113.

Refugees are a migration phenomenon which continue to challenge, frustrate and anger Western policymakers. To qualify as a Convention refugee, a person must fear persecution because of his/her race, religion, nationality or membership of a social group. The Convention refugee must also be outside of his/her country of origin and unable to receive protection from his/her national government. Canada became a refugee receiving country in the post World War II era. Today, she resettles approximately 25,000 Convention and humanitarian refugees on an annual basis. This thesis examines the evolution and growth of Canadian refugee policy from its modest beginnings to its modern philosophy and general direction. This thesis is divided into two parts. The first is the Literature Review on the "refugee" definition itself. The second part consists of an overview and analysis of Canadian refugee policy from 1947 to 1992. It concludes with a brief examination of Canadian policy towards Central America, a region whose history of political instability appeared to reach its zenith in the 1980's.

Paleczny, Barbara A. (1994). <u>Socioeconomic Ethics as Transformative Theology: Homeworking in the Toronto Garment Industry</u>. University of St. Michael's College, PhD**:** 269.

Taking the perspectives of homeworkers and of those in solidarity with them opens up an inquiry of socio-economic relations from outside the ruling apparatus and from outside formally-recognized economic theory. Homeworking provides a locus of entry to explore how wages and working conditions are determined by relations beyond local decision making. In creative tension with relevant feminist social theory, I integrate Bernard Lonergan's transcendental imperatives: "Be attentive. Be intelligent. Be reasonable. Be responsible. Be in love." These form at least implicit criteria as I explore five webs: first, the web of exploitative relations of international garment production; second, the web of collaborative coalition building; third, the web of myths and biases that keep women invisible and poor; fourth, the web of relations or dialectics in our interdependent biosphere in which personal subjectivity and economics are parts, not the whole, and finally the web of just relations set forth by cross cultural sharing of meaning and values, open dialogue, decision-making and action. By foregrounding gender, race and wealth/empire analysis, I draw attention to biases that distort our capacity to imagine and to decide alternative just relations. This distortion becomes evident in community relations and causes societal decline. There is a split not only between common sense practicality and intersubjectivity, but also within each of these. These splits are structured socially according to gender, race and wealth/empire for the purposes or sustaining the privilege of those in dominant positions. Convinced that divine-human relations are simultaneously the relations or social organization, I focus on aspects of meaning, values, collaboration, and conscious and unconscious interests promoted in our culture in order to maintain existing relations. Doing theology needs to link self and communal appropriation of the culture and tradition deeply enough to call forth possibilities for transformation to an alternative state or affairs. For any theological ethics to be authentically global, it needs to be fully inclusive of meanings, values and principles gleaned through dialogue among women of different classes, racial/ethnic groups, and nationalities. Feminist critique is an essential service to explain what is missing and what is needed in mainstream values and policies. Sparking potential even to imagine broad-based solidarity is a theological imperative. Exposing socio-economic injustice and establishing socio-economic justice are in themselves theological issues. Because of the controlling grip and ramifications of the sins of racism, sexism and wealthism, my thesis is that authentic socio-economic relations require transformation of our vision, our value systems, our definitions of what is meaningful and how we express our societal and cosmological relations. Such transformation calls for profound conversions. Socio-economic reality is a source for theology's intellectual ministry in church and society. I construct elements or an ethics of just relations, one that calls for differentiation and integration. This theological endeavor involves individual and communal critical appropriation of both tradition and the situation. It also requires cross cultural collaboration in expressing meaning and values, in strategizing and in effecting transformation commensurate with the problems at hand. The very stones cry out for a tidal wave of just relations.

Pang, Yeuk Yi (1994). <u>Teaching Morals Concepts: A New Conception (Pluralism)</u>. University of British Columbia, PhD**:** 164.

Moral education has never been easy but doing it in a context of diverse cultural, ethnic, racial, religious and experiential backgrounds emphasizes certain particular problems. This context further includes a commitment to pluralism. The most difficult problems that arise in this context stem from an apparent conflict between our commitments to education and to pluralism. I seek to articulate a conception of moral education that is harmonious with our commitment to pluralism and that provides substantial guidance for teachers in terms of how they might achieve its aims. To this end, I construct and defend a conception of teaching moral concepts that is sensitive to the concerns focused by diversity. I work from the background understanding that the broad aim of moral education in a pluralistic society is to help every student to be a sincere participant in the moral community, to help each of them to find meaning in this participation and to be committed members capable of critical engagement. Given the intimate relationship between language and our way(s) of life, achieving this meaningful, yet critical, participation will require that students have an expressive relation with the moral language(s) of their society. For persons to feel a part of their moral community, the discourse of that community--the moral language(s) it supports--must include concepts in which they can express their deepest concerns. Education can play an important role in introducing students to the moral languages of their society in a way that helps them to develop the appropriate relation with them. Our understanding of what it means to teach moral concepts can greatly affect our ability to do this. If we conceive of this practice as embedded in the larger enterprise described above, we will better understand how to achieve the desired end. Furthermore, an understanding of the open-texture of moral concepts will help us to see that teaching them is not a matter of trying to achieve some fixed end, but rather involves helping students to acquire a working understanding of them with the understanding, openness, commitment and discipline required to continuously deepened this understanding and to sensitively articulate it in new moral situations. I argue that if we view this practice as embedded in moral life so that meaningful participation and critical participation become one in that life, we will be able to respond sensitively to the concerns of our pluralistic society.

Pankratz, Charles Victor (1991). <u>Politeness Competence and Second Language Learning</u>. University of Calgary, MA**:** 196.

This thesis examined from the context of second language learning a model of politeness adapted from Brown and Levinson (1987). A qualitative research procedure was adopted to examine this model and its implications for second language learning. Fifteen adult participants, who were advanced English as a second language students, were interviewed to ascertain how their understanding of politeness compared with the model and how they had learned second language politeness. The findings indicated that there seems to be an impressive amount of

similarity in approaches to politeness among the cultures represented by the participants of this study. There were, however, also some differences worth noting such as the participants perception that Canadians are more likely to use compliments than the participants were accustomed to in their native language and that certain topics such as salaries and age were considered generally impolite in Canada. Finally, the research suggested that politeness competence in a second language was largely due to transfer from the first language.

Pannun, Amarjit Kaur (1994). <u>Pardesan Ka Kam: An Essay on Punjabi-Sikh Women Cannery Workers in Northern British Columbia</u>. University of British Columbia, MA**:** 51.

N/A

Papineau, Danielle (1995). <u>Citizen Empowerment Through Community Economic Development in a Multiethnic Neighbourhood</u>. Université de Montréal, PhD**:** 170.

Community psychologists have recently been concerned with developing the theoretical underpinnings of their field. The concept of empowerment has been proposed as a phenomenon of interest to community psychologists and has since become an important focus within this branch of psychology. As detailed in the first chapter of the dissertation, a small number of studies have aimed to advance empowerment theory by defining and explicating its essential components, and by determining which ecological factors sustain its development. The present research also focused on contributing to the theory of empowerment. Accordingly, an operational definition of empowerment with four components was developed as a basis for action research. These components include the following: A perception of self-efficacy and competence; the acquisition of knowledge, skills and access to resources; the development of a critical consciousness; participation in concerted action. The dissertation includes three studies. First, a pilot study documenting the early outcome of a community economic development (CED) intermediary organization initiated by a cross-cultural coalition of grass-roots groups. The organization was created in response to the economic needs of target groups including immigrants and refugees, single parents, the young unemployed and persons receiving social assistance. A qualitative methodology was used to explore the psychosocial impact of participation in the organization. The forty-two participants' responses were analyzed inductively to extract themes connected with the operational definition of empowerment as outlined above, and with four ecological dimensions that have been found to promote empowerment. The themes brought up by participants were detailed. Study results were used to outline the organization's impact and in program planning with stakeholder groups. The second study outlines the design, implementation and utilization of results process of a participatory evaluation (PE) of the CED organization that took place approximately eighteen months after the first study. PE is a technique that involves an organization's stakeholders in decision making about all aspects of the evaluation. The evaluator's role is to

facilitate the process and give advice about technical matters. This approach reflects current changes in the practice of evaluation which foster the empowerment of stakeholders by centering an evaluation on their issues of concern and promoting the utilization of results in program planning. The third study reports some results of the PE concerning one of the organization's programs. This program's function was to build coalitions of community service groups to promote, create and manage joint CED projects in their neighbourhood. Successful projects included developing an association of collective kitchens and food buying groups to search for funding and plan joint endeavours. Twenty individuals from thirteen organizations participated by responding to eleven open-ended questions regarding their familiarity with the CED organization's objectives and services as well as their expectations and appraisals of the organization's programs. The results of these three studies concerning the concept of empowerment, the dimensions of an empowering environment and the evaluation of CED intermediary organizations, are discussed conjointly in the last chapter of the dissertation. The limitations of the methodology employed in the three studies are outlined with suggestions for future research.

Pâquet, Martin (1995). <u>Le fleuve et la cité: représentations de l'immigration et esquisses d'une action de l'État québécois, 1945-1968</u>. Université Laval, PhD**: 453.**

De la fin de la Seconde Guerre mondiale a la creation d'un ministere de l'Immigration du Quebec, sous l'influence de la realite immigrante, les representations de l'immigrant et de l'immigration se modifient au sein de la Societe civile et de l'Etat quebecois. Au debut de cette periode, une weltanschauung predomine, celle de l'organicite de la communaute politique au Canada francais, avec des fonctions historiques assumees par l'Etat, la Societe civile et la Nation. Selon cette conception, l'immigrant ideal doit posseder les attributs valorises de l'ethnicite et de la religion. Au cours de la Revolution tranquille, une representation instrumentale de l'immigrant ideal apparai t, celle d'un outil de developpement national et economique. Dans les demandes adressees au systeme de gouverne, ainsi que dans les reponses de celui-ci, les strategies des acteurs politiques refletent cette mutation, indice des changements de valeur se produisant pendant cette periode.

Pardo, Patricia Ana (1996). <u>Working for Change from Within: The Independent Living Movement in Canada Reflects on Multiculturalism</u>. University of Calgary, PhD**:** 344.

The Canadian Independent Living movement has, over the past several years, recognized that not all people with a disability, including those from diverse cultural and racial backgrounds and communities, are being fully served by the practices and policies in place within the national umbrella organization. The rapid growth of multiculturalism in Canada is challenging the Independent Living movement to provide Independent Living programmes and services to people with a disability who come from diverse ethno-cultural backgrounds and cultures.

Consistent with a philosophy that acknowledges, values, and is guided by the lived experience of people with a disability, this study asked twenty-two board and staff members of the Canadian Association of Independent Living Centres and the Niagara Centre For Independent Living to consider what barriers might exist within the Independent Living philosophy and the core programmes, that might prevent people with a disability from diverse ethno-cultural communities from participating in Independent Living Centres. Utilizing a participatory research framework, negotiated summaries were developed from the verbatim transcripts of semi-structured interview conducted with board and staff of the two organizations. Nine categories were selected by the research participants to represent emergent themes. These categories were: perceptions of multiculturalism, differing interpretations of independence, the Independent Living model as a barrier to participation, fear of difference, systemic discrimination, lack of translation/interpretation services, funding, reaching out, and reciprocity. The data provided by the participants not only identified obstacles to participation for multicultural communities, but also presented a series of recommendations for dismantling those obstacles. Among the many recommendations provided were: internal training for all Independent Living Centres which would focus on an examination of Centre policies, practices, and procedures; cultural sensitivity and awareness; and a review of programme mandates and delivery mechanisms. Ultimately, the Canadian Association Of Independent Living Centres and its twenty-one member affiliates will identify where, when and how these   recommendations might be applied in order that obstacles be removed for all people with a disability who might benefit from the programmes and services available therein.

Paré, Sylvie (1999). <u>Le rôle des agents immobiliers dans la ségrégation résidentielle ethnique: Processus et mécanismes de production</u>. Université de Montréal, PhD**: 310.

N/A

Parikh, Rita (1994). <u>"I Could Put This House on Fire": The Everyday Resistance of Filipina Domestics in Canada</u>. Carleton University, MA**: 222.

Filipina migrant domestics are among the most exploited and vulnerable workers in Canadian society today. The fear of deportation coupled with their lack of citizenship rights have meant that they do not often overtly or collectively confront their oppressors. This study argues that where open, collective defiance is neither realistic nor practical, resistance will take on alternative, more subtle forms. While these forms are often non-dramatic, highly routine, and generally ambiguous, they serve, nonetheless, as the most logical and effective means through which the dominated make their claims. Focusing on the stories of 11 migrant women offers a privileged perspective from which the innovative and diverse nature of that resistance can be revealed. This analysis demonstrates that through these discrete acts the women navigate an intricate web of power

relations, pushing forward their demands and working the system to their advantage. In the end, it maintains that through such resistance, these women struggle not only to shape their daily environments, but also to challenge the dominant ideology and to effect broader social change.

Park, Hijin (1997). <u>Situating East Asians in Canadian Race Discourse</u>. University of Alberta, MEd**:** 126.

This study addresses the relationship between race and ethnicity, individual and social identities, and minority and majority cultures. Using ethnographic tools, the study delineates how race impacts the lives of Canadians of East Asian heritage, that is Japanese, Chinese, Vietnamese and Korean, who were born in and/or grew up in Canada from an early age. Emphasis is placed on how the participants internalized representations of East Asians in order to construct their individual and social identities. The positioning of East Asians, in contemporary Canadian society, will be discussed by analyzing the ways in which the "model minority" and the "yellow peril" stereotypes are (re)constructed in order to maintain unequal race relations. The study attempts to glean some of the issues associated with dealing with difference in multicultural/multiracial societies.

Patel, Bhadresh (Bud) (2000). <u>Enhancing Student Cultural Tolerance Through the Discovery of Cultural Heritage</u>. University of Victoria, MA**:** 100.

This study examined the change in student cultural tolerance after a group of students used the Cultural Discovery Project (CDP) to discover their cultural heritage and link it to an episode of Canadian history. The CDP required 18 students to carry-out research and then create a web site of their cultural heritage. After presenting their project to the class, they peer-evaluated the other projects. Social Distance Questionnaires (SDQ) were administered both prior to (pre) and on completion of (post) the CDP and peer-evaluation. The SDQs were used as instruments for calculating pre and post-CDP cultural tolerance scores. A two-tailed t-test indicated that over the course of the CDP a significant improvement in cultural tolerance took place for the CDP group. A Control Group (CG) of 19 students, who did not take part in the CDP, was used for comparison purposes. The CG's pre and post-SDQ scores revealed that no significant change in tolerance levels occurred. Six CDP participants were non-randomly selected to conduct pre and post-interviews for qualitative analysis, which supplemented the quantitative inquiry. The qualitative data revealed that the CDP was a worthwhile and effective tool for improving cultural tolerance. When the quantitative and qualitative data were combined, the findings verified that the discovery of one's cultural heritage contributes to improved cultural tolerance. Also evident was the high tolerance levels demonstrated by both the CG and CDP groups. Furthermore, the data revealed that both groups ranked Canadians, Britons and Americans as the most tolerated cultural groups and First Nations, Pakistanis and East Indians as the least tolerated groups.

Patmore, Glenn (1989). <u>An Inquiry into the Norm of Non-Discrimination in Canada</u>. Queen's University, LLM**:** N/A.

This thesis has undertaken two tasks. First, it demonstrates that the norm of non-discrimination is a social norm and accordingly should be regulated socially. Secondly, it presents a topographical map of the social regulation of discrimination. This map endeavors to appraise the past, examine the present and act as a guide to the future regulation of the norm of non-discrimination.

Patrias, Carmela Katalin (1985). <u>Patriots and Proletarians: The Politicization of Hungarian Immigrants in Canada, 1924-1946</u>. University of Toronto, PhD.

Hungarian immigrants in Canada between the two world wars were divided into two mutually exclusive and antagonistic camps, each with its own institutional structure and ideology. To one camp belonged secular and religious associations united by their willingness to support the Horthy regime in Hungary, their accommodationist stance to Canadian society and their opposition to Communism. To the other camp belonged the mass organizations of the Communist party. These organizations were opposed to the Horthy regime, anticlerical, and intent on bringing about a radical transformation of Canadian society. The circumstances of hardship and deprivation which were the lot of Hungarian immigrants between the wars partly explain the intensity and politicization of community life among them. Most Hungarians joined the most exploited, least steadily employed segment of the Canadian working class, and shortly after their arrival, the coming of the Great Depression hurled them into the ranks of the unemployed. Since their status as foreigners compounded their disadvantageous class position and prevented them from gaining access to the sources of power in Canadian society, these immigrants were forced to rely almost exclusively on ideologies and institutions within their ethnic communities to analyze and to ameliorate their situation in Canada. Since most Hungarian immigrants came from the lower strata of Hungarian rural society, however, and since in their native land they had been excluded from political and associational life because of their poverty and their limited education, their daily experiences alone can explain neither the emergence of a broad range of ethnic organizations among them, nor the politicization of life within these organizations. This study contends that a small minority of middle class immigrants, clergy, urban artisans, Communist party functionaries, and forces from outside the ethnic group, most notably the Hungarian government and the Communist party, provided the leadership and ideology and fashioned the organizational structure of each of the two camps within the ethnic group. They used social and cultural activities within ethnic associations to gain adherents among ordinary immigrants. Because these activities responded to the needs of Hungarian immigrants, the agents of politicization were successful in their endeavours, and their conflicting ideologies became part of the ethnic group's self-definition.

Paul, Deborah Anne (1992). <u>Women and the International Division of Labour: The Case of Haitian Workers in Montreal</u>. Queen's University, MA**:** 292.

This thesis will examine Haitian women's immigration to Montreal (1968-1990) in the context of the new international division of labour and the global restructuring of capital. It will be argued that because Haitian women are often the primary financial supporters of the family, they are forced to migrate in order to fulfil this role. In addition, because of their vulnerable social, economic, and political status as immigrants in Canada, Haitian women form part of a socially constructed labour category,$\sp1$ that of "immigrant women." It will be argued that, while there are some emancipatory aspects to migration, the experience is, on balance, more oppressive than liberating for the majority of Haitian women. It will also be argued that migration is a process of network building and that this process entails contradictory effects, deconstructing and then reconstructing extended family networks on an international scale. These networks, in turn, provide opportunities for challenging oppressive conditions and simultaneously place limits on an immigrant's room to manoeuvre. ftn$\sp1$Roxana Ng, "Immigrant Women in Canada: A Socially Constructed Category," Resources for Feminist Research 15,1 (March 1986).

Paul, Diane Elizabeth (1991). <u>The Effect of a Multicultural Art Program on Students' Art Appreciation and Attitudes Towards Other Cultures</u>. University of British Columbia, MA**:** 79.

N/A

Pawlowsky, Alexandrea Anna (1997). <u>Ukrainian Canadian Literature in Winnipeg: A Socio-Historical Perspective, 1908-1991</u>. University of Manitoba, PhD**:** 391.

This is a study of the development of Ukrainian Canadian literature in Winnipeg in relation to its socio-historical context, from 1908 to 1991. For the purposes of this study "Ukrainian Canadian literature" is defined as literature - prose fiction, poetry and drama - written in Ukrainian or English by writers of Ukrainian origin living in Canada. The Canadian locale is restricted to Winnipeg and includes writers living in Winnipeg when they wrote and/or published their works and writers born in Winnipeg but living elsewhere when they wrote and/or published their works. The literature is studied in three distinct periods, 1908–1917, 1918–1946, 1947–1991, roughly analogous to the three waves of Ukrainian immigration to Canada. In the initial period of immigration the Ukrainians established themselves and their community life in Winnipeg's North End. The literature of the period was characterized by nostalgia for what was left behind in the old country and fear of what was awaiting them in the new. Important writers were Fedyk (<italic>Songs about Canada and Austria</italic>) and Crath (the first utopian novel in Ukrainian). In the second period the Ukrainian community in Winnipeg was revitalized by the influx of new immigrants who established a more diverse array of organizations. The literature

of this period evidenced the development of the Ukrainian literary heritage in Canada. New themes centred on the life of Ukrainians in Canada. Significant writers were Irchan, Ewach (<italic> The Call of the Land</italic>) and Petrivsky (the first Canadian novel in Ukrainian). In the third period Winnipeg began to wane in significance as Ukrainian émigrés chose to live elsewhere. Ukrainian Canadian writers divided into two groups, émigrés, writing in Ukrainian on themes relating to Ukraine (e.g., Mandryka, Hay-Holowko) and the Canadian-born, writing in English on Canadian and more universal themes (e.g., Lysenko, Haas, Galay). Beginning with early folkloristic "songs" a Ukrainian Canadian literary heritage developed. Eventually elements of it entered the Canadian literary mainstream. The price that was exacted included the loss of the Ukrainian language, increased assimilation and loss of the Ukrainian identity and the decline in the importance of the traditional Ukrainian and Ukrainian Canadian institutions and organizations.

Pearce, Kyle Gordon (1994). <u>Repairing Reality: The Articulation of Whiteness in the News Through the Construction of "Canadian" Codes</u>. York University, MES**:** 143.

 The word "Canadian" is usually a euphemism or code for "white". While the history behind the articulation of these two terms in a chain of signification is based of the historical practice of exclusion and domination of any "others", the perpetuation of this code can no longer be carried out as explicitly as it was in the past. White Canadians have developed codes of understanding which avoid explicit racist overtones, but which retain the essential component of whiteness as racial dominance: the right and ability to exclude. This thesis explores the news coverage surrounding the arrival of Tamil refugees in August of 1986 in order to expose the codes by which both the writers and readers of newspapers understand themselves to be dominant. Using critical linguistics and representational analysis, I argue that the codes of dominance are present in both written and pictorial texts. Furthermore, I argue that the use of the notion of "macrostrategies" gives insight into the subtle way in which the reader and writer share a common (dominating) perspective. The coverage works hard to repair the rift in the logic of white domination which has been exposed by the Tamils. I conclude by speculating on further strategies for critically interrogating and addressing dominant identities in the interests of fighting racism, sexism, homophobia, speciesism and ablism.

Pegley, Karen Ann (1999). <u>An Analysis of the Construction of National, Racial, and Gendered Identities on MuchMusic (Canada) and MTV (United States)</u>. York University, PhD**:** 384.

Many Canadians intuit that MuchMusic—self-identified as "the nation's music station" - is substantially different from MTV. I examine reasons for this popular assumption by comparing the two stations based on a one-week simultaneous sample taken in late 1995. To this end, a total of 17 different

parameters were coded for each video from the sample (over 2500 videos in total) including musical genre, performing force, lyric content, choreographic level, gender, race, and nationality of performer, and so on. In addition, I analysed the extra-musical content from a 12-hour random sample, targeting elements such as programming schedule, commercial flow, sound and visual trailers, station identification tags, the role of the VJ, and modes of address. In my analysis I first examine the stations' differing constructions of cultural pluralism vis-à-vis the extra-musical content. In particular, I argue that MTV biases space in its rapid dissemination of videos, its currency, its adaptability through its own timelessness (separate from that of the viewer), its placelessness, and its erasure of collective cultural history. MuchMusic, as of 1995, still fostered a sense of time by showing older videos, airing live musical performances, and by situating themselves in a specific place and time. Borrowing from the work of Harold Innis, I discuss how these pluralisms result in divergent biases as communications media. With respect to the video repertoires, Americans demonstrated a stronger celebrity system through the evocation of place, video collaborations, and audience validation within both live performance formats and more informal contexts. Canadians, by comparison, lacked these indicators. Racial representations also differed considerably on the two stations: whereas MTV aired videos almost exclusively by Euro-American and African-American performers, MuchMusic also featured artists from a wider range of the African diaspora, articulating a broader range of musical genres, styles and thematic concerns. This, coupled with a broader range of languages and nationalities overall reflected MuchMusic's broader "multicultural" and outward-looking content and televisual style in comparison with MTV's more insular programming.

Peirce, Bonny Norton (1993). Language Learning, Social Identity, and Immigrant Women. University of Toronto, PhD**:** 276.

Since practice in the target language is essential for second language acquisition (SLA), it is important to understand what opportunities language learners have to practice the target language outside the classroom. With only a few exceptions, however, little research has been done on what is called "natural" SLA of adult immigrants. For this reason, current theories of SLA have been developed on the premise that language learners can choose under what conditions they will interact with target language speakers, and that motivated learners can create opportunities to interact with target language speakers. Drawing on a longitudinal case study of five immigrant women learning English in Ontario, Canada, I demonstrate that the opportunities these language learners had to practice English were structured by unequal relations of power in the home and the workplace, which frequently limited their opportunities to speak. Using data collected over twelve months in a diary study, individual and group interviews, and two questionnaires, I argue that these power relations must be understood with reference to inequities of ethnicity, gender, and class. I illustrate how and under what conditions the participants in the study created, responded to, and sometimes resisted opportunities to speak. I argue that their actions must be understood with

reference to their multiple investments in the target language and their changing social identities across time and space. On the basis of this research, I raise questions about current SLA theories of natural language learning, acculturation, and the affective filter, arguing that SLA theory needs to address questions of power and social identity if it is to explain the natural language learning experiences of immigrant women. I draw on poststructuralist theories of social identity and Bourdieu's notion of "legitimate discourse" to explain the findings from my study, and to demonstrate their relevance for current SLA theory. Finally, noting some of the limitations of communicative language teaching for the language training of immigrant women, I suggest that classroom-based social research might help to bridge the gap between formal and natural sites of language learning for immigrant women in Canada.

Pejovic, Zoran (1989). <u>Boulevard of Dreams: Croatians and Education in Ontario</u>. York University,: N/A.

This study examined the effects of a select number of variables associated with educational aspirations. We discovered the effects that such variables as, "Socio-Economic Origin", "Gender", "Religious Origin", "Regional Origin", "Peer Influence", "Parental Influence", "Self-Concept", "Perception of Opportunity", had on the formation of educational aspirations among Croatian High School students in Toronto and vicinity. The sample consisted of 127 subjects of Croatian origin. As it was difficult to arrive at a random sample, the author relied on a purposive sample. A number of voluntary Croatian Youth Organizations, including Croatian students attending Croatian Heritage Language classes. Church Youth Groups, and Croatian Folklore and Tambouritza Ensembles were approached. As such, the sample may not necessarily representative of the Croatian High School students in general, however, they could be characterized as Croato-centric, that is, a group of strong culturally-bound Croatian youth. This study is a cross-sectional survey. The statistical procedures employed were Cross-Tabular analysis and Regression analysis. The author found that Croatian High School students have extremely high aspirations. Most compellingly, it was observed that "Socio-Economic Origin" variables (father's occupation, father's education, mother's education, mother's occupation and gender) did not have an impact on educational aspiration-formation among Croatian adolescents. This finding was incongruous to a number of Canadian and American studies. Consequently, in analyzing the impact of psycho-demographic variables, it was once again observed that, on the whole, Croatian adolescents were attracted to university education in overwhelming numbers. The author strongly believes that for Croatians, culture and ethnic identity influenced this, as well as the major findings of the present study. The implications of this study are that if ethnic children, in general, and Croatians, in particular, show an interest in post-secondary education, then the educational decision makers (teachers, guidance counsellors) should be sensitive to ethno-cultural differences, and work towards optimising every child's educational potential. The author concludes that there are numerous obstacles to university access. If the reasons for these obstacles

disfavours ethnically or economically disadvantaged groups, then any notion of equalized access will become nothing more than an educational dream.

Pelosi, Anna Maria (1997). Intercultural Communication in the Refugee Determination Hearing. McGill University, MSW: 142.

Through interviews, observation of refugee hearings, the analysis of negative decisions rendered by the Immigration and Refugee Board (IRB), and the application of communication, and social work theories, as well as discourse analysis, this study explores the effects of intercultural communication on the outcome of the refugee determination hearing. It is argued that a gap exists between the principle of cultural receptiveness at the IRB, and that which occurs in the hearing. This paradox is testimony to the difficulties of applying the international definition of a Convention Refugee to a socially and culturally-constructed refugee determination process. The political, social, and cultural context in which the IRB functions, the Board's institutional culture, which mirrors the social discourse on refugees, and the way individuals ascribe meaning to information in a culturally-defined manner, all have an impact on the outcome of the hearing, and in turn on refugee protection in Canada.

Pemberton-Pigott, Andrew (1992). The Baha'i Faith in Alberta, 1942-1992: The Ethic of Dispersion. University of Alberta, MA: 126.

This thesis examines the arrival and subsequent expansion of the Baha'i faith in the province of Alberta, Canada. In the last fifty years their membership has grown from a few isolated individuals to approximately 3,000 Baha'is in more than 170 different locations. The conclusion of the thesis is that the presence and distribution of the Baha'is has been determined primarily by their strong commitment to propagation and diffusion. The initial presence and subsequent dispersion of Baha'is in the province was the result of concerted continental efforts to establish the first local elected councils, to carry the religion into unfamiliar cultures, and to deliberately move to cities, towns, villages and outlying districts all across the province. These efforts resulted in two sizable waves of new native and youth members. A similar achievement was obtained through an influx of Iranian Baha'i refugees in the 1980s. Youth and Iranians were quickly integrated into the overriding ethic of dispersion, but native members were not. Although Indians make up approximately one third of the provincial membership, there is often little contact today between natives and non-natives. The reserve system acts as a block to the usual Baha'i technique of "pioneering" to form new localities and establish stable administrative units.

Pendakur, Ravi Shankar (1996). The Changing Role of Post-War Immigrants in Canada's Labour Force: An Analysis Across Four Census Periods. Carleton University, PhD: 354.

This thesis examines the roles immigrants have played in Canada's urban labour force and the ways in which these roles have changed in response to changes in intake policy, changing labour force requirements and time spent in Canada. These questions are particularly interesting because the post-war period encompasses two different immigration paths, one emphasizing family reunification, and the other stressing a two-pronged approach including both labour force requirements and family reunification. Despite dramatic changes to the Canadian economy between 1961 and 1991, which saw the relative decline of manufacturing and the growth of both a service sector and a welfare state, the role of immigrants remained to a large extent concentrated within those sectors in which they entered. Immigrant men remained over-represented in construction and manufacturing, while women continued to work in the manufacturing and service sector. Standardizing the data by either education or age or a combination of the two did not alter the distributions radically, suggesting, that differences in the role immigrants play in the labour force had less to do with their age or schooling characteristics than the fact that they are immigrants and the period when they came to Canada. The longer immigrants were in Canada, the more likely they were to shift into self-employment. If there was a move into self-employment, it was often within the same industrial sector. For example, there would be a move from the wage labour construction sector to the self-employment construction sector. The other reality, however, is that immigrants showed high rates of self-employment regardless of the sector within which they worked.

Peng, Jimao (1995). <u>A Community in Motion: The Development of Toronto's Chinatown and Chinese Community</u>. University of Guelph, PhD**: 336.**

This dissertation traces the evolution of Toronto's Chinatown from 1947 to 1981. By focusing on the interaction among people, power, and place, it suggests that the growth of Toronto's Chinatown could be best understood as the result of the increased social acceptance by the state and the greater participation of Chinese Torontonians in the mainstream. In the immediate postwar years, Chinatown was small and identical with the Chinese community. Based upon their pro-development, ideology and assimilation philosophy, city politicians viewed a Chinatown in the downtown area as an eyesore. Private developers were anxious to take it over. Consequently, two thirds of the original Chinatown was demolished and the remains did not seem to be able to escape the same fate. The changes in immigration policy during the sixties significantly affected the demographic structure of the Chinese community. A new and larger Chinese residential neighbourhood emerged. As more Chinese Torontonians gained access to the power resources of the larger society, they became more determined to fight for preserving Chinatown. The reform movement also raised people's consciousness of the social and cultural values of ethnic neighbourhood. By the end of the sixties, city politicians finally endorsed the principle of preserving Chinatown in its place. The introduction of multiculturalism had a positive impact on ethnic relationships. The inflow of new immigrants injected dynamic forces

into the Chinatown. While the Chinese community further integrated itself into the larger society, Chinatown also entered its blooming stage in the seventies: rapid physical expansion and booming business activities. The Chinese community began to participate in the planning for the future of Chinatown.If Chinatown can be viewed as a symbol of Chinese culture in a North American urban setting, this study suggests that integration into the mainstream is the best way for Chinese to protect their rights and ethnic identity. It also proves that in a multicultural society social tolerance encourages ethnic minorities to develop a national identity and a sense of belonging.

Peralta, Judith B. (1997). <u>The Kurds in Canada: A Question of Ethnic Identity</u>. Carleton University, MA**:** 101.

Kurdish ethnic identity in Canada has been shaped by a complex process. Some of the factors included in this process are the history of Kurds in Kurdistan, subsequent immigration experiences in Canada, and Kurdish politics and demographics, which all play a significant role. Kurdistan as a region has never existed as a formal nation-state, and is now divided into five states. Factors which mitigated against the development of a Kurdish nation-state influence attempts by Kurdish refugees in Canada to create and maintain a shared sense of Kurdish identity. Identity among many Kurds is politicized. There exist external factors which are central issues for Kurds in their countries of origin. These external factors in turn have become important aspects of the Kurdish communities' discourse on what it means to be a Kurdish Canadian. The object of this thesis is to examine the construction of Kurdish ethnic identity in an immigrant context. The main purpose of this thesis is to provide an emic perspective through Kurdish narratives. However, since ethnic identity is the result of both in-group definitions as well as definitions imposed by outsiders, I will examine how Kurdish identity is also a response to categorization by, and power conflicts with outsiders. This reflects a dialogue between divisions which were externally imposed in their countries of origin, and those which are produced by internal divisions in Kurdish Canadian communities.

Pereira, Irene (1991). <u>Homogenous Versus Heterogeneous Environments for Portuguese and Italian Elderly in Toronto</u>. University of Waterloo, MA**:** 216.

This research focuses on two groups of Portuguese and Italian elderly living in senior citizens' homes. Each group consists of 50 elderly living in either a homogeneous environment or in a heterogeneous environment. The purpose of this study is to determine if the two groups living in these environments differ in terms of their preferences, perceived health, well-being, satisfaction and levels of involvement. While there is strong support that residential setting does affect ethnic elderly's involvement in social activities, there is only partial support for its effects on well-being. Residential setting appears to have no influence on perceived health and satisfaction, and their is no relationship between previous residence and living arrangement preferences. The findings support the contention

that ethnic elderly should have the choice and opportunity to move into residential settings that are ethnic sensitive and conducive to their previous lifestyles.

Peressini, Mauro (1991). <u>Sujets et identités multiples: Analyse des histoires de vie d'un groupe d'immigrants italiens à Montréal</u>. Université de Montréal, PhD**:** 908.

La recherche a porte sur le phenomene de l'identite en milieu immigrant. Plus precisement, il s'est agit de developper un appareillage conceptuel et methodologique qui permette d'analyser le fonctionnement d'un systeme identitaire, mettant en jeu diverses identites, tel qu'il se presente dans les recits de vie d'immigrants italiens arrives au Canada dans les annees 50 et 60 en provenance, principalement, de deux communes calabraises voisines (extreme sud-ouest de l'Italie). L'analyse s'est penchee sur deux mecanismes selon lesquels les recits de vie construisent un sens a partir du materiau brut de la vie passee des narrateurs et en accord avec leurs systemes de representation: (1) l'enonciation de rationalites explicites qui transforment le narrateur en tel ou tel sujet specifique; (2) la mise en scene de personnages (narrateur ou autre) dont les conduites sont expliquees en ayant recours, plus ou moins explicitement, a des rationalites qui transforment ces personnages en certains sujets specifiques. Les resultats se divisent en deux niveaux. A un premier niveau, l'analyse a conduit a la definition precise de six sujets qui expriment les six principales identites servant a la construction de sens qu'effectuent les recits de vie. Cinq de ces sujets constituent des sujets de base. A ces cinq sujets de base s'est ajoute le sujet emigrant qui s'est impose, dans les narrations, comme l'expression d'une appartenance au groupe de ceux qui ont choisi d'emigrer par opposition a ceux (parents, amis, Calabrais, Italiens) qui ont choisi de demeurer en Italie. A un deuxieme niveau de resultats, l'analyse en quatre etapes decrite plus haut a abouti a deux choses. Premierement, l'analyse des sujets de base a montre que face a l'individualisme exprime par le sujet individuel independant et devalorise dans les narrations, la tendance majoritaire des discours tend a valoriser fortement, soit les sujets familial et communautaire, soit le sujet individuel egalitaire. La tendance dominante des discours recueillis a reserve un double traitement au sujet ethnico-national, double traitement qui en fait un sujet largement devalorise dans les recits de vie. Parfois, ce sujet est apparu devalorise dans la mesure ou refere a une identite qui entre en contradiction, soit avec les identites locales familiale et communautaire, soit avec l'identite universelle du sujet individuel egalitaire. A d'autres occasions, le sujet ethnico-national est apparu comme l'expression d'une identite superflue, puisque largement absente de discours ou l'on se serait attendu a la voir apparai tre.

Perron, Nancy (1994). <u>Perceptions des jeunes des communautés ethnoculturelles à l'égard des obstacles à leur intégration socioscolaire</u>. Université Laval, MA**:** 160.

Cette recherche porte sur la perception que les jeunes immigrantes et immigrants du secteur secondaire ont des facteurs qui font obstacle a leur integration socioscolaire. Neuf (9) themes sont abordes a tour de role dans cette recherche a la fois exploratoire et qualitative. Il s'agit de l'attitude de la population d'accueil

envers les personnes immigrantes (racisme et prejuges); des motifs de l'immigration; du contenu des manuels scolaires; du personnel enseignant (attitude et comportements); des mesures de soutien a l'ecole; de l'implication des parents a l'ecole; des modeles significatifs presents a l'ecole et dans la societe; de l'apprentissage du francais; et enfin, de la double appartenance culturelle. Ainsi, les donnees obtenues par le biais de nos entrevues nous permettent de connai tre les facteurs auxquels nos sujets accordent le plus d'importance comme barrieres a leur integration socioscolaire.

Perry, Adele (1998). <u>Gender, Race, and the Making of Colonial Society: British Columbia, 1858-1871</u>. York University, PhD**:** 546.

This dissertation interrogates the role of gender and race in the making of colonial society in British Columbia between 1858 and 1871. Inspired by the rich international secondary literature on gender and colonialism and mining a wide range of manuscript, government, and published sources, it demonstrates the centrality of both race and gender to British Columbia's colonial project. Colonial British Columbia developed, I argue, a distinctive gender and racial organization, represented most potently by the rough homosocial culture of white men and the prevalence of mixed-race heterosexual relationships. In response to these perceived violations of respectable Victorian culture, reformers mounted a disjointed regulatory programme that aimed to create an orderly, white settler-colony anchored in respectable gender norms and racial identities. These efforts culminated in the assisted immigration of white women, who were constructed as an imperial panacea able to compel white men to abandon mixed-race unions and rough homosocial culture, and instead become permanent, respectable settlers. The chequered history of regulatory efforts and the experience of white women immigrants both demonstrate the hollowness of imperial discourse and suggest the fragility of British Columbia's colonial project. In exploring the importance of gender and race to both the making and attempted re-making of one colonial society, this dissertation makes a contribution to the existing historical literatures on gender and colonialism, Canadian gender history, and British Columbian social history.

Perry, Barbara Jean (1992). <u>Canada's Passive Revolution: The Charter of Rights and Hegemonic Politics in Canada</u>. Carleton University, PhD**:** 321.

Analysts have failed to situate the Canadian Charter of Rights and Freedoms within the context of the full breadth of changes occurring in Canadian economic and political relations. I argue that the Charter is best understood within the framework of the Gramscian notion of "passive revolution". A passive revolution is an adaptive response to challenges to the established bourgeois hegemonic formation. It initiates substantial transformations in a variety of contexts, while retaining the structural relations of capitalism. I argue that Canada has experienced a passive revolution, in which the emergence of the Charter assumed a central role. From the mid-1970s, the state and capital in Canada were subject to

a series of challenges amounting to a crisis of hegemony. The response was to re-align the balance of forces in favour of an historic bloc characterized by the convergence of federalists, central Canadian bourgeoisie and welfare liberals. This re-alignment was achieved both through capitalist restructuring in the form of de-industrialization and the redefinition of labour markets and processes, and through the legislative and policy activities of the state--coercive labour legislation, monetarism, nationalist economics and constitutional reform. It is argued that the process of Charter-building was one led by the state. The subordinate groups which challenged the federal agenda--provinces, Quebec nationalists, women and Natives--won concessions by virtue of their struggles. However, their demands were largely accommodated within the dominant structures of federalism and liberal capitalism. As a corollary of the passive revolution, the Charter formalizes a similarly passive form of citizenship in Canada. In terms of both process and implications, the Charter offered limited opportunity for the direct participation of citizens in the Canadian polity. Paradoxically, the discourse of rights which it introduced does open up space for progressive counter-hegemonic political strategies which seek to transcend the inscribed limitations.

Peters, Jacob (1987). <u>Organizational Change Within a Religious Denomination: A Case Study of the Conference of Mennonites in Canada, 1903-1978</u>. University of Waterloo, PhD.

This dissertation focuses on organizational change within the Conference of Mennonites in Canada. Hinings and Foster's model of organizational development for churches is utilized to guide the selection and analysis of contextual variables associated with such structural dimensions as formalization, complexity and authority structures. Through this analysis the study seeks to validate the model in terms of appropriateness for analyzing structural changes in voluntary religious organizations. Conference yearbooks, office files and unstructured interviews with former and present Conference officers, board members and staff provided the primary data for this case study. For comparative purposes, Conference organizational history was divided into three eras (committee era, 1903-1954; board era, 1955-1970; partnership era, 1971-1978). Comparisons of structural dimensions across eras provided an indication of antecedent factors and relative structural change. The level of formalization increased significantly during the board era in response to factors like domain confusion, financial management, social consciousness and participatory democracy. External events like the reorganization of the General Conference and the general rationalization of organizational procedures in Canadian society encouraged the formalization of the Conference organization. On the complexity dimension the data indicated a mixed development. The functional differentiation of the Conference organization remained relatively unchanged after the gradual functional differentiation during the early committee era. Although the number of functional areas remained relatively stable, the type of functional areas changed. Authority structures and decision-making shifted from being executive committee-centred (bishop-

oriented) to being delegate body-centred (congregation-oriented). The effective organizational environment, specifically key Mennonite organizations, compelled the Conference into structural adaptation. In conclusion the primacy of charter goals and theology assumed by the Hinings and Foster model is supported by the data. An amended version of the model, including a cultural environment dimension, is suggested for further consideration. Domain authority, congregational polity, professionalism and the role of women were identified as key issues challenging the future organizational development of the Conference of Mennonites in Canada.

Peters, Martine (1999). <u>Les stratégies de compréhension auditive chez des élèves du Bain Linguistique en français langue seconde</u>. Université d'Ottawa, PhD**:** 215.

N/A

Peters, Murray Nelson (1998). <u>Learning Preferences of Gifted Chinese-Canadians and Gifted Caucasian Students</u>. Simon Fraser University, MA**:** 134.

This study compared the learning preferences of 29 gifted Chinese-Canadian immigrant (GCC) and 109 gifted Caucasian (GC) elementary and middle-school students enrolled in pullout or regular classroom-based gifted programs in the Coquitlam School District. The participants completed the "Possibilities For Learning" survey of learning preferences by rating their agreement/disagreement with 110 statements describing content, process, results, and learning environment options. Participants also selected preferred items from content, process, and product lists. 259 of the 282 comparisons between the two groups showed statistically similar responses. T tests and chi-square tests revealed 23 statistically significant differences ($p<.01$) between the two groups. The GCC group was more positive about learning small facts, drill and rote learning, receiving the help of teachers or experts, hearing suggestions on how to improve their grade, working with peers who learn differently, and doing research at the public library. The GCC group's preferences were neutral (but less negative than the GC group) about sharing work with older   students, having the teacher choose the product, having classmates teach them, and learning from textbooks. Chi-square analyses revealed that content organized around small facts was more popular and learning about real life topics was less popular among the GCC participants. Science-related topics and crafts were more popular among the GCC participants. Cultural and other explanations for these differences are discussed as well as suggestions for planning curriculum according to the learning preferences of GCC students.

Peterson, Chris (1991). <u>A Design for Calgary's Danish Canadian Club</u>. University of Calgary, MEDES**:** 129.

This thesis is an exploration of the architectural expression of an ethnic cultural centre. Documented therein are research findings along with drawings and descriptions of the resulting design of a new Danish Canadian Club. The design is

primarily based on and influenced by the cultural and architectural traditions of Denmark. A Danish influence affects the design at every level--urban design, landscaping, architectural expression, and interior design. A strong ethnic identity is achieved by encorporating Danish vernacular. Metaphorically, this building is expressive of Danish heritage through allusions to Viking society, particularly in the Viking ship reference of the main banquet hall. Consideration of the context, both at present and in the future, is also important. By taking the form of a European mixed-use urban block type, this building presents a vision for a future identity for the fringe zone of downtown Calgary and complements the Warehouse District. In response to the needs of its patrons and the building's location, the club consists of a variety of social spaces, both public and private.

Petkovic, Susan (1992). <u>Italians in Windsor: The Development of the Erie Street Community From Ghetto to Via Italia</u>. Queen's University, MA**:** 165.

The postwar immigrants to Canada were confronted with a small, but established pre-war Italian immigrant community. A sense of not belonging and atimia, or ethnic self-disesteem, led to the search for a niche and a reason to take pride in one's Italian heritage. Fascist activity, social clubs, and the establishment of St. Angela Merici Church were the culmination of a search for ambiente, or a social and cultural atmosphere reminiscent of small towns in Italy. As seen in the pages of The Windsor Star, the British majority derided Erie Street. Over the years, and as the Italian community developed roots, several organizations were founded to preserve the Italian nature of Erie Street as well as to capitalize on this very characteristic. Merchants on Erie Street banded together to petition city council to allow the placement of Via Italia street signs and finance street repairs. Council agreed to these requests in the hopes of attracting tourist dollars to the city. City council also hoped to capitalize on the Italian nature of the city through the act of twinning Windsor with Udine. This resulted in several capital investments in the Windsor area.

Petroff, Lillian (1983). <u>The Macedonian Community in Toronto to 1940</u>. University of Toronto, PhD.

For Macedonians life in the New World centered on Canada rather than the United States. Macedonians were the only urban immigrants before World War Two who viewed a Canadian city, Toronto, as the capital of their overseas culture and society. No serious study of this uniquely Canadian evolving ethnoculture has been undertaken before mine. My Ph.D. thesis was a study of the Macedonian Canadian experience in Toronto in the period before 1940. Work and enterprise, ethnic   nationalism, their evolving religious practices and political participation were examined. In the thesis the role of the urban neighbourhood in the North American history of the ethnic group was analysed, and Macedonian daily life was studied among social anthropology and urban history methodologies. Along with using extensive oral testimony to recapture the ethnic group's own comprehension of the migration experience, I used a variety of sources such as

city directories, tax assessment rolls, church records and political almanacs. The thesis sought to demonstrate the value of using the migration-sojourner-settler continuum as an approach to studying ethnicity in the city. The continuum permitted us to make distinctions between migrants and immigrants, sojourners and settlers; it forced us to recognize the sojourner and settler states as important and separate conditions.

Petrulis-Wright, Jennifer (1998). The Role of Oral Language Proficiency in the Development of L1 and L2 Basic Reading Skills in Young Children. University of Toronto, MA**:** 43.

The present study examined the relationship between oral language proficiency (OLP), reading comprehension, and basic reading skills (decoding and word recognition) in beginning readers. The participants included children beginning English reading instruction in their native language (L1), and Punjabi immigrant children beginning reading instruction in their second language (L2). The results showed that L1 and L2 children differed in English OLP, but not on reading skill tasks. Further investigation revealed that OLP played a greater role in predicting reading comprehension than in predicting basic reading skills. The results also showed that OLP contributed significantly to the explained variance of L2 basic reading skills, but not to L1. It appears that the L1 children are utilizing analytical skills and the L2 children are utilizing OLP skills, to achieve the same level of performance. The present findings are discussed in the context of Chall's (1996) model of reading development.

Petruskevich, Lori (1997). Individual Differences: The Effects of Diversity in the ESL Classroom. University of Alberta, MED**:** 181.

Arising from a desire to better understand the imbalances which exist in a classroom with a diverse student population, this study examines student and instructor perceptions of how students' gender, age, educational background, and culture influenced classroom participation and learning. Observations of four adult multi-cultural English as a second language (ESL) classrooms, and interviews with 48 students and the four instructors provided insights regarding the effects of these characteristics. Strategies for addressing imbalances, suggested by both instructors and learners, are also presented. Findings reveal that these interrelated factors give rise to complex patterns of interaction. Examining any one factor alone, provides an incomplete analysis of the disadvantage or advantage, as well as of the possible ramifications.

Pfeifer, Mark Edward (1999). "Community", Adaptation, and the Vietnamese in Toronto. University of Toronto, PhD**:** 400.

In the late 1970s, in the midst of the “Boat People” crisis, Canada began accepting large numbers of Vietnamese refugees. Vietnam continued as one of the leading sources of refugees and immigrants arriving in Canada up until

the early 1990s. This study is intended to provide a comprehensive overview of the adaptation of Vietnamese-origin individuals in the Toronto area. The research findings are organized into two main sections with the intention of focusing attention upon the intrinsic contributions of both the Vietnamese (as individuals and also as members of social collectivities) as well as the institutional actors of the host society within the process of adaptation as it has occurred in the spatial setting of the Toronto area. The first half of the study is concerned with the internal dynamics of the Toronto Vietnamese aggregate. The demography of the population, the internal social structure of the “community”, residential trajectories, the relationship between residence and institutional participation, and the functional significance of ethnic institutions in the lives of Vietnamese are topics of individual chapters. The latter half of the study is concerned with the relationships of the Vietnamese population with the institutions of the host society in Toronto. Chapters in this section address the insertion of the Vietnamese in the labour market, and the interactions between Vietnamese individuals and ethnic community organizations with the mainstream media and criminal justice representatives.

Pham, Ngoc Tung (1994). <u>Nonverbal Communication and Vietnamese Students in Canada: A Study of their Sensitivity to Canadian Facial Expressions of Fundamental Emotions and Gestures and their Emblematic Hand Signals</u>. University of Toronto, EDD**:** 184.

Since 1979, the refugees from Viet Nam have become a more and more visible part of the Canadian population. Similarly, Vietnamese students have become increasingly more noticeable in schools across the country and notably in large urban areas. One of the major difficulties encountered in interactions between these newcomers and Canadians is clearly communication in the broadest sense of the term and more particularly at both the verbal and nonverbal level. While there is a growing literature on teaching English to Vietnamese, little has been written about their nonverbal communication and probably nothing on their sensitivity to Canadian nonverbal behaviours. This study is an attempt to help fill this gap. Its primary focus is on the sensitivity of Vietnamese students in Metro Toronto to facial expressions of emotions of West-Indians and white Anglo-Canadians as well as to the latter's emblematic gestures. In addition, it also attempts to generate an inventory of Vietnamese emblematic gestures currently in use in the Canadian setting. The study was designed to determine whether factors like gender, length of residency or race affect the participants' decoding abilities as well as to test the robustness of the pan-cultural theory in non-verbal communication. Generally speaking, length of residence and to a certain extent, race were significant factors in the participants' decoding performances. On the other hand, the gender factor was not significant at all. This result contradicts the "female advantage" mentioned in the literature. On the theoretical level, the findings lend support to both the universality and culture-specific hypotheses with the latter in a more dominant position in the case of gestures. The Vietnamese Gesture Inventory, as generated by this study, also highlights the impact of cultural encounters and the

possibility of having more and more universals in human communication. The implications of this study in terms of training, promoting interactions among different cultural groups, along with its limitations and directions for future research are discussed.

Pham, Nhien Huu (1996). <u>Christian Conversion and Faith Development Among Vietnamese Immigrants: A Case Study</u>. Canadian Theological Seminary, DMIN**:** 166.

The research was a descriptive study to gain better understanding of the process of Christian conversion and the faith development of Vietnamese immigrants. A sample of thirty-three Vietnamese Christians who were members of the two Vietnamese churches in Calgary, the Calgary Vietnamese Mennonite Church and the Calgary Vietnamese Alliance Church was selected to be interviewed. The interviewees were selected in such a way that they included people of different backgrounds (former religions, place of birth, place of conversion, level of church participation, sex, age, and level of education). Data was collected using an ethnographic interview approach. The research brought to light some significant findings: (1) Vietnamese converts mostly were not devoted to their former religions. (2) Vietnamese converts came to church because of the invitation of their Christian friends and they heard the gospel mostly from the churches' leaders. (3) Crises,   conviction that Christ is God, the anticipation that God can meet one's felt needs, and the approval of parents were the important factors that influenced the Vietnamese immigrants' conversion. (4) Bible study, prayer, worship, fellowship, small groups, God's visitation, and trials were the important factors contributing to the faith development of Vietnamese immigrants. Recommendations for evangelism and discipleship ministries of the Vietnamese churches in Calgary include: (1) Training Vietnamese Christians in evangelism with the emphasis on building genuine friendship with non-believers and clear explanation of who God is. (2) Strengthening small group ministries by providing training for the group leaders. (3) Teaching Vietnamese Christians about deeper life, filling with the Holy Spirit, and   contemplative prayer.

Phan, Tan T. (1995). <u>Voices of the Silent Shadows: A Feminist Perspective on Refugee Women</u>. Dalhousie University, MA**:** 153.

This study, building on existing feminist scholarship, explored the experiences of ten Vietnamese women living in a community in the Maritimes. It focused on their entangled experiences at home, at work and in the community, through relations of gender, race, and class. In the home, the women were expected to carry out all household and childcare responsibilities. Further, the husbands attempted to control their social lives. This study found that higher socio-economic status negatively correlated with fidelity on the part of the husband. Nevertheless, the family was viewed as a bulwark against the atomizing effects of legal and political constraints from racial hierarchies and from their class status. The struggles within the family over the division of labour were kept minimal

because the struggles against outside forces took precedence for the survival of the family. In the work force, the women were segregated and exploited by gender and race in their jobs. Their inequitable treatment can also be explained in terms of lack of training, education and language barriers, as well as racial ideology. Class and race were dominant factors in terms of their acceptance or lack of acceptance in the non-Vietnamese community. Despite these adversities, all the women demonstrated great personal courage and strength. The study shows gender, race, and class are inextricably intertwined in the lives of these women. Each develops in the context of the others; they cannot be separated.

Phillion, Jo-Ann Isabel (1999). <u>Narrative Inquiry in a Multicultural Landscape: Multicultural Teaching and Learning</u>. University of Toronto, PhD**:** 310.

In this school-based narrative inquiry, which took place over three years, I focused on a multicultural school, a teacher in the school, and the teacher's understanding of her multicultural class. The purpose was to develop a narrative understanding of multicultural education by examining the teacher's experiences in the context of the school and community. This builds on Connelly and Clandinin's work on teacher knowledge as it develops in professional contexts (in press), and focuses on multiculturalism. I began the inquiry with immigrant teachers who were certified outside Canada and who were negotiating entry into the Ontario education system. I explored their experiences in the context of a university program that focused on the development of their skills. I continued the inquiry with an immigrant teacher working in an urban school for fifteen years. I examined this classroom from three perspectives: *Place*, the community landscape and school context; *temporality*, the history of the school and current programs; and *interaction*, my relationship with the school and the teacher, and the teacher's relationship with the school and students. Through long-term participant observation in the school and classroom, intensive on-going dialogue with my   participant, and writing field texts and research texts I found that the literature and language of multiculturalism create ways of thinking about classrooms such as mine, which, I discovered, miss the complexity. In writing the inquiry I developed various aesthetic devices in an attempt to make apparent my location as researcher, the impact of my experiences on the inquiry, and how my relationship with the school and teacher shaped my experiences in the school, inspired how I wrote about the inquiry, and impacted my views of multiculturalism. I came to see a narrative approach as offering a new perspective on multiculturalism; one I term narrative multiculturalism. Narrative multiculturalism begins with experience as it is shaped by the contexts in which people live and work, and by broader societal and global forces. This approach views multiculturalism as a fluid process, continually evolving, changing, transforming. Narrative multiculturalism looks at the potential of multiculturalism to enrich disciplines and lives in increasingly globalizing societies.

Phillion, Robert Norman (1993). <u>Experiencing Acceptance: A Qualitative Analysis of the Cross-Cultural Client's Experience of Psychotherapy</u>. York University, MA**:** 203.

This study examines the subjective experience of culturally different clients in psychotherapy. Five Asian clients were interviewed to obtain first-hand reports of their experience. The grounded theory method was used to analyze the interview transcripts and to represent the participants' experience within a framework of categories developed from issues which they reported as the most meaningful aspects of the therapy process. The core category was determined to be Experiencing Acceptance, which was conceptualized as having three parts: being accepted by others, accepting others, and accepting oneself. The therapy process is represented in a four-stage model which illustrates the interplay of these three aspects of Experiencing Acceptance in the therapy situation and in the clients' interpersonal relationships with others in the host culture. The main categories detail the importance of establishing a working relationship with the therapist; experiencing a feeling of being genuinely respected, understood, and accepted as a person; and establishing an intercultural identity in which both the Eastern and the Western sides of the self are recognized and accepted. The model is discussed in the context of the cross-cultural literature, and implications of the findings for psychotherapy and directions for further research are considered.

Phillip, Lyndon Andrew (1998). <u>The Caribana Festival: Continuity, Change, Crisis and an Alternative Music</u>. York University, MA**:** 191.

This thesis is based upon six months of fieldwork on the 1997 Caribana festival in Toronto, Ontario. It is divided into two general parts. The first part explores the development of the festival. It documents the role of the West Indian community in bringing carnival to Canada. It also provides an account of some of the difficulties of producing a West Indian based carnival in Canada. Moreover, it speaks about the goals, objectives, aims and dreams West Indians had for Caribana. The second part of the thesis is a general examination of the way in which some young people were seen to be contesting the vision of Caribana. In particular, the thesis looks at the role of some young people in contesting the character and nature of the festival. Thus, music becomes the central issue by which the 1997 parade was contested. In particular, the argument features the insertion of North American hip hop culture into the festival. Both parts come together to form a critique of how continuity and change may be working within Caribana, as hip hop culture clashes with traditional carnival culture.

Phillips, Donna L. (1992). <u>Ecological Approach in Health Promotion with a Distinct Cultural Group: The Dariusleut Hutterites</u>. University of Calgary, MA**:** 210.

Growing acceptance of a more holistic concept of health requires broadening of health promotion theoretical and strategic frameworks. Recognizing that health is profoundly influenced by socio-environmental as well as individual factors, this study proposes that health promotion will benefit from the "ecological approach"

espoused by James Kelly and colleagues. It recognizes social and cultural contexts as powerful determinants of behavior, and advocates programs be embedded in and sensitive to the community, and encourage active community participation. The ecological perspective provides the basis for a heart health program for the Dariusleut Hutterites--a reclusive, highly-structured religious group living on communal farms in Alberta which experiences high incidence of heart disease risk factors. Special challenges are presented by Hutterite suspicion of outsiders, avoidance of worldly influences, and resistance to change which may threaten their way of life. The utility of the ecological perspective to create multi-level, culturally-sensitive programs in communities is assessed.

Pietrantoio, Linda (1999). <u>La construction sociale de la (dé)légitimation de l'action positive ou l'envers de l'égalité</u>. Université de Montréal, PhD**:** 485.

N/A

Piezzo, Elena (1997). <u>The Crucible of Culture: Ethnicity and the Second Generation Italian-Canadian Woman in Toronto</u>. University of Toronto, MA**:** 149.

This essay examines the nature and persistence of ethnicity among a group of university educated, second generation Italian Canadian women. It explores those factors, both external and internal, that contribute to the formation and maintenance of their ethnic identity. While no two women had identical experiences or views, as a whole they feel at odds with the duality of cultures they are forced to balance because they lack a sense of belonging to either their native community or their ethnic community. Those of the second generation have no definable place as they are not immigrants, and they do not feel themselves Canadian beyond their legal citizenship. As Italian Canadian women, they are reduced to mythological constructs of society's imagination. Ultimately, they are labelled "typical Italian women", indicating both a feeble attempt at understanding and contempt for a "foreign" group. The "crucible", both a melting pot for metal, and a trial, is a metaphor for the Italian Canadian woman expected to assimilate into one culture or another. Unable to assimilate she faces judgement and condemnation to a social role she may not otherwise have chosen. Chapter One explores the relationship between art and literature of the ethnic community and their perceived identity. Chapter two examines the creation of an Italian community in Toronto and the impact of social, geographic and economic forces on the ethnicization of the second generation. Chapter three discusses the Italian immigrant mother and her relationship with her Canadian born daughter. Chapter four presents the results of the interviews conducted with second generation women.

Pinchero, Renee K. (1998). <u>Integration as Ideology: Survival ESL and the Nation-State</u>. University of Toronto, MA**:** 147.

Using a critical, feminist framework, this thesis will examine what has become known as "Survival ESL" within the larger social, political, and economic context of the nation-state. The overall goal of Survival ESL is teach immigrants the linguistic and cultural knowledge they need in order to participate in their new society and it is subsequently within this context that Survival ESL engages in progressive pedagogies (i.e. communicative language teaching, communicative competence, and the situational/functional syllabus). Thus, it is to this end that Survival ESL lays claim to a discourse of empowerment. However, the larger sphere in which Survival ESL is situated is characterized by the inequality inherent to the capitalist nation state. The ideologies of racism, sexism, class, and integration, operate within this larger context to organize and naturalize a certain set of relations: a set of relations in which immigrants are marginalized. Thus, despite Survival ESL's discourse of empowerment, its failure to critically engage with the social and ideological implications of both its pedagogical orientation and the larger social relations within which it is situated supports an integrationist framework. As demonstrated through a survey of the existing curricular materials it will be argued that this framework operates to enable immigrant learners to function within an existing set of relations: a set of unequal relations. Thus, it will be argued that only by engaging in a critical or transformative pedagogy which explicitly confronts these relations of power can a Survival curriculum begin to be genuinely empowering.

Plaza, Dwaine Edward Nick (1996). The Strategies and Strategizing of University-Educated Black Caribbean-Born Men in Toronto: A Study of Occupation and Income Achievement. York University, PhD: 489.

This dissertation both develops and examines arguments on the ways in which the social mobility strategies of Black Caribbean-born men living in Toronto are shaped both by the cultural values of their home region, and by their responses to specific structures of opportunity and discrimination in Toronto. In order to cope with bleak opportunities for mobility at home and with the possibility of racism and discrimination abroad, Black Caribbean-born men have devised unique socio-economic mobility strategies. The fundamental set of strategies--a combination of emigration, high performance at school, and attainment of university or professional training--is rooted in Caribbean regional history and culture. Yet racism and other barriers to immigrant mobility in countries of destination, such as Canada, may limit the success of this strategy.In turn, well educated or professional migrants living abroad struggle to respond to new conditions and barriers with revised mobility strategies. The present study examines these issues from the perspectives of Black Caribbean-born men with university level schooling living in Toronto. The study is based in part on special tabulations of the 1981, 1986 and 1991 censuses. It also uses personal interviews with a sample of 20 Black Caribbean-born men who either had professional or university training in the Caribbean prior to migration, or had completed their advanced schooling in Canada.The findings from this research suggest that the mobility strategies employed by the men studied are varied. Some of the strategies

included: becoming mentally strong; obtaining more qualifications and credentials; working twice as hard to gain recognition; becoming part of networks in Canada and increasing their cultural capital; becoming involved in entrepreneurial ventures which includes private businesses; moving back to the Caribbean; measuring their mobility in terms of the success of children or family members still in the Caribbean; or planning to remigrate to other countries as an opportunity to get access to better employment options. What is interesting about many of these mobility strategies is that they include negotiating between doing well in Canada by reflecting back to the Caribbean system. Many of these strategies can undoubtedly be traced back historically to those which emerged in the post-emancipation period.

Plokhii, Olena (1996). <u>Urkainian Christmas in Canada: Food, Tradition, Customs</u>. University of Alberta, MA**:** 121.

This thesis examines changes that occurred in the tradition of Ukrainian Christmas in Canada during the last century. The study was conducted in Edmonton in 1994-1995, and a number of Ukrainian immigrants living there were interviewed for its purposes. The author initially discusses the tradition of Ukrainian Christmas in Dnieper Ukraine, Galicia and Bukovyna, and then turns to the study of changes that occurred in this tradition after the arrival of Galicians and Bukovynians in Canada. Special attention is payed to the analysis of Christmas Eve customs, the tradition of Holy Supper and its twelve dishes.The author comes to the conclusion that the differences that existed between Galician and Bukovynian Christmas traditions in their home country have almost disappeared in Canada. At first an all-Ukrainian Christmas tradition was formed, and then under the pressure of a non-Ukrainian environment it was transformed into a specific tradition of Ukrainian-Canadian Christmas.

Podmore, Julie (2000). <u>St. Lawrence Boulevard as 'Third City': Place, Gender and Difference Along Montreal's Main</u>. McGill University, PhD.

N/A

Podolsky, Momo (1994). <u>Kaigai-Shijo Socialization: A Study of Children of Japanese Temporary Residents in Toronto, Canada</u>. University of Toronto, PhD**:** 249.

In 1991 more than 50,000 Japanese children were living overseas due to their parents' occupational requirement. These children, commonly called kaigai-shijo, are not immigrants and are expected to return to Japan after a temporary stay in their host country. This thesis explores the cross-cultural socialization of kaigai-shijo in Toronto, Canada, or the ways in which they come into contact with Canadian and Japanese cultural patterns through formal education, friendship networks, media, and life-style at home. Interviews were conducted among 42 families, and yielded data on 78 children. The findings show that contrary to the image of kaigai-shijo held by the Japanese public at large (that is, children with

extensive knowledge of host language and culture, having large networks among host nationals) there are many different ways in which Japanese children experience life overseas, depending on the circumstances which surround their stay. Socialization patterns were categorized into three major types: the 'host culture oriented', 'dual', and 'Japanese culture-oriented' socialization. Some of the most important variables were the age of the child at the time of departure from Japan and at the time of the research, the anticipated date of return to Japan, and the parents' adaptation to and perception of various aspects of life in Toronto. The relevance of each factor varied depending on the area of socialization examined: factors related to the parents had most explanatory value in the areas of formal education and life-style at home, while variations in friendship networks and media contact were better understood in relation to the children's age and length of stay. The identity of the children in relation to Japan and Canada was also examined, both as a by-product and as a variable of socialization. Analysis of this last aspect showed that older children may effectively shape their own socialization according to their sense of attachment, familiarity and loyalty toward a country, its people and cultural patterns.

Poirier, Therese Elizabeth Thelen (1997). <u>Women Creating a Space for our Advancement: A Case Study</u>. University of Guelph, MSC**:** 170.

This case study identifies elements in a group process which facilitate the development of women so we can take our place in the decision-making arenas of our lives. The investigation takes place within the framework the United Nations World Conferences on Women over the past 20 years, the spiritual perspective of the Baha'i Faith, feminist pedagogy and adult education literature. The case study consists of a group of five women who met on a weekly basis for ten weeks and follow-up groups for a year. A loosely organized structure encouraged the women to take control of the agenda. Several developmental activities were suggested-- reflective journaling, making a life line, writing out our world view, making a thought cloth, exploring our mother-daughter relationships. We planned a project to share our experience with other women.

Poisson, René Emile (1982). <u>Teacher Perception of Socio-Cultural Factors Affecting Education in Multicultural Classrooms</u>. University of Saskatchewan, MED**:** 113.

N/A

Polyzoi, Eleoussa (1982). <u>An Examination of the Experience of Immigration: A Movement from Familiar to a Strange Frame of Reference</u>. University of Toronto, PhD.

This thesis examines the experience of immigration as a movement from a familiar to a strange frame of reference. It explores the everyday life of the immigrant immediately prior to, during and after immigration as a way of understanding the broader social phenomenon of the experienceof change. The

mode of inquiry adopted in this thesis is qualitative and grounded in a phenomenological perspective. The objective is to develop a conceptual framework from a more dynamic, process-oriented, lived-world perspective in order to better understand the immigrants' experienece from THEIR vantage point. The thesis begins with a critique of the image of the immigrant as traditionally portrayed in the psychological literature where the concept of "assimilation" is predominantly emphasized as well as with an examination of the philosophical foundations of the "experiment" as a common methodological approach used within psychology. The open-ended interview was chosen as the most appropriate data-seeking procedure for the present inquiry. Twenty-one extensive interviews were conducted with selection limited to the Greek immigrant. The analytic process engaged in towards an understanding of the phenomenon consists principally of two parts. Part I generally involves a process of distillation, synthesis and clarification of the interview data in which six principal dimensions of an emergent conceptual framework are identified. Part II involves an analytical process whereby these six dimensions are then used as points of departure for subsequent theoretical elaboration. The following six areas of interest are, thus, conceptually developed: (1) the significance of the immigrants' home-world, (2) the experience of departure, (3) some of the internal boundaries of the immigrants' first encounter with the new cultural pattern, (4) the importance of language as a means of expression and communication, (5) the immigrants' gradual movement towards a new frame of reference, and (6) the significance of the immigrants' return to the homeland. The findings of the present inquiry suggest a framework in which the experience of immigration is conceptualized as a social rather than a geographical phenomenon. Implications for the present inquiry address such areas as: assimilation as the dominant means by which the immigrant has been typically been conceptualized; the application of the present framework to other related phenomena, for example, the concept of "marginality" or "derived culture"; as well as considering the experience of change beyond the context of the immigrant. Areas for future research are also indicated.

Pomerleau, Joceline (1995). <u>Dietary Intake and Health Status of Immigrants and Non-Immigrants in Ontario and Quebec</u>. University of Western Ontario, PhD**:** 380.

Introduction: Dietary intake and health status of immigrants to various countries are often different from those of non-immigrants living in these countries. Because the diversity of the immigrants and ethnic minorities in Canada is increasing, the association of place of birth with nutrition and health among Canadians needs to be investigated. Methods: Cross-sectional data from the 1990 Ontario Health Survey (OHS) and the 1990 Quebec Heart Health and Nutrition Survey (QHHNS) were used. A selection of nutritional (dietary, anthropometric, knowledge variables) and health (health problems, lipidemia, consultations with health professionals, cut-down/bed-days, self-perceived health) outcomes were examined among adult respondents (OHS: n = 43,292; QHHNS: n = 2,316). First, immigrants (defined as individuals born outside of Canada) and sub-groups of

immigrants (classified by region, sub-region, country of birth) were compared to non-immigrants (Canadian-born individuals) using multiple logistic and linear regression analyses (backward chunckwise approach), adjusting for covariates. Secondly, the acculturation of immigrants (estimated using reported ethnicity, language spoken at home, time since migration) was investigated. The effect of long-term diet and of dietary covariates was explored. Results: Overall, immigrants were not at an increased risk of dietary and health problems compared with non-immigrants. In general, they consumed less fat and more carbohydrate than did non-immigrants. However, some immigrant sub-groups, particularly Asian sub-groups, were more likely to have "inadequate" calcium, iron, and vitamin intakes than did non-immigrants. Asians also had a lower likelihood of excess weight nd a corresponding greater likelihood of low body mass index. Immigrants were less likely to report a health problem but they had a lower self-perceived health than did non-immigrants. No differences were found for the prevalence of specific health problems. Acculturation rarely affected diet and health.Conclusion: This research suggests that differences exist in the nutritional and health characteristics of immigrants and non-immigrants in Ontario. More research is needed, including studies of the nutritional and health statuses of sub-groups at high risk, to understand better the differences observed and to help health care providers develop culturally sensitive care.

Pompilus, Leopold (1999). <u>Education and Integration of Immigrant Minorities: A Case Study of the Haitian Community in Quebec</u>. Concordia University, MA**:** 165.

This thesis examines the immigration and integration of Haitians in Quebec society. First, a historical background of this process is presented. Second, there is a discussion of how education is strongly linked to the Haitian's particular status in Quebec. This status is subject to the political climate and commitment of the Quebec government to establish French culture as the dominant one. Finally, different interviews with Haitian respondents and participants are introduced. The findings of the cases studied suggest that some of the Haitians who arrived here in the 1960s (first wave) became "upwardly mobile' and benefited from unprecedented opportunities in Quebec. Unlike the first wave, the second and succeeding waves of Haitian immigration arrived in Quebec in a different political and socioeconomic context. Because many of these individuals had little education, they went to work mainly in factories. However, many of those who were well-educated failed to secure a job despite their education. This situation forced the latter into unemployment and underemployment. Starting with the assumption that education and employment are the main variables for achieving immigrant integration, this thesis seeks to understand these two different contexts of Haitian immigration and their effect on the integration process of these individuals in Quebec society.

Popatia, Geneffa (1998). <u>The Signs of Race and the Pedagogy of Difference: Anthologies in Canadian Literary Studies</u>. Simon Fraser University, MA**:** 95.

Current concerns about opening up the canon of Literature in English to create space for marginalized writers have established an institutional market for literary texts by writers bearing visible signs of difference. Thus, non-white writers find their texts "racialized"--accorded a pre-conceived racial identity. Relatively little attention has been paid to editorial prefaces framing anthologies which include racialized writers vis-a-vis the models of difference that inform them. It is crucial to uncover and to examine these models to understand how collected voices of alterity function--in Canada in particular--to construct a national identity predicated on racialized assumptions that constitute cultural "difference." Three models used to theorize "difference" are multiculturalism, postcolonialism, and postmodernism. Anthologies based on these models are being used in university English courses to project a liberal and globally-informed appearance of the discipline. While these models allow an unproblematized transference of texts by non-white writers into the classroom, race theory can be drawn upon as a tool of critique that prevents a transparent absorption of such texts into the field. Race theory's interrogation of "whiteness," and of the historical codification of race in the nation-state, allows the complexities of a racialized writer's subject position to be addressed.

Porter, Renee Margaret (1996). <u>Perceptions of the Adequacy of Nursing Care of Hospitalized Anglo-Canadian and Culturally Diverse Patients</u>. University of Toronto, EDD**:** 235.

Canadian society is composed of individuals and groups of many cultural, racial and linguistic backgrounds. This cosmopolitan mosaic is highly reflected in the population of clients in the health care system in Ontario. Professional nurses, who work with these clients, find themselves with a challenge of caring for people whose beliefs, values and life-styles may vary from their own. This study is aimed at exploring (1) whether there are similarities and/or differences in the perceptions and experiences of the hospitalized Anglo-Canadian and culturally diverse clients of the nursing care they receive and (2) whether the perceptions of the professional nurses giving care are similar and/or different from those of their clients.The study seeks to determine, by use of sociological conflict theory, whether or not the nursing care as perceived by the clients is discordant with their expectations and desires and whether the professional nurses perceived themselves to be educationally prepared to meet the challenge facing them. Content analysis revealed that the health beliefs, values, practices and illness management of the immigrant and refugee clients differed significantly from those of the mainstream culture and the western-educated-nurse professional. What became apparent was that the western system of nursing care as practised in Ontario is in conflict with the cultural definitions of health and illness practices of culturally diverse clients. The results suggest that nurse educators and policy makers need to research the differences in objectives, content and learning experiences related to cultural diversity in their curricula that may account for the differences experienced by the culturally diverse clients. Implications for specific curriculum changes are suggested in planning nursing educational changes.

Potter, Stephanie Melissa (1999). <u>The Social Resources of Immigrants: Effects on the Integration of Independent and Family Class Immigrants to Toronto, Canada from South Asia</u>. University of Toronto, PhD**:** 517.

The central goal of this thesis is to examine the importance of a range of immigrant resources not only human capital, but also social, financial cultural and psychological resources - in the process of immigrant integration, and to determine how these resources affect the relative success of independent and family class immigrants. Most immigration research conceptualizes integration in objective economic terms to the exclusion of other domains, with a concurrent preoccupation with immigrants' human capital resources; only recently has a competing explanation in the form of social resources emerged, though it remains understated. Using economic and well-being measures of integration, this thesis therefore addresses policy debates about the relative adaptability of these two immigrant classes, and contributes to a theoretically underdeveloped area by extending the definition of integration, and of the integration process, beyond the human capital model. The analysis uses data from the *South Asian Newcomer Study* collected for this thesis, in which 109 face-to-face interviews were conducted with family and independent class South Asian immigrants. Findings indicate slight differences in human capital resources by immigrant class, though independent class respondents have higher levels of financial and cultural resources. Respondents' network structures vary by class, with family class respondents reporting smaller, more dense, kin-dominated networks, and higher overall levels of social support. In terms of economic integration measures, independent immigrants are more successful, though high levels of certain types of human capital are a liability to achieving economic integration. Moreover, family class respondents' poorer economic performance is linked to the composition of their networks, which disadvantage them in this domain of integration, and not to their human capital levels. Overall, social network and human capital variables are the strongest predictors of economic integration, challenging researchers' preoccupation with the latter. In terms of levels of well-being, family class respondents report higher levels despite poorer economic outcomes; this is explained by their superior levels of social support, which are the strongest predictors in conjunction with a measure of cultural capital. Results support a multidimensional conceptualization of integration that acknowledges the independence of different domains. Theoretical and policy implications are discussed.

Powell (1997). <u>A Comparative Study of the Perspectives of African and Euro-Western Educators on the Idea and Practice of Sustainable Development</u>. University of Toronto, MA**:** 132.

Sustainable development is an ambiguous term, diverging in meaning depending upon an individual's gender, race, ethnicity, class, and lived experiences. This study comparatively examines the meaning of, obstacles to, and alternatives for

sustainable development from African and Euro-Western perspectives. A qualitative approach, using both Critical Social Science and Feminist Social Research, was used in eight semi-structured interviews. These interviews drew upon each participants' personal and professional experiences, and subsequent beliefs surrounding sustainable development in an African context. In the final analysis, all of the participants agreed that Western domination and its obsession with materialism and consumerism is not sustainable on a global level. Categorically speaking, the Euro-Western educators were largely consumed with Western domination and its iniquitous effects on Africa, while the African educators emphasized a holistic and indigenous approach to sustainable development.

Precious, Susan Marion-Jean (1998). <u>The Women of Africville: Race and Gender in Postwar Halifax</u>. Queen's University, MA**: 114.

From 1964 until 1970, Africville, the small Black community situated on the outskirts of Halifax, Nova Scotia, was relocated. Since then, the community's displacement has achieved national recognition from cross-disciplinary research and extensive media coverage. The sociological and historical accounts tell only the story of this dislocation. In doing so, they ignore the rich history and culture of the pre-relocation era, the strong presence and place of women in the community, and the undeniable current of racial discrimination in Canadian society. This thesis examines three key areas of Africville women's involvement during the postwar years. First, how Africville women's participation in the local segregated schoolhouse and the Seaview African United Baptist Church contributed to the development and evolution of their community. Second, whether these women's paid and unpaid work indicate that postwar labour experiences were tied to a range of race, class and gender relationships. Third, how Africville women's role in the resistance to relocation was part of a province-wide movement of African Nova Scotian organization and activism. This study incorporates new postwar social historiography, and important primary sources such as oral history accounts, archival correspondence,   School Board Reports, government and institutional documents and valuable photographs, with the existing material on Africville. With these tools, this thesis argues that in the years after the Second World War, Africville women were active agents in the historical changes affecting their community. In so doing, it makes a valuable contribution to the areas of African-Canadian, gender, postwar, and Atlantic Canadian history.

Prentice, Mark (1990). <u>Itinéraires scolaires et socialisation ethnique: Le cas de deux écoles judéo-québécoises</u>. Université Laval, MA**: 105.

Cette recherche porte sur la socialisation ethnique dans deux ecoles juives montrealaises, l'une frequentee par des juifs Ashkenazes, l'autre par des juifs Sepharades. Les sepharades affirment leur identite geo-culturelle en depit du fait qu'ils partagent la judeite avec leurs coreligionnaires ashkenazes. A partir de

l'etude du materiel recueilli par le biais d'entrevues et de questionnaires, de meme que par l'analyse du curriculum, nous mettrons en evidence les aspects convergents et divergents de l'identite specifique a chacun des deux groupes. Pour mener a bien cette etude comparative, nous avons identifie tgrois composantes de l'identite juive: la culture, la religion et le rapport a Israel. Parallelement, nous chercherons a faire ressortir le role--reel et percu--de l'ecole comme lieu de socialisation ethnique. Les principaux themes de ce memoire sont donc la construction des identites ethniques et la part de l'ecole dans l'acquisition de ces identites.

Preyra, Leonard C. (1990). <u>The Governing Ideologies: The Immigration, Trade, Public Service and Defence Policies of Canadian Political Parties in Government and Official Opposition</u>. Queen's University, PhD**:** 413.

This dissertation examines the thesis that position in parliament shapes the ideological rhetoric of party leaders in the Canadian House of Commons. House debates over immigration, trade, public service and defence policy matters are analyzed to test the proposition that political parties in government and official opposition, regardless of their party labels, adopt relatively distinct philosophical orientations. The study finds that Canadian governments and oppositions do have relatively coherent and consistent ideological tendencies--across party lines, historical periods and issues. The study concludes that the predisposition of the party in Government, regardless of its party label, is a "system maintaining" one and the worldview of the party in Official Opposition is "system reforming". It speculates that it is more than just a will to maintain or change that gives governments and oppositions their distinctive beliefs. Instead, this work suggests that where parties sit in the political power structure affects how and with whom they interact and this in turn influences how they view a given situation and eventually shapes their relative responses to it. A brief concluding section examines some of the implications of these findings.

Price, Kenneth Arthur (1980). <u>The Social Construction of Ethnicity: The Case of English Montrealers</u>. York University, PhD**:** N/A.

Arguing that ethnicity is relied upon by sociologists as a resource and is not itself made a topic, this dissertation addressed this problematic from two directions.Firstly, the sociological literature on English-French relations in Quebec was examined wherein it was discovered that there was a concealed problem in the literature which was the subject-object problem. That problem was then approached from the history of ideas, from the 'coming crisis of western sociology' and from the spectrum of objectivism in representative ethnic studies wherein it was discovered that we would have to approach ethnicity from a different perspective. Having located the concealed problem in the literature as the problem of objectivism, in the second part of the dissertation the social construction of ethnicity was offered as a solution to the foregoing problem. The particular contextual problem of the social construction of ethnicity among

English Montrealers was approached from three directions: the accounts offered by lay members, the positions presented in English groups' briefs during the Quebec government hearings on its proposed language law and in the 'Letters to the Editor' column in The Montreal Star. Firstly, it was discovered that the accounts offered by lay members on ethnicity is simultaneously what ethnicity is. Secondly, it was discovered that there was a difference between the presentations of ethnicity offered in intimate settings among English colleagues as compared to the public presentation of ethnicity by English members. The public presentations were more abrupt and adversary. Thirdly, it was discovered that the accounts of ethnicity offered by current English members have long historical roots and even though particular topics changed over time the members' sense of ethnic difference has remained firm. The dissertation closed by arguing for a serious consideration of the problem of the supposed incommensurability of paradigms.

Principe, Angelo (1989). The Concept of Italy in Canada and in Italian Canadian Writings from the Eve of Confederation to the Second World War. University of Toronto, PhD**:** 395.

When Italians began to arrive in Canada, late in the nineteenth century, they found that the Canadian population had fixed ideas and hostile feelings towards Italy. As soon as the Italians settled, they voiced their disapproval of such ideas and feelings; and in their writings, they expressed an idealized image of their home country. In the twentieth century many factors induced the Canadians to change their negative view of Italy: the change in the Canadian world outlook, the growth of the Italian population in Canada, and specially World War I, in which Italy and Canada were allied. During the war, to the satisfaction of the Italian emigrants, Canadians spoke well of Italy and also recognized the contribution that Italians had made to the development of Canada. The rise of fascism caused a growing polarization in Italian communities across Canada: anti-fascists saw in the new regime a danger to modern civilization, while fascists considered it the dawn of a new era. Because of the fascist stand against bolshevism Canadian opinion makers approved of fascist Italy and unwittingly bestowed upon local fascists their emblem of approval by participating in their meetings. The Italian aggression against Ethiopian (1935-36) created a wave of negative feelings towards fascism throughout the country: this change of mood in the Canadian society progressively isolated focal fascists; while the anti-fascists came forward voicing the majority's antipathy for fascism. The analysis of the Canadians perception of Italy and its people from the eve of Confederation to the Second World War enables us to understand how these have been affected by world events and cultural developments. More importantly, however, it allows us to view the developments of erroneous opinions found in recent multicultural historiography about early Italian immigrants and about the degree of fascist penetration in Italian communities in Canada.

Proulx-Desrosiers, Carmel (1996). <u>Ethnicité et vieillissement: Représentations du vieillissement positif chez des immigrants chiliens de 45 ans et plus de la région de Montréal</u>. Université de Sherbrooke, MA**:** 169.

Cette recherche qualitative exploratoire vise a identifier les representations du vieillissement positif chez les immigrants latino-americains chiliens de 45 ans et plus de la region de Montreal. A partir de la recension des ecrits, les differentes dimensions du vieillissement biologique, psychologique et sociologique, l'ethnicite et le vieillissement et les concepts de vieillissement reussi et de culture sont definies. Apres une description de la strategie utilisee, par la methode des histoires de vie, dans des entrevues semi-dirigees, les representations du vieillissement que les immigrants chiliens entretiennent par rapport a leur culture d'origine et leur pays d'accueil sont explorees. En priorite, les immigrants chiliens de 45 ans et plus se definissent par rapport a la famille. Ils considerent que le vieillissement positif depend du maintien des liens forts de soutien intergenerationnel, de transmission des valeurs et de contacts affectifs avec la famille. Ils veulent vieillir au Quebec entoures de leurs enfants et petits-enfants. Ils souhaitent aussi entretenir des relations positives avec des Chiliens et des individus d'autres origines culturelles. Des activites de benevolat, d'entraide familiale et des projets individuels d'apprentissage et de loisirs sont elabores. Les immigrants chiliens n'accordent pas une importance majeure a la definition de bonnes conditions economiques, mais soulignent qu'elles doivent neanmoins etre satisfaisantes pour leur permettre de realiser leurs projets. Ils reconnaissent l'importance d'une bonne sante mentale et physique, mais accordent une importance relative au statut physique et a l'autonomie individuelle. Ils comptent sur la famille pour les soutenir et les assister, mais reconnaissent l'apport important de l'Etat pour les aider par des services de sante appropries. Compte tenu du sexe et du nombre d'annees de residence au Quebec, certains elements d'acculturation sont identifies par rapport aux roles feminins et masculins, au maintien de la sante et au role de l'Etat.

Prouten, Geraldine Ruth (1990). <u>A Preliminary Study of the Relationship Between Sense of Coherence, Health and Social Support in International Students (Africans)</u>. University of Manitoba, MSC**:** 248.

This study investigated the nature of health and the factors that contribute to it, specifically sense of coherence, change and social support. Eleven students, eight males and three females, from African countries were enrolled in the study. Quantitative data on both health rating instruments demonstrated small mean decreases over the five months. Sense of coherence scores demonstrated a mean increase over the same time period, while measures of social support, numbers and satisfaction, remained constant. Numbers of social support persons were low overall. The quantitative data indicate that sense of coherence is positively related to health and social support satisfaction, while negatively related to numbers of support persons. Grade point averages on the first set of examinations ranged from C+ to A. Qualitative data provided descriptions of the domain of health, the

domain of change including social support, and ways to cope with these variables. This data revealed that social isolation was an important concern. Persistance led to the development of small social networks. Health was revealed to be measured initially by its absence with physical and mental health being the major components. Informants reported a repertoire of behaviors known to promote health.

Psihopeda, Maria (1990). <u>Ethnic Enclaves in Urban Canada: A Comparative Study of the Labour Market Experiences of the Italian and Jewish Communities in Toronto (Ontario)</u>. McGill University, MA**:** 135.

This thesis is a comparative, data-based analysis of the labour market experiences of the Italian and Jewish populations of Toronto at the end of the 1970s, beginning of the 1980s. It also provides historical and empirical information on the emergence and development of ethnic enclaves, and assesses whether such distinct enclave economies constitute channels for upward mobility for the Italian and Jewish individuals who participate in them. The historical findings provide evidence for the distinctiveness of an enclave labour market within these two ethnic communities. The empirical evidence reveals however, that participation in the enclave economies is quite low for Toronto's Jewish and Italian communities. The evidence does not indicate that participation in the enclave is associated with either economic benefits or losses. However, informal networks and ethnic ties have strong positive effects on enclavic participation.

Pun, Aaron Sui-lun (1997). <u>Behaviors in Organization: Chinese World Views and Perceptions of Cross-Cultural Differences. A Study of Hong Kong Chinese Working in Canada</u>. University of Toronto, EDD**:** 355.

This study inquired into the lived experience of the Hong Kong Chinese in Canada and captured snapshots of their perceptions of cross-cultural differences in organizational behaviour. To provide a base for study, I examined literature on organizational behaviour from the cross-cultural and the Chinese dimensions. To conceptualise how people perceive the world, I reviewed literature on the personal-construct theory and the schema theory. The study used a qualitative mode of enquiry, with the researcher as an instrument to collect data through the in-depth interview and the repertory-grid methods. The participants, 8 men and 2 women, were either degree-holders or professionals with work experience in the service sectors in both Hong Kong and Canada. The study extracted their world views, which shape their interpretation of reality, from their narratives and work experience in both cultures. I identified 7 meta-narratives shaping the unique world view that differentiate them from Canadians at work; these meta-narratives dealt with: existence, achievement, work, conflict, power, relationship and communication. I also identified 4 major dimensions in modus operandi between these two cultures: planning, cooperation, leadership and controlling. I adopted the phenomenological-hermeneutic approach to analyse and thematise the data collected through interviews. I also explored through the repertory-grid method

the participants' constructs of the role-holders in organizations between these two cultures. The grid data were computed by the Focus programme. These two sets of results were compared and triangulated to increase the study's academic rigour. The evidence shows that the Chinese perceived significant differences between themselves and Canadians in many dimensions of organizational behaviour. These differences obviously reflected these 2 cultures' underlining meta-narratives--the Chinese perceived Canadians as self-rather than organization-oriented, over-optimistic and carefree, uncommitted assertive, equalitarian, too frank and straightforward competitive in dealing with conflicts and intolerant to inequality. Clearly, their cultural perspective creates difficulty for Chinese working in Canada and Canadians or Western management specialists and educators attempting to work in Chinese societies. The study concludes with implications for practice for people who work across the cultural line with Chinese, with recommendations on ways to enhance cultural understanding, and with directions for further research.

Purewal, Shinder (1993). <u>The Politics of Multiculturalism in Canada, 1963-1971</u>. Simon Fraser University, MA**:** 119.

The policy of multiculturalism was implemented by the Liberal government under Prime Minister Pierre Trudeau to win ethnic votes for the Liberal party, and to counter the Quebec nationalists' demand for special status. To improve the electoral fortunes of the Liberal party, and to defeat Quebec nationalism and separatism, Trudeau had to create a balance between Quebec's demand for bilingualism and biculturalism and the third force demand for multiculturalism. The compromise was multiculturalism within a bilingual framework. The study applies a historical-political analysis with some references to a rational choice model to explain both the political motives of various individuals and forces engaged in the politics of multiculturalism, and the context in which they made choices. The first chapter is an introduction, and it explains the concepts and terms used in the study. The second chapter deals with the historical context in which the policy of multiculturalism   evolved. It analyses various political, historical, and demographic forces that provided an impetus for multiculturalism. Chapter three focuses on the politics of multiculturalism, and explores the strategy and tactics adopted by various political forces to obtain their goals. Chapter four deals with the political implementation of the policy of multiculturalism, at the federal level. It also includes a brief survey of critical literature on multiculturalism. The thesis concludes, in chapter five, that while other reasons may have existed, the main objective of Trudeau in introducing multiculturalism was to win ethnic votes, and to counter the demands of Quebec nationalists for special status.

Puri, Deepika (1999). <u>Gift of a Daughter: Change and Continuity in Marriage Patterns Among Two Generations of North Indians in Toronto and Delhi</u>. University of Toronto, PhD**:** 249.

Indian marriage has maintained a traditional form over a course of centuries. Studies have shown that most Indian marriages at the close of the 20th century continue to be arranged within traditional structural boundaries defined by family characteristics. The present study for the first time makes an attempt to study changes and continuities in marriage patterns among two generations of North Indians living in two diverse geographical locations, namely Toronto and Delhi. Besides relying on the ideal marriage system and its rituals as given in the epics, the study uses various studies and indigenous theories relating to issues like *kanyadan* (gift of a virgin), hypergamy, and dowry, peculiar to the North Indian marriage system. The study also uses McCall's (1966) Exchange and Bargaining perspective and the Choice and Exchange theory of Nye (1979) to examine trends in the marital behavior. A total of 56 families (28 each in Toronto and Delhi) were screened. From each family one informant each from the first and the second-generation were interviewed making a total of 56 respondents. The present analyses show that although arranged marriage is still a way of life, certain modifications have been introduced in the process of marriage of the younger generation. Movement in the direction of giving freedom to the young in the selection of their spouse was found in both Toronto and Delhi samples, and among both males and females. It is argued that the reason for the slow change could be due to the high costs associated with not conforming to the group's expectations and since the alternatives also seemed to carry heavy costs most respondents were found to have generally followed the existing norms and values of the East Indian society. Generational differences in behavior are interpreted here as a process of secular change over time and across generation. In general while the first-generation data indicate towards the adherence to a more traditional pattern of marriage; the behavior of the second-generation suggests a weakening of some traditional norms. Also while the young seem to be experimenting with the Canadian culture (in Toronto) and Westernization (in Delhi), high premiums continue to be placed on traditional norms associated with marriage.

Puttagunta, Partha Saradhi (1998). <u>Invasion of the "Immigrant Hordes": An Analysis of Current Arguments in Canada Against Multiculturalism and Immigration Policy. Vancouver</u>. University of British Columbia, PhD**:** 366.

This thesis is a study of the current backlash against immigration and multiculturalism policies. The author looks at current arguments against both policies, and compares them to evidence. These arguments are drawn from the media; the writings of critics like Richard Gwyn, and William D. Gairdner; and the policies of the Reform Party. It will provide a historical review of the experiences of immigrant groups in adapting to Canadian society. From this review, the author identifies   several consistent themes in anti-multiculturalism and anti-immigration literature, which include: multiculturalism is little more than "flash and dance", the policy is unanimously unpopular among the general public, immigrants take jobs from Canadian-born, immigrants are a burden to society, and that immigrants are not needed to offset the ageing of the Canadian

population. The author concludes that these criticisms are based on misconceptions and distortions of facts. In some cases, the criticisms reflect more of an attack on minority groups rather than on these policies, and reveal a movement to reverse the pluralistic nature of Canadian society. This research comes at a time when the debate over these policies is clouded with emotion. The author makes several recommendations as to how the public education system can help counter the use of these themes in the media.

Pyée, Audrey (1997). <u>L'identité des élites canadiennes-allemandes de Berlin, Kitchener et Waterloo, Ontario, 1880-1914</u>. York University, MA**:** 126.

N/A

Q

Qui, Hong (1999). <u>From Five Lakes and Four Seas: Online Expatriate Chinese Student Magazines and Community Mobilization</u>. Carleton University, MJ**:** 164.

Expatriate Chinese students constitute a "knowledge diaspora" as opposed to the Chinese labour and trade diasporas that preceded them. The students are using online magazines to build up a virtual community by mobilizing Chinese culture, national identity, and community awareness among its widely scattered members. During their 11 years of evolution, these online publications have developed four patterns of operation, ranging from independent services to affiliations with expatriate Chinese student organizations. Small magazines have merged so there are now fewer but larger and more prosperous periodicals. These media are entering a transition from student magazines to magazines for expatriate professionals as the graduating generation of founders are not replaced by motivated current students. It can be expected that in the near future these magazines will keep on developing but at a more controlled pace, focusing on quality rather than on quantity.

Quilici, Laura (1995). <u>"I was a Strong Lady": Italian Housewives with Boarders in Vancouver, 1947-1961</u>. Simon Fraser University, MA**:** 105.

This thesis examines the lives of eight northern Italian housewives with boarders in Vancouver from 1947 to1961. I argue that the decision to take in boarders rather than enter the labour force was based on two factors: The need to supplement the family income while preserving an ideology that required Italian women to remain in the domestic sphere: and a need by young Italian males recently immigrated to Canada for domestic services. The decision to take in boarders was based more on an idea of social obligation (to the Italian immigrant community) rather than a desire for profit. I contend that ideals of womanhood changed for northern Italian women immigrating to Canada and becoming housewives with boarders. Female identity models had to be redefined once in Canada because social and economic conditions were different than they had been in rural northern Italy. Maintaining boarders readjusted the traditional role of Italian women as strong guardians of the domestic sphere: i.e., as housewives and mothers, and extended it to include members outside the immediate family. Thus, the keeping of boarders became integral to the identities of the eight Italian women interviewed for this study. Because housewives with boarders could not criticise their work without criticising their identities as   women, they created the myth of the "strong lady." This myth gave women an ideology of strength that compensated for feelings of weakness or alienation. This thesis argues that an analysis of subjectivity is crucial if historians are fully to understand the past. By examining the narratives of the eight women I interviewed, I attempt to discover

how each of them interpreted their individual experiences and constructed their own histories. In doing so I hope to add a dimension to historical analysis that legitimises subjective experience as a tool for historical inquiry.

Quiring, Dean (1996). <u>Exploring "Internalized" Racism in Elementary (Intermediate) English as a Second Language Students</u>. Simon Fraser University, MA**:** 115.

The qualitative study explored racist self perceptions through interviews with sixteen elementary students of Chinese ancestry from the Richmond School District, British Columbia. Participants were intermediate level, English as a Second Language (ESL) students. The interviews were semi structured: participants comments were taped and transcribed verbatim. Findings fell under two broad categories, feelings of exclusion and perceptions of Hong Kong, Taiwan and "Canadian" cultures. The absence of a Chinese cultural presence at a systemic level in the educational setting contributes to feelings of exclusion. It also appears to create an environment where participants are receptive to internalizing racist messages about their cultural group from the dominant culture. The theories of Foucault, Bakhtin and Freire were used to help understand the process by which young people take on the norms of society for naming themselves and by so doing develop racist self perceptions. Foucault's exploration of the panopticon provides a metaphor for the mechanics of disciplinary power in the education system. The panopticon, a type of prison, was characterized by a circular building in which the guards could not be seen by the prisoners. The prisoners never knowing when they were being observed became overseers of their own behavior. The panopticon helps explain the role of the norm in disciplining participants whose world view differs from the norms of the dominant culture. The work of linguist Bakhtin is used to explore how through language participants privilege and "internalize" some of the racist messages in their environment. Freire's "adhesion" theory sheds light on participants who appear to mimic some of the attitudes and behaviors of their dominant culture peers. The research points to the need for systemic recognition of students' cultures in educational settings in order to help avoid development of racist self perceptions.

Quirt, Margaret Christine (2000). <u>"Living Words": Tracing Processes of National Subject Formation and Racialization in Japanese Canadian Life Writing</u>. University of Victoria, MA**:** 111.

In the process of being constituted as subjects, individuals respond to a variety of coterminous interpellations. identification along lines of national affiliation is encouraged, in part, through diverse pedagogical strategies, while identification based on racial categories is developed through a process of racialization characterized by porous temporal boundaries. Both forms of identification are ambivalent; while they may be mobilizing processes, they can also serve to contain individuals within limiting fields of association. In the World War II Japanese Canadian internment, identification based on national and racial

affiliation became of paramount importance to displaced individuals. Japanese Canadian life writing narratives chronicling this event provide first-hand evidence of how such forms of identification operate. By exploring the discursive formation and content of these texts, I suggest that national subject formation and racialization can be understood as ongoing processes. This, in turn, invites us to re- visit and theorize anew the history of the internment.

R

Raco, Antoinette (1994). <u>Level of Involvement, Roles and Family Values of Italian Grandmothers Subsequent to the Divorce of an Adult Child</u>. McGill University, MA**:** 92.

This study investigated the effects of family structure on Italian grandmothers' perceptions of their level of involvement, role conceptualizations and their positions on common familial issues. The sample consisted of Italian grandmothers from two groups of families: intact families (N = 30) in which grandmothers' adult children were in first marriages; and divorced families (N = 23) in which grandmothers' adult children were permanently separated or divorced. Level of involvement was operationalized in terms of contact, specifically frequency of visitation and telephone calls, between a grandparent and a grandchild. Variables that have been found to influence contact (a grandparent's custodial and kinship relationships, geographic distance, age of both grandparent and grandchild, and grandparent-parent accord) were also assessed. A grandparent's role within the family was operationalized in terms of their level of agreement to statements made by grandparents about their roles as involved family members, special protectors of grandchildren, available family members, conveyers of cultural traditions, and family "watchdogs". A grandparent's view with respect to contemporary family issues was assessed through their responses to statements about contemporary family life. The results indicate that contact was significantly greater between grandmothers and grandchildren in the intact as opposed to the divorced group. Grandmothers' roles within the family as well as their attitudes towards various family issues were not found to differ across family type. The findings were discussed in light of cultural and ethnic perspectives on divorce.

Racz, Jozeph J. (1990). <u>Child's Report of Parent Behaviour Inventory: Ethnic Differences</u>. University of Alberta, MED**:** 125.

Four hundred seventy-seven Edmonton high school students attending Career and Life Management and English as a Second Language classes completed: (a) a demographic questionnaire; (b) a questionnaire designed to obtain information on selected individual and family characteristics; and (c) the Child's Report of Parent Behavior Inventory - Revised, or CRPBI-R. The objectives of the study were to determine if the CRPBI-R maintained its factor structure with a multi-ethnic sample, and to assess the relationships between perceived parent behavior and ethnicity, residency in Canada, and selected individual and demographic variables. Students were grouped into: (a) five geographic blocs (West, Asia, Latin America, Europe, and Middle East); and (b) three levels of residency in Canada (zero thru five years, six or more years, and born in Canada). A series of

factor analyses revealed that the CRPBI-R maintained its factor structure in this sample. Analyses of variance revealed that significant differences between geographic blocs were primarily due to higher perceived parental Psychological Control and Acceptance CRPBI-R factor scores for Middle East and Asia blocs as compared with West bloc students. Results were discussed in terms of cross-cultural childrearing practices and intergenerational conflict as related to immigration.

Radermacher, Ulrike (1991). <u>Containerdeutsche: Contemporary German Immigration to Australia and Canada</u>. University of British Columbia, PhD**:** 254.

This thesis is a comparative study of contemporary German migration to Australia and Canada, specifically to Sydney and Vancouver. It explores the dynamics of the migration process from a phenomenological point of view. All events and circumstances in the migration process are seen as interrelated, and therefore important to the analysis. Furthermore, the meaning of a phenomenon can only be understood by exploring its context. Therefore, this study views contemporary German migration in its various contexts--how it is displayed in the social science literature and manifested in government statistics, how it is presented as common sense, and how it is experienced by the migrants themselves. Thus, the phenomenological approach attempts to be holistic. Using the phenomenologic-hermeneutic paradigm the thesis focuses on the subjective experiences of individuals; in terms of migrants' understanding of their own motivations, migration decisions, and the process of adjustment, and in terms of their understanding of other contemporary German migration experience. The study examines the migration narratives of a sample of thirty Germans who have migrated, or are at some stage of the process of migrating, to either Australia or Canada over the last twenty-five years. The specific analysis and interpretation of these accounts are based on the hermeneutic philosophy of meaning and discourse. The sample interviews reveal two levels of conceptualization in the subjects' accounts. At one level all migrants talk in a way that can be characterized as representing "common knowledge". On another level, the interviewees interpret their own personal motivations and experiences in a way which does not correspond to common knowledge. Interviewees commonly described the Neueinwanderer (new immigrant) as wealthy, arrogant business migrants, but none of the interviewees described themselves in those terms. In Australia it was commonly thought that Neueinwanderer have a difficult adjustment time, but most personal narratives related positive adjustment experiences. In Canada all interviewees believed that German immigrants had no great adjustment difficulties. The major finding of this thesis is that the conventional notions of linearity and finality with respect to migration need to be re-evaluated in the social science literature, government policies and common sense. The phenomenologic discussion reveals that modern migration, at least for certain groups to certain countries, is not a linear, discrete and final process. Instead, this thesis argues that migration is best seen as a comprehensive,

recursive process of decision making, action (legal application and geographic move) and adaptation to a new environment.

Raimondo, Bruna (1995). <u>From Apathy to Action: The Toronto Board of Education's Official Responses to the Enrolment of non-English Speaking Students in Public Schools, 1946-1976</u>. University of Toronto, MA**:** 174.

This thesis examines official responses of the Toronto Board of Education to the enrollment of thousands of non-English speaking students in Toronto public day schools. This study traces changes in Board attitudes vis-a-vis the growing and increasingly visible presence of non-English speaking students which began with an apathetic and too often indifferent attitude but gradually became more involved and more concerned. In the end the Toronto Board of Education took the national lead in developing programmes specifically designed to meet the needs of these students. Chapter I examines federal immigration policy in order to provide readers the context for the demographic changes which occurred during the post-World War II decades. Chapter II focuses on the Toronto Board of Education's gradually emerging policy designed to address the educational needs of non-English speaking students. Chapter III provides a case study of one specific "innovative" basic English programme, the Main Street School Cultural Immersion Experiment. This programme was designed to offer a more culturally-sensitive approach to non-English speaking students, reflective of a more culturally-sensitive and pluralistic society.

Rajan, Mrunalini (1988). <u>Housing for Sikh Seniors</u>. University of British Columbia, MASA**:** 155.

N/A

Rajan-Eastcott, Doris (1990). <u>The Evolution of Racism: First Peoples and the European Invasion of Canada</u>. Carleton University, MSW**:** 135.

The indigenous peoples of Canada have been historically subjected to a profound racism. An understanding of the development of this particular experience of racism can be attained by focusing on the political economy related to the socially constructed concept of race as it has evolved historically. The European conquerors' utilization of indigenous labour in the primary production of the fur trade, led to the development of a racist theory which would serve to legitimize this exploitation. This ideology purports that based on biological determination, the white European is superior to the indigenous peoples in culture and intelligence. When the ownership of indigenous lands grew in importance over the need for indigenous labour, racism became intensified to justify this more blatant exploitation. Aboriginal policy which served to provide ideological credence to the functioning of racism, expressed the objectives of control, appeasement and assimilation. Racism against the First Nations is still a very salient feature today as evident in their poor health and economic conditions,

inadequate social and education services, and the state's refusal to entrench self-government in the Canadian Constitution.

Rajiva, Mythili (1996). <u>Identity and Politics: Second Generation Ethnic Women in Canada</u>. University of Ottawa, MA**:** 211.

This thesis is interested in how intersections of gender, race, and class inform the social and self constructions of identity in the lives of second generation ethnic Canadian women. It is based on the assumption that the social incompatibility of ethnicity and Canadian identity impacts on their political behaviour, and their sense of themselves as Canadian citizens. The thesis is composed of a theoretical discussion of the relevant literature, and the empirical results of fifteen interviews with the subjects in question. It attempts to demonstrate that the specificity of the subjects' identities is not being acknowledged by mainstream discourses on ethnicity, citizenship, and feminism, which are either gender blind, or define all ethnic women as immigrant women. While recognizing the importance of research on immigrant women, I would argue that such a label is not all encompassing, and in fact, casts the debate in a particular fashion: by suggesting that the immigrant experience is the central focus in the intersection of race and ethnicity, it obscures the significance underlying the consistent linking of ethnicity with immigration. In my discussion of the shortcomings inherent in such approaches, I conclude that there is a need for better understanding of the multiplicity of ethnic women's experiences, through the development of broader and more inclusive theoretical frameworks that seek to understand and theorize these complexities, rather than essentializing them.

Rak, Julie Suzanne (1998). <u>Refusing to Hyphenate: Doukhobor Autobiographical Discourse</u>. McMaster University, PhD**:** 257.

My thesis, *Refusing to Hyphenate*: *Doukhobor Autobiographical Discourse* brings together recent theories of autobiography with a consideration of alternative autobiographical writing and speaking made by a Russian-speaking migrant group, the Doukhobors of Canada. The situation of the Doukhobors is ideal for a consideration of alternate autobiographical forms, since Doukhobors have fallen outside liberal democratic discourses of Canadian nationalism, land use and religion ever since their arrival in Canada in 1899. They have turned to alternate strategies to retell their own histories against the grain of the sensationalist image of Doukhobors propagated by government commissions and by the Canadian media. My study is the first to recover archived autobiographical material by Doukhobors for analysis. It also breaks new ground by linking new developments in autobiography theory with other developments in diaspora theory, orality and literacy and theories of performativity, as well as criticism that takes issues about identity and its relationship to power into account. When they had to partially assimilate by the 1950s, some Doukhobors made autobiographical writings, translations and recordings that included interviews, older autobiographical accounts and oral

histories about their identity as a migratory, persecuted people who resist State control. Others recorded their protests against the British Columbian government from the 1930s to the 1960s in collective prison diaries and legal documents. My selections from these writings, interviews and recordings indicate how some Doukhobors use aspects, but not immediately recognizable forms, of autobiographical discourse to engage dominant ideas about nation, property, literacy and bourgeois citizenship which have threatened to erase Doukhobor communities. These strategies combine aspects of “classic” autobiography and Doukhobor ways to remember and recollect which reclaim Doukhobor identities as plural and situated in a Canadian context, but not connected to Canadian identity by a hyphen that keeps Doukhobors forever separate.

Rang, Lloyd W. (1994). 'What Wilt Thou Lord That I Do?': The Christian Farmers Federation of Ontario 1954-1971: Neo-Calvinism, Agriculture and Ethnicity. Queen's University, MA**:** 84.

The Christian Farmers Federation of Ontario (CFFO) is a religiously-based agricultural interest group based in Guelph, Ontario. What sets the 500-member CFFO apart from secular organizations with a similar mandate, such as the OFA, is its biblically grounded positions on matters of agricultural policy. The roots of the CFFO can be traced back to the Netherlands, where a tradition of religious pluralism has created a society in which institutions such as labour unions, political parties, schools and political interest groups have developed along sectarian religious lines. Following World War Two, Dutch neo-Calvinist immigrants imported the notion of a Calvinist agricultural interest group to Canada. Patterned after a similar organization in the Netherlands, the CFFO was intended to be a vehicle for Christian witness in the realm of agriculture. This thesis, then, explores the religious, cultural and ethnic roots of the CFFO, and examines how these various factors were utilized by the CFFO membership. While fashioned on a Dutch model, the CFFO had to adapt to the Canadian reality and in the formative period from 1954-1971 (the focus of this thesis) the organization never approached the prominence achieved by its Dutch counterpart. The CFFO did serve an important role for a significant number of Dutch immigrant farmers, first as a social support group and forum for sharing information and concerns, and secondly as a foundation for a stronger organization after 1971. In its early years, the CFFO functioned as a social organization that, paradoxically, introduced Dutch immigrants to Canadian farming practises and helped them to resist integration into Canadian society. (Abstract shortened by UMI.)

Raposo, Cremilde (1996). Strategies of Survival Among Illegal Migrants in Montreal. Concordia University, MA**:** 308.

This thesis using a case study approach examines the migration and employment strategies of illegal migrants in the labour market in Montreal. The migratory

flows discussed are permanent in nature. The thesis also examines the role of networks in initiating the migration process and in securing employment in Montreal. It includes an examination of the conditions of employment and the sectors of employment. It argues that illegal migrants work in the secondary labour market, that is on the fringes of the formal economy or in the informal economy. Income disparities between North and South countries ensure that migrants continue to live and work illegally in Montreal. This raises a discussion of the strategies used by migrants to change their status to a legal status. The thesis discusses the experiences of both women and men. It posits the view that women are migrant workers in their own right and not only as dependents of male migrants. This is attributed to the increase in service sector jobs and the increased demand for paid domestic labor in the Canadian economy. It is concluded that immigration policies allow and maintain illegal migration and that there is a demand for this kind of labour in the Montreal economy. Furthermore, illegal migrants fulfill a particular labour market need.

Rathwell, Shammi (1992). <u>Teachers Making Meaning of Multicultural Education: A School-Based Study of In-Service Needs</u>. University of Saskatchewan, MED**: 104.

N/A

Rattan, Sukhjeet N.S. (1998). <u>Intercultural Spaces and Positioning: Narratives of Identity, Constraint, Ethnicity and Support</u>. University of Calgary, PhD**: 232.

In this dissertation, the experiences and recollections of culturally diverse young adults in Canada are presented in narrative form. The interview participants identified themselves as Ethnic Minorities, First Nations and Bicultural persons. In the initial phases of the research process, a grounded theory methodology was utilized. After the process of open coding and generating categories, the subsequent process of selective coding resulted in the emergence of six concepts: Constraint: Early Awareness; Constraint: Advanced Awareness; Social Interactions and Constraint; Social Constructions and Terminology; Ethnic/Cultural Identity and Values; and Support and Proactivity. The latter phase of the research study involved a consideration of the theoretical implications of these concepts; and was informed by narrative-hermeneutic philosophy, positioning theory, and critical cultural theory. This discussion was characterized by narratives of identity and constraint; ethnicity, recognition and integration; and identity, positioning and support. A developmental process of becoming aware of various aspects of constraint was described as validating and enabling for the participants. Constraint occurred for some individuals due to stress that is related to choices in identity and positioning. While some individuals derived considerable support by drawing from narratives related to ethnicity and recognition, other individuals derived support by identifying primarily with dominant cultural narratives. Still others talked about moving freely between ethnic and dominant cultural spaces, narratives and discourses. Intercultural

spaces may provide opportunities for the exploration and expression of cultural identities that draw from various sources including ethnic and dominant cultures. In this study, interviews with culturally diverse young adults indicated that such individuals position themselves by drawing from narratives of ethnicity, awareness of constraint, recognition, integration and support, at the same time that they are being positioned by enabling or constraining narratives within intercultural spaces.

Rauser, Cheri Isabell (1991). 'Clean Hearts and Clean Homes': The Work of Methodist Women Missionaries Among Ukrainian Immigrants in East-Central Alberta, 1904-1925. Carleton University, MA**:** 197.

Between 1904 and 1925 the Woman's Missionary Society of the Methodist Church committed financing and forty-four female missionaries to conduct educational missions in the Ukrainian Star bloc settlement in east-central Alberta. Their aim was to fulfil the social service, educational and spiritual needs of new Canadians. Like other non-English-speaking and non-Protestant peoples in Canada, unassimilated Ukrainian immigrants were perceived by English Canadians as representing the danger of cultural pluralism. The primary and religious schooling established by these missionaries was greeted as both serving the community through developing literacy and for delivery Christ's message. Domestic science instruction was implemented in school curriculums to inculcate women and girls in the foreign communities with Protestant domestic ideology. Despite a strong commitment to educational and social service ministries the primary mandate of these women missionaries remained that of conversion-through-uplift and assimilation to Protestant English-Canadian culture.

Ray, Brian Kelvin (1992). Immigrants in a "Multicultural" Toronto: Exploring the Contested Social and Housing Geographies of Post-War Italian and Caribbean Immigrants. Queen's University, PhD**:** 486.

This study examines the emerging social geographies of Italian and Caribbean immigrants in post World War II Toronto. With over 40 per cent of its population foreign born, Metro Toronto is Canada's pre-eminent city of immigrants and a fascinating locale in which to study the often contentious process of immigrant settlement. Exploring where both Italian and Caribbean immigrants live, it quickly becomes clear that each group is highly suburbanized, with a majority of individuals living in some of Metro's newest suburbs. It is argued that explanation of these patterns rests on a tripartite series of reflexive relationships between (a) the form, structure and social meaning accorded to areas within the city, (b) cultural norms and socio-economic factors inherent to individual immigrant groups, and (c) the socially influential Anglo-European population and its institutions. In essence, a model of immigrant settlement is developed which contends that the patterns we observe are not simply a natural manifestation of immigrant culture, but rather the outcome of an intricate combination of enabling and restrictive processes integral to the built and social environments of the city.

Paramount among the inhibiting factors, and largely ignored or discounted in the context of multiculturalism, is the ideology of "race" and discrimination directed toward non-western European immigrants. The study combines both macro- and micro-scales of analysis, a variety of types of data and sources of evidence, as well as historical, sociological and spatial perspectives. In pursuing this argument, considerable attention is accorded to the differential housing status of Italian and Caribbean immigrants at both metropolitan and neighbourhood area scales. Housing emphasizes the degree to which each group forms distinctly different populations within the city, as well as the fact that spatial segregation is only one aspect of social segregation. It also reveals that the notion of immigrants magically dissolving into a harmonious multicultural city is too facile, for in both suburban and inner city locales housing inequality, segregation and conflict are very real aspects of immigrant life.

Ray, Kay Pamela (1996). <u>Mixed Race Realities and Experiences: Growing Up Mixed Race in Canada</u>. University of Toronto, MA**:** 184.

This thesis is a study of mixed race identity in the Canadian context. The main focus of this thesis are the stories of mixed race people who grew up in Canada during the last half of the twentieth century. Each individual has one white parent and one parent who is Asian or South Asian. They discuss the specificity of being mixed race and the impact that this identity has had on their lives. Within the context of the family mixed race children are uniquely positioned because they do not share the same racial identity of their parents. The impact of this is discussed at length and issues such as internalized racism, passing and white skin privilege are addressed in these narratives. Racism in the family and the denial of mixed race identity are also discussed. By sharing these stories we might begin to make the experience of being mixed race less oppressive for a new generation of children.

Redekop, Benjamin Wall (1990). <u>The German Identity of Mennonite Brethren Immigrants in Canada, 1930-1960</u>. University of British Columbia, MHIST**:** 232.

Germanism, and the German language in particular, functioned as an instrument of socio-religious integration for the Russlaender Brethren in the 30 years after their arrival in Canada. In the interwar years, Mennonite Germanism took on certain political, "Volkish", and nationalistic overtones; by the end of the Second World War, these elements had largely faded. In the postwar period Germanism becomes more clearly identifiable in its primary role as symbol and agent of the distinctive configuration of religious faith, sense of peoplehood, and way of life which had emerged in Imperial Russia. The Germanism which was expressed in the Canadian context was in large part a conservative response to the challenges posed by the forces of assimilation and acculturation, the effects of anti-Germanism brought on by two World Wars, and an inherent tendency of the Brethren to identify with North American "English" evangelicalism and to

denigrate their cultural heritage because it was felt to detract from effective evangelism.

Redekop, Gloria Neufeld (1993). <u>Mennonite Women's Societies in Canada: An Historical Case Study</u>. University of Ottawa, PhD**:** 304.

This study is a social history of Canadian Mennonite women's societies in the two largest Russian Mennonite denominations in Canada--the Conference of Mennonites in Canada (CMC) and the Mennonite Brethren (MB). Using archival materials and information generated by the author's survey, the thesis traces the growth and decline of Mennonite women's societies in Canada within CMC and MB churches established during the three periods of Russian immigration to Canada. Set within the historical context of the role of Mennonite women from the time of Anabaptism in the Netherlands, and through subsequent migrations to Prussia and Russia, it explores the development of Mennonite women's societies in Canada in the light of the changing role of Mennonite women both in the church and in society. It suggests that, in the early years, Mennonite women's societies gave Mennonite women an opportunity to serve God and fully participate in worship at a time when their roles were restricted in the church. In later years, interest in Mennonite women's societies declined. This thesis argues that Mennonite women's societies became a context for women's service to God. Motivated by the call of God through the biblical text, it was here that they organized for the support of missions as they raised money in their own creative ways. It was a context as well for fellowship and mutual support as women. For Mennonite women, their societies were also an avenue for spiritual growth. In their regular meetings they developed a worship ritual that was so strikingly similar to the components of the Sunday morning worship service in the church that we could say Mennonite women's societies functioned as a parallel church for Mennonite women.The decline of Mennonite women's societies occurred along with other trends in the church and society. Women were gradually being included within the official church structure. First they were granted the vote at church business meetings. Then their role was enlarged and they were able to take positions on church boards and committees. Not only were women becoming more involved in the church, they were also becoming more integrated into Canadian society. The women's movement did not leave Mennonite women untouched. From the late 1960s, they began to pursue higher education and employment outside the home. Concurrent with the changes in women's roles in church and society came a self-questioning of the usefulness of Mennonite women's societies as interest in membership was declining.

Redekop, Karl G. (1992). <u>Grade Seven and Eight Latin American Mennonite Immigrant Students: An Examination of Selected Aspects of their Adaptation to Schooling in Manitoba</u>. University of Manitoba, MED**:** 176.

Grade 7 and 8 Latin American Mennonite immigrant students were studied in order to examine selected aspects of the adaptation process. Students from the

Winkler Elementary School took part in individual interviews focusing on the following themes: (a) the meaning of work and what constitutes "good work", (b) gender roles within the family and parent-child relationships and (c) the meaning of "education" and the role of schools. Common themes which emerged from the students' stories included a vastly different school experience in Mexico, initial language acquisition difficulties in Manitoba, prejudice and a lack of acceptance at the outset and parents' misunderstanding particularly of high school education. Furthermore it appeared that most of these students moved into the educational system with relative ease and that parents placed considerable confidence in teachers and schools despite their concerns. A more troubling finding was the longer term exclusion of immigrant students by their Canadian-born peers. The significant difficulties which arose were centered to an extent in cultural differences and the poverty of this group, but also in the stereotyping and uninviting attitude in the community at large. (

Reed, Carole Ann Audrey (1993). Building Bridges: The Anti-Racist Dimensions of Holocaust Education. University of Toronto, PhD**: 245.

This thesis provides an overview of anti-racist education and offers one illustrative case study of anti-racist work in a classroom setting. I have divided the discussion of anti-racist education literature into two sections, a review of the more theoretical work and a review of the praxis of anti-racist education. As much of the anti-racist literature emanates from Britain, British writers are featured. However, some Canadian and American writers are also discussed. As an illustrative example of anti-racist education in a classroom I provide a case study of a curriculum Facing History and Ourselves as it was taught in a Toronto classroom. As a participant observer, I offer a detailed reconstruction of what went on in the classroom, what the students wrote in their journals as well as what was studied/discussed in the curriculum. I argue that the Facing History and Ourselves curriculum embodies both the concerns of anti-racist theoretical literature and the elements of anti-racist praxis. As such, this case study is presented as an example of good anti-racist education.

Reed, Patrick (1996). A Foothold in the Whirlpool: Canada's Iberian Refugee Movement. Concordia University, MA**: 145.

Announced by the government on 2 November 1943, Canada's Iberian Refugee Movement offered a foothold in the whirlpool to approximately 400 refugees from Nazism. The government's scheme, while not devoid of humanitarian considerations, was primarily motivated by William Lyon Mackenzie King's politics of limited gestures. Sensitive to increasing international pressure to help alleviate the refugee crisis and to growing domestic censure of officials' penurious response to those trying to escape Nazi oppression, yet equally aware of the political danger of allowing mass entry of refugees during a period of total war, the Iberian movement enabled the government to defuse criticism through a public display of concern. Since there were little more than 2 000 refugees

remaining in Iberia by 1944, and because the war had stopped the flow of refugees from the rest of Europe, the government used this logistically limited movement to afford itself political time and space. Regardless of the government's motivations, the individuals who came to Canada between the spring and fall of 1944 aboard the S.S. Serpa Pinto and the S.S. Nyassa, the Pinto's sister ship, were largely able to integrate successfully into Canadian society. After a brief interim of understandable cultural shock, the arrivals planted roots in their adopted communities, almost immediately contributing to the richness of their new environs.

Reilly, Karey (1996). <u>Migration transatlantique et migration continentale: Les Italiens au Canada; le cas de Copper Cliff, Ontario, 1886-1914</u>. Laurentian University, MA**:** 209.

Plusieurs chercheurs ont deja fait l'histoire des communautes italiennes dans les centres urbains importants comme Montreal, Toronto et Hamilton. Malgre son importance numerique dans le nord de l'Ontario, peu a ete ecrit au sujet de ce groupe ethnique. Cette etude souhaite combler cette lacune. Afin de retracer l'histoire d'une population ethnique, les historiens exploitent surtout les sources publiques tels les registres paroissiaux, les roles d'evaluation et les recensements federaux. Comme ces documents temoignent davantage de la presence des membres de la communaute stable, la majorite des etudes traitant des Italiens au Canada examinent les mecanismes de la formation de la communaute grace aux individus les plus stables. Cependant, cette communaute est constituee a partir d'une population plus large sans doute moins homogene et plus mobile. Notre but est justement d'examiner la population italienne dans son ensemble et de definir les caracteristiques des individus qui sejournent a Copper Cliff pendant la periode examinee.

Reimer-Kirkham, Sheryl Marie (2000). <u>"Making Sense of Difference": The Social Organization of Intergroup Relations in Health Care Provision</u>. University of British Columbia, PhD**:** 440.

Despite growing evidence of racialized health care experiences and inequitable health outcomes for patients of Colour, theoretical and practice responses have not typically addressed these concerns. This ethnographic study approached this problem by examining the social organization of intergroup relations in health care provision, beginning with the standpoints of nurses and patients. Over one year, the investigator conducted 220 hours of field work and interviews with 30 health care providers and five patients on three surgical units in two hospitals. Through this process of research, intergroup relations in health care provision were revealed as more complicated than commonly represented. Under ideal conditions, intergroup provider-recipient encounters illustrated “connected care”, marked by respectful interpersonal connections, an understanding of the illness experience from the patient's perspective, and a holistic grasp of the patient's health care needs. Interpretive lenses were employed by nurses to make

sense of “difference” and influenced how they provided intergroup care. However, various factors negatively influenced the provision of connected care. Depending on their interpretive lenses, individual nurses might participate in racialized discourses and practices. Recent trends brought about by health care reform, along with longstanding issues such as functional approaches, the immediate nature of nurses' work, and biomedical dominance, came together in particular ways to constitute nurses' work as disjunctured and “heavy”, and mitigated connected care, especially to patients who did not speak English. Institutional and community contexts, shaped by professional and public discourses, also mediated intergroup relations in significant ways. The social construct of <italic>race</italic> was mobilized in health care settings in subtle but damaging ways as common applications of the construct of culture and interpretations of “difference” often drew on colonial notions of <italic>race </italic>, thereby reinforcing longstanding patterns of domination and inequities. In light of these findings, re-conceptualized theoretical approaches are recommended for more realistic and nuanced understandings of intergroup relations and transformative health care practices. Critical consciousness must be fostered among nurses in order to facilitate connected intergroup care, challenge existing work environments, and confront racializing discourses and practices.

Reinarz, Marie-Therese (1999). Mapping Spaces Between Aging and Agency: How Older Hindu Immigrant Widows Re/Negotiate Space and Power in Metropolitan Vancouver. Simon Fraser University, MA: 111.

N/A

Relja, Katarina (1995). Creating a New Territoire Imaginaire: Identity of Displacement in the Works of Two Migrant Quebecois Women Writers (Nadine Ltaif, Mona Latif Ghattas). University of Alberta, MA: 101.

This thesis examines two literary works, Entre les fleuves and Le Double Conte de l'exil by Nadine Ltaif and Mona Latif Ghattas, two women of Middle Eastern heritage who have adopted Quebec as their new homeland. Their works are analyzed in light of Robert Berrouet-Oriol and Robert Fournier' s concept of transculturation, Julia Kristeva's theory of alterity, and Gilles Deleuze and Felix Guattari's concept of "minor literature," with the aim of revealing the manner in which Ltaif and Latif Ghattas articulate the experience of linguistic and cultural exile and immigration.

Renaud, Louise Cecile Marie (1984). A Study in the Persistence of Poor Working Conditions and Low Status: Immigrant Domestic Workers in Canada. Carleton University, PhD.

N/A

Rennert, Anne Karolyn (1999). <u>The Landscape of Jewish Toronto: An Examination of Landscape as a Reflection of Community</u>. University of Guelph, MLA**:** 134.

This study presents a model for the examination of landscape as a reflection of community and explores the distinctiveness of Toronto's Jewish landscape in order to gain insight into the life of the city's Jewish community. The study focuses on two centres of Jewish life in Toronto: 'the Ward' and the neighbourhood of Spadina Avenue, the heart of Jewish Toronto during the early 20$\sp{\rm th}$ century; and the neighbourhood of Bathurst Street, the current centre of Jewish population. Using mapping, archival documents and photographs, historical accounts, and direct observation, the study identifies the distinctive landscape characteristics of the old and new Jewish enclaves and compares the landscape characteristics of the two periods. It demonstrates that the early community of East European Jewish immigrants and the contemporary Jewish community have much in common and suggests that the landscapes of the old and new Jewish enclaves reflect a shared meaning of community.

Replanski, Dora (1996). <u>Multicultural Health Discourses and Elderly Newcomers Aging in Winnipeg (Manitoba)</u>. University of Manitoba, MSC**:** 228.

This exploratory and descriptive study is concerned with the discursive construction of ethnicity and aging in Canada and Manitoba. The professional discourse was studied through semi-structured interviews to a non-probabilistic sample of health and social service providers practicing in Winnipeg. The elderly newcomers discourse was re-constructed through focused life history narratives. The implementation of a genealogical method led to the identification of the conditions for the emergence of the official multicultural discourse on aging. Its institutional development following professional management and multicultural and health policies' guidelines is described. This process included proposals for "aging well" and the "multiculturalization" of the mainstream health and social services. Barriers to access, cross cultural health care, organizational change and professional roles were among the core constructs and themes used by the official discourse to legitimize its   existence. Documents and professionals' perspectives constituted the ethnic elderly newcomers' world as problematic and deserving professional intervention. While the official discourse seems to ensure the professional management of the normalization of ethnic aging, the benefits for the integration of the elderly newcomers into a barrier free health care system remain uncertain. Internal dissent within the official discourse revealed potential sources of change. Elderly newcomers' positive aging was constructed around family relationships and their participation in religious and social activities within their ethnic communities and peer groups. They also defined their health status in positive terms and opted for seeking services which were provided in their mother tongues. Their participation in the multicultural programs helped them in the adaptation to the new environment. They constructed their needs in terms of income, language proficiency, skills upgrading and job finding.

Reshef, Nurit (1990). <u>Foreign Students, Socialization into Sport</u>. University of Alberta, PhD**:** 372.

The purpose of this study was to understand the process of socialization into Canadian sport among foreign students at the University of Alberta. A conceptual framework that integrated micro- and macro-level theories was utilized to explain different elements of the process. A variety of variables within antecedent, cultural, attitudinal and situational dimensions were utilized in an effort to clarify whether, and to what extent, foreign students were being socialized into primary and secondary sport involvement in a Canadian setting. The underlying assumption was that sport can be viewed as a facilitator of ethnic integration (Reisman and Denny, 1951; Tobin, 1967; Mack, 1968; Day, 1981). Thus, an understanding of the process of foreign student socialization into sport might be used as a means of easing the adjustment and the integration of these students into Canadian society. All international students at the University of Alberta were included in the survey. This was because the extraction of a sample from this population may have eliminated smaller sub-groups with distinctly different characteristics. Thus, data were gathered mainly through self-administered questionnaires, sent to the 1556 foreign students. The questionnaires were distributed to 769 undergraduates and 787 graduate students, who represented 85 different countries. Due to the number and variety of items for each set of variables, composite indicators were calculated for most of the variables (e.g., social status consists of education, occupational prestige and family income). Path analysis was used to examine the hypothesized model that explains the process of foreign students socialization into sport. The findings of this study highlighted four dimensions that were important in the socialization process of foreign students into primary and secondary sport roles. More specifically, the attitudinal dimension explained much of the variance in primary sport involvement, while secondary involvement was strongly influenced by the antecedent, cultural and situational dimensions. Furthermore, the results reflected unique gender differences as well as different patterns of sport involvement among graduates and undergraduates, and married and single students.

Reviere, Ruth Moriah (1997). <u>Lifting the Veil: An Afrocentric Analysis of Racial Rankings on IQ Tests</u>. Dalhousie University, PhD**:** 307.

The year 1994 saw the revival of a debate which asks, essentially, whether Black people could ever be sufficiently competent to participate fully in North American society. Some scientists (hereditarians) answer a vehement "No" to this question, while others (environmentalists) answer "Yes". This study is not an attempt to join this debate, on either side. Rather, I am arguing that traditional Eurocentric research criteria have led to inadequate explanations of human experiences, particularly Black experiences. I am also arguing that, consequently, neither hereditarians nor environmentalists provide adequate explanations of Black intellectual behaviours. This study hopes to rectify this state of affairs by facilitating and offering a more accurate and comprehensive analysis of Black

intellectual behaviours. The objectives of this study were three-fold. The first was to design an Afrocentric analytic method; the second was to apply the Afrocentric analytic method to the theories of hereditarianism and environmentalism; and the third was to make a contribution towards a clearer definition of an Afrocentric place, as envisaged by the pioneers in Afrocentric research. This afrocentric analytic method consists of five canons: kujitoa, ujamaa, utulivu, uhaki, and ukweli which were applied to the writings of the subjects of this study in order to unearth assumptions about the various issues covered by the canons. My analysis revealed many important similarities and   differences between hereditarians and environmentalists. In fact, they are more alike than different with regard to the assumptions they hold about Black intelligence, because both groups work from clearly identifiable Eurocentric perspectives. There are, however, significant differences between the two groups, both ideological and their intentions towards Black people. The selection of research topic and methodology were influenced by personal reasons which are a critical part of the background to this study. This interaction of the personal and theoretical provided data which became part of my analysis and are described in the first and last chapters.

Rich, Mona Sharon (1995). <u>Hutterite Defectors: A Qualitative Assessment of Ebaugh's Role-Exist Model</u>. University of Manitoba, MA**:** 180.

The aim of this study is to test Helen Rose Fuchs Ebaugh's role-exit model on the experience of Hutterite defectors, and to provide an updated, sociological understanding of Hutterite defectors based on a coherent theoretical model. The analysis was conducted using the 4 stages and 11 variables of Ebaugh's generic role-exit model. In addition, a sociological model of Hutterite society (developed by Boldt and Roberts) was included to carry out the analysis. This model represents Hutterite society as a relatively undifferentiated and structurally tight group. A qualitative methodological approach was employed to study the role-exit experience of 28 Hutterite defectors from Manitoba colonies. The stages and variables of the role-exit model were translated into semi-structured, open ended interview questions. In general terms, it was found that Ebaugh's role-exit model fit the experience of Hutterite defectors. However, it was also discovered that several hypotheses regarding the variables of duration and reversibility/irreversibility did not apply to the case of Hutterites. Also, the findings of this study discovered that individuals are abandoning their colonies as a direct result of their religious concerns. The findings also indicated that defection was not limited to young, single males as it was in the past but also included young, single females as well as entire families. The interchange between the colony and the outside emerged as a crucial factor in exposing and fostering new perspectives and attitudes in Hutterites.

Richard, Madeline Anne (1989). <u>Immigration Policy, Ethnic History and Intermarriage, Canada 1871 and 1971</u>. York University, PhD.

This thesis uses 1871 and 1971 Census data from samples and special tabulations to document patterns, rates and correlates of marital assimilation for husbands in nineteenth and twentieth century Canada. It also documents the significance and consequences of immigration policy and ethnic history for immigrant assimilation. It indicates that the blending of Europeans in Canadian society has progressed since 1871 but differentially. For the most part, twentieth century theories were applicable to the nineteenth century. Size of the group, sex ratio, and educational status were all associated with higher levels of intermarriage in the nineteenth century, but occupational status and per cent native born were not. Logistic regression analysis suggests that there were significant interaction effects between both nativity and literacy by age on the likelihood of marital assimilation in Canada in 1871 and 1971. There also appears to have been a significant interaction effect of rural/urban residence and age on the likelihood of ethnoreligious intermarriage in 1971 but not in the nineteenth century. The analysis documents the importance of using a multidimensional concept of ethnicity in analyses of intermarriage.

Richardson, Adrienne M.D. (1984). <u>The Developmental Outcome for Infants of Teenaged Mothers</u>. York University, MA**:** 141.

The topic of teenaged pregnancy has received widespread attention recently, but relatively little is known about the children who are raised by teenaged mothers. The present study is concerned with the developmental outcome for a group of infants born to young mothers in Toronto, as a function of various characteristics of the mother and child, and their social situation. These characteristics included child's sex, ethnicity, mother's age, SES, and education, pre- and peri-natal health, mother's self-esteem and locus of control, household composition and child care arrangement, and a measure of mother's parenting skills and expectations. Infants' development was assessed using the Bayley Scales of Infant Development. A total of 84 infants (aged 2 to 29 months) and their young mothers (aged 13 to 21 years at the time of birth) were tested initially (Time 1). One year later, half the group (n = 43) was retested (Time 2), at which time the infants ranged in age from 13 to 31 months. About half the sample was of West Indian ethnicity. Results showed that the Bayley scores for the infants were well within the normal range, and, in general, were not well predicted by the maternal and social variable. One surprising finding was that children whose mothers stayed at home with them, versus those in daycare, scored higher. At Time 2, significant sex and ethnicity differences were found (favouring girls and non-West Indians). There were large individual differences but little systematic change over time in either infants' scores or maternal variables. The results are discussed interms of current literature regarding the nature of infants' abilities, the adequacy of traditional infant tests, and prevalent theoretical models of infant intelligence.

Richardson, Andrea Scott (1998). <u>Ideologically Speaking: Teacher Conversations about Practice in Relation to the Program Mandate for LINC (Language Instruction for Newcomers to Canada)</u>. Simon Fraser University, MA**:** 168.

LINC (Language Instruction for Newcomers to Canada) is a federally-funded language program for adult immigrants and refugees. This thesis explores how LINC teachers talk about the practice of teaching in relation to the program mandate. More specifically, it examines teachers' understandings of the concepts of cultural integration and citizen participation. Eight LINC teachers (including the researcher/author) in the Lower Mainland of British Columbia participated in the study. The methods of investigation included written questionnaires and semi-structured group interviews with teachers from three different sites. This study shows how the mandate determines the program structure, approaches to teaching and social relations (student-teacher and teacher-teacher). The mandate itself has been internalized by teachers and is either reproduced or resisted in everyday practice. The institution of LINC manifests in teachers' discourses about curriculum guidelines, controlling interactions in the classroom and the importance of teaching values to adult immigrant learners. A few teachers resist dominant discourses on integration (read: assimilation). Their views are informed by personal experiences of marginalization or social oppression on the basis of race, class and/or sexual orientation. The researcher questions her participation in encouraging teachers to reproduce dominant ideologies about teaching by asking them to describe the role of the teacher. Teachers are rarely asked to examine the political nature of teaching. This discussion seems very pertinent in this specific teaching context wherein teachers are expected to assume the roles of cultural and linguistic model.

Richardson, George Hiram Walter (1998). The Death of the Good Canadian: Teachers, National Identities, and the Social Studies Curriculum. University of Alberta, PhD: 219.

This dissertation is part scholarly analysis and part polemic. Its focus is on Canadian identity: how the curriculum presents the concept, how teachers perceive it, and how national identity must be reconceived if it is to retain any significance for students. In terms of scholarly analysis, (and as presented in Chapters III and IV) I investigate the concept of national identity as it emerges in the curricula of the Province of Alberta. Central to this investigation is a discussion of modernism and modernist education. Using postmodern and hermeneutic frames of reference, I analyze the modernist curricula in the effort to discover how and why the concept of national identity has changed over time. But more crucially, I apply these same techniques to the particularly Canadian dilemma of why the curricula has failed to engender a mythic structure of nationalism capable of creating a "common imagining" of the nation among students. In terms of polemic, (and as discussed in Chapters I, II, V and VI) the dissertation situates teachers in the uneasy space between modernist concepts of national identity prescribed in the curriculum and the lived world of the classrooms they experience daily. Using two interrelated action research projects, I have attempted to represent the ambivalence and ambiguities of curriculum "delivery" in an era when there is a striking dissonance between the rigid

boundaries the modernist curriculum creates between "national self" and "other" and the more hybrid and problematic sense of national identity as an ongoing process of the enunciation of difference that is suggested by the plural classrooms of the 1990's. From postmodern and hermeneutic perspectives, I argue that it is essential to abandon modernist education's static and exclusionary formulations of national identity that "close" the question of what the nation is. Instead, I conclude that it is critical to view national identity formation as an open and dialogic process that legitimizes individual experience and that acknowledges the significance of cultural and ethnic difference in national identity formulation in plural societies.

Richardson, Patrick (1991). <u>A Case Study of Black West Indian Migrants in Urban Canada: The Decision to Migrate</u>. Wilfred Laurier University, MA**:** 160.

The main purpose of this study is to examine the extent to which traditional models of the migration decision making process adequately account for and describe the decision making process of black West Indian immigrants in Canada. The main methodology employed here is a case study of the experiences of five black West Indian immigrants in Canada. Aspects of black West Indian culture such as music, literature and history are also examined to demonstrate the extent to which migration has become a major institution within the Caribbean. The institutionalisation of migration within the Caribbean therefore appears to influence individuals to such a degree than many are loathed to consider any other alternative. Evidence from the case studies appears to confirm the notion that traditional models of migratory behavior have failed to take into account the crucial role of cultural influences in migration decision making. Such a failure ignores a crucial element in any attempt to understand the migration of black West Indians.

Robert, Monique (1989). <u>Intégration culturelle des bahá'is iraniens au Québec</u>. Université Laval, MA**:** 233.

Cette recherche avait pour objectif de cerner l'Integration culturelle des baha'is iraniens ayant emigre au Quebec, soit avant, soit apres le debut de la Revolution islamique en Iran (1978). Selon l'hypothese retenue, la participation a la communaute baha'ie quebecoise devait leur faciliter la vie et les aider a assumer, mieux et plus rapidement, un processus d'acculturation enrichissant. Aucune evidence ne soutient toutefois cette hypothese. Il ressort, a la suite de l'enquete effectuee (questionnaires et entrevues) que les baha'is iraniens ont a faire face aux memes difficultes que l'ensemble des immigrants venant de cultures tres differentes (orientales) de la culture quebecoise (occidentale). On constate que l'integration a la societe quebecoise est plus rapide en region et dans les petits centres que dans la grande region montrealaise. La question du rapport a l'enfant, de l'education a lui donner, des valeurs a lui transmettre, semble un point particulierement sensible. Les parents baha'is iraniens jugent necessaire d'accentuer l'education spirituelle qu'ils donnent a leurs enfants, afin de

contrebalancer les effets de la societe materialiste dans laquelle ils evoluent maintenant..

Roberts, Daniel (1995). <u>L'Insertion Professionnelle Des Personnes Immigrantes de la Region Estrienne</u>. Université de Sherbrooke, MA**:** 147.

N/A

Roberts, Gloria Bernadette (1982). <u>Early Experience and the Development of Cognitive Competencies and Language Skills: Teaching Low Income Afro-West Indian Immigrant Mothers Strategies for Enhancing Development</u>. University of Toronto, PhD.

Sixty-one infants of lower socio-economic status and their mothers (Afro-West Indians immigrants resident in Toronto) participated in the present study over the period of one year. There were three components to the study. The first consisted of an experimental group of mothers and infants who were the recipients of a home-based infant stimulation program. Mothers in this group were taught strategies for enhancing their children's development in language and problem-solving skills.   The second component consisted of a control group of infants and mothers whose interaction was observed in the home on specific occasions in order to record selected dimensions of the mother-child interaction. Mother and child behaviours were later examined for their relationship to the child's development. The third component consisted of a group of infants matched in age, sex and socio-economic status to the home-reared sample. These infants were attending Day Care on a full time basis and were thus the Day Care comparison. Infants in each research condition consisted of two sub-groups divided on the basis of age of beginning the program. One group entered the program at a mean age of 3.3 months and the second entered at a men age of 13.6 months. There were equal numbers of boys and girls at each age level. The experimental group had twenty-one infants, the control group had twenty-two all of whom were randomly assigned to their respective   groups. The day care children on the other hand were selected on the basis of availability, but were matched with the home care group in the dimensions outlined above. All three groups were pretested on the Griffiths Mental Development Scales at a mean age of 3.3 months and 13.6 months for the respective age groupings. They were posttested at 17.5 and 27.5 months respectively. Mothers in the home-reared condition were also pre and posttested on a Mother Child Interaction Scale in order to assess their teaching effectiveness before and at the end of the intervention period. At the pretest children in the experimental and control groups were performing at comparable levels, but the younger children scored significantly higher than the older children in each of the conditions.

Roberts, John Maurice (1999). <u>Nation-Building and Monumentalization in the Contemporary Capital: The Case of Ottawa-Hull, with Particular Reference to the</u>

Peacekeeping Monument and the Canadian Tribute to Human Rights. Carleton University, MA**:** 266.

This thesis is an exploration of monument-building in Canada; an activity which is a reflection of the desire on the part of society to build national symbols. In an age of increasing globalization and cultural diversity, the need to build relevant symbols for national identity and social cohesiveness is growing. In this thesis, various functions of monuments are discussed, with particular reference given to the ideological role that they play in nation-building. The monumental heritage of the country and the symbolic landscape of Ottawa-Hull are explored around the central research question of how far the monumentalization to date characterizes the national society and what recent efforts have been made in this direction. To this end, the thesis narrows to consider two recent monument projects in the capital, Reconciliation or the Peacekeeping Monument and the Canadian Tribute to Human Rights. Discussion of these two examples will focus on the process of their production, using primarily interview material. A consideration of how each monument is interpreted or consumed will then follow using research from an on-street survey. The conclusion considers the contribution of such recent endeavours to the contemporary symbolic order.

Roberts, Petra (1998). Structural Family Therapy with Families from Diverse Backgrounds with an Adolescent Involved in the Mental Health System. University of Manitoba, MSW**:** 200.

Manitoba is described as one of the most multicultural provinces in Canada with a population that consists of approximately 110 different ethnic groups. This practicum report describes the use of structural family therapy with eleven families in which the adolescent is involved in the mental health system. These families came from a variety of racial, ethnic, cultural, and socio-economic backgrounds. The majority are immigrants. The report reviews the history of psychiatry and mental illness in Europe and North America and the literature on culture, race, ethnicity and family therapy. Three case examples are used to illustrate the use and utility of the structural family therapy model with racially and ethnically diverse populations. The clinical intervention is evaluated through the use of FAM-III and a client satisfaction questionnaire. Conclusions reached as a result of this practicum intervention suggest that the structural model with its problem solving model and a focus on change is aptly suited for Manitoba's diverse population.

Robertson, Leslie (1994). Poetics of Coexistence: Bloods, Saints and Scribes (Mormon Community, Native Community). University of Calgary, MA**:** 294.

This thesis is the story of my understanding of the interstitial ground of academia and two communities of people living side by side. One is a Mormon community defined by a religious world view, the other is a Native community defined by ethnicity. These are self definitions evident in the narratives of participants of the

research. While engaged in research, a tension exists between academia and these communities which involves the complexity of cross-cultural interpretation and processes of boundary maintenance.

Robichaud, Lise (1987). Intégration de l'art des Acadiens du Nouveau-Brunswick dans l'enseignement des arts plastiques au premier cycle du primaire en Acadie. Université du Québec à Montréal, MA: N/A.

N/A

Robichaud, Lise (1994). Didactique des arts visuels au primaire en acadie et art acadien contemporain: élaboration d'un devis pédagogique ethno-esthétique. Concordia University, PhD: 191.

French Text, English Abstact: The arrival of the visual arts within the Acadian people in New Brunswick is a recent phenomena and its development, among other things, can be encouraged by forming visual art teachers at the elementary level. In this perspective, we have thus tried to develop the content of a course in visual arts didactics at the elementary level by connecting Acadian culture and the contemporary visual arts. Our basic hypothesis included the idea that it could be possible to bring Acadian students not specialized in visual arts to be initiated to the theories and teaching methods in this field. This would be achieved by preparing and testing a teaching unit with children starting from the artistic process of a contemporary Acadian artist. The methods used were the deliberative approach for development research, life histories, the vignettes that reflect case studies, and concept analysis. The research produced, as a result, an identification of two modern visions in the formation of visual art teachers in Acadie during the sixties, those of Eulalie Boudreau and Claude Roussel. Case studies carried out in 1992 within two didactic courses in visual arts at the elementary level at Universite de Moncton revealed a post-modern vision of artistic education in the formation of students at that level. A review of these two courses permitted the establishment of an education process comprising twenty steps. The analysis of the concepts of Acadian culture and contemporary art resulted in a definition of contemporary Acadian art, an art that embodies post-modern features and types of historical, intimate, social and ecological memories. A review of the literature relating to culture and contemporary art in visual arts didactics lead to five different educational approaches permitting the insertion of contemporary Acadian art in artistic pedagogy. These approaches are the pedagogies of play, success, living culture, attention and creative process. The different parts of the thesis end up in the development of a course plan in visual arts didactics at the elementary level in Acadie that integrates contemporary Acadian art. Finally, other areas of research are listed, among others, the possibilities of inter-cultural exchanges between different cultural groups in New Brunswick and elsewhere.

Robinson, Andrew Mackenzie (1999). <u>Liberalism and Community in a World of Difference: Justifying the Protection of Ethnocultural Minorities within Liberal Democracy</u>. University of Western Ontario, PhD**:** 266.

The argument addresses two central questions: can the extension of special rights and privileges to ethnocultural minorities within liberal democracies be justified? and can consistent principles be developed to govern such extension? The first part of the argument considers important theoretical approaches that are of significance to our questions. The ontological assumptions that support these positions are considered and evaluated. The politics of universalism represents the popular understanding that liberalism requires all citizens to receive identical treatment from the state. The reliance of its proponents (John Rawls and Ronald Dworkin) on ‘full autonomy’ is shown to leave them incapable of recognizing the importance of community. Proponents of the politics of difference (Vernon Van Dyke, Frances Svensson, Owen Fiss), which supports special treatment, are shown to make strong communitarian assumptions about ‘identification with community’ which lead them to undervalue autonomy. Similar problems arise for those whose theories appear to reconcile these values. Proponents of a choice-based personal autonomy (Will Kymlicka, Joseph Raz, Pierre Coulombe) assume too strong a connection between self-identity and historical community. Chandran Kukathas, who is described as advocating a ‘preference-based’ autonomy, is shown to over emphasize the fluidity of self-identity. The second part of the argument tries to improve on these approaches by developing a new conception of the person (the ‘synthetic self’). It suggests that autonomy and identification can be reconciled if we focus on the contribution each can make to the deeper value of ‘meaningful life’. This requires a redefinition of these values which remains true to their general concepts. Personal autonomy becomes the freedom to form and pursue significant purposes, not to lead the examined life. Identification is associated with all communities of shared goods that support meaningful purposes, not just historical communities. This suggests that special treatment is justified to the extent that it supports meaningful lives. The second question is addressed in the third part of the argument where the model of the synthetic self is employed to suggest principles for determining the legitimacy of claims for protection, the design of protection, and when interference in communities is warranted.

Robinson, Catherine Mendoza (1993). <u>Multicultural Counselling: Counselling of International Students within the University Community</u>. University of New Brunswick, MED**:** 138.

This study seeks to assess current/traditional counselling techniques and their accessibility and appropriateness for a multicultural population. In particular, the study involves the perceptions of international students in terms of the adequacy, values, needs, availability and use of counselling services in the university setting. Canada boasts a wide diversity of differing cultures and peoples, a truly

multicultural population. The latest statistics reveal that between 1988 and 1992 approximately 330,000 international students arrived in Canada to study. In recognition of the diversity of its population, the federal government instituted a policy of multiculturalism in 1986. At the provincial level, each province has its own mandate on multiculturalism and pluralism within its jurisdiction. This pluralistic culture is reflected in all aspects of life. It is therefore necessary that educators take a look at the effectiveness of the services provided for the present population. It is questionable whether the North American trained counsellor who practices traditional (Western) counselling techniques can have an effective relationship with students of diverse cultures. The literature points out the need for North American universities to revise the system of counselling to respond to the different values and attitudes manifested by international students. The results of this study indicate a need for a close look at all the counselling services provided at university. In particular, there is a need for revision and reconstruction of counselling services to meet the unique challenges of the international student community. It is recommended that counsellors should be trained in multicultural counselling in order to develop greater sensitivity towards the international clientele and thus to design more appropriate and effective intervention. (Abstract shortened by UMI)

Robinson, Grace Darling (2000). <u>Administrator Views of, and Strategies for Dealing with, Conflicts Involving New Canadians</u>. University of Toronto, EDD**:** 320.

The primary purpose of this research was to determine how high school administrators view conflicts involving new Canadian students, i.e.,students in Canada for five years or less. I wanted to discover what types of conflicts administrators were experiencing, who were involved in these conflicts, the issues around which the conflicts revolve, and what strategies were being used in conflict resolution. Fifteen administrators participated in this research: Principals, Vice-Principals, and Heads of E.S.L. Departments. I met with each one for an hour or more, in a semi-formal, taped interview at their schools. We had telephone conversations to clarify the intent of this study, and possible usefulness to the schools. Participants were very co-operative, and data collection was concluded in September, 1998. The data reflect a number of issues. All schools involved in the study have an increasing number of students from different ethnic and language backgrounds. Administrators maintain that the diversity is great, and many students experience many conflicts, especially during the transition phase, when old and new cultures meet and struggle to find compatibility. Some students are often not prepared for the new majority culture, and the home culture is often inflexible, leading to conflicts. Administrators, teachers, students, and parents are involved in conflicts from time to time, but mainly conflicts are between students and their peers. Administrators report that they use various strategies to deal with conflicts. These include proactive measures such as orientation sessions to increase the students' awareness of the school culture and environment. Administrators also indicate that they encourage ethnic clubs for same language interaction, and international clubs to foster respect for all cultures. International

concerts, food fairs, and fashion shows display the many talents of the students and are also believed to foster respect and cultural understanding. Reportedly, when conflicts occur, strategies such as arbitration, consensus decision-making, and mediation are used. Peer mediation is the strategy that administrators believe is most useful, especially with new Canadian students who need advice and understanding rather than punishment. The system of punishment is used with much restraint to allow the students time to gain a foothold in the system and come to terms with their bicultural existence. The findings in this study on conflicts mirror the types of conflicts suggested in the literature by researchers such as Gay (1981), Ghuman (1994), Phelan et al. (1993), Ryan and Wignall (1994), among others. Conflict resolution strategies by researchers such as Schrump (1997) and Margolis and Tewell (1998), reflect some similarities with those being used in the schools involved in the study. Strategies by Follet (1993) and Fris (1992), while not being very useful for peer mediators, can be used by adults with some measure of effectiveness.

Robinson, Greg Thomas (1992). <u>British-Canadian Justice in the Ukrainian Colony: Crime and Law Enforcement in East Central Alberta, 1915-1929</u>. University of Alberta, MA**:** 371.

The singular environment of the Ukrainian bloc presented definite challenges for agents of the Alberta and Dominion governments--for policemen and justices of the peace in particular. Just as the Slavic settlers had to adjust themselves to the laws and institutions of their adopted country, so did British-Canadian lawmen and judicial officials have to adapt themselves to "the foreign colony." The Ukrainian immigrants had a reputation as one of the worst criminal elements in the early-twentieth-century Canadian West. This notoriety stemmed, in part, from distinctive trends in criminal behaviour within Alberta's large Ukrainian bloc. During the 1915-1929 era, the bloc settlers committed crimes in different ways and for different reasons than other Albertans. The thesis consists of three chapters. The first one explores the experiences of British-Canadian justice officials in the pre-1930 Ukrainian colony. The second analyzes the criminal behaviour of the Slavic colonists. The final chapter examines the Canadian justice system's adaptation to the colonial environment.

Rodgers, Catherine Ann (1997). <u>Curriculum and Culture: Reflecting on Resistance in an ESL Classroom</u>. Simon Fraser University, MA**:** 118.

This thesis represents my efforts to develop curriculum for English as a Second Language class that enables students to participate in a meaningful and critical discourse with their new community. The thesis was initiated by my need to confront the contradictions and conflict that exist at the intersection of my progressive teaching practices and my students' more traditional expectations for classroom interactions. This required a closer look at the teaching practices employed in the students' home countries as well as at progressive teaching and its incorporation into ESL class rooms. As a result of reflection upon my own

experiences as a student and as a teacher, I followed previously unrealized paths as I sought to discover exactly what it means to practice truly progressive pedagogy--pedagogy that enables students to participate in critical discourse where socially and culturally defined constructions of self can be challenged. I delved into a polyglot of theoretical discourses, including those of literacy, transformative pedagogy and sociocultural aspects of learning, with the intent of taking those theories back to my classroom where, in combination with reflection, they would be part of my praxis, or the ongoing dialogue between theory and practice. In keeping with the nature of emancipatory action research, the thesis does not follow a traditional academic structure. Rather, it is a narrative which weaves together theory, reflection, and description. The narrative is not conclusive. Its purpose is to assist me in locating further paths to follow in my research.

Rodrique, Mary Maureen (1996). Socio-Cultural Variables and Family History of Alcoholism as Predictors of Drinking Behaviour. University of Manitoba, MSC**: 164.

Drinking behaviour is viewed as a social activity influenced by norms and traditions which vary according to one's ethnic background, religious affiliation, social class and family history of alcohol consumption. This study investigated the ability of family history along with each of the socio-demographics variables to predict three measures of drinking behaviour: (1) the sum of alcohol abuse or dependency symptoms, (2) the number of problems resulting from drinking alcohol, and (3) the number of ounces of alcohol consumed per day. Two subsamples based on each of mother's and father's ethnicity were drawn from the general population sample of the Winnipeg Health and Drinking Survey. Each subsample was composed of subjects from the following ethnic groups: British, Ukranian, French, German, Irish, Mennonite, Asian, Jewish, Aboriginal and Italian. One-way analysis of variance (ANOVA) with Duncan's multiple range test was performed and results indicated that for each subsample significant differences existed amongst the categories of each of the independent variables on all dependent variables, with the exception of number of ounces of alcohol consumed. The ethnic groups found to be the most immoderate in their drinking behaviour were the Aboriginal, Irish and French while the moderate behaviour was found in the Jewish, Asian and Mennonite. Multivariate analyses using Multiple Classification Analysis (MCA) were used to determine whether the effects of the independent variables shown to be significant in the univariate analysis, continued to be significant predictors when analyzed with other correlated variables. It was shown that those independent variables that were significant predictors of drinking behaviours in the univariate analyses were still significant as predictors in the multivariate analyses.

Roessingh, Hetty (1996). ESL Students and the Inclusive High School Science Class: An Investigation into the Effects of Curriculum Restructuring. University of Calgary, PhD**: 450.

This study is primarily concerned with the need for English as a Second Language (ESL) students to develop academic linguistic proficiency in the context of the inclusive class setting in high school. The general science program was selected for investigating the effects of curriculum restructuring, which introduced language learning objectives and strategic competence as equally important curricular goals to that of concept attainment in the science program. The study, therefore, had two major components: curriculum design; and implementation and evaluation. The initial step in the project was the development of a theoretical framework for curriculum design and subsequent materials preparation. There is increasing support in the literature for the integration of language learning objectives, strategic competence and concepts as equally valued aims of content area curriculum, such as science. The tripartite framework that emerges is useful for organizing content to sustain language development across an academic sequence of courses. The theme unit is the favored organizational rubric for the science content. Science is chosen as the content area subject specifically for its potential to provide transitional language support for ESL students: it is "hands on", immediate, concrete--thereby linking language to the "doing of science". Classroom research (CR) was the mode of inquiry selected for investigating the effects of the restructured curriculum. CR invites the active participation of the investigator in collaboration with the classroom teacher: it is generative, constructive and eclectic in its approach to investigating and solving classroom problems. The research design, adopted from van Lier (1988), involved the collection, analysis and interpretation of both quantitative and qualitative data. A second science teacher's class, following the traditional approach to the science curriculum, was involved for comparison purposes. Among the findings, three are especially noteworthy. Firstly, the thematically organized/integrated science curriculum resulted in statistically significant gains in the reading scores for the ESL students in the class while the ESL students in the traditional class were unable to make gains in their reading scores. Secondly, language minority students identified among the classmates of the ESL students were unable to make gains in their overall reading scores, regardless of the curriculum approach (theme or traditional). These students appeared to be fossilizing at low levels of English proficiency. And thirdly, without appropriate and timely language learning support, ESL students were unable to develop the minimum linguistic proficiency threshold level required for future academic success. These students, along with their language minority classmates, are at great risk of failure and early school leaving. The findings point to the creation of a growing, marginalized educational underclass of immigrant students who will never come to know their full academic potential. The qualitative data supported this interpretation of the statistical evidence. The outcomes and conclusions of this study are intended to lay the groundwork for informed educational change in the quest for providing for equitable opportunities for all learners. There are implications for the work of academicians, researchers, policy makers, administrators, curriculum developers, and most importantly classroom practitioners and their students.

Roger, Kerstin (1998). "Fairy Fictions": White Women as Helping Professionals. University of Toronto,: 270.

The education and practice of the social service provider is shaped through an historical context that is deeply racialized. A number of pedagogical tools have attempted to provide the educator and learner of the social services with ways of addressing both personal identifications and professional practices. However, such pedagogical tools have not sufficiently addressed how deeply invested the identity of the white social service provider is in these historical and social constructions. This research employs both an historical stance as well as a psychoanalytic analysis in order to investigate the processes by which white female helping professionals are inscribed into a representation and discourse of respectability, into the nation Canada, and as social subjects within imperialism. This research has been conducted through open-ended interviews with fifteen white women who were being educated, or were already practicing, as private psychotherapists subsequent to previous work in more community based social service agencies. This shift from a more public site of helping to a more private one illustrates a significant hierarchy that occurs between women in the helping professions. The fifteen women's narratives illustrate this shift through ongoing discursive conflicts between (1) their desire to be seen as innocent and kind helping professionals, and (2) their desire to disrupt their own experiences of marginality and subordination through the acquisition of these new psychotherapeutic skills, and (3) the access they gain to the more respectable setting of the private psychotherapy office in the context of other helping professions. The method of analysis includes a discourse analysis that assumes language to be productive of social relations regarding race, class, gender, sexual orientation, ability and other marginal identifications. The identifications that emerge throughout the women's narratives depend on personal and professional negotiations in a way that marks the presence of whiteness. In this way, the management of whiteness as one component of their identification threads throughout the narratives and reflects a desire for respectability and status in the context of the helping professions. The thesis raises crucial questions about the education of the public and the private social service professional. As the thesis illustrates, how these women can be seen as "white women" and become professional "helpers" depends on a historically regulated desire for resistance against dominant frames yet is also marked by a desire for innocence within their participation in relations of power. This thesis suggests that the education of the social service provider must include an historical analysis of race in order to provide a more solid resistance to deeply embedded imperial frames.

Roinila, Mika Petri-Olavi (1997). The Migration, Settlement and Ethnic Relations of Finland-Swedes in Canada. University of Saskatchewan, PhD: 369.

The purpose of this dissertation is to address the lack of research dealing with minor ethnolinguistic immigrant groups in Canada. More specifically, this dissertation examines the Finland-Swedish population in Canada. This

ethnolinguistic group is approached in two ways.The first half of the dissertation focuses on a historical-interpretative (hermeneutics) analysis of the Finland-Swedish population in Canada. Data were collected from numerous archives, church membership records, historic documentations and interviews in Canada and abroad. Much of the Finland-Swedish immigration pre-dates, albeit slightly, the Finnish-speaking immigration in many regions across the country. The social, cultural and economic impact of the Finland-Swedes in the Canadian multicultural society is recognized. A desire to keep up a distinct Finland-Swedish culture and heritage exists through a small number of fraternal and religious organizations in the regions with the highest Finland-Swedish population. The second half of the dissertation undertakes an analysis of a detailed survey of Finland-Swedish respondents in Canada, which provides data for a quantitative (empirical-analytic) approach and focuses on the shifting identities and attitudes. Generational and regional differences for both variables are shown to vary. This gives rise to a three stage model of shifting identities, which follows three distinct time periods of immigration to Canada. These three periods are characterized by Swedish, Finland-Swedish and Finnish self-identities amongst the respondents. Comparisons between attitudes held by Finland-Swedes towards outgroup members--including the Finns--are also possible from this dissertation and a previous study conducted in Finland by McRae, Bennett and Miljan (1988). The dissertation is based on an interdisciplinary approach using theories and methodologies of cultural, historical, and behavioural geography combined with theories from sociology, social psychology, and cross-cultural psychology. This dissertation provides a stepping stone to additional research which can focus on inter-ethnic relations between the Finland-Swedes and Finns, along with other groups. By so doing, it is hoped that the dissertation makes a significant contribution to the knowledge of Canada's multicultural society and the part Finland-Swedes have played in the settlement and assimilation process.

Roman, Alexander (1988). <u>Ethnic Identity Among the Ukrainian Canadians: An Assessment of Generational Changes</u>. York University, PhD.

It is the purpose of the present study to investigate how ethnicity can exist under conditions of modern industrial society by way of a case study involving interviews with approximately fifty first generation members of the Metropolitan Toronto Ukrainian Community and their post-war immigrant parents. Central to this quest is the analysis of the meaning of the ethnic experience for members of this group and how specific features of ethnic group life are emphasized by them over others within various personal and social contexts. The study also endeavours to examine how ethnicity can be 'relevant' to life in modern society. The thesis shall demonstrate how ethnicity may survive and develop under conditions of North American society primarily as a system of exchange relationships involving, for example, prestige values and artifacts of material culture as the objects of exchange. The term employed to describe this process is "ethnic consumership." The study maintains that this transformation is an adaptation to that form of mainstream culture (i.e. consumerism) which is the

most relevant one to North American society. The study argues that ethnic cultures defined as commodities may indeed survive within the pale of what Isajiw has defined as 'technological culture' as a component of the consumer framework of modern society.

Romero-Cachinero, Maria del Carmen (2000). <u>Bilingual Narrative Development Among School-Age Hispanic-Canadian Children</u>. University of Toronto, PhD**:** 236.

This thesis explores narrative structure (the way information is selected and organized in a narrative) among bilingual immigrant children. Its primary concern is to increase understanding of the process of mother tongue attrition among bilingual children and to devise appropriate strategies for its prevention. The student sample consisted of 120 Spanish-English speaking children living in Toronto equally divided between Grades 1 to 8. The children were selected on the basis of their high proficiency in Spanish. The results of a questionnaire on language use indicated that the children considered Spanish the language of their homes, but that English was the language of the popular media and the community. Standardized bilingual proficiency tests (Woodcock) were used to establish a general context of Spanish language attrition—noticeable at the early grades, and accelerating at the higher grades. The children were asked to tell narratives of personal experience in both English and Spanish. An analysis of the length of the narratives added further evidence of increasing deterioration of Spanish. The structure of the children's narratives was analyzed (using High Point, Episodic and Dependency analyses) in order to determine how closely they conformed to the North American English language ideal. All three techniques indicated that the children's English language narratives conformed closely to the developmental pattern of English language ideal. All three techniques indicated that the children's English language narratives conformed closely to the developmental pattern of English monolinguals. Their Spanish narratives, however, deviated widely from the North American ideal in the earliest grades but conformed closely in the higher grades. Because of the general context of Spanish attrition, it is suggested that these results indicate a deterioration in the narrative style/s native to the various Spanish language cultural milieu from which the children were drawn. In order to confirm and clarify these results a call is made for considerably more research into linguistic and cultural variations in narrative structure both in monolingual and bilingual contexts. It is suggested that a sensitivity to variations in narrative structure would help prevent conflict and misunderstanding between teachers and minority students. It is further suggested that to help prevent the loss of immigrant languages, bilingual school programmes need to be actively promoted and should include authentic narratives. Finally, it is stressed that parents must play a crucial role in their children's mother tongue maintenance by using it systematically at home, by maintaining contact with the mother country and community members, by participating in community events, and by patronizing community media.

Rosé, M. Alejandra (1995). <u>Education Students' Perceptions of Multicultural Education</u>. Mount Saint Vincent, MAED**:** 97.

Multicultural Education is a controversial concept. Educators have different understandings of Multicultural Education according to ideologies, practices and social groups involved. Different groups have started to point out educational inequality on grounds of gender, ethnicity, religion, class, and so on. With regard to these issues, this study could help educators clarify and reflect upon current understandings of Multicultural Education and ideas of appropriate practices. It is important to point out that educational polices and practices have often fostered several interpretations and misconceptions. Given the confusion and range of possible meanings surrounding the concept, the purpose of this study was to interpret education students' perceptions about Multicultural Education. Important questions of this study were how broadly or inclusively were these meanings defined and which Multicultural Education practices were perceived as representative and appropriate practice by students. In addition, an attempt was made to explore if there were commonalities or differences in Bachelor of education and graduate education students' perceptions of Multicultural Education.

Rosen, Rheta Ann (1987). <u>Filial Responsibility, Ethnicity and Social Exchange: A Study of Helping Behaviour in the Older Family</u>. York University, PhD**:** N/A.

This is a comparative study of helping behaviour in the older family within a social exchange perspective. The differential internalization of the norm of filial responsibility between generations and cultural groups is also explored. Questionnaires were administered to sixty-five Jewish-Canadian and sixty-nine Anglo-Canadian older mothers and their middle-aged daughters. Hypotheses were tested using t-tests and regression analyses. Path analysis was used to test the interrelationship of variables in a model that integrated variables from social exchange literature and social gerontological literature. The major findings are: there is a discrepancy in the internalization of the norm of filial responsibility in the Jewish-Canadian and not in the Anglo-Canadian mother/daughter dyads; the norm has most salience for Jewish-Canadian mothers, is accepted next by the Anglo-Canadian mothers and daughters equally and is least accepted by the Jewish-Canadian daughters; filial responsibililty is not related to reciprocity in the exchanges between generations. The more resources mothers have the more imbalanced they define the exchanges; the more alternate sources of need satisfaction mothers possess the more frequently they describe that help flows in both directions in the dyad, and closeness in the past or the present is not related to balance in the exchanges. Path analysis reveals additional relationships. They are: the more alternate sources of need satisfaction that mothers possess the more reciprocity they perceive in the exchanges, and closeness now and in the past are positively related to frequency of help in the dyad. The qualitative findings suggest that: the evaluation of the dyadic relationship as either positive or negative is an antecedent variable in the definition of the nature of the exchanges

between the generations rather than a dependent variable as it is considered in the literature on aging family relationships; mothers and daughters both attribute successful dyadic exchanges to the role performance of mothers and not daughters; daughters express ambivalence around autonomy and dependency needs in their relationships with their mothers. These findings held for both ethnic groups. The findings indicate that generational and cultural variations in intergenerational interaction in older families merit further investigation. They also suggest that exchange concepts can be operationalized in family interaction. However, the extent that family norms and expectations effect outcomes requires further exploration.

Rosenberg, Michael Menahim (1996). <u>Ethnicity, Community, and the State: The Organizational Structures, Practices and Strategies of the Montreal Jewish Community's Day School System and its Relations with the Quebec State</u>. Carleton University, PhD**:** 493.

This thesis examines the interorganizational relations between the state and ethnic communities in Canadian society. It is based on research on the nature of and evolution of the relations between the Quebec state and the Montreal Jewish community's private day school system. Following a critical review of structural theories of ethnicity, a model of ethnic community organization and action is developed which combines Barth's (1969b) and Breton's (1964; 1979b) structural analyses of ethnic organization with Giddens' (1984) structuration theory and Bourdieu's (1990) discussion of the role of strategies in social practices. Organizationally, the state is treated as embedded in a set of dialectical social relations with civil society whereby politics and parapolitics pervade social life. As such, the contemporary state is fragmented and structurally, interpretively, and configurationally ambiguous. The implications of the state's fragmentation and structural ambiguity are examined within Quebec's public education system. That system is itself structurally ambiguous and as the state has incorporated more and more of the education system within its administrative space, it has also incorporated political and parapolitical disputes among conflicting interest groups. Montreal's Jewish day school system emerged out of dynamic processes within the Jewish community and because Jews were unable to obtain equal rights within the public school system prior to 1968. Since 1968, active state intervention in the area of education has required the Jewish community to centralize and bureaucratize its own day school system. The result has been that the Jewish community, too, has evolved a structurally ambiguous education system which has incorporated the conflicts of interest among competing community groups. Today, the circumstances within which Jewish schools must operate have led to a systemic crisis aggravated by the structural ambiguity of the education system. The research concludes that Quebec state policy on education has provided the Jewish community with a set of constraints and a set of opportunities which have combined to give a shape to the Jewish day school system. State policy, in turn, has altered in response to the changes and transformations within the Jewish and other ethnic communities. In this respect,

the interorganizational relations between the state and an ethnic community are shown to be dialectical relations.

Rosenbluth, David (1985). <u>Economic Inequality in Canada: The Effects of Region, Ethnicity and Gender on Earnings</u>. York University, PhD**:** N/A.

This thesis is an empirical study of some of the structural bases for unequal earnings in Canada. A major focus is the role of regional factors, particularly the different compositions of regional labour forces and the rates of pay associated with similar characteristics in different regions. The study also looks at ethic differences, and examines the widely held belief that there exists a relationship between ethnic status and socio-economic position. Finally, the study looks at regional determinants of earnings for both men and women and assesses both the basis and the size of wage discrimination in each region. The data come from the Public Use Sample Tapes of the 1971 census. The respondents were grouped into five regions. A regression model for earnings was estimated for each region and for each gender within regions. Decomposition techniques were used to compare (a) the differences between each regional model and the model of earnings for Ontario, and (b) the difference between male and female earnings within each region. With respect to regional differences, the study found that the main variables influencing earnings were the same in all five regions. Gender, occupation, education and marital status were found to explain the greatest proportion of variance in earnings. Within each region ethnic background variables had little effect. It was observed, though, that the male earnings structure showed wider fluctuations in the returns to ethnic characteristics than did female earnings. The data generally suggest that if only men are considered in assessing ethnic inequality, then the amount of inequality will be overstated. The distribution of occupational and industrial groupings were also influenced by region. The male rather than the female distributions showed distinct regional patterns, particularly in the primary and blue-collar occupations and in the resource based industries. The segregation of women in a small number of low paid occupations and industries was also clearly evident in all regions.

Ross, Colleen Mary (1997). <u>Franco-Manitobans and the Struggle for the Preservation of Religion and Language: Public Schools and the Township of Ste Anne, 1946-1955</u>. University of Manitoba, MED**:** 245.

This study is an analysis of public schooling and life in the classroom from 1946 to 1955 in Ste Anne, a small rural Franco-Manitoban school. The purpose of the study is twofold: (1) to investigate the degree of autonomy school districts had in securing the reproduction of cultural values in the classroom; and (2) to investigate how community values, particularly language and religion, were preserved and reproduced in the classrooms in the public schools in French Roman Catholic communities. Data collection was primarily obtained through taped interviews with people involved in the school system at the time. The themes for the study were examined through analysis of the oral narratives in

conjunction with other primary historical documents related to the specific issues. The results of the study make clear that resistance to values of Anglo-conformity and negotiations to reach a compromise, a modus vivendi, were central themes in Franco-Manitoban schools which enabled the reproduction of ethnic and religious values in the classroom from the mid 1920s until Consolidation. While trustees and teachers complied with the requirements of the Department of Education, they also followed the directives of l'Association d'Education des Canadiens-Francais du Manitoba. It is contended that l'Association played a parallel role to the Department of Education which encouraged the reproduction of ethnic and religious values. The Catholic Action Movement and other forces in society at both the macro and micro level also had an impact in securing the reproduction of cultural values in the classroom.

Ross, Gerald Gordon (1997). <u>A Contribution to the Study of Voelkische Ideolgie and Deutschtumsarbeit Among the Germans in Canada During the Inter-War Period</u>. Lakehead University, MA: 166.

Between World Wars I and II, the ethnic Germans in Canada strove to retain their language and culture. The impetus came on the heels of the Great War because lingering anti-German sentiment and assimilationist policies threatened to destroy their culture and traditions. Canada's ethnic Germans were not alone in such endeavours, as German communities around the world also attempted to retain their identity. Within Germany, there flourished a movement designed to aid and foster the protection of German ethnicity around the globe. The movement encompassed private, semi-official and official agencies. The scope of their activities touched upon every aspect of ethnic retention and affected every country in which a sizable German element resided. Funding, materials, and guidance flowed from Germany to the ethnic Germans abroad, greatly influencing the direction and content of their attempts to retain their heritage, and this included the ethnic Germans in Canada. This thesis will give perspective to Deutschtumsarbeit in Canada by placing it within the context of the global movement orchestrated from Germany.

Roth, Garry Bernard (1984). <u>Equality of Educational Opportunity in British Columbia: A Study of Ethnicity and Schooling</u>. University of British Columbia, EDD.

The purpose of this study was to determine the relationships among ethnicity and equality of educational opportunity according to access and treatment of students while considering outcomes in the school districts of British Columbia. Two demographic variables, ethnic composition and student population, were used as well as indicators of access, treatment and outcome. The population of British Columbia was initially divided into two ethnic categories: English and Non-English. The Non-English category was then subdivided into four categories: French, Aboriginal, Later Europeans and later Visible Minorities or Afro-Asians. Access indicators were represented by school resources as they are associated with teacher qualifications and experience, student/teacher ratio at the elementary

and secondary level and dollar expenditure for instructional resources. Treatment indicators were according to the nature of the special education and English as a Second Language programmes. In particular, the indicators used for treatment were the percentage of students in the programmes, the total dollar expenditure on the programmes, the student/teacher ratio in the programmes, the number of students approved by the Ministry of Education for English as a Second Language and the dollar expenditure on special education materials. Finally, the outcome indicators used were the mean achievement levels of students in school districts for Reading, Mathematics and Science at Grades four, eight and twelve plus the percentage of graduates in each school district. A theoretical research model was developed to indicate the relationships and the weak causal links between the two demographic variables, the access indicators, the treatment indicators and the outcome indicators. Four distinct phases of statistical analysis were used to test the theoretical research model and the relationships among and between the indicators. These four phases were descriptive analysis of raw data, correlational analysis of indicators to determine significant relationships, factor analysis of indicators to reduce the number of variables and path analysis to test the theoretical research model. The procedures outlined above yielded three main conclusions. First, certain ethnic groups have differential access to the educational resources of student/teacher ratio and teacher characteristics. The second main conclusion was that ethnic groups do have different outcomes. Finally, the study found no relationship among the special treatment variables and the outcome measures.

Rousseau, Cecile (1994). <u>Les problèmes émotionnels chez les enfants réfugiés d'âge scolaire: Cadre de présentation et facteurs associés</u>. McGill University, MSC.

This research has two objectives. First, mental health problems among refugee children were studied in terms of the intensity and the form of the symptomatology, and in terms of school performance. Second, the characteristics of the refugee process which influence the manifestation of these problems were identified as specific stressors stemming from the pre-migratory and post-migratory experiences of the refugees. The research was conducted among 156 refugee children, born in Southeast Asia and Central America. The methodology was based on both quantitative and qualitative approaches. Results indicate that the manifestation of emotional problems and the principal risk and protection factors vary greatly as a function of the ethnic origin of the subjects; this seems to be secondary to the interaction of specific cultural and contextual variables. This heterogeneity of the refugee children population put into question the strategies put forward by the schools and the health services for the detection and prevention of mental health problems in these children.

Routhier, Ghislaine (1986). <u>Étude exploratoire concernant l'influence des attitudes parentales sur l'identité raciale des enfants noirs adoptés par des parents de race blanche au Québec</u>. Université du Québec à Montréal, MA.

N/A

Rouvalis, Maria (1990). <u>Women, Education, and Gender-Role Expectations: A Greek-Canadian Perspective</u>. Dalhousie University, MA**:** 107.

> Although all women throughout Canadian society experience a variety of gender-role conflicts, the cultural differences in an immigrant community can add its own set of complications. In this study, eleven second-generation Greek-Canadian women between the ages of twenty and thirty were interviewed in order to determine their perceptions of gender-role conflicts as they experience them. The women had a variety of educational backgrounds ranging from minimal secondary education to postgraduate education. The study examined the various conflicts these women experience as a result of being caught between the value systems of Canadian and Greek immigrant culture, including the gender-role expectations placed upon these women, the differences in gender-role expectations between them and young Greek men, and the role of education in these women's lives. Results indicate that the women experience more rigid stereotypic socialization than their Canadian friends, that they have less academic freedom and far less social freedom than their male counterparts and that pursual of higher education affords them the opportunity for more economic freedom than their less educated sisters. Participants' perceptions of gender-role conflicts were consistent throughout the sample regardless of their educational background.

Roy-Nicklen, Louise (1986). <u>Multicultural Education: An Attempt to Meet the Needs of Native Students in the Northwest Territories</u>. Dalhousie University.

> N/A

Ruck, Marlene Marie (1997). <u>Responding to Racism: An Examination of African-Nova Scotian High School Students' Coping Strategies</u>. Mount Saint Vincent, MASP**:** 120.

> Twelve grade 12 students were interviewed using a semi-structured interview format. Participants were asked to describe their reaction to overt and subtle instances of racism, their perception of effect, the resultant outcome and the degree of situational change. Additionally, students were asked to indicate their degree of satisfaction and those resources which would help them cope more productively with racism. Results revealed that significantly more students employed more problem-focused strategies and reported their responses as favourable in producing beneficial results which were distinctively short-term. Students were typically satisfied with their ability to cope with racial incidents and indicated that self-beliefs and social supports were invaluable coping resources which helped mediate the effects of racism.

Ruff, Simonne Frances (1998). <u>After the Crisis: An Exploration of Humanitarian Workers' and Somali Refugee Women's Narratives of "Health"</u>. York University, MA**:** 149.

This research project breaks from narrow and institutionally regulated conceptualizations of refugee women's health and explores the experiences of eleven Somali refugee women who have resettled in Toronto, Canada. Informed by feminist and anthropological theory and methodology, the narratives of Somali women who lived in "Heraba Qootig'a" refugee camp in Kenya between 1991 and 1995 are contrasted with the narratives of humanitarian personnel who worked in the camp during that time period. Through this investigation, two interlinked questions are explored: what is the significance of differentially positioned ideas of health in the context of a refugee camp; and what is the ongoing impact of the Somali civil war, flight from violence, and refugee camp life on individual women's lives following resettlement. The methodology includes an exploratory focus group discussion, face to face interviews, and written correspondences. Marked contrasts emerge between the humanitarian workers' and the Somali women's narratives of health and life at the camp. Humanitarian workers clearly frame health within a bureaucratic, organizational understanding that is firmly rooted in a physiological biomedical definition of health. In contrast, the women described health as integral to life; inseparable from multi-faceted aspects of their lives. Additionally, the strength and resilience of the Somali women participants are documented, along with the painful effects of displacement and the loss of family members and support systems as a result of war, flight, camp life, and resettlement. The Somali women describe the dispersion of family members and the need for reunification, issues of mental health, and the difficult negotiation of identity in Canada as central issues in their lives.

Ruggiero, Karen M. (1996). <u>The Social Consequences of Being a Victim of Discrimination: An Analysis of Perceived Discrimination</u>. McGill University, PhD**:** 240.

This doctoral thesis describes a program of research that investigated the social psychological consequences of being a victim of discrimination. A series of four experiments with women, Asians, and Blacks examined how disadvantaged group numbers perceive the discrimination that confronts them. These experiments first established that disadvantaged group members sometimes perceive discrimination but more often, minimize the discrimination that is directed at them personally. Second, the results explain why disadvantaged group members are inclined to minimize their personal experience with discrimination, Experiments 1 and 2 demonstrate that by minimizing discrimination, disadvantaged group members protect their state self-esteem in the social domain, and maintain the perception of control over social and performance outcomes in their lives. Experiment 3 indicates that when there is any ambiguity about having been discriminated against, disadvantaged group members who are low in performance self-esteem but higher in social self-esteem are especially inclined to minimize personal

discrimination. Experiment 4 further reveals that disadvantaged group members who are high in performance perceived control and high in social perceived control are particularly prone to minimize discrimination in an achievement context. Thus, disadvantaged group members minimize the discrimination that confronts them because the consequences of doing so, are, on balance, psychologically beneficial. Three of the four psychological processes associated with minimizing personal discrimination are those typically linked with better psychological adjustment: high social self-esteem, high performance perceived control, and high social perceived control.

Rumble, Kathryn E. (1990). <u>Somali Women in Metropolitan Toronto: Overcoming the Barriers</u>. University of Toronto, MA**:** 122.

This study is concerned primarily with the lived experiences of Somali women who have come to Toronto as political refugees. The research is largely descriptive in nature, however it does contain a comparison of the theories pertaining to the acculturation processes of involuntary exiles and voluntary immigrants. Islam pervades the consciousness of many Muslims in a way that most adherents of the other great Western religions might find unusual. This Muslim consciousness casts a different light on the experiences of refugees in their new social milieu. Whereas refugees from non-Islamic countries report having relinquished their culture after fleeing their homelands, these women speak of having brought a significant portion of their culture with them to Toronto. The psychological impact of forced exile differs from that which results from voluntary emigration. Refugees do not choose to leave home. They do not choose their new country. This dearth of options, coupled with horrendous conditions at home, seems to alter the meaning as well as the process of acculturation. This study is meant to be a contribution to our understanding and appreciation of the lives of these ten refugees and of those who will follow them.

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Sabbagh, Ruwa (1995). <u>Attachment and Behavior Toward Strangers in Romanian Preschoolers Adopted into Canadian Families</u>. University of Toronto, MA**:** 96.

Romanian preschoolers, adopted from homes and institutions, provide a unique opportunity to examine the effects of early deprivation on subsequent social and emotional development. A sample of adoptees and control children matched for age, sex, and attachment classification were examined in the full Ainsworth Strange Situation. Patterns of behavior toward the stranger were recorded using a coding scheme developed by Greenberg & Marvin (1982). It was hypothesized that adoptees would exhibit more indiscriminately friendly behavior toward strangers and display patterns of behavior system organization which differ from a normative sample. Adoptees did exhibit spontaneously sociable behavior more often than both their matched controls and a normative sample. Further, among the children classified as securely attached, adoptees displayed more non-normative patterns of system organization in their behavior toward the stranger when compared with their matched controls. Implications for the assessment of attachment in special populations are discussed.

Sable, Martin Stanley (1999). <u>Keeping the Faith: The Jewish Response to Compulsory Religious Education in Ontario's Public Schools, 1944-1990</u>. University of Toronto, EDD**:** 368.

In 1944 Ontario Premier George Drew's minority Conservative government introduced compulsory religious education into the Province's public schools. The enabling legislation, the “Drew Regulation,” prescribed two one-half hour periods of religious instruction per week. A response to world-wide godlessness symbolized by Nazi Germany's crimes, remarkably, the Drew Regulation remained in place in Ontario for forty-six years. The wholesale implementation of the Drew Regulation throughout Ontario's public school system went beyond the need to balance the evil of war with the goodness of faith. Over time it became clear that the Regulation's benign terms which prescribed no specific religious preference was being used for decidedly doctrinal Protestant purposes. When predominantly Protestant Ontario issued little protest, by default, the task of opposing the Drew Regulation fell to the Jewish community. There was no realistic alternative. Other minority faith groups were small in number. Human rights organizations were only just beginning to appear. Moreover, after some initial anxiety, the general community's concern about the discriminatory aspects of the Drew Regulation rapidly dissipated. Emerging from an erstwhile immigrant persona, only a vigilant Jewish community was sensitive to the abuses visited on Jewish and other minority children by this Regulation. At times, hamstrung by its reticence to assume a high public profile, especially when

this meant clashing with deeply-felt convictions of the general community, the Jewish community stayed the course. Finally, unable to balance its opposition to the Drew Regulation with increasing internal demands for Provincial funding of Jewish Day Schools, the Jewish community gratefully relinquished responsibility for determining the place of religious education in the public schools to the judicial system.

Sadeghbeygi, Farangis (1996). 'Silence' is Full of Meanings: A Study of Non-Native English Speaking Students' Participation in Tutorial and Seminar Meanings. University of Toronto, MA**:** 109.

Many NNS students do not participate in tutorial and seminar sessions due to their experience of silent exclusion, racism and discrimination through their interactions with teachers and classmates in universities. NNS' different accent and non-standard pattern of speaking and writing are taken up by native English speakers as a sign of deficiency and a source for underestimating their views, knowledge, and academic work. Therefore, the barrier to NNS' participation is not only primarily their inability to communicate in English, but more importantly a classroom environment which is resistant to any form of "difference" and in this case NNS' accent and language pattern. Therefore, tutorial leaders, course instructors and those who are involved in issues related to NNS should implement inclusive practices by which   tutorial and seminar sessions become more participatory and equitable for their NNS students.

Safdar, Saba F. (1998). An Extended Model of Acculturation Process: Study of Iranian Immigrants in Canada. York University, MA**:** 97.

In the present study, a theory-driven model concerning acculturation processes was proposed and tested. The main predictor variables in the model were hassles, psychological adjustment, and connectedness to family/culture. The effects of two modes of acculturation, separation and assimilation, as intervening variables, were also examined in the model. The predicted (outcome) variables were psychological/physical distress, outgroup behaviour, and ingroup behaviour. The research participants were 166 Iranian immigrants living in Metropolitan Toronto, Canada. Structural Equation Modelling (SEM) was performed to examine the interrelationships among the variables and the fit of the data to the proposed model. The results of the SEM analysis indicated an acceptable fit. The three main findings of the study were: First, ingroup behaviour was predicted by connectedness to one's family/culture, whereas outgroup behaviour was predicted by psychological adjustment. Second, hassles influenced psychological/physical distress and did not predict acculturation behaviour (ingroup and outgroup behaviour). Third, psychological adjustment predicted both psychological/physical distress and outgroup behaviour. The results of the present study also provided evidence for the role of acculturation-specific hassles in predicting psychological distress of immigrants. Implications of the model for further research were discussed.

Sahay, Sarita (1994). <u>Skin Color, Body Satisfaction and the Predictors of Body Satisfaction Among South-Asian-Canadian and European-Canadian Female University Students</u>. University of Toronto, EDD**:** 183.

White or light skin has consistently been shown to be preferred to darker skin in Western countries as well as countries exposed to Western influence. This study examined skin color preferences and body satisfaction among 100 South Asian-Canadian and 100 European-Canadian female, university students as well as within South Asian-Canadian female students after dividing them into subgroups. Participants were administered the Body Cathexis Scale, the Visual Analogue Scale modified, the Global Self-Esteem Scale, the Levenson IPC Locus of Control Scale, the Family Relationship Index, the Perceived Skin Color and Attractiveness Emphasis Within the Family Scale, and the Ethnic Identification Scale. South Asian-Canadian females were found to desire a lighter skin color than they possessed and had lower body satisfaction compared to European-Canadian females--although both groups had comparable, yet, only adequate levels of body satisfaction. Within South Asian-Canadians, the desire to be lighter skinned than they were was greater the more participants differed from the cultural white ideal. Yet such idealization did not negatively impact on the body satisfaction of those with the darkest skin. For this group, ethnic identity appeared to operate as an important protective mechanism. Light skinned South Asian-Canadian females were found to have the highest body satisfaction of all the groups. This was believed to be due to shifting ideals toward lighter skin combined with the notion of exoticization. Medium skinned South Asian-Canadian females were found to have the lowest body satisfaction, perhaps, due to their occupying a middle position with respect to skin color. Hierarchical regression analysis revealed that different variables best explain the body satisfaction of South Asian-Canadian and European-Canadian females. The differences were discussed in relation to existing research and the implications for intervention.

Saint-Denis, Yves (1992). <u>L'appel de la race Lionel Groulx ; édition critique</u>. Université d'Ottawa, PhD**:** N/A.

N/A

Salazar, Lilia P. (1993). <u>Socialization, Attribution, and Academic Achievement of Filipino Adolescents in Canada and the United States</u>. University of Manitoba, PhD**:** 419.

Weiner's (1986) recent attributional model of achievement was found most appropriate for the present study but was shown inadequate because it was not developed to account for ethnic-related differences on achievement. More specifically, the conceptual model of achievement among Asian adolescents in North America formulated by Schludermann & Schludermann (1980) was

employed to examine the culture-related variables of academic achievement. Thus, this study had a twofold goal: examining the predictors of academic achievement, and as a result, developing a path-analytic model of academic achievement in Filipino adolescents. The following independent variables of academic achievement were investigated: (1) Attribution of success or failure in the school (Watkins and Astilla's (1984)); (2) General Socialization (Children's Report of Parental Behavior Inventory-30 or CRPBI-30, Schludermann & Schludermann (1988)); (3) Academic Socialization i.e., Authoritarian, Authoritative, and Permissive Styles (Dornbusch, Ritter, Leiderman, Roberts & Fraleigh, 1987); and (4) Demographic variables. Academic achievement was operationalized as the students' Grade Point Average (GPA). Four hundred students from Winnipeg and 535 adolescents from San Francisco, ages 11-19, participated in this study. The data were collected from community organizations in Winnipeg from February to August, 1989; and from junior- and senior-high schools in San Francisco from September 1990 to April 1991. The factor analyses validated the CRPBI-30's dimensions of Acceptance, Psychological Control, and Firm Control and, yielded three factors of Attribution i.e., Internal Causes, Task Difficulty, and Chance. Descriptive statistics, correlation, analysis of variance, and stepwise regression procedure were conducted to determine the significant predictors of GPA. Path analysis was further employed to examine the ordering of the relationships between these significant variables and GPA, and the causal direction of these relationships. The identified path-analytic model of GPA in the San Francisco sample revealed three significant predictors of high GPA: Student Involvement, Internal Attribution and Maternal Firm Control. Authoritarian Socialization is associated with low grades. Some variables have indirect positive effects on GPA: Importance of Family Reputation, Parental Involvement, Parents' Education, and Authoritative Socialization. Permissive Socialization is indirectly related to low grades. The proposed path-analytic model of academic achievement in Filipino adolescents in Canada and the United States confirms the importance of culture-related variables in achievement.

Samperi-Mangan, Jacqueline (1991). <u>Languages in Contact: Error Analysis of Italian Children's Compositions in a Multilingual Context</u>. McGill University, MA**:** 94.

Children of Italian immigrants in Montreal are in contact with many languages and kinds of speech. French and English are used publicly, formal Italian is studied in heritage classes, a dialect of the family's region of origin is used at home, and a kind of koine is frequently used in interactions with other Italian immigrants. The contact of these languages produces various kinds of interferences. These lead a child to make errors when he tries to use the Standard Italian code. In this research, children's compositions are examined for errors which in turn are analysed and classified. The causes of these errors are investigated and statistics are presented to indicate the frequency of errors or the power of various causes. An effort is made to show all the different errors and interferences that occur, and to discover a pattern of their causes. The data put forth might eventually serve as a base for further studies on the pedagogical

prevention or correction of errors in the teaching of Standard Italian as adapted to the specific situation in Montreal.

Samra, Paige Pinky (1996). <u>Sikh Women's Stresses Living in Extended Families</u>. University of Alberta, MED**:** 81.

The intent of this investigation was to identify what Sikh women found stressful from residing in an extended family in a Canadian context. The study is exploratory and descriptive. A preliminary stress matrix was developed from the literature review of women in various cultures living in extended families. This stress matrix was used to conduct open-ended, in-depth interviews with seven Sikh women. From these interviews a revised stress matrix was developed specifically representing the experiences of Sikh women living in extended families in Victoria, British Columbia and in Edmonton, Alberta. The results indicated that Sikh women experience similar stressful situations as did women from various cultures. Family dynamics within the Sikh culture play a major role on the type of stress these women report, as a result, autonomy was indicated as an issue much more than Social Life. The stressful experiences of these women did not appear to be the result of a clash between Western and Sikh cultures.

Samuels, Jacinth (1991). <u>The Sound of Silence: Racism in Contemporary Feminist Theory (Canada)</u>. University of Windsor, MA**:** 122.

Feminist women of colour have argued that mainstream feminism makes unfounded generalizations about the experiences of all women based on those of the white, middle-class female. Such generalizations elide differences between women, particularly those resulting from race and class. Rather than take the exclusion of racism (as a topic within mainstream feminism) as a point of departure this thesis seeks first to explain such exclusion through the use of feminist poststructuralism and illustrative case studies. The historical experience of Afro-American women during slavery and the cult of true womanhood, as well as the experiences of black women within the context of early to mid twentieth-century Canadian immigration policy, demonstrate a relationship between racism, sexism and classism which shows them to be equal and integral components in the oppression of black women. This multivariate relationship not only problematizes the mainstream feminist assertion that sexism is the primary oppression in women's lives but also illustrates an experiential difference between mainstream feminists and feminist women of colour.

San Martin, Ruth Magaly (1998). <u>Picking up the Thread: An Oral History of the Latin American Women's Collective in Toronto, 1983-1990</u>. University of Toronto, MA**:** 128.

This thesis deals with the existence and experiences of the Latin American Women's Collective (LAWC) in Toronto from 1983 to 1990. This (her)story comes into being through the voices of four women from the Collective. It is also

shaped through the use of historical material and informed by critical race and feminist theory. This work examines issues of exclusion and racism that women from the Collective faced with other women's organizations, especially the "progressive" white women's movement as embodied in the International Women's Day Committee. It also discusses how exclusionary power relations were echoed within the internal dynamics of the Collective. And, it uncovers how LAWC provided a space where women could question their roles, share their concerns and do politics--a space that sustained deep friendships and a new concept of family that for a historical moment gave the participants a taste of what the future could be like.

Sanchez Balbuena, Éva Mercedes (1996). <u>De la telenovela au téléroman comme d'insertion dans une nouvelle culture</u>. Université Laval, MA**:** 105.

Au cours des dernieres annees le flux migratoire a augmente en raison des crises politiques ou economiques qui ont force plusieurs milliers de Latino-americains a quitter leurs pays d'origine. Dans ce memoire nous tentons de cerner comment ces personnes, peu importe les raisons de leur migration, reussissent a s'integrer dans une nouvelle societe avec leur bagage culturel premier. Il s'agit ici d'etudier cette integration par le biais de la consommation des produits culturels mediatiques, notamment la telenovela et le teleroman. Puisque ces deux genres televisuels sont des agents de socialisation et qu'ils possedent des structures narratives comparables (mais non identiques), la question que nous abordons est la suivante: dans quelle mesure le teleroman fait le relais de la telenovela dans l'integration de ces immigrants? Pour nous aider a y repondre, nous avons interroge, a l'aide d'un schema d'entretien semi-directif, neuf membres de la communaute hispanophone de la region de Quebec et qui proviennent du Mexique, du Bresil, de l'El Salvador, du Chili et du Perou.

Sandhu, Aman Amee (1995). <u>Representations of Identities: Immigrant Women, Ethnicity, Femininity, and Canadian Immigrant Novels</u>. Queen's University, MA**:** 123.

The primary aim of this project is to challenge the socially ascribed meaning of 'immigrant woman' as a historical category, and instead take an indepth look at real immigrant women's concerns. The term 'immigrant woman' as used by traditional immigration historians is a rigid construct that explains little about a woman's age, generation, education, class, or position within her family's power relations. Canadian immigration novels are a source that demonstrate immigrant women's multiple identities as workers, mothers, daughters and Canadians. Mothers and daughters were both classified as 'immigrant women.' Yet, differences in their work and school experiences, access to power, and how they conceived of themselves reflect the flexibility and fluidity required of the concept 'immigrant women.' The novels used for this project include Vera Lysenko'sYellow Boots (1954), Magdelana Eggleston's Mountain Shadows

(1955), Adele Wiseman's The Sacrifice (1956), John Marlyn's Under The Ribs Of Death (1957), and Illia Kiriak's Sons of the Soil (1959).

Sands, Eleftheria A. (1995). <u>Stress, Coping and Psychopathology in Greek-Canadians</u>. York University, PhD**:** 211.

Migration has been found to be associated with mental health breakdown, but many factors also act as buffers which prevent such breakdown. The present study consisted of three (male and female) groups: 107 first generation Greeks, 110 second generation Greeks, and 119 non-Greek Canadians. The three groups were compared in terms of their coping strategies, symptoms of depression, distress, somatization levels, stressful life events, and social desirability. Certain demographic and other variables were related to mental health. First generation Greeks were compared to the other two groups in terms of somatic versus psychological symptoms. There were no group differences in depression, distress, somatization, or relative reporting of somatic versus psychological symptoms. However, first generation Greeks did experience significantly more stressful life events than second generation Greeks. First generation Greeks also responded in a more socially desirable manner compared to non-Greeks. Second generation Greeks and non-Greeks used more CHIP palliative coping than first generation Greeks. Women were found to be more depressed and distressed than men, and reported GHQ more somatic, anxiety-insomnia, social dysfunction, and severe depression symptoms overall, than men. In addition, women used more CISS avoidance and emotion coping. Older individuals, those more proficient in English, and use of more CHIP palliative coping predicted fewer somatic symptoms. Married individuals experienced more distress. More CISS task-oriented coping predicted less distress and depression, and more CHIP negative emotion coping and CISS emotion-oriented coping predicted more distress, depression, and somatization. Less depression was predicted by more CHIP instrumental coping. Overall, first generation Greeks responded in a more socially desirable manner than non-Greeks, and experienced more stressful life events than second generation Greeks. Second generation Greeks and non-Greeks used more palliative coping than first generation Greeks. Women reported more depressive, distress, and somatic symptoms, and used more CISS emotion-oriented and avoidance coping, than men. Significant predictors of more depressive, distress, and somatic symptoms were more CHIP negative emotion and CISS emotion-oriented coping. Less distress and depression were predicted by more CISS task-oriented coping. More CHIP instrumental coping predicted less depression. CHIP palliative coping predicted less somatization, as did older age and greater English proficiency. Lastly, married individuals experienced more distress than unmarried individuals.

Sanghera, Rema Rajeeta (1997). <u>Deterrents to Participation in Diabetes Education: Perspectives of Elderly Sikh Indo-Canadians</u>. University of British Columbia, MA**:** 202.
N/A

Sarhadi, Dhooleka (1993). <u>Globalization, Ethnicity and Identity: Contextualizing Canadian South Asian Youth</u>. York University, MA**:** 79.

Before I can attempt to position 'others' culturally and historically I feel I must diverge by explicitly positioning myself as a 'halfie'. The halfies, according to Lila Abu-Lughood, are "people whose national or cultural identity is mixed by virtue of migration, overseas education, or parentage" (1991:137). I borrow the term 'halfie' not because I completely agree with its implications, but because I can enjoy its connotations. While in her explicit definition I may not qualify as a halfie, I feel that the typical characterization of diasporic youth as 'the half-way generation' (Taylor 1976), has rendered me a 'halfie' of sorts. My empathies and experiences are not mere attempts at understanding 'the other', or glimpses into lives of 'my informants'. My empathy is partially a result of my own experiences growing up as second generation South Asian. When I re-listen to the interviews I hear parts of my own life and those of my friends come back to me, even though the situations were not always the same. I felt like a halfie of a different sort: in spite of belonging to the South Asian culture I was outside of the existing South Asian Torontonian social realm as a newcomer to Toronto. This rendered me, in part, an anomaly for the people and youth-groups I worked with because I did not have ties to the greater Toronto's South Asian social scene, and yet I also held some common assumptions and understanding. These common points of appreciation and experience served to guide me to themes interesting for research.

Sarlo-Hayes, Elizabeth Ann (1998). <u>The Italian Immigrant Woman in Post-World War II Canada: Overt and Covert Stories</u>. Trent University, MA**:** 159.

In this thesis I compare factual and fictional accounts of the experiences of Italian immigrant women in Post World War II Canada in order to arrive at a fuller understanding of the conditions and quality of their lives. I focus primarily on Southern Italian women of peasent background and their experiences living in Canadian society. In comparing the factual accounts to the fictional accounts surrounding Italian immigrant women's experiences, I reach a greater comprehension of the role of both, and in particular the latter. Fictional accounts of Italian immigrant women's experiences in Post World War II Canada display a significant variance to the factual accounts. This is due in part to their differing motivations and methodologies. While I argue that, in attempting to recreate the reality of the women's lives, both fact and fiction must be considered, it is the fictional realm and its revelations to which I pay greater attention in this thesis. Although the use of fiction as a valid and viable   tool for recreating the past is still relatively experimental, the limits to what it may be capable of revealing can be further explored.

Sasvari, Michelle Angela (1995). <u>A Case Study of the Cultural and Social Dynamics of an Individual's Status as Native Indian and Deaf</u>. University of Alberta, MED**:** 80.

This research study explores the social and cultural elements of interactions of a person who is Native Indian and Deaf. It examines how her status as Native influences her perceptions and values as a Deaf person, and how being Deaf affects her Native perspective and way of life. A descriptive synthesis of analyzed interviews, observations, and artwork reveals the intricate nature of culture, self-concept, and identity. It is concluded that the social and cultural dynamics of the participant's status as Native Indian and Deaf influence her interactions. A new model of identity and suggestions for future research are presented as well as recommendations made by the participants of this research study.

Sato, Kyoko (1998). <u>Evaluative Reactions Towards "Foreign Accented" English Speech: The Effects of Listeners' Experience on their Judgements</u>. University of Alberta, MSC**:** 122.

This study examines the evaluations of non-native speakers of English by native speakers of English. High school students and university students judged native speakers of English, Cantonese, and Ukrainian on their personality traits on the basis of taped speech samples. In order to investigate possible effects of familiarity with foreign accents and their speakers on evaluations and comprehensibility of non-native speech, evaluations by listeners in a rural community and listeners in an urban centre were compared. Possible effects of listeners' age, gender, experience in travelling abroad, educational level, and perception of speakers' ethnic backgrounds were also considered. The results indicate that university students in an urban centre do not evaluate accented speech more negatively than that of native speakers. The high school students in both urban and rural areas evaluated native speakers more favourably than non-native speakers. Social, educational, and linguistic implications of the present study are discussed.

Sauve, Virginia L. (1991). <u>Windows of Meaning in Adult E.S.L.: Teacher Meanings in a Special Basic E.S.L. Program for Adult Immigrants with Little Formal Education</u>. University of Alberta, PhD**:** 199.

This study seeks to reveal aspects of three of the foundational areas of meaning held by four E.S.L. teachers working with adult immigrant persons who have little formal education in their countries of origin. Through nightly dialogue journals over a ten week period, weekly conversations with the group as a whole, and periodic interviews, participants sought to identify and better understand how we understood the meaning of language, of teaching and of power relationships in our work, and how those understandings influence the lived curriculum of the adult E.S.L. classroom. The program in which the study takes place is a special one in many ways. The learners were special needs individuals who were felt to be unable to benefit from a regular E.S.L. program due to a low level of literacy in their first language. The twenty-week program was designed as a participatory one in which learners' experiences became the ground upon which the emergent curriculum grew. Stories told by the learners in a variety of media including art,

simple dramas, and photography became the way in which language, oral and written, was brought to their experiences. The study opens with the premise that the curricular outcomes of an E.S.L. program are directly related to the understanding of language which precedes and flows through the curriculum. Four basic understandings are offered: language as form which gives rise to a traditional grammar-based curriculum, language as tool which produces the functional curriculum, language as a complex system involving self-esteem and human relationships which results in a communicative competence curriculum, and language as meaning-making which opens the possibility for a participatory curriculum which empowers the learners and leads to greater social justice in the society. The study concludes that this is a useful framework for understanding the dynamics of an E.S.L. curriculum but goes beyond that in that we begin to see the difficulty for teachers in implementing a curriculum which is so fundamentally different in its assumptions and values. Our ability to make such a shift has less to do with what we do than with who we are.

Sawatzky, Robert John (1998). <u>A Comparison of the Mennonite and Doukobor Emigrations from Russia to Canada, 1870-1920</u>. Dalhousie University, MA**:** 476.

This thesis examines two emigrations from Russia to Canada by members of the Mennonite and Doukhobor religious sects in the late nineteenth century. The first took place between 1874 and 1880, when roughly 17,000 Mennonites left their homes in southern Ukraine to establish new settlements in the western frontiers of North America. Included in this number was a contingent of about 7,000 who formed colonies in the southern regions of Manitoba, Canada, instead of settling with the majority of their fellow emigrants in the U.S. Midwest. The Doukhobor emigration involved approximately 7,400 sectarians from Transcaucasia who migrated to the Western Canadian territories of Assiniboia and Saskatchewan in the years 1898-99. This thesis recognizes an underlying cause for the two migrations which is rooted in the internal struggles of the two sects. During the nineteenth century rifts developed between progressive sectarians--who favoured a more open relationship with non-sectarians and worked with the Russian government to promote secular reform--and conservative members who clung to traditional ways. Most of the Mennonites and Doukhobors who emigrated from Russia in late nineteenth century (approximately one-third of the population of each sect) held conservative views.

Sawchyn, Linda Helen (1997). <u>The "New Canadian" and Canada's 1927 Diamond Jubilee: Representation of National Unity and Identity</u>. University of Alberta, MA**:** 170.

This thesis is an examination of a selection of photographs of "new Canadians," produced within the context of the 1927 celebration of Canada's Diamond Jubilee of Confederation. "New Canadian" is a term that came into use in the early-twentieth century to identify the "foreign-born" immigrant who had settled in Canada with the intention of becoming a Canadian citizen. While all immigrants

were technically "new Canadians" the term was reserved primarily to identify those of non-British and non-French origins. In the following pages I investigate how, in the early decades of the twentieth century, the photographic image of the "new Canadian" within a specific historical event complicated and challenged the construction of a national unity and the visualization of a homogeneous racial and cultural Canadian identity.

Sayegh, Liliane (1993). <u>Immigration, acculturation et santé mentale: Les Libanais à Montréal</u>. Université de Montréal, PhD**:** 192.

La presente enquete communautaire examine le rapport entre l'immigration et la sante mentale d'un groupe d'immigrants libanais a Montreal (113 hommes, 84 femmes). Le role mediateur du processus d'acculturation est etudie a partir des styles d'acculturation et des indices du stress d'acculturation. Un nouveau modele d'acculturation est elabore a la suite des critiques faites des modeles existants. Ce Modele orthogonal d'identification culturelle demontre que l'acculturation comprend deux demarches independantes d'identification: l'une a la societe d'origine et l'autre a la societe d'accueil. Lorsque les identifications aux societes d'origine et d'accueil sont fortes, le style Integration est adopte. Lorsque les deux identifications sont faibles, le style Marginalisation est adopte. Le style Assimilation est caracterise par une forte identification a la societe d'accueil et une faible identification a la societe d'origine, tandis que les identifications inverses conduisent a l'Ethnocentrisme. Les indices du stress de l'acculturation comprennent: (1) les problemes d'adaptation, (2) l'emigration volontaire ou involontaire, (3) la stabilite de la migration, (4) la discrimination et (5) la satisfaction au Canada. Les objectifs de la recherche consistent a evaluer: (1) le niveau de detresse des immigrant-e-s libanais et de le comparer a celui de la population quebecoise; (2) l'effet des indices du stress de l'acculturation sur la detresse psychologique; et (3) l'impact des styles d'acculturation sur la detresse psychologique et sur les indices du stress de l'acculturation. Seuls des Libanais nes au Liban, ages de 22 a 60 ans, de rites maronite, melkite catholique et orthodoxe d'Antioche, ont ete interviewes afin de limiter l'effet confondant de l'age et de la religion sur le processus d'acculturation. Les resultats de l'enquete ne demontrent aucune difference significative entre le taux de detresse psychologique des immigrant-e-s libanais et celui de la population quebecoise. Alors que les immigrant-e-s nouvellement arrive-e-s ont un taux de detresse semblable a celui des Quebecois de naissance, les immigrant-e-s installe-e-s depuis au moins 13 ans ont un taux moins eleve que celui de leurs concitoyens quebecois. La duree de sejour a pour effet d'ameliorer la detresse psychologique, malgre qu'elle ne puisse la predire. On observe des taux de detresse plus eleves chez les femmes que chez les hommes libanais, mais cette difference ne se maintient pas pour les problemes d'adaptation. Parmi les indices du stress d'acculturation, seul l'indice des problemes d'adaptation peut predire la detresse psychologique. Les deux dimensions independantes du Modele orthogonal ne sont pas correlees, confirmant l'hypothese que les deux processus d'identification ne s'excluent pas mutuellement. Les hommes immigrants preferent en grande

majorite le style Integration, tandis que les femmes semblent plutot etre les gardiennes de la culture d'origine. Les styles d'acculturation n'ont aucun impact significatif sur la detresse psychologique ni sur les indices du stress d'acculturation, a l'exception de la discrimination percue. Les immigrant-e-s qui ont adopte le style Assimilation disent avoir eu moins d'experience de discrimination que ceux des styles Ethnocentrisme et Integration. En resume, les immigrant-e-s libanais a Montreal ne souffrent pas plus de symptomes de detresse psychologique que les Quebecois de naissance, malgre les conditions premigratoires tres stressantes reliees a la guerre civile du Liban. Il est possible que la langue francaise et la religion chretienne que les Libanais partagent avec la majorite quebecoise, aient pu faciliter leur integration dans cette societe. Nos resultats demontrent que l'immigration comme telle n'engendre pas necessairement des problemes de sante mentale. Il semble plutot que, peu importe la duree de sejour ou le style d'acculturation, les immigrant-e-s presentant beaucoup de problemes d'adaptation sont plus susceptibles de developper des symptomes de detresse psychologique.

Schaffer, Adrianne F. (1990). <u>The Effects of Multicultural Arts of the Self-Concept of Grade Two and Grade Three Children</u>. University of Toronto, MA**:** 210.

In this study, young children's developing self-concepts are explored through creating multicultural arts lessons for a split classroom of grade two and grade three students and analyzing their self-portraits and comments before and after the implementation of the lessons. It was the author's intention that the effect of the lessons would promote cultural awareness and mutual interest and respect for the diverse heritages represented by the children in a multiethnic classroom. The link between multiculturalism and self-concept considers the power of learning about cultural diversity affecting the students sense of self and other. The effects of the lessons on the two subjects whose counties of origin and arts culture were studied was significant. The two subjects whose heritage was not represented in the lessons also demonstrated a strong sense of self and pride, yet there was less of a noted change in their self-concept at the analysis and interpretation of their second self-portraits. (Abstract shortened by UMI.)

Schecter, Tanya Miri (1998). <u>Race, Class, Women and the State: The Case of Domestic Labour in Canada</u>. McGill University,**:** 136.

This thesis examines the history of female immigrant domestic labour in Canada from a socialist feminist perspective. Over the past hundred years, Canadian immigration policy with respect to domestic workers became increasingly regressive with the shift in the racial composition of foreign female domestics. The women's movement contributed to this change as gains in Canadian women's public rights did not effectively challenge the dominant social paradigm of women's roles, and so left intact the public-private divide and the sexual division of labour to which were allied biases of race and class. The women's movement thus became an unwitting participant in the formulation of regressive immigration

policies which rebounded on the women's movement itself, reinforcing its internal divisions.

Schick, Carol Ann (1998). "By Virtue of Being White": Racialized Identity Formation and the Implications for Anti-Racist Pedagogy (White Identity). University of Toronto, PhD**:** 375.

Although a number of programs have investigated the existence of racism in educational institutions, the literature does not address how white identity is constructed so as to resist self-awareness following anti-racist programming. This research, which employs poststructuralist and psychoanalytic theories of identity, investigates processes by which whiteness is inscribed as a normative construction of Canadian national identity particularly as performed in the discourses of white pre-service teachers. The narrative of the innocent Canadian overlaps with white participants' desires and identifications as ideal teachers. This narrative, which can be read in elite discourses as well as those of white research participants, is performed against loss of respectability as the non-legitimate abject other. The research examines ways in which the juxtaposition of the individual and the nation are narrated in the discourses of aspiring teachers who claim legitimacy as white citizen subjectivities. The research is conducted as semi-structured interviews with teacher education students who have completed a compulsory cross-cultural course. The method of discourse analysis employed in this research assumes that language is a performative act—both indicative and productive of the social and material identifications to which participants aspire regarding gender, race, sexuality, class, ability, and other normative identities. That participants have access to these discourses signals participant performance as legitimate, respectable white dominant identities and acceptable teacher candidates. Participants' conflicting desires acquired through various historic, social, and personal narratives include the myth of their racial superiority and innocence, and the idealization of equality. Participants' access to respectability depends on (1) their successful reading of the social practices which identify them as teachers, (2) the construction and management of difference so that whiteness is reproduced as normative practice, and (3) the successful performance of their lives as examples of “how to live”. The dissertation raises significant issues for teacher educators engaged in oppositional work. The shape-shifting by which dominant identifications maintain their innocence suggests the potential for whiteness to affirm itself, even as a virtue. This dissertation demonstrates processes by which the power of dominant groups remains uncontested and resistant to oppositional pedagogies.

Schiffer-Graham, Beate (1989). The Federal Policy of Multiculturalism in Canada, 1971-1988. University of Manitoba, MA.

N/A

Schlereth-Husak, Lori Anne (1995). <u>Multivariate Mapping of Ethnic Diversity in Edmonton (Alberta)</u>. University of Alberta, MS**:** 122.

Conventional mapping of Canada's ethnic diversity has consisted of mapping single variables (eg. ethnic origin) and single groups (eg. Chinese) one at a time. In an attempt to add to the understanding of ethnic diversity and ethnic group cohesion, the focus of this thesis is on the production of multivariate maps that clearly portray the complex distribution of the multicultural components that define "ethnicity". Through the development of a hybrid methodology that combines the use of multivariate statistics (cluster analysis) and a Geographic Information System (GIS), the distribution of ethnic diversity and ethnic group cohesion in Edmonton is mapped and analyzed. The results of this research not only adds to the understanding of ethnic diversity and cultural cohesion in Edmonton, but also the statistical and cartographic techniques developed provide a useful new methodology for the compilation, analysis, and dissemination of census data in general.

Schmidt, Carola (1993). <u>Dreamification as Narrative Art in Robert Zend's 'Daymares'</u>. Carleton University, MA**:** 83.

Robert Zend, Hungarian immigrant and resident of Toronto, has made an important contribution to Canadian literature in the realm of postmodernist fiction. This thesis explores Zend's use of dream as it contributes to thematic concerns and structural techniques in the fiction of Daymares. This investigation is supported by discussion of Zend's influences specific to this area and a consideration of dreams as they have figured in other contemporary literature. Criticism of Zend's dreamfiction is facilitated by the semantic-oriented analysis afforded through the application of aspects of "possible world" theory, which together with an assessment of the narrative potential of dreams themselves, will help uncover the narrative opportunities and possible limitations inherent in Zend's innovative approach.

Schmidt, Sarah Trainor (1997). <u>Domesticating Parks and Mastering Playgrounds: Sexuality, Power and Place in Montreal, 1870-1930</u>. McGill University, MA**:** 204.

Late nineteenth- and early twentieth-century Montreal witnessed the proliferation of parks and playgrounds. Products of urban capitalist development, these deeply ideological spaces, inscribed with different gender, class, ethnic, and sexual meanings, are the subject of this thesis. Moving from the scenic park to the neighbourhood park to the playground, this study examines the relationship among the power to construct a space, the values inscribed in it, and a system of regulation designed to either bar the less powerful or eject those who challenged these values. It links the uneven development of parks and playgrounds in Montreal to the unequal power of the different classes and ethnic groups. It connects the construction of parks as domestic enclaves for families generally and

women specifically to the function of parks, places to uphold female propriety, respectable (hetero)sexuality, and bourgeois domesticity. It traces how those who embodied social unrest, economic disorder, and sexual chaos (the drinking man, the vagabond, and the "promiscuous" young working woman) were subject to a policy of exclusion. It charts the process by which the proponents for playgrounds, the elite anglophone organization the Montreal Parks and Playgrounds Association, manipulated play space as a means to curb male vices and contain male heterosexual urges, as well as train working-class boys to be good citizens and obedient workers in the (Anglo-Saxon) nation. This thesis is a history of how the powerful architects of these gendered spaces helped construct the norm and justified the punishment of the deviant.

Schrenk, Lisa Maria (1993). Directed Cultural Change and Imagined Communities: The Royal Commission on Bilingualism and Biculturalism Encounters the Language Question in Ontario, 1964-1967. Queen's University, MA: 141.

The Royal Commission on Bilingualism and Biculturalism--considered one of the most important inquiries ever instituted by a Canadian government--sought to redefine Confederation according to an ideal of linguistic equality. This study of the Commission's activities in and interpretations of, Ontario from 1964 to 1967 seeks to go beyond the existing somewhat partisan historiography on "B & B" by exploring the ways in which the Commission both reflected certain elements in local opinion in the key Francophone areas, while it constructed at the same time a new definition of Confederation furthering its own political agenda. The diversity of conditions encountered in Ontario thus gave rise, through a politics of cultural selection, to a uniform and cohesive vision, which in turn ultimately influenced the state policy of official bilingualism. The B & B's core concept of "equal partnership" did respond to distinctive Franco-Ontarian concerns, especially in such areas as Sudbury and Windsor: in this sense the Commission faithfully "reflected" local conditions (although it placed its own interpretive spin on the evidence). At the same time, the Commission virtually ignored the concerns of other ethnic groups and sought to modify and even suppress the vision of many Anglophone "liberal majoritarians" in Ontario, and in this sense it "imposed" an authoritative new reading of a thorny social and political problem. Whatever one thinks of the underlying values which prompted this state politics of cultural selection, the Ontario evidence suggests a gap between the "Canada" imagined by the B & B Commission and the ideals of a substantial segment of the population. This gap would have important implications in the long term.

Schreyer, Karmel (1994). Ethnic Groups and Foreign Policy: A Case Study of the Ukrainian Canadian Community and Canada's Foreign Policy Toward Ukraine, 1985-1992. Simon Fraser University, MA: 183.

Politicized ethnicity is a major factor influencing the domestic and foreign policy activity of modern states. This thesis is a case study which examines the influence of one particular Canadian ethnic group--the Ukrainian community--on the

process of Canadian foreign policy making. More specifically. this thesis will analyze the influence of an "institutionalized" interest group, the Ukrainian Canadian Congress, on foreign policy in Canada from 1985 to 1992. The conceptual framework guiding the research analysis consists of the following major dimensions which are examined in various chapters of the thesis: (1) the behavioural attributes of the ethnic interest group: (2) the organizational characteristics of the ethnic interest group: (3) the structure of the foreign policy decision making system: (4) the relationships between the ethnic interest group and other actors in the domestic political environment and, to a degree, other actors in the international political environment; and (5) the policy issues pertinent to the case study. The first section of the thesis is primarily conceptual and historical in focus. The second section of the thesis, or case study section, is devoted to specific foreign policy issues.

Scorsone, Antonio Bruno (1995). <u>Services to Refugees by the Roman Catholic Parish System of the Deanery of Wellington County</u>. University of Toronto, PhD**:** 2901 [sic].

This is an organizational study of a service system providing assistance to refugees and refugee claimants. The service providers are predominantly volunteers who operate in neither a bureaucratic nor a missionary organizational model, but rather in the modified feudal system that characterizes the Roman Catholic ecclesiastical organization. The first segment of this study of service to refugees traces the historical development of Canadian legislation, procedures and secular social services, as well as the development of teachings and interventions on the part of the Roman Catholic Church. Similarities and distinctions are explored. The second segment, based on field research, focuses on the pastors of thirteen parishes of the Wellington Deanery and key lay people from each parish that had sponsored refugees. Laity and religious who had assisted refugees and refugee claimants outside the parish system, and Federal officials were interviewed. Priests were found to attempt, usually successfully, to empower the laity to take ownership of service initiatives. Lay volunteers could only offer surplus time after family and work obligations, compensating with group numbers and cooperation. Yet refugees sponsored by volunteer groups were considered to fare better at settlement than did government-sponsored refugees who lacked the support of personal sponsors. The operant service ideology appeared to be that of "sacred charity;" this ancient concept in Christianity advocates service to the needy, not because of the merits of the needy themselves, but because of a belief that by serving the needy one serves Christ. Neither priests nor lay volunteers sought to proselytize refugees. The sponsoring groups interacted with professional services and governmental systems as necessary, but overall tended to rely on the resources internal to the group or to the Catholic system and on personal connections in order to assist refugees. Refugee sponsorship diminished in Wellington County as the media began to highlight other issues, as the government began to extend financial aid to sponsored refugees, as government became slower in processing new applications for refugee sponsorship and as

people in the refugee sponsoring groups began to feel that their assistance was no longer essential to the survival of the refugees.

Scott, Jacqueline Lillian (1994). <u>Women Entrepreneurs: Barriers to Self-Employment for Afro-Caribbean Women in Toronto</u>. University of Toronto, MA**:** 114.

This thesis is a study of the barriers to self-employment faced by Afro-Caribbean women in Toronto. The research subjects were all the women who attended a small business training programme, but, who did not go on to start their business. The research was done using a semi-structured telephone questionnaire. Twenty-two Afro-Caribbean, thirteen visible minority and twenty-nine white women took part in the study. The main barriers to self-employment were identified as lack of finance, family responsibilities, limited confidence and readiness. The impact of these barriers are greater for Afro-Caribbean women.

Sears, Alan Murray (1996). <u>Scarcely Yet a People: State Policy in Citizenship Education, 1947-1982</u>. University of British Columbia, PhD**:** 374.

The constitutional division of powers in Canada assigns no authority to the federal state in the area of education. In spite of this, the Canadian state has used its constitutional authority to act in the national interest to justify substantial activity in public education at all levels. One area of particular interest to the state is the education of Canadian citizens. This thesis examines state policy in citizenship education between 1947 and 1982. It focuses on the Department of the Secretary of State, particularly the Canadian Citizenship Branch, and addresses three questions: (1) What conception of citizenship formed the basis for state policy in citizenship education? (2) How did the state formulate citizenship education policy? and (3) What means did the federal state use to implement citizenship education policy given that education is an area of provincial jurisdiction? Throughout this period the state was preoccupied with questions of national unity and therefore the focus of its policy in citizenship education was the construction and propagation of a national ideal in which all Canadians could find their identity as citizens. The policy was consistent with an elitist conception of citizenship in that it excluded most Canadians from the process of constructing the national identity and relegated citizen participation to largely apolitical voluntary activities. Although the Department of the Secretary of State was rhetorically committed to scientific policy making, the process was driven not by social science research but by attempts to secure and extend bureaucratic territory in relation to both other government departments and voluntary organizations working in the citizenship sector. In the complex interplay among the interested parties the Department was sometimes a leader and sometimes a follower in the policy making process. State citizenship education policy was implemented through official agreements with the provinces as well as more direct means which bypassed provincial authorities. Bilingualism in Education programs are the best example of the former, while training programs for teachers, the

production and dissemination of materials, and attempts to use voluntary organizations as surrogates for the state are examples of the latter.

Seasay, Alieu (1982). <u>The Role of Multicultural Community Officers in the Ontario School System: A Case Study</u>. University of Toronto, EDD.

This thesis is concerned with the role of the multicultural community officer, a role created by two school boards, (North York and Toronto Boards of Education) in the Ontario school system as a specific response to the problems of educating immigrant pupils within Ontario and Metropolitan Toronto in particular. The study is an analysis of the perceptions of what is the role of multicultural community officers by role incumbents, senior administrators, and other related workers. However, concern is not just focussed on actualities and expectations about the role, but ideals as well. That is, the analysis of the study includes what those concerned (including the role incumbents) think the role of the multicultural community officer ought to be. The sample was a purposive one. The subjects were selected through the use of "snowball sampling." The principal method of data collection was personal interviews with each of the thirty-nine respondents (including the role incumbents). Document analysis, questionnaires and observations were also used to varying degrees as well. The findings of the study include a clear identification of three major task areas of the focal role: Administration, Development of School Community Relations, and Student Assessment, Placement and Adjustment. However, incumbents' level of involvement in the performance of these tasks vary significantly between the two participating boards. In general, conflict in the focal role was found in the degree to which information was available to role incumbents. The job descriptions for the focal role were general and the flow of information to its occupants was inconsistent. Role overload was another common source of conflict. That is, role incumbents were expected to perform a variety of tasks over a wide area which, in fact, could not possibly be accomplished by a few people within a limited time. The study's focal role is seen as a positive step by both school boards toward meeting the needs of immigrant parents and students within their respective school systems.

Sebastian, Tania (1989). <u>The Home-School Interface: Parental and Teacher Beliefs about Homework from a Multicultural Perspective</u>. Wilfrid Laurier University, MA.

N/A

Sebryk, Karrie Marion (1995). <u>A History of Chinese Theatre in Victoria</u>. University of Victoria, MA**:** 210.

Possibly as early as 1860, Cantonese opera was performed with all its splendor and symbolic choreography in one of Victoria's five Chinese theatres. In isolation and obscurity from Occidentals, performances of vibrant colour with cacophonous music that passionately and rhythmically accompanied the fluid grace of the

actors or the lightening acrobatic precision of warriors captivated a dedicated audience. More than just entertainment, Cantonese opera reinforced and rejuvenated the ancient Chinese culture, reaffirming their identity and retarding the assimilation process that came so easily in North America. Political turmoil and war prevented Chinese troupes from touring North America. As a result, a new generation of entertainment developed to meet the cultural needs of the Chinese population. Resident music societies and dramatic organizations performed Cantonese opera locally and established new entertainment traditions that reflect Chinese theatrical conventions.

Seevaratnam, Pushpa (1994). <u>Barriers Faced by Foreign Trained South Asian Teachers in Accessing Teaching Employment in Metro Toronto</u>. University of Toronto, EDD**:** 191.

Existing research, in the area of employment, reveals that immigrants to Canada who are visibly different to the mainstream Canadians in colour, accent and cultural behaviour face many barriers to employment because of these differences. Furthermore, immigrants face barriers to employment due to inconsistent, inadequate and unfair ways of assessing prior learning, as reported by the Taskforce on Access to Trades and Professions, 1988. Thus, foreign trained South Asian professionals face both cultural as well as structural barriers to employment. One of the many areas of employment in which the visible minorities are under-represented is in the area of teaching. This study set out to investigate the specific barriers faced by foreign trained South Asian Teachers in accessing teaching employment in Metro   Toronto. In order to understand the problem from many different perspectives, data were gathered from a variety of sources.

Segal, Sima (1991). <u>Jewish Supplementary Schooling in Montreal in the Latter Part of the Twentieth Century</u>. McGill University, MA**:** 66.

This study will examine the types of Jewish supplementary schooling currently existing in Montreal, with particular emphasis on the programs connected with the P.S.B.G.M. (Protestant School Board of Greater Montreal) school system, namely, the P.E.L.O. (Programmes d'Enseignement des Langues d'Origine) and the P.L.E. (Programme des Langues Ethniques) programs. The P.E.L.O. program is a national heritage language program offered in most Canadian schools as part of the multicultural global trend in education which became apparent in the second part of the twentieth century. The P.L.E. program is a uniquely Quebec educational program developed and implemented solely in Quebec. This study will offer a general view of the programs, concentrating on the Hebrew studies units. It is divided into three chapters: the first chapter offers a view of traditional Jewish supplementary schooling in Montreal, which at present is part of the P.L.E.; the second chapter examines the P.E.L.O. program; and the last chapter suggests the possible impact the P.L.E. and P.E.L.O. programs may have on future Jewish supplementary schools in Montreal.

Segal-Seiden, Lucja (1997). <u>Perception and Spelling of Strange Speech Sounds by Polish-Canadian L2 Speakers of English</u>. University of Toronto, MA**:** 63.

Within the context of the critical period hypothesis and the markedness differential (MD) approach of the contrastive analysis hypothesis (CA), this study investigated the perception and spelling of word initial and word final variants of the English voiceless interdental fricative /θ/ in 35 Polish-Canadians (L2 group) and 35 native speakers of English (L1 group). Overall, the L2 group performed better on word final than on word initial /θ/, whereas the L1 group performed equally well regardless of /θ/ position. Results partially support the critical period hypothesis in that adult L2 learners can improve though not master completely their perception of non-native phonology. Even the highly proficient L2 speakers differ from the L1 speakers especially when task demands increase. Additionally, the current MD does not predict perception errors such as substitutions of /d/ for /θ/. These may be explained by studying the entire syllable environment within which they occurred.

Segawa, Megumi (1998). <u>The Cultural Adaptation of Japanese College Students in a Study Abroad Context: An Ethnographic Study</u>. University of British Columbia, PhD**:** 228.

Using ethnographic methods, namely in-depth interviews and participant-observation, I examined the everyday experiences of fifteen female Japanese students during a nine-month study abroad. I attempted to investigate (1) the nature of cultural learning in the participants of this study during their sojourn and (2) how different social networks in the sojourn context affected the processes of their cultural learning and adaptation to the host environment. I employed models of cross-cultural adaptation based on a perspective of cultural learning / social skill acquisition as a theoretical framework. During the first few months in Canada, students without previous international sojourn experiences seemed to be physically and emotionally vulnerable. Some students experienced emotional upheaval which was consistent with previously published accounts of the characteristics of the sojourner adaptation process. A close association of the Japanese within their group throughout their sojourn resulted in the formation of an ethnic enclave in the dormitory community. This provided a support network for most of the Japanese students, but at the same time, caused interpersonal conflicts in the group. The strong group solidarity also negatively affected the relationship between the Japanese students and their Canadian peers in the dormitory. The Japanese students in this study not only had to adapt to the socio-cultural characteristics of the host environment, but also to the norms and values of their own group which reflected their cultural heritage. Although they encountered a number of challenges while in Canada, the process of overcoming difficulties and absorbing new experiences enabled them to grow personally and intellectually. Towards the end of their sojourn and after returning to Japan, the students recognised positive changes in their attitude and behaviour which they

attributed to the different experiences they had through their study abroad. While several findings of the study indicated that the participants' adaptation to the new cultural setting reflected theoretical propositions in the cross-cultural adaptation literature, the study also showed how the unique nature of the students' sojourn environment had a significant impact on their adaptation process.

Séguin-Kimpton, Lise (1990). <u>La langue gardienne de la foi: Enjeux et stratégies derrière le souci de préserver la langue française minoritaire en Ontario, 1900-1930</u>. Carleton University, PhD**:** 491.

Cette these s'interesse a elucider la logique specifique de la lutte nationalitaire de la collectivite canadienne-francaise de l'Ontario au cours de la periode du conflit scolaire de 1912. La recherche cerne les principaux enjeux derriere le souci de preserver la langue francaise minoritaire en Ontario et explicite les strategies opposees generees tant du cote du champ politique ontarien que de celui du champ catholique canadien de plus en plus divise sur la question linguistique dans le domaine scolaire. L'analyse des discours les plus caracterises au sujet de la place de la langue francaise dans le systeme scolaire ontarien met en evidence toute la distance sociale et logique qui separe la position des "peres de famille canadienne-francaise" sanctionnee par la hierarchie ecclesiastique de langue francaise de celle de leurs concitoyens de langue anglaise, laquelle se trouve endossee par la hierarchie ecclesiastique de langue anglaise et le pouvoir civil ontarien. Dans la mesure ou la hierarchie ecclesiastique de langue francaise verse du cote de la protestation nationalitaire des Canadiens francais contre l'ingerence indue du pouvoir civil dans l'education de leurs enfants, elle contribue paradoxalement a la legitimation d'un esprit contestataire tout a fait en contradiction avec le pretendu conservatisme de l'Eglise catholique de cette epoque. Le discours performatif des ultramontains canadiens-francais a consolide non seulement les fondements legitimes pour sanctionner la revendication linguistique de la collectivite canadienne-francaise en matiere d'education mais il a aussi contribue, par l'entre mise de la sacralisation de la langue francaise, a instituer les conditions de possibilite a sa propre transformation seculaire. La nouvelle ethique publique qui s'affirme chez les Canadiens francais catholiques de l'Ontario, suite au conflit scolaire en 1927, se deploie dans la structuration equivoque des interactions inter-culturelles du contexte institutionnel de la societe ontarienne sur les ruines d'une ethique catholique en voie de transformation.

Sehatzadeh, Adrienne Lucas (1998). <u>Survival of an African Nova Scotian Community: Up the Avenue, Revisited</u>. Dalhousie University, MA**:** 158.

This is a sociohistorical project that uses the case study of an African Nova Scotian community to explore the concept of community from two perspectives. Firstly, the project relies on a 'traditional' conception of community as developed by Ferdinand Tonnies in his 1887 book Gemeinschaft und Gesellschaft. Secondly, the project explores a 'new' definition of community, supported by theorists such as Wellman and Leighton (1979) and their network analysis, Granovetter's (1973)

argument for the importance of weak ties, and Clark's (1973) argument for the degree of solidarity and significance as fundamental components of community. These new models argue for the continuing importance of community, even for dispersed groups. This case study is developed using in-depth interviews, and a semi-structured questionnaire, complemented by archival and government documents. As well, a collaborative approach is used in which the research participants figure prominently, and their voices are heard extensively throughout the text. The findings strongly support Tonnies' traditional conception of community that is based on kin, religion, territoriality, and ethnicity. As well, the new definition of community finds secondary support in an elaboration of networks and connections due to weak ties. However, the findings strongly support Clark's (1973) analysis based on the degree of solidarity and significance as the major factors in the continuing salience of community. Relevance of the project and importance for future research are discussed.

Seiler, Tamara Palmer (1998). <u>Stories from the Margin: "Insider" Fictions of Immigrants and Ethnic Experience in Canada</u>. University of Alberta, PhD**: 294.**

This study addresses the connections between colonial inheritance, social stratification, and fiction, straddling the boundaries of several analytical frameworks and disciplines. It analyzes a number of fictions representing immigrant and/or ethnic experience in Canada by writers speaking from inside that experience. Employing an eclectic analytical framework that draws on the scholarly discourses, in particular, of Canadian ethnic studies and of postcolonial theory, it argues that these “insider” texts can be seen collectively as a site of discursive struggle; that they bear a complex imprint of the social stratification and political conflicts that have shaped ethnic minority experiences in Canada; and that the subordination/marginality often associated with those experiences has been encoded in recurring structural patterns and themes that constitute textual resistance. It also argues that postcolonial theory is a largely compatible addition to earlier approaches to appreciating ethnic experience in Canada, and that combining it with them can allow a reader to better contextualize ethnic minority writing within a very particular national context, but one that resonates with the experiences associated with colonialism and neo-colonialism elsewhere. Chapter One argues that binary patterns are central to fictional representation of immigrant/ethnic experience. Chapter Two highlights important connections among these binary patterns, the generational mapping that is common in the discourses of immigrant and/or ethnic experience, and textual resistance. Chapter Three argues that representations of the ethnic ghetto appear frequently in evocations of ethnic minority experience, and that they constitute a strategy of resistance. Further, the ethnic ghetto is often represented differently by male and female writers, and this difference is significant, not only for what it may reveal about female immigrant and/or ethnic experience, but also about how a text can function as a multi-layered counter discourse. Chapter Four further explores the representation of inter-ethnic relations as a site of resistance, arguing that the “insider” project is very often one of incisive social

criticism. The Conclusion attempts to clarify the analytical framework employed and the implications of the analysis offered, thereby illuminating the fictional texts analyzed as profoundly subversive of hierarchy and univocality.

Selkirk, Sheena Ann (1991). Variations in the Persistence of Subjective Culture: Cross-Ethnic Views of Characteristics of Persons. University of British Columbia, PhD: 351.

Research investigating the problems experienced and the advantages enjoyed by the minority-culture child in the North American schoolroom has focused both on changing the child and on changing the school environment. Little attention has been paid to the more basic question of differences in subjective aspects of culture across ethnic grouping and generation of residence in Canada. In addition, little appears to be known about the variability in subjective culture across levels of variables like gender, ethnic salience, or use of mother tongue. The research reported in this dissertation is a basic study of subjective aspects of the concept of "person", a concept important in virtually every society and, in addition, central to Western educational thought. The study itself was an investigation of the views of 1288 Grade 10 students in the Lower Mainland of British Columbia. Each subject ranked the importance of each of 21 positive qualities of a person, and listed up to three criteria for concluding that a person has each of 11 of those qualities. Substantive hypotheses about differences in students' rankings across ethnic groups and generation of residence in Canada were confirmed. The results suggested both persistence and change in views of personal qualities, which were dissimilar across ethnic groupings. Exploratory analyses revealed provocative information about the moderating relationships of strength of religious feeling, gender and a complex of variables related to ethnicity including ethnic salience, mother tongue, religious affiliation and occupational information. Examination of the students' criteria yielded useful information about the behaviors and traits related to each of the 11 qualities, and about ages and genders of people thought to have a great deal of each quality. It was concluded that the overall results may further development of theory in the area. In practical terms, they may help to guide the classroom teacher, may stimulate the development of policy and practice in the multicultural educational setting, and may be useful for curriculum development and teacher education in the Canadian context.

Sengupta, Smita (1987). Integration and Maintenance of Ethnic Identity: A Case Study of an East Indian Heritage Language Program in Greater Toronto. University of Toronto, PhD: N/A.

N/A

Sentance, James Alan (1989). Three Essays on Human Capital and the Family. Carleton University, PhD: N/A.

This thesis presents three studies of the impact of family background on the level of investment in human capital, typically education, and earnings. In particular, the purpose of the analysis in these studies is to explain variations in the level of human capital investments and the returns these investments earn across sub-groups of Canadian males. The first essay examines the role that parents play in transmitting earnings advantages and disadvantages to their children. This is done in the context of a comparison of the earnings of the sons of native-born and of foreign-born Canadians. Evidence is found that greater ability or motivation may be so transferred from a foreign-born father, and that a foreign-born mother may pass on some of the handicap of her country-specific human capital. Perhaps equally important in perpetuating the earnings advantages found for immigrants is a significant tendency for these children to be better endowed with investments in education. The second essay is concerned with variations in the returns to human capital observed across religious groups. Here current marital status is considered, as an alternative to the family background orientation of the literature. Evidence is presented that marriage significantly affects male returns to experience and that this effect varies predictably across religions. Moreover, the effect of marital status is found to explain virtually all variations in the returns to experience between religious groups in previous Canadian work. The final essay considers the impact that parental quality/quantity fertility decisions might have on observed investments in education and the returns these earn. This is examined in the context of comparisons of Canadian ethnic groups. Much of the variation in parental fertility and own education of these groups is found to be explainable with a standard group of variables describing the costs and opportunities they face. Differences with more recent entrant groups are found to be amenable to an explanation involving the information available within their ethnic community, differences that appear to be on the decline as the peculiar nature of these communities declines.

Serre, Pierre (1997). <u>Mesure de l'impact électoral d'une minorité: Le cas des non-francophones au Québec, 1970 à 1994</u>. Université de Montréal, PhD**:** 804.

N/A

Seskar-Hencic, Danijela (1997). <u>Breaking the Silence: New Immigrant Children Affected by War Trauma. Community Needs and Resources Assessment</u>. Wilfred Laurier University, MA**:** 219.

The main purpose of this study was to provide a basis for and facilitate the development of strategies and programs based on actual life experiences of the refugee families and their children and on present needs and resources in the Kitchener-Waterloo community. The participants in the study included three refugee families and their children from Somalia, Kurdistan and Bosnia, English as a Second Language teachers, cultural assistants (settlement counsellors), and a local community group. Qualitative data obtained from the participants were complemented with demographic characteristics relevant to the phenomenon of

war trauma among children in the K-W Region. The qualitative data showed that the impact of war and political persecution, refugee flight, and resettlement experience embody a number of stress-promoting and stress-buffering factors that shape the outcome of war trauma. An ecological integration of the phenomenon of war trauma was endorsed as a preferable theoretical framework that actualizes the contribution of individual, micro- and exosystemic factors to the war trauma outcomes. All data sources generated   recommendations for community action. The findings will be used to inform the existing community group of suggested action steps that outline several ecological levels of intervention.

Seyan, Ravninder (1998). <u>Sons and Daughters: Sex Preferences Among Punjabi Immigrants in Nova Scotia</u>. Dalhousie University, MA**:** 68.

In northern India, sons are preferred to daughters. Sons inherit land and name and are old-age security for parents. By contrast, daughters drain economic resources by requiring dowries. Son preference has demographic consequences--in India, the ratio of males to females has been increasing due to factors including female infanticide, selective neglect and sex-selective abortion. Through semi-structured interviewing, this study explores sex preference among Nova Scotian Punjabi-speaking immigrants who originate from northern India. The role of the researcher as a member of the community in question is explored. All ten informants expressed a desire for families with both sons and daughters. A demographic profile of the Sikh population gathered show that families are more likely to stop reproducing after the birth of sons (p $<$ 0.05). This could be due to son preference, but it might simply reflect a desire to have families with children of both sexes. The data are insufficient to test the latter hypothesis, however, the ethnographic data are consistent with son preference.

Shadd, Adrienne L. (1983). <u>The Regional Dynamics of Racial Inequality: A Comparative Study of Blacks in Ontario and Nova Scotia</u>. McGill University, MA.

N/A

Shahrodi, Zofia (1990). <u>From Sojourners to Settlers: The Formation of Polonia in Toronto and Hamilton, 1896-1929</u>. University of Toronto, PhD.

The formation of Polish communities--Polonia--in Toronto and Hamilton took place in the first quarter of the twentieth century. It included the establishment of Polish parishes, broad organisational networks, and the development of social, political and cultural activities. In both cities, Polish communities were built by these immigrants who, for the most part, arrived as migrant labourers--sojourners--seeking only temporary employment. The outbreak of the First World War in Europe and the political and economic problems in the newly created Polish state changed these immigrants' initial plans to return "home". After the war many realised that Canada still offered better employment opportunities, and a more certain future for them and their children. They decided to stay. This study traces

the history of Polish working class immigrants in Toronto and Hamilton from 1896 to 1929. It focuses on the development of Polish residential areas and community life. Polish communities in Toronto and Hamilton were established by immigrants of rural background who struggled to make a successful transition to an industrial, urban environment. The organisational network established in the early years of settlement served as a strong foundation for the following generations of Polish immigrants.

Shamash, Valerie (1998). <u>Being Branché: A Story of Refugee Advocacy and Networking in Montreal and in Cyberspace</u>. Concordia University, MA**:** 216.

This is an ethnographic study of Montreal's community of refugee advocates who work on behalf of refugees making requests to the Canadian government for asylum. The goal of this thesis is to portray who refugee advocates are, what they do, how they do it, and why. The study reveals that the work of advocacy requires building and maintaining networks through information exchange and that the successes of these networks are dependent upon the individuals in them. This thesis makes contributions to three areas of literature and research: (1) Refugee studies: Most research in this field has been undertaken within development discourse and conducted in the so-called "Third World". This thesis locates refugee rights as a "First World" issue and makes visible the work of refugee advocacy in one North American urban setting; (2) Advocacy anthropology: This thesis is based on grounded, collaborative, ethnographic fieldwork and responds to the expressed wish of advocates for a qualitative study--previous evaluations tended to be quantitative. This approach helps ensure that the research be done with and for rather than on the community; (3) Cyborg anthropology: The thesis describes and analyzes the use of communications technology for community activism using the ethnographic example of TIM--a local bulletin board system where information on refugee advocacy is exchanged. Methodologically, the thesis is innovative in that research is conducted both off-line and on-line. Also, life history narratives are recorded which reveal a community that identifies on the basis of conscious coalition, political kinship, or affinity.

Shamsuddin, Abul Fazal Mohammad (1993). <u>Wealth Accumulation and Portfolio Selection Behavior of Canadian and Foreign-Born Households</u>. Simon Fraser University, PhD**:** 193.

Previous Canadian research in the field of the economics of immigration has been primarily devoted to an evaluation of the labor market performance of immigrants. This thesis focuses on the role of foreign-born households in Canada's asset market. An empirical analysis of accumulation and allocation of household wealth is conducted for a large sample of Canadian households circa 1983-84. Feldstein's extended life-cycle model is used to examine differential wealth accumulation behavior of the foreign-born vis-a-vis Canadian-born households. The empirical results confirm the existence of an inverted 'U' shaped wealth-age profile as predicted by the life-cycle model. However, the rate of

wealth dissipation in post retirement years is very low for Canadian-born households relative to foreign-born households. In addition, public social security wealth displaced household savings for both the Canadian born and the foreign born. Furthermore, immigrants exhibit a stronger bequest motive than the Canadian born. Household portfolio analysis suggests that both groups reveal decreasing relative risk aversion. The foreign-born households have a greater propensity to hold real estate and debt than Canadian-born households. This study concludes that immigration not only affects household sector saving but also the composition of demand in the Canadian asset market.

Shanahan, Theresa (1997). <u>The Legal Accreditation Program: The Experiences of Foreign-Trained Lawyers in Toronto</u>. University of Toronto, MA**:** 159.

This study examines the experiences of foreign-trained lawyers in the legal accreditation program in Toronto. Using qualitative research methods this study documents the experiences of the nine accreditation candidates and determines the factors that affected their integration into the Canadian culture of law. All participants in this study had obtained their law degree in a foreign jurisdiction and they were in the midst of completing the retraining required by the National Committee on Accreditation to become accredited in Ontario. The participants in this study included recent immigrants to Canada as well as Canadian citizens. Semi-structured interviews were conducted to explore the participants' experiences in the accreditation program and to understand their interpretations of their experiences. The participants' descriptions of the process of accreditation are put forth, as are their perceptions of their integration into the legal community. The data in this study reveals that the participants' experience of integration was affected by many factors connected to the administration and implementation of the accreditation program including: the evaluation of credentials; lack of co-ordination between the administrative bodies; high costs associated with retraining; lack of a support system; and pervasive lack of information. These factors heightened already onerous retraining conditions and undermined the candidates' integration into the legal profession.

Sharafi, Aziz (1995). <u>Response to the Video Documentation on an East Indian Festival 'Diwali'</u>. Concordia University, MA**:** 120.

This research addresses the question: What is the response of ethnic/immigrant East Indians to a video of an East Indian ritual? The researcher interviewed ten East Indians in Montreal in order to obtain their responses to a video of their yearly festival called The Festival of Lights or 'Diwali' (Dipavali). Four East Indian immigrants and six Canadian-born East Indians were chosen randomly as the subjects for the research. Interview questions were developed in relation to Horner's response paradigm and the data was analyzed in relation to his Inter Subject Mapping process.

Sharir, Iris (1996). <u>Cross-Cultural Difference in Abnormal Eating Attitudes and Body Image: A Comparison of Arab Immigrants and Women Born in Canada</u>. University of Windsor, MA**:** 75.

Previous research indicates that women who immigrate from non-Western countries to Western ones may be at a high risk of developing eating disorders, possibly because they overidentify with Western values (Banks, 1992; Thompson, 1994). Furthermore, the risk of developing an eating disorder tends to increase as the immigrant becomes increasingly acculturated (Pumariega, 1986). The present study examined differences in pathological eating attitudes, body dissatisfaction, and ideal body image, among three groups of women: a group of White Canadian women and two groups of Middle Eastern Arab women who had lived in Canada for varying lengths of time. A total of 37 Arab women (18 recently arrived and 19 more established) and 45 Canadian women completed the Eating Attitudes Test (a measure of pathological eating attitudes), the Body Image Assessment Procedure (a measure of body dissatisfaction and ideal body image), and had their heights and weights measured. The Arab immigrant women also completed the American-International Relations Scale (an acculturation measure). The results indicated that the two Arab groups, who did not differ on acculturation scores, obtained higher scores on a measure of pathological eating attitudes than the indigenous Canadian women, although the two Arab groups did not differ from each other. There was no difference among the three groups on either ideal body size or level of body dissatisfaction. Explanations for these findings and the implications of the present study are discussed.

Sharma, Archana (1999). <u>Desi Moments. Radio Pedagogy: A Study of Community Radio and the Cultural Production of an Imagined South Asian Identity</u>. York University, MED**:** 123.

Working within a cultural studies framework this thesis takes up community and identity production within second and third generation (Toronto) South Asians in the domain of popular cultural. How community and identity are negotiated over the airwaves of community radio, CKLN, is the pedagogical site for this cultural production and moment.Examining how two female DJs and their constituent audiences imagine community through radio programming provides a context for investigating how moments of cultural production and community dialogue are conjunctural in nature. This study examines how differing notions of community and identity are negotiated and are "spun out" through fusion music, "talking lives" and strategic interventions. I examine these pedagogical practices as "cultural moments", evidence of the cultural artefact hypothesized as South Asian "community" production. One way in which South Asians, and youth in particular, recreate themselves anew in their present (Toronto) diasporic context is through DJing, music re-mixing and listening. This is practiced through the art of negotiation, the mechanisms of desire and imagination, and the will to survive.

Sharma, Nandita Rani (1995). <u>The True North Strong and Free: Capitalist Restructuring and Non-Immigrant Employment in Canada,1973-1993</u>. Simon Fraser University, MA**:** 209.

The present study examines the relationship between international capitalist restructuring and the continued existence and actual expansion of unfree forms of labour power for the years 1973 through 1993. It is argued that while this period has been marked by heightened capital mobility, the international movement of labour has not been made redundant. Instead, the mobility of labour has gained added significance as individual nation-states compete for capital investment through attempts to weaken and cheapen the labour supply in their territories. It is maintained that Canadian immigration policy acts, in part, as a filter between the world market for labour power, the structure of the Canadian labour market and the competitive capabilities of capital operating within the country. It is seen that workers who form the international migration of labour face increasing restraints upon the sale of their labour power. In Canada these restrictions are embodied within the Non-Immigrant Employment Authorization Program implemented in 1973. This program represents the creation of unfree labour by the state, since through legal restrictions foreign workers are admitted on the condition that they work for a particular employer, within a particular occupation and for a particular period of time after which they are forced to leave Canada. To contextualize the use of unfree foreign labour power in Canada, other labour market tools of the state are examined. It is seen that the terms of employment and working conditions of workers forced to work in conditions of unfreedom comprises a model which capital is currently using to re-shape the Canadian labour force in an attempt to become globally competitive. Data for the study are taken from a refinement of previously published information as well as hitherto unpublished statistics on records of temporary employment authorizations.

Sharma, Nandita Rani (2000). <u>The Social Organization of 'Difference' and Capitalist Restructuring in Canada: The Making of 'Migrant Workers' through the 1973 Non-Immigrant Employment Authorization Program (NIEAP)</u>. University of Toronto, PhD**:** 315.

Shatenstein, Bryna (1992). <u>Influence of the Jewish Dietary Laws (Kashruth) on the Food Habits and Nutritional Intakes of Observant Jews in Montreal</u>. Université de Montréal, PhD**:** 284.

The Jewish dietary laws (kashruth), codified in Deuteronomy 14 and Levicticus 11 in the Bible, clearly set out permissible and forbidden categories of foods. A two-part study was undertaken (i) to determine adherence to the Jewish dietary laws in the secular Jewish community (The Kashruth Survey), and (ii) to describe and evaluate the influence of the Jewish religion and rigourous kashruth observance--in association with sociodemographic factors and health status indicators--on food habits and nutritional assessment in Montreal's ultra-orthodox

sects (The Kosher Food Habits Study). The Kashruth Survey was conducted with the aid of rabbis and administrators in 20 Jewish religious, social, and cultural centres, and utilised accidental cluster sampling. A simple self-administered questionnaire was completed on-the-spot by 549 participants. Respondents were queried about their family's knowledge and practice of kashruth at home and elsewhere. Almost all respondents (97.4%) reported always (44.2%) or sometimes (53.2%) eating kosher foods. Those most likely to always observe the Jewish dietary laws were French-speaking, male, and recruited in synagogues; the nuclear family structure had a significant positive influence on the maintenance of kashruth in the home. The presence of children in the home suggested a tendance for increased kashruth observance. In the Kosher Food Habits Study, 250 families (comprising 1,438 individuals) from Montreal's Hassidic sects, were randomly selected from community lists. Highly significant differences relating to sect (Outremont Hassidic sects versus Lubavitchers) were noted for the consumption of certain basic foodstuffs (fish, poultry, eggs, some vegetables, sources of fat, and processed foods), some cooking methods and miscellaneous food habits. The nutrient analyses revealed adequate intakes with respect to Canadian recommendations, except for zinc, vitamin D, calcium, pantothenic acid and copper. These intakes differed from those of North Americans, mainly due to lower energy, fat, and saturated fat intakes and higher vitamin C, polyunsaturated fat and cholesterol levels among Hassidim, but resembled those of Israeli orthodox Jews. Significant sect-based differences were noted for weekday and sabbath nutrient intakes, country of origin, educational level, certain health behaviours (dieting and smoking history, and physical exercise), and self-reported family history of some chronic diseases. The nutrient differences appeared to be related to health behaviours and self-reported disease history. The results stressed the importance and value of the religious lifestyle in the daily life of these communities. Secular Jews demonstrated their continued faith in their Jewish origin and the associated religious dietary traditions. Differences observed between the Hassidic sects appear to be related to the participants' cultural background. Further investigation is required to examine differences between secular and ultra-orthodox Jews, and to further our understanding of the relationships between diet and disease. ftn$\sp1$those who do not publicly identify themselves with the ultra-orthodox movement.

Shaw, Scarlet Shun Chih (1995). In Search of "Chineseness": A Case Study of Edmonton's Chinatown. University of Manitoba, MCP: 191.

This thesis explores the concept of "Chineseness" in Chinatown. It is the premise of this thesis that an introduction of a grammar of "Chineseness" helps to create more attractive and congenial Chinatowns. The exploration of this concept goes through various stages and culminates in a case study of Edmonton's Chinatown North. The attempt is to provide a framework for thinking about the concept of "Chineseness" and to introduce a grammar for its discussion and introduction in Chinatown. This process spans several disciplines and is based on relating and linking various pieces of information from these disciplines to create a new

grammar. This grammar consists of certain rules of thumbs, principles and guidelines in these seven areas: the natural environment, the physical and built environment, cultural expressions, sensory experiences, emotional responses, functional aspects as well as economic development and entrepreneurial spirit. The information comes from a review of related literature, research and historical documents, as well as from first-hand observations, surveys, and interviews. It is a three-stage process: first, an extensive review of the history of Chinese migration, the evolution of Canadian Chinatowns and a history of the development of Edmonton's Chinatown. Secondly, the distribution, completion and analysis of the results of a user questionnaire, personal interviews, and a visual survey of the study area. Finally, a synthesis of all the information gathered to define a grammar of "Chineseness" and its application in Edmonton's Chinatown North. In conclusion, recommendations are made for the designing and planning of Edmonton's new Chinatown.

Shaw, Terry Lorraine (1998). Community and School in an Era of Demographic Change: A Study of Immigrant Minority Group Partnerships with a Canadian Elementary School. University of Toronto, EDD: 295.

This study was initiated to identify a process by which a policy could be designed to address relationships within problematic school areas. The premise was that a policy be developed for the study population, school and its community, responsive to the wishes and interests of the stakeholders. The framework for this policy was developed via an analysis of information collected regarding school/community relations between a Canadian elementary school and its immigrant minority community. The data analysis involved the qualitative research method of critical action research with a sub component of critical ethnography. The study population was purposive: educators of the school community and immigrant minority group individuals whose first language was not English. The sample was stratified: set criteria with respect to cultural background and language were used to determine immigrant minority participants. Representatives of staff, students and parents of the school community contributed to the collection of data for this study. To identify school/community perceptions, expectations and needs, the researcher employed interviews, collaborative focus group sessions and self-reflective narratives with participants. The information was analysed through interpretational qualitative methods that included the characteristics of language (communication and culture), categorization of patterns, frequency of occurrences, and establishment of relationships. The researcher compiled recommendations into a policy for the school. The significance of the study was the development of a policy created to address relationships within this immigrant minority group school area.

Shepard, Karen Elizabeth (1995). Get With the Act: The Impact of Popular Theatre on Anti-Racist Education. University of Guelph, MSC: 169.

Most Canadians would deny that they were capable of racism, further most would argue that racism is not even a problem in Canada. The denial and argumentation stem from the often violent images the word racism evokes in the minds of most Canadians. These images, often reinforced by the media, are conveniently distant from the moral standards of the average Canadian. Canada's brand of racism is more often subtle, and for the most part hard to grasp by those who are not its victims. Anti-racist education aimed at increasing awareness around the issues of subtle racism is one step in reducing racial discrimination and racism. Popular theatre is one method that can be used to deliver anti-racist education. Popular theatre offers a comfortable and often empowering learning environment that enables participants to think critically about subtle racism and their role in it. A student initiated popular theatre troupe created a performance to educate white students about subtle racism. The performance was geared specifically towards students in residence at the University of Guelph. A comparative study to look at the effectiveness of popular theatre in educating students about subtle racism was conducted.

Sheppard, Margaret Anne (1998). <u>The "Astronaut" Family and the Schools</u>. University of Toronto, EDD**:** 173.

The focus of the study was a group of ten women who had recently come to Ontario from Hong Kong with their children. Their husbands remain in Hong Kong to maintain their businesses and visit their families two or three times a year. This phenomenon has been called "astronaut" family by sociologists. Some of the children in these "astronaut" families in my school have been having difficulty with English language acquisition and other academic subjects. Teachers and administrators have been asking why this should be so when it has been assumed that Chinese children are highly motivated and achievers. The mothers often do not speak English well and they are having to handle all aspects of family living by themselves in a new country with different expectations and values. This study was an attempt to understand the lives of the women in this situation, how they feel about the schools in Ontario and what their expectations are for their children. An open-ended questionnaire and a follow-up interview with three of the mothers were used to gain information about these issues and give the mothers and opportunity to express their feelings about living here. Teachers and principals in the schools the children attend were interviewed to investigate their perspective on the education of the children in "astronaut" families and the role of these Chinese mothers. The children of the three women in the follow-up were also interviewed. Recommendations were developed based on the results of the questionnaires and interviews proposing steps that schools and teacher training institutions could take in training teachers and administrators who must work with the children and mothers in “astronaut” and other immigrant families.The focus of the study was a group of ten women who had recently come to Ontario from Hong Kong with their children. Their husbands remain in Hong Kong to maintain their businesses and visit their families two or three times a year. This phenomenon has been called

“astronaut” family by sociologists. Some of the children in these “astronaut” families in my school have been having difficulty with English language acquisition and other academic subjects. Teachers and administrators have been asking why this should be so when it has been assumed that Chinese children are highly motivated and achievers. The mothers often do not speak English well and they are having to handle all aspects of family living by themselves in a new country with different expectations and values. This study was an attempt to understand the lives of the women in this situation, how they feel about the schools in Ontario and what their expectations are for their children. An open-ended questionnaire and a follow-up interview with three of the mothers were used to gain information about these issues and give the mothers an opportunity to express their feelings about living here. Teachers and principals in the schools the children attend were interviewed to investigate their perspective on the education of the children in “astronaut” families and the role of these Chinese mothers. The children of the three women in the follow-up were also interviewed. Recommendations were developed based on the results of the questionnaires and interviews proposing steps that schools and teacher training institutions could take in training teachers and administrators who must work with the children and mothers in “astronaut” and other immigrant families.

Shergill, Amritpal Singh (1992). <u>Acculturation, Acculturative Stress, and Psychological Androgyny among Sikh Adolescents</u>. University of British Columbia, MA**:** 130.

N/A

Shergill, Amritpal Singh (1997). <u>An Evaluation of the Social Cultural Competency for Success Training Program for the Acquisition of Intercultural Interpersonal Competency Skills Among Health Care Trainees</u>. University of British Columbia, PhD**:** 145.

The purpose of this study was to test the validity and effectiveness of Westwood, Mak, Barker, and Ishiyama's (1995) "Social Cultural Competency for Success" (SCCS) program. The SCCS program is designed to teach specific social cultural competency skills in a group format by means of modeling, coaching, role playing, role rehearsal and constructive feedback. The premise of the SCCS is that successful acquisition and performance of social cultural competency skills will enhance one's sense of competence and self-efficacy. A between subjects before-after research design was utilized. A cross-cultural sample of 36 students in the Practical Nursing program at the Vancouver Community College was randomly assignment to an experimental and a control group. The former received the SCCS program for a total of 18 hours over three weeks, while the latter participated in a regular didactic course curriculum. The following pre and post test instruments were administered: (1) Sherer, Maddux, Mercadante, Prentice-Dunn, Jacobs, & Rogers' (1982) Self-Efficacy Scale; (2) Ishiyama's (1995b) Situational Avoidance Tendency Scale (SAT); and (3) Ishiyama's (1996)

Interpersonal Skills Checklist (ISC). As a post only measure, all participants also participated in a role play scenario at the end of the SCCS program which involved the performance of socio-cultural competency skills with independent blind raters who rated participants' performance on the Behavioural Skills Checklist (BSC). An independent samples t test suggested that the experimental group demonstrated superior performance on self reported measures of social cultural competency skills, based on their evaluations on the BSC by independent blind raters, as compared to the control group. Univariate Split-Plot Repeated Measures ANOVA suggested that compared to the control group: (1) the experimental group reported significantly higher level of verbal interaction competency on the ISC; (2) the experimental group reported significantly lower level of situational avoidance tendency on the SAT; and (3) there were no significant effects of the SCCS program on the general self-efficacy and the social self-efficacy as measured on the Self Efficacy Scale. Further exploratory analysis suggested that immigrant participants demonstrated more improvement than Canada-born participants. The SCCS program may be an effective method for teaching social cultural competency skills as well as for the development of culturally sensitive counselling models and interventions for culturally diverse clients and intercultural counsellor training programs. .

Shermarke, Marian A.A. (1996). Understanding the Canadian Community Context of Female Circumcision. McGill University, MSW: 139.

This qualitative research study explores female circumcision within the Canadian community perspective. Issues examined in the literature review include: the historical background of the practice, its cultural and religious implications, its effects on health, existing social pressures to continue or discontinue the practice and the subjective constructions of majority and minority identities, perspectives and interactions in Canada's multicultural society. For the purposes of this study majority/minority relations are explored in terms of the interactions between an immigrant community from a FC practicing country and the mainstream community in Canada. The Somali community has been chosen for this case study as the one best known to the author and as one in whose country of origin available statistics indicate a 98% prevalence rate of FC. Canadian mainstream reactions to this practice are analyzed through media reporting and statements from Somalis in Canada describing their interactions with the mainstream community on this issue. Members of the Somali community in Montreal, Quebec and Ottawa, Ontario were interviewed in order to cover as wide an area as possible, including difference in provinces. The following six themes were chosen after data analysis: the Effects of FC on Health, the Cultural Orientation of FC, Religious Beliefs Regarding FC, Social Pressures, A Sense of Differentness and Efforts to Discourage the Practice of FC. These themes are discussed with special attention being paid to 'differentness' and the mechanisms or coping skills developed to deal with this complex social   phenomenon which involves opposing values, beliefs and perceptions. In its final section, the study examines the social work implications of the findings which address intercultural fears,

anxieties and the dynamics of power involved in the way the FC issue has been addressed in Canada. Practice, program and policy recommendations with regard to discouraging FC practice are made at the end of the thesis. The study concludes with the observation that the debate around FC in Canada is much wider than the issue itself and that the practice has been sensationalized in a manner which has emphasized perceptions of differentness which exist in our society. No constructive dialogue will be possible around this issue until the issue of differentness is addressed, and mutual fears and anxieties evoked by the perception of differentness are dealt with in a sensitive manner, in both immigrant and mainstream communities.

Shih, Chen-Chen (1999). Adjustment Experiences of Taiwanese "Astronauts' Kids" in Canada. University of Alberta, MSC: 155.

The "Astronauts' Kids" phenomenon was revealed by media when a rush of new Chinese immigrants came to Canada in the late 1980's and the early 1990's. Many articles emphasized the negative consequences of parental absence on these "Astronauts' Kids" and their wealthy living style. However, the cause of this phenomenon and the psychological adjustment process of this group were not examined at a deeper level.

Shik, Angela Wai Yan (1995). Visa-Students from Hong Kong: Adaptation and Mental Health. University of Toronto, MSC: 137.

The present study investigated the adaptation process and the mental health of visa-students from Hong Kong. This study was carried out using a qualitative research design along with the grounded theory approach. Nineteen visa-students enrolled in the first year of their undergraduate studies at the University of Toronto participated in the study. Data collection was carried out using face-to-face semistructured interviews which lasted between one to two hours. Eight concepts emerged through the analysis of data. The four concepts relating to adaptation were: (1) physical barriers, (2) cultural barriers, (3) marginality, and (4) educational adaptation. The four concepts relating to mental health were: (1) the role of social networks, (2) family pride as a motivating force, (3) the effect of having an alternative route, and (4) the importance of a clear and specific goal. The theoretical proposition emerged from this study was that the mental health of visa-students is influenced by three components: (1) the process of adaptation, (2) the student's goal, and (3) the student's expectations. Furthermore, a positive mental health has a reciprocal relation with the process of adaptation. That is, good mental health facilitates adaptation just as adaptation contributes to good mental health.

Shim, Margaret Cheng-Sim (1999). Embracing Cultural Diversity in Occupational Therapy Mental Health Practice. University of Alberta, PhD: 194.

Occupational therapists are concerned with occupational performance, and they know that cultural background affects clients' occupational performance. The objectives of this study were to identify variables associated with cultural competence and to measure related factors in occupational therapy mental health practice. This study was conducted in two phases. The purpose of Phase One was to identify underlying constructs of cultural competence. In Phase One, Stage One of the study, a literature review was conducted to identify underlying constructs of cultural competence, and a group of judges, identified as experts, were given an open-ended questionnaire. The judges' responses were used to corroborate the existence of the constructs identified in the literature as salient to the understanding of cultural competence. These constructs were used in the design of statements for draft one of the Cultural Competence Questionnaire (CCQ-1). The judges also were asked to complete the CCQ-1 and suggest any changes. This resulted in the Cultural Competence Questionnaire draft two (CCQ-2) which was distributed to five Chinese and five non-Chinese participants in the Phase One, Stage Two pilot study. The pilot study participants also were interviewed. Their responses to the open-ended questionnaire corroborated their scores on the CCQ-2. Their feedback resulted in the Cultural Competence Questionnaire draft three (CCQ-3) which was used in the large study in Phase Two. Participants in the large study were 378 occupational therapists working in the area of mental health. Linear and multiple regression analyses were performed with knowledge, sensitivity, collaboration, and cultural competence as dependent variables and number of Chinese clients occupational therapists had treated, ethnicity, and formal/informal education in cross-cultural concepts as independent variables. There were no significant relationships. Factor analyses reduced the 35 items in the CCQ-3 to a more parsimonious sub-set of 26 items, 17 of which measured cultural knowledge and nine of which measured cultural application. This resulted in the Shim-Hui Measure of Cultural Understanding - Chinese (SHIMCUE - C) which was judged to demonstrate some preliminary evidence of reliability and validity. The findings of this study are discussed in terms of their practical application and potential for further research.

Shima, Naomi (1992). English-Japanese Code-Switching and its Social Role in a Japanese-Canadian Speech Community. University of Alberta, MA**:** 173.

This study focuses on the interactive meanings of English-Japanese code switching and the language choice behavior of Shin-Issei (post World War II immigrants) and Nisei (the second generation) Japanese-Canadians living in Lethbridge, Alberta, and its vicinity. This is an exploratory study of language behavior in an intra-group setting which suggests that code-switching between the two generations serves to strengthen social ties and identify individuals as members of the same speech community. English-Japanese code-switching has been little studied, and some unique characteristics of code-switching in this language pair will be noted. The typology of code-switching viewed from the perspective of syntax will first be discussed. Various connotative interactive meanings of code-switching will next be examined in terms of the influence of

extra-linguistic factors such as participants, settings, and topics of conversation. The individual's different usage of code-switching will also be indicated which leads to consideration of the social role of code-switching in an English-Japanese speech community.

Shiu, Daniel Pui-Yin (1998). <u>Multicultural Clubs in Schools: Theory and Practice</u>. University of British Columbia, MA.

N/A

Short, Kathryn Helen (1995). <u>Stress, Maternal Distress, and Child Adjustment Following Immigration: Exploring the Buffering Role of Social Support</u>. University of British Columbia, PhD**:** 177.

Immigration is typically deemed a stressful life event. For adults, the experience of uprooting and settling in a new country has been associated with elevated rates of psychological distress. Basic North American parenting models would predict that immigrant children are also at risk for developing adjustment problems; both as a direct function of immigration stress, and indirectly through the influence of parent distress and disrupted parenting behavior. Although some empirical studies support this contention, many researchers have described lower or equivalent rates of problems in immigrant, relative to nonimmigrant, children. In the present study, in an attempt to understand why it is that some children develop problems following migration whereas others remain resilient, a model that highlights the role of potential protective variables was empirically tested. New immigrant mothers from Hong Kong completed a series of questionnaires regarding extrafamilial stress, personal distress, social support, and child behavior. Another adult familiar with the child's adjustment also completed a child behavior questionnaire. Consistent with the Basic Model, results of Moderated Multiple Regression analyses revealed that extrafamilial stress and maternal distress were significant predictors of child behavior problems. However, no support was found for the Moderator Model. When the sample was split along gender lines and the analysis was conducted for boys only, findings were consistent with the Moderator Model in that the relationship between extrafamilial stress and child behavior problems was weaker in the presence of higher levels of social support. At the same time, however, it was determined that the relationship between maternal distress and boys' behavior was stronger at higher levels of support. There were no significant interaction effects when the analysis was conducted exclusively with families of girls. Support for the Moderator Model was more straightforward at the level of adult functioning. In keeping with findings in the North American literature, the relationship between stress and maternal distress was moderated by social support in this immigrant sample. Cultural explanations for these findings were discussed. An integrative model that follows from the results of this study was presented as a heuristic to guide future study in this area.

Shujah, Aamer (1999). <u>Multicultural Science Education: An Analysis of Curriculum and Policy in Ontario</u>. University of Toronto, MA**:** 117.

Where science is viewed as a cultural construct, imbued with particular values and rooted in the context and backdrop from which it emerges, there is increasing recognition that science education is postulated within a Western or Euro-American cultural framework, creating a situation of a cultural imposition and dominance over many others orginating from diverse background. This thesis presents a paradigm for multicultural science education, aimed at providing scientific literacy for all and ameliorating the cross-cultural tensions which emerge, which comprises three fundamental domains: the personalization of learning (and knowledge), the demythologization of science and the science enterprise, and the politicization of science education. Subsequent analysis and evaluation of Ontario's current policy and practice regarding multicultural and science education programs, under the defined criteria of multicultural science education, reveals several inadequacies and deficiencies in terms of the education ministry's provisions. This thesis concludes with recommendations for science curriculum policy and practice reform in Ontario.

Siboni Corcos, Arlette (1995). <u>Montréal, les Juifs et l'école</u>. Université de Montréal, Phd**:** 504.

Notre etude, dont l'objectif est de presenter la communaute juive de Montreal, d'une part relativement a l'ecole publique quebecoise, d'autre part dans le processus de creation de l'ecole privee juive, commence par retracer l'origine et le mode d'integration des divers groupes d'immigrants qui constituent cette communaute. Ce trace, qui couvre plus de deux siecles, fait etat des evenements qui ont suscite l'emigration de membres des populations juives, et de la legislation canadienne qui a regi leur immigration. Il rapporte brievement l'histoire de ces populations dans leurs pays d'origine, en vue de saisir la conception qu'ils se font de l'education de leurs enfants. A Montreal, l'instruction des enfants est conditionnee par la caracteristique du systeme scolaire du Quebec, systeme confessionnel, catholique et protestant. L'expose de son evolution, particulierement en ce qui concerne l'administration et la frequentation de l'ecole publique, permet de situer les Juifs dans cet ensemble et de relater les circonstances qui placent leurs enfants a l'ecole protestante. Parallelement, nous assistons aux reactions et aux interventions de la communaute juive face a chacun de ces points. Une lutte s'engage, longue et penible. Nous en rapportons les differents moments, replaces dans le contexte historique et geographique, qui les a vus nai tre. Commissions scolaires, autorites gouvernementales, instances religieuses et societe montrealaise sont egalement impliquees. La question, complexe et delicate, finit par la communaute juive. Interets particuliers et difficultes legislatives entravent le reglement des problemes. Puis, compte tenu du facteur temps, certaines questions trouvent leurs reponses dans le changement des mentalites, d'autres sont solutionnees, en juillet 1973, par la reforme des structures scolaires du Quebec, evenement qui termine la deuxieme partie de notre

etude. Tout en negociant sa place dans le systeme public, la communaute juive fonde des ecoles privees. Toujours reliee au courant d'immigration, aux possibilites financieres et aux orientations ideologiques des fondateurs, nous retracons l'histoire de ces institutions que nous suivons jusqu'au debut des annees 40. Avec la deuxieme guerre mondiale commence l'arrivee des Hassidim. Le developpement numerique des adeptes de diverses tendances hassidiques mene a la structuration de groupes distincts qui, selon la tradition, transmettent la formation religieuse. L'organisation de l'enseignement profane reste fonction de l'orientation et des possibilites pecuniaires de chaque groupe. Pour certains, la solution se trouve dans l'union. Mais malgre les affinites, des ruptures se produisent, amenees par les interets du moment. C'est au recit de ces evenements que nous consacrons le reste de notre etude poursuivie jusqu'a la fin des annees 80.

Sidhu, Kamaljit Kaur (1990). Acculturative Stress, Self Esteem and Ethnic Identity Among 2nd Generation Sikh Adolescents. University of British Columbia, MA**:** 81.

N/A

Sidhu, Kamaljit Kaur (2000). Second Generation Sikh Adolescent Males: A Grounded Theory Model of Self and Identity Construction. University of British Columbia, PhD**:** 309.

Empirical research indicates that the adolescent years are critical in the development of a coherent sense of self and the subsequent emergence of identity. The construction of a sense of self and identity can be especially complex for children of South Asian immigrants in Canada. These adolescents are similar to all other youth in that they share the same biological and cognitive changes during this period of development. Yet, minority youth are unique in that their identity development is embedded in their ethnicity, status as minority group members, and the process of acculturation. The effects of these contextual factors have not been given due attention in the identity development literature. In this study, I examined self and identity construction among one specific subgroup of South Asians in Canada, second generation Sikh adolescent males. The grounded theory method (Glaser & Strauss, 1967; Strauss & Corbin, 1990, 1998) was used to examine the construction of a sense of self and identity of second generation Sikh adolescent males. Through audiotaped, semi-structured interviews in English and Panjabi, 20 Sikh males aged 16 to 19 years were asked to describe how they were constructing a sense of who they are. Transcribed interviews were systematically analysed to develop a model of this process. Resulting from this analysis, the core process in defining a sense of self and identity is <italic>being strong enough to stay on track </italic>. Three live scripts are incorporated in the construction of the track: the Panjabi ethnic sociocultural script, the Sikh religious/spiritual script, and the dominant culture sociocultural script. The initial track is shaped through parents' selective integration of elements

of the Panjabi ethnic script and the Sikh religious/spiritual script. As Sikh males become socialized in the mainstream context, inconsistent elements of all three scripts are negotiated in the reconstruction of the track and maintenance of a track. This reiterative process is affected by issues of striving to be set, managing visibility, belonging while avoiding exclusion, and being guided versus doing it alone. As each young Sikh man negotiates discrepant elements of the three scripts and is confronted with developmental tasks of getting a good education, acquiring a prosperous career, becoming married, and having children, his sense of who he is and who he is becoming becomes further integrated. The model articulates how the construction of a sense of self and identity is embedded in the life contexts of second generation adolescent Sikh males. Implications for theory as well as intervention by mental health professionals and educators are presented.

Sieber, Jindra A. (1992). <u>Self-Perceived Change and Constancy of Immigrant Women's Gender Role Identity</u>. University of Calgary, MSC**:** 249.

This study addressed the change and constancy of immigrant women's gender role identity. The intent was to examine how gender role identity and perceptions are shaped by exposure to Canadian culture. A series of in-depth interviews was carried out with seven immigrant women from non-Western cultures of origin. The interviews were transcribed and analyzed using grounded theory methodology developed by Glaser and Strauss (1967, 1970). It was indicated that the women experienced numerous losses which, together with new demands and conflicting cultural values regarding gender-appropriate behaviours, challenged their self-concepts and demanded the re-evaluation and re-definition of their roles and relationships. The findings are presented in a form of a conceptual framework describing the process by which immigrant women develop a new identity characterized by a more differentiated sense of self. Understanding acculturation as a process of self-differentiation may be useful in therapy with immigrant and ethnic-minority women.

Silver, Judith A. (1981). <u>Therapeutic Aspects of Folk Dance: Self Concept, Body Concept, Ethnic Distancing and Social Distancing</u>. University of Toronto, PhD**:** N/A.

The present study attempted to bring together literature related to the psychological and therapeutic functions of dance, and especially folk dance, participation. Literature was reviewed from the fields of anthropology, history, dance education, physical education, leisure studies and dance therapy. Two psychological mechanisms often used to explain the influence of dance on participants--tension reduction and competence through mastery--were reviewed and placed within a social learning theory framework. Based upon this literature, it was hypothesized that a program of international folk dances would lead to (1) improved self concept and body concept (Semantic Differential Scales), (2) more positive attitudes about classmates (Semantic Differetial Scales); Wolfgang conversational distance scale), and (3) reduced distancing of both studied and not

studied ethnic groups (Bogardus and Wolfgang distancing scales). It was also hypothesized that a fitness program would lead to improvements as in (1) and (2) above, but not as in (3). Female and male subjects in three classes each of folk dance, no-treatment academic, and exercise (no males in exercise classes), were tested at pretest, at the end of the 12 week (1 hour/wk.) program, and 4 weeks after classes ended. Generally, covariance analysis of the posttest and followup scores using pretest scores as covariate was used for statistical analysis. This was supplemented by subjects' comments. The major findings were: Both folk dancers and exercisers, when compared with controls, were (a) significantly more positive about their self concept and body concept both at posttest (p < .001) and at followup (p < .001); (b) not significantly different in their attitudes toward their classmates either at posttest or followup. Folk dancers, when compared with exercisers and controls at posttest, (a) were willing to physically approach many other ethnic groups during conversation to a significantly greater extent (p < .01) (Wolfgang scales), and (b) were more willing to be socially intimate (Bogardus scales) with those ethnic groups whose dances they had studied, compared with groups they had not studied (p < .016). These results were discussed in terms of the dance literature, social learning theory, and the ethnic contact hypothesis. Implications for therapeutic and educational research and practice were examined.

Simalchik, Joan G. (1993). Part of the Awakening: Canadian Churches and Chilean Refugees, 1970-1979. University of Toronto, MA: 105.

Canada has developed an international reputation for protection of refugees. People from every continent have been able to find asylum in Canada. This thesis is about the role that Canadian nongovernmental organizations, particularly the churches, played in lobbying for a system of refugee protection. Acting originally on behalf of Chileans fleeing the 1973 military coup d'etat in that country, Canadian churches organized to have Chileans admitted under a special programme. As a result of this early effort, church organizations began to develop a comprehensive critique of then existing Canadian immigration law. They took the opportunity to utilize debate on the government Green Paper on Immigration to present suggestions, many of which were incorporated into the 1978 Immigration Act. For the first time, Canada recognized refugees as category distinct from immigrants and established procedures for admitting them. A description of why and how this church initiative became successful in overcoming government indifference and/or opposition and, in doing so fundamentally altered Canadian refugee policy, is the subject of this thesis.

Simoneau, Alan G. (1998). Metaphorically Speaking: Ethnic Analogies and the Construction of Gay Identity. Carleton University, MA: 147.

Gay identity formation is presented as a life-long process culminating in the acceptance of a positive Gay self-image and coherent personal identity as a member of a clearly identifiable group. It is argued that many contemporary men sexually attracted to men indicate that they are characterized by more than a

simple erotic preference for men (homosexual); they also reject the negative societal stereotype associated with this sexual orientation and therefore, they are "Gay." Being Gay thus becomes a political statement as well as a statement of sexual orientation. Interview data collected from 15 ethnically and racially mixed Gay men are used to examine the ethnicization of gender. Respondents indicated a break with previously held notions of a "male role" inspired by their primary socialization and underwent a secondary, or re-socialization process into the Gay community culminating in a general recognition and identification with a "Gay ethnic identity."

Sinclair, Pamela Joan (1996). <u>Hidden on the Farm: Remembrances of a Ukrainian-Canadian Immigrant Farm Woman</u>. Simon Fraser University, MA**:** 161.

Until recently, there have been few published works on the roles women played in the settling of Canada. Women from marginalized groups with a vast array of their experiences, lived in the process of nation-building, have been rendered virtually invisible. The focus of this work is on my own grandmother, a Ukrainian-Canadian immigrant farm woman. This study employs a particular form of case study--the life history. This approach builds on an individual's account of their own life situation. Using this approach, I met with my grandmother during the fall of 1988 to tape record conversations about her life. Her stories generated three general themes related to her understanding and perceptions of her experience as an immigrant farm woman. The first is related to her work which encompassed domestic labour and production labour on the farm, as well as paid employment when necessary. Secondly, she discussed issues that immigrant women still face today related to immigration policy, racism, and isolation. Finally, she discussed the importance of the extended family.

Singer, Lisa Harriet (1997). <u>The Value of Community-Based Ethnic Archives: A Resource in Development</u>. University of Manitoba, MA**:** 133.

Archives are entrusted with the difficult of task of capturing the nation's history. Obtaining an accurate reflection of a diverse nation through the documentary evidence they choose to retain is a great challenge. For much of its history, Canada's National Archives has concentrated its collecting efforts on documenting an Anglo-French perspective of Canadian history. This has resulted in a lack of archival heritage of Canada's more marginalized groups in society including women and First Nations people. The group that this thesis addresses is that of Canada's ethnic communities. Ethnic people did not see their experiences and contributions to Canada reflected in the nation's heritage. Therefore, many groups took it upon themselves to establish their own archival repositories. These early efforts met with difficulties including lack of resources and professional knowledge. The introduction of federal multicultural policy served as a catalyst for the growth of ethnic-run archives in Canada. The Canadian Jewish Congress National Archives serves as a working example of the evolution of a community-based ethnic archives. As well, two surveys were conducted in order to better

understand the beginnings, evolution and persistence of the country's ethnic archives. These surveys, and the associated literature review, demonstrate some of the most valuable uses and potential applications of ethnic archival materials. This thesis extols the value of Canada's ethnic-run archives in this period of government austerity.

Singh, Monica (1996). <u>South Asian Canadian Adolescent Females' Perceptions of Language, Culture and Identity</u>. University of Toronto, MA**:** 174.

"Culture" and "identity" are two issues that seem to plague almost all children of South Asian descent who are growing up in the West. It is the dichotomy of cultures that forces them to take on a bicultural identity in Western society, and to internalize disparate, and sometimes conflicting, values. This paper explores the issues of language, culture and identity within the context of the South Asian Canadian female population living in the Toronto area. Problems associated with culture and identity often occur during the adolescent years, so this was the age group that was targeted for research. One of the main objectives of the study was to determine what implications the research had for educational practice, both pedagogical and curricular, and for South Asian parents and their daughters. The research methodology involved a series of semi-structured interviews with six South Asian Canadian adolescent females between the ages of sixteen and nineteen, who were born and raised in Canada, or came to Canada at an early age (i.e. prior to age ten).

Singh, Simboonath (1997). <u>The Social Construction of a Collective "Indian" Ethno-Religious Identity in a Context of Ethnic Diversity: A Case Study of an Indo-Caribbean Hindu Temple in Toronto</u>. University of Toronto, PhD**:** 262.

The direct face-to-face encounters between Indo-Caribbeans and their estranged ancestral South Asian "cousins" have not only resulted in the gradual transformation of the traditional Indo-Caribbean ethnic identity but have also created the conditions for the development of a new "Indian" identity in the Canadian diaspora. In this study, I have examined the consequences of this "meeting-up" and the impact that it has had (or is currently having) on ethnic identification among Indo-Caribbeans. The construction of ethnic identity and culture is the result of both convention and innovation--a dialectic played out by ethnic groups for reshaping and redefining ethnic self-conceptions and culture. The Hindu mandir examined in this thesis was characterized by a synchretistic fusion of Indo-Caribbean and South Asian cultural traditions, and this has resulted in the emergence of a new and second diasporic Indo-Caribbean ethnic identity: an identity that takes the form of an imaginary South Asian Indian identity. For Indo-Caribbeans, the melding together of elements from both the past and present is crucial for redefining who and what they are and wish to be. This new "Indian" identity is tantamount to the creation of "new ethnicity" or ethnic rediscovery. The idea of trying to reconnect with one's ethnic "roots" is not just simply an aspect of ethnic renewal or ethnic rediscovery, but one that represents a

significant instance of constructed ethnicity. As such, this study contributes significantly to our understanding of ethnicity as a socially constructed phenomenon. This sociological ethnographic case study was located within the Social Constructionist approach to ethnicity--a theoretical model that emphasizes the dynamic and fluid nature of ethnic relations. In keeping with the qualitative nature of the case study methodology, this study necessitated the utilization of field research. The rich body of ethnographic data derived from participant observation and in-depth semi-structured interviews contributed to our understanding of inductive theoretical reformulation made possible through the grounded theory approach.

Sipsas, Joyce B (1994). <u>The Effects of a Multicultural Curriculum on First Nations Pride in Heritage, Self-Esteem and Rejection of the Beliefs of an Involuntary Minority</u>. University of British Columbia, MA**:** 72.

N/A

Sirois, Constance (1995). <u>L'éducation interculturelle au Saguenay-Lac-Saint-Jean selon des responsables des milieux éducatifs: Une étude exploratoire</u>. Université du Québec a Chicoutimi, MA**:** 218.

La recherche presentee ici porte sur la signification de l'education interculturelle pour des responsables de milieux educatifs dans une region peripherique quebecoise. Premiere etude a etre realisee sur ce sujet dans la region du Saguenay--Lac-Saint-Jean, cette recherche a pour but de donner un apercu de l'etat des lieux sur la question et son objectif est double: preciser et situer la signification de l'education interculturelle exprimee par les informateurs interviewes et identifier les activites qui ont cours dans les etablissements regionaux en regard de cette problematique. La pauvrete documentaire actuelle, en ce qui a trait a l'education interculturelle en region peripherique, nous a oriente vers une etude exploratoire descriptive. La taille de l'echantillon selectionne est suffisamment importante--41 sujets--pour assurer une certaine portee a la recherche bien qu'il ne s'agisse pas ici d'une recherche quantitative formelle. Nous visions surtout a nous familiariser avec un phenomene et a identifier des pistes pour des travaux ulterieurs. Si on peut dire que le discours regional a propos d'education interculturelle est encore embroyonnaire et que les activites a caractere interculturel sont surtout ponctuelles, notre recherche nous a aussi montre que le discours des directeurs et directrices rencontres ressemble au discours generalement tenu au Quebec, discours qui associe la necessite de l'education interculturelle a la presence d'une population pluriethnique dans un espace commun.

Sivarajah, Renukavathy (1998). <u>From Family to State: Six Tamil Women Receiving Social Assistance</u>. York University, MSW**:** 158.

Since 1983, Tamils have been coming to Canada to avoid civil war in Sri Lanka. In Sri Lanka, support from the state is limited, and Tamils depend on their families and their community for their livelihoods. Tamil women receive income, assets, and support in kind from their families and neighbours as long as they respect social norms. In Canada, however, they face a new culture and different systems of support, including the social assistance system. The experiences of six Tamil women with the social assistance system in Canada are analyzed in this study. The analysis is based on Hall's classification of cultures along a continuum between "high-context" (traditional) and "low-context" (industrialized), and on ten dimensions developed by Herberg to describe cultural differences. Qualitative analysis is used in this study. Six Tamil women were approached with the help of social service agencies and were interviewed on issues of family support and financial support. The findings indicate that Tamil women found family support was impossible in the Canadian context. Due to lack of community support in Canada, individuals could not maintain financial support to their families and the support women received was limited to some assistance in kind from their relatives. Their experiences of social assistance, which had become the alternative to family and community support and imitations of state's support are discussed in the second part of the analysis.

Skop, Nadia Helen (1988). Ethnic Singlehood as a Sociological Phenomenon: Ukrainian-Canadians as a Case Study. University of Toronto, PhD.

This thesis isolated a minority ethnic group's never-married adult population and investigated the influence of ethnic identity on singles' perceptions of singlehood and marriage. The Ukrainian ethnic group was chosen to be the group under study. The intent was to explore the social dynamics of minority ethnic singlehood and to report on the gamut of opinion and experience within that context. Purposive non-probability sampling was used to find one hundred Ukrainian singles over the age of twenty-five. Data were obtained by way of standardized, in-depth interviewing. Four major findings were generated. (1) This group of minority ethnic singles had a positive image of their ethnicity. (2) These single women and men had consistently negative opinions of each other. (3) Men more than women stressed the importance of going out with and marrying within their ethnic group. (4) The majority of both women and men did not recognize a relationship between endogamy and ethnic identity retention. The findings suggest that singles' attitudes are influenced by both the minority ethnic culture and by broader society. This study is the first of its kind to offer a theoretical approach to the study of minority ethnic singlehood.

Smith, Andrea (1996). The Inter-Ethnic Friendships of Adolescent Students: A Canadian Study. University of Toronto, MA**:** 112.

The prevalence and quality of inter-ethnic friendship among 79 grade 7 and 8 students in two Metropolitan Toronto schools was investigated. The majority of students' friends tended to be ethnic out-group members, though there was a non-

significant tendency for students to be more ethnocentric in their choice of best than in their choice of other friends. Cross-sex/cross-ethnic friendships were not as rare as expected and gender proved to be more of a barrier to friendship than ethnicity. The East Asians were the only ethnic group that rated their friendships with in-group members as being of higher quality than those with out-group members. The relative lack of ethnocentricity in students' friendships seen in this study, as compared to previous ones, may be due to the fact that the current study took place in one of the most culturally diverse cities in Canada and the world.

Smith, Jennifer Marion (1998). <u>Resolving Inter-Cultural Value Conflicts in Canadian Healthcare Practice</u>. York University, MA**:** 109.

This thesis identifies several cases of inter-cultural value conflicts that raise dilemmas for Canadian healthcare professionals. Specific focus is given to the issues of female circumcision, prenatal sex selection for choice, and a variety of autonomy issues involving persons from cultures where individual autonomy is not promoted. The need for a reasonable approach to resolving these inter-cultural value conflicts in Canadian healthcare practice is articulated. Approaches to coping with cultural diversity are reviewed. The benefits and shortfalls of cultural competence are discussed, leading into an examination of the reasons why gross ethical relativism is to be avoided. In the final chapter, the focus returns to the healthcare setting to examine the values which guide the healthcare professions. These values are combined with the feminist ethics of care, in order to demonstrate that not only is inter-cultural dialogue preferable to assertion of mainstream liberal values, but morally obligatory. It is proposed that the attempt to find deeper agreement between cultural values is necessary in order to resolve inter-cultural value conflicts. However, acknowledging that a deeper agreement between diverse value systems cannot be guaranteed, the ethics of care is employed, informed by the discussions of the preceding chapters, to articulate a context-specific approach to resolving the dilemmas that were raised initially. With this process, a general approach to dealing with cultural diversity in a positive manner is developed, thus providing a tool to aid in resolving these sorts of dilemmas in the future.

Smith, Wanda Teresa Gayle (1998). <u>Issues in Representing Ethnic Residential Segregation</u>. Wilfred University, MA**:** 163.

This study will look at some of the issues involved in representing ethnic residential segregation. Segregation studies rely heavily upon indices and maps. However, both of these are sensitive to the spatial boundaries used. As well, maps have a visual element which affects the nature and degree of representation. Toronto has been chosen as the area of study because of its high degree of ethnic diversity. Five indices that describe the five dimensions of segregation (Massey and Denton, 1988) will be calculated at four standard levels of aggregation. As well, several types of maps will be produced to illustrate the cartographic alternatives available for representing segregation. Notably, although many of the

cartographic techniques are not new, they are rarely used because they are too time-consuming and because these options are often not available in standard mapping packages.

Smyth, Kathleen Celia (1997). The Development and Evaluation of a Prototype Multicultural Counselling Training Program. University of Alberta, PhD: 135.

The increased recognition of the importance of training counsellors to work with culturally diverse clients has led to the development of various training models. Most practicing counsellors in Canada today, however, have not benefited from these multicultural counsellor training frameworks. Given the lack of opportunities to receive training, they are often faced with the challenge of responding effectively but without adequate preparation to clients in our increasingly culturally diverse society. In consideration of this need, the primary purpose of this study is to develop and evaluate a comprehensive multicultural counselling training program. The multicultural counsellor competencies of awareness, knowledge, and skills were developed within the context of the multicultural counselling training (MCT) program development framework proposed by Ridley, Mendoza, and Kanitz (1994). The program design was consistent with a brief training format specifically designed to meet the retraining needs of practicing counsellors. The model incorporated and extended the Triad Model (Pedersen, 1988, 1994) including in vivo exposure to trained coached client teams. A small sample of counsellors was recruited to participate in this training program for formative evaluation. Initial data from a limited qualitative evaluation support the approach and suggest replicating this training experience with a larger sample. The prototype training program was assessed using the CIPP Evaluation Model (Stufflebeam, 1983) including the four categories, context, input, process, and product. The study includes a detailed description of both the development and evaluation of this training approach and identifies the need for continued support and validation of multicultural counsellor training programs in Canada.

Soberman, Liane Rose (1995). Immigration and the Canadian Federal Election of 1993: The Media as Political Educator. University of Toronto, MA: 168.

This thesis deals with immigration, the Reform Party of Canada and the election of 1993. It is based largely on an examination of the Canadian immigration debate which took place prior to the election, an investigation into Reform's ideology on immigration, and finally, the collision which took place between immigration, Reform and the media during the federal election campaign of 1993. In the 1990s one hears stark reminders that Canada is far from being the accepting society it often envisions itself to be. According to researchers and policy makers, immigration continues to add to the national strength. Many Canadians remain unconvinced. Driven by emotion and coerced by myth, they feel that immigration is a problem best resolved through lower numbers and greater selectivity. In the 1990s the Reform Party emerged to give these previously underrepresented

Canadians a political voice. In spite of Preston Manning's claim that Reform's immigration policy recommendations were strictly predicated on what was economically best for Canada, the policy rubbed up against ethnic issues and fed racial anxieties. During the campaign, immigration, the Reform Party and the media collided to produce a ground swell of angry discussion over Canada's ethno-cultural policies. In the end, this collision served to legitimize growing anti-immigrant sentiment.

Sodjakusumah, Tutty Irawati (1994). <u>The Cross-Cultural Adaptation of Indonesian Students in Canada</u>. University of Guelph, MSC**:** 166.

This study is a description of the adaptation problems and personal changes experienced by Indonesian students during and after they sojourned in Canada. Participant observation and semi-structured interviews were used to research 30 Indonesian respondents--10 trainees, 10 students and 10 returnees. The results of the study indicate that almost all of the Indonesian students have problems with their English language skills both in the academic and social settings. Cultural differences in the university systems contribute to academic pressures experienced by most Indonesian students. Misunderstanding about differences between Indonesian and Canadian culture was perceived to be a barrier to actively interacting with Canadians. Motivation to gain a degree and support from Canadians and Indonesians helped students to overcome their adjustment problems. Some personal changes also occurred as a result of living and studying in Canada. A number of recommendations are made including a review of the pre-departure program in Indonesia, the in-Canada orientation, and development of a cross-cultural communication workshop for relevant faculty and staff.

Soloway, Jason Adam (1999). <u>Negotiating a Hyphenated Identity: Three Jewish-Canadian Writers (A.M. Klein, Irving Layton, Mordecai Richler)</u>. University of Western Ontario, MA**:** 102.

This thesis is an exploration of the responses to the problems created by a "hyphenated identity." Hyphenated identity is a phrase conceived for the purpose of this thesis in order to express the relationship between an individual's nationality and their religious and cultural inheritances. It is the goal of this thesis to investigate and set out how three authors, working against a similar set of circumstances, negotiate their hyphenated identities in their writing. The responses are not uniform. This thesis argues that not only do responses vary widely, but also, that they are part of a dynamic process that is influenced by previous responses and historical events. This theme will be examined in the context of A.M. Klein's The Second Scroll, Irving Layton's Fortunate Exile, and Mordecai Richler's This Year in Jerusalem.

Somers, David H. (1996). <u>The Chuch of the Ausburg Confession in Quebec</u>. University of Ottawa, MA**:** 167.

This dissertation presents the story of the (Lutheran) Church of the Augsburg Confession in Quebec. Both from within and without, the Church has been influenced in its theology and practice by a unique configuration of factors, making it distinctive from Lutheran churches elsewhere. In addition to the expected differences from the dominant British Protestant and French Roman Catholic teaching, there was the added Quebec peculiarity of Canadian millennial nationalism. This politico-religious nationalism was at its height just at the time that the confessional Lutheranism being implanted in Quebec was at an acutely amillennialist point. Theology though, was not the only distinctive feature. The Church as a whole tended to be an immigrant church. This was especially true for the first century, but even when English-Canadian congregations were established later on, they were largely composed of Lutherans originally from outside of Quebec. As was the case for most nineteenth and twentieth-century immigrants to the province, the Lutheran immigrants tended to be integrated into anglophone society. The anglicization and resultant decimation through the English exodus of the late twentieth century played a major role in the development of what is perhaps the most distinctive feature of Lutheranism in Quebec, that of its francophone missions. The author concludes that the combination of theology, ethnic diversity and minority status of Lutherans in the province has determined that the Church of the Augsburg Confession in Quebec be a distinctive Church. This distinctiveness sets it apart from other denominations in the province as well as from the Lutheran churches in the rest of Canada, North America, or for that matter, the rest of the world.

Somers, Michael G. (1993). Hate Propaganda and Freedom of Expression in a Multicultural Society (Canada). York University, LLM**:** 295.

This thesis focuses on R. v. Keegstra (1990) 3 S.C.R. 697, 1 C.R. (4th) 129, 77 Alta. L.R. (2d) 193, (1991) 2 W.W.R. 1, 61 C.C.C. (3d) 1 to examine the arguments surrounding the issue of whether an individual's right to promote hatred against an identifiable group should be restricted despite the potential harm caused by limiting expression. Identification as a member of a particular racial, ethnic or religious group within Canadian society has been encouraged and is important to many Canadians. For the policy of multiculturalism to be successful it is important for all Canadians to know that membership in a particular group does not diminish their rights as a citizen in the broader community. A prerequisite for a multicultural community is the recognition that equality is a shared collective good that embodies group rights and not solely those of the individual citizen. Hate propaganda undermines multiculturalism as it promotes the exclusion and inferiority of target group members. Section 27 and Section 15 of the Charter of Rights and Freedoms as well as other legislation commits Canada to a multicultural policy and rights of equality. The Canadian government and its citizens must actively support and protect members of target groups from hate propaganda by strengthening collective group rights. (Abstract shortened by

Song, Zhuoying (1995). <u>A Study of Female International Students at the University of New Brunswick</u>. University of New Brunswick, MED**:** 105.

Since the 1950s, Canadian universities have played a significant role in the development of international relationships through enroling international students. There is a broad consensus that the presence of international students is a benefit both to themselves, to Canada and to the universities. Their attendance not only benefits Canada economically, but also adds to Canada's cultural diversity. The experience of international students has become a concern to the Canadian government and to those universities which host large numbers of students from different countries. During the academic year of 1993-94 about 148 female international students from 21 countries of the world enro led at the Fredericton campus of the University of New Brunswick. This study examines how female international students, as outsiders in a new culture, experience their non-academic environment in Fredericton and their academic environment at the university, the difficulties they have encountered while pursuing their education at UNB, and their means for coping. The study found that the difficulties encountered by the women are related to the following themes: renting accommodation; medical services; using the English language--being understood by fellow students and instructors; participating in class discussions; motherhood--childcare; human relationships in a new environment; gender; race and culture. The statistical results show that ninety percent of the women enjoy their life and studies; and that the majority feel satisfied with the help received from their course instructors and classmates. The interviews indicate that the academic supervisors play an important role in helping the women in their life and studies.

Soucy, Alexander Duncan (1994). <u>Gender and Division of Labour in a Vietnamese-Canadian Buddhist Pagoda</u>. Concordia University, MA**:** 173.

In this thesis I will be investigating how the tasks performed by women within the organization of a Vietnamese Buddhist temple in Montreal relate to the division of labour and perceived roles of women within the traditional Vietnamese family. I will then show how the gender structuring of temple tasks and family life is often applied in the case of the roles of male and female Bodhisattvas, with emphasis being laid on Quan-The'-Am (Guan-yin). This study is based on field-work at the Tam Ba'o Pagoda in Montreal, a temple which has a nun as one of the two central ritual specialists.

Sounan, Charles (1998). <u>Vécu académique et estime de soi chez les étudiants africains universitaires à Québec</u>. Université Laval, MPS**:** 135.

La presente etude examine quelques aspects au processus d'adaptation d'etudiants universitaires d'Afrique francophone a Quebec. Parti du postulat theorique selon lequel l'estime de soi et le lieu de controle sont de bons predicteurs d'adaptation, nous nous attendions a ce qu'il y ait une relation significative entre ces 3 variables, c'est-a-dire que les etudiants africains ayant une estime de soi elevee

seraient du type interne de controle et s'adapteraient milieu a leur milieu que leurs homologues qui presentant des caracteristiques contraires. Sur 120 etudiants qui ont accepte volontairement de participer a notre etude, 53 ont effectivement repondu au questionnaire et ont donc ete retenus pour les differentes analyses. Les resultats obtenus montrent de faibles correlations entre lieu de controle interne et estime de soi et entre lieu de controle interne et adaptation. Cependant, lorsque les etudiants interroges ont une estime de soi elevee, leur adaptation n'est pas difficile, il y a une correlation significative entre l'estime de soi et l'adaptation. De tels resultats tendent a confirmer que l'estime de soi, plus que le lieu de controle, est un bon predicteur de l'adaptation chez les etudiants universitaires d'Afrique francophone. Lesquels disent en general, etre bien adaptes a leur nouveau contexte culturel.

Spence, Christopher Michael (1996). <u>The Effects of Sport Participation of the Academic and Career Aspirations of Black Male Student Athletes in Toronto High Schools</u>. University of Toronto, EDD**:** 242.

This study explores the relationship between athletic participation by Black male high school students in Toronto and their academic and career aspirations. The research investigates the impact of being an athlete and being Black on educational achievement and career choice. In light of these findings, several specific recommendations are made for the improvement of Black student athletes' academic performance, and strategies for making schools more effective for Black students in general are also examined. The respective influences of Parents, school, peer groups, environment and mass media are also considered. The study employs an anti-racist discursive education framework, an educational strategy for addressing issues of racism and other types of social oppression. Twenty-five Black student athletes and twenty-five educators volunteered to participate in the study. Interviews elicited the student athletes' academic aspirations, career plans, attitudes toward self and others, and classroom academic experiences. Educators were asked whether there is an over-representation of Black student athletes; what the roles of the school, teachers, administrators, media, and students are; how important sports are to Black youth; and what the effects of sports participation on academic and career aspirations are. Both students and teachers reported a general lack of sensitivity on the part of teachers and coaches to the individual and sociocultural needs of Black student athletes. In particular, low expectations, specific stereotypes about Black student athletes, beliefs about intelligence, and a general lack of support were cited as characteristic of educators' attitudes. Given the extent of discrimination in schools and the labour market, and the lack of other opportunities to achieve respect and dignity, it is understandable that Black male students would pursue athletic success. Sports are a very important part of the lives of the informants. It is an area in which they can excel and be recognized. The research of Bradock (1991) and Sedlacek (1987) indicates that participation in sports is an esteem-building activity which develops values of discipline, goal setting and persistence which carry over to the classroom. This appears to be true for the informants in this

research as well. The young men in this study revealed the importance of sports to them as a motivator, emotional outlet, and source of help in financing college. However, inordinate focus on sport also detracted from study time and set up unrealistic career expectations.

Spencer, Nimmons Noreen L. (1994). <u>The Emergence of Refugee Women as a Social Issue, 1978-1988</u>. York University, PhD**:** 394.

This dissertation examines a social change that occurred in the decade 1978-1988 when refugee women were constituted a social issue by advocates who lobbied for social change in their own countries and in international organizations. In 1978, there were no policies that acknowledged the resources or special needs of refugee women. Many suffered gender conflict when they were forced to flee from a familiar environment without protection systems and when they were denied the opportunity of participating in the organization of their own protection and survival needs. Human rights abuses went beyond violation and abuse to discrimination in the social world where gender differences in forced migration went unrecognized in immigration laws and refugee policies. It was this overall lack of recognition of refugee women as a persecuted social group that motivated advocates toward conflict resolution. In the mid-1980s, advocates of human rights and women's rights made the connection between human rights and refugee women's rights through domestic and workplace contacts and through their work in refugee helping organizations. Many of these women had become highly politicized and had gained credibility and mobility through their work. This enabled them to develop strategies and carve out spaces of control. Using refugee women as a symbol, they developed a geopolitical network which made contacts continuous from refugee camps and grass roots groups to organizations in Nairobi, Geneva, Washington, and Canadian cities. Information from the field was transformed into mutual knowledge. Key players operated as a floating bureaucracy which functioned as a control mechanism for amalgamating power resources and moving the issue through an international political arena to policy-makers. In 1988, Canada instituted a policy for refugee women in dire need. The UNHCR created a new post and began implementing protection policies and programmes. Both initiatives influenced other member states and refugee organizations. Those policies signalled social change which, in turn, signified the empowerment of women working with women for women. The data sources which record this historical process include documents and interviews. The theoretical framework is developed from elements of Giddens's theory of social agency and social structure, Foucault's work on power/knowledge, social network and social movement theory, and feminist discourses on women, bureaucracies, and empowerment.

Spezzano, Giuseppe (1995). <u>Branching Out From A Tree Of Many Roots: Tracing the Transformation of Culture Amongst the Children of Italian Immigrants</u>. University of Toronto, PhD**:** 198.

This study examined the negotiation of ethnicity, that is, of belonging and myth, amongst second generation Italo-Canadians. Embarrassment around their working class upbringing, stereotypes, prejudice, and freedom within the dominant culture, along with their parents' own fears, desire for belonging, and sexism, constituted the main experiences and provided the general context for the second generations' creative search for a place to belong. To the extent that their parents or people in the mainstream culture did not accept who they were becoming, the second generation had a hand full of choices, complying, rebelling, moving away, or trying to get their parents or peers to change along with them. Italy, while an important link to their past and ancestors, was generally not a place the second generation could call home. Fortunately as adults, pressures to please and fit in have subsided and a more centered energy has allowed for healthier creative solutions to help heal the inevitable legacy of psychic and cultural splits. The italian immigrant myth was the more salient of the two myths the second generation had to negotiate. While this myth can be characterized as patriarchal, communal, and working class, the mainstream myth is characterized by its patriarchal, individualist and predominantly middle class origins. For Italians, community meant a familial context that included a sense of duty and support. Problems in living that arouse could often to be traced to clash between myths. The greater choices available to the second generation, the focus on family as opposed to the individual, the patriarchal distortions in the communal myth itself, and the move from working class to middle class neighbourhoods, combined to put pressure on the second generation to move away from the Italian myth. Additionally, sacrifices made by the first generation typically failed to acknowledge children's idiosyncratic spirits. This resulted in a kind of "mythic irony". Nevertheless, the second generations' deeply felt communal experience compelled them to look for ways to reconcile their parents' myth with the North American emphasis on individualism, and women's rights, in order to establish a "new" narrative with which to confront the future.

Spice, Kevin Gerard (1995). Know Thyself: Anthropological Praxis and Canadian Multiculturalism. University of Manitoba, MA: 182.

This thesis provides an anthropological perspective of multiculturalism through an examination of multicultural terms and concepts, the political history of multiculturalism. and the implementation of a survey with a multicultural organization. This is done by building on Barth's and later Eriksen's concept son ethnicity, Goodenough's position on the nature of culture and his ideas that multiculturalism is a normal human experience, and Greenbaum's ideas on the realities and implications of what it means to live in a multicultural society. An analysis of the events that led to Canada's Multiculturalism policy and its subsequent development provides a diachronic understanding of the historical context and relationships between Canadian groups. Examination of the Report of the Royal Commission on Bilingualism and Biculturalism and other writings provide insight into the influences that have constructed multiculturalism and the relationships between Canadian groups. A microlevel study provides a

complementary understanding of multiculturalism at the local level. A Delphi survey was designed and implemented with a local non-profit multicultural organization called the Manitoba Multicultural Resources Centre. The analysis of the goals and problems of the voluntary organization provides both qualitative and quantitative data for an insight into the organizational culture of a multicultural organization. An argument is made that Canadian institutions have been ineffective at establishing goals for multiculturalism and at resolving conflict among Canadian groups. An argument is made that anthropology can be developed as a discipline to address social issues through social policy. The literature on anthropology as a policy science and anthropological praxis is examined. Attempts are made to understand the current environment of values, politics, processes and concerns in which multiculturalism operates. The argument concludes that massive socio-political changes have led to a situation in which Canadians must come to terms with what it means to live in a plural society.

Spina, Giovanni (John) (1998). Winnipeg's Little Italy: A Developmental Model. University of Manitoba, MA: 144.

Since the late 1980s, three blocks of Winnipeg's Corydon Avenue, often known as "Little Italy", have emerged as a shopping and recreation destination for Winnipeggers and a tourist destination for visitors to the city. This thesis examines the nature of Corydon Avenue as a local tourist and business attraction based on environmental, physical, social and cultural considerations and proposes a five-stage model to account for the commercial development of a local destination based on the commercialization of ethnicity. Winnipeg's Little Italy is then examined in terms of this model. This study relies heavily upon qualitative data. Data sources include in-depth, open-ended interviews with members of Winnipeg's Italian community and with members of various groups who have been affected by, or have played varying roles in, the development, growth and promotion of Corydon Avenue. Research into the history and process of Italian immigration to Winnipeg was an integral part of this thesis as were direct observations of the Corydon Avenue streetscape. It is argued that action must be taken to preserve the commercial integrity of Italian culture in the city so that Little Italy survives. The most significant problem is the lack of a "community approach" by the Italian Population towards the preservation, development, promotion and cementation of Italian culture on Corydon Avenue. Until such issues are addressed, the relevance of the title Little Italy and continued commercial presence of the Italian community on Corydon Avenue is uncertain.

Spink, Valerie Jacinte (1999). Ethnic Identity and the Perceptions of Indo-Canadian Students in their Relation to Canadian Culture. University of Alberta, MED: 122.

This study, conducted with 13 second generation Indo-Canadian students, examines their cultural and social perspectives on Canadian culture. How these students answer the question of “who am I?”, a question which is

often faced by children of first generation immigrants who live in a society which has a distinctly opposite culture, is addressed. The relationships between the students' ethnic identity and matters of religion, gender issues, marriage, multiculturalism and educational experiences are explored. Family influences, and the part they play in the integration of the students into Canadian society are also discussed. The study comprised two gender based focus group interviews and four one-on-one interviews. Although an interview guide was used, free flowing discussions arose throughout the interviews. After the two gender based focus groups met, themes and sub-themes were identified and a new set of questions was prepared focussing on these themes for the one-on-one interviews. The resulting data were categorized thematically and conclusions were drawn using an inductive approach to data analysis.   The results indicate that the level of integration of this group of second generation Indo-Canadian students is related to their parents' level of integration into Canadian culture. It also concluded that the majority of females in the study had higher levels of integration than the majority of males. Recommendations for further research in the areas of integration and multicultural education are made.

Spitzer, Densie Lee (1998). <u>Migration and Menopause: Women's Experience of Maturation in Three Immigrant Communities</u>. University of Alberta, PhD**:** 196.

Menopause is a biocultural phenomenon that is imbued with cultural, social and personal meaning. This work poses the question: what is the impact of immigration on women's experience of menopause? Women who migrate to another country often undergo changes in socioeconomic status, experience shifts in gender relations and confront disparate ideas about health and aging that include notions about menopause. In this study, the lives of 33 Chilean, Somali, and Chinese immigrant women were examined. Women generally defined menopause in terms that extended far beyond the realm of the biological and encompassed life transitions and role change. Chilean women were able to contest indigenous meanings of menopause that would have labelled them as asexual and old by extending their relative youthfulness through work and challenging traditional gender roles. Chinese women may have anticipated enjoying a "second youth" during postmenopause in China. As some Chinese newcomers are limited financially and linguistically, making this difficult to fulfill, others are studying English or seeking out social activities to provide some stimulus. Somali women long to enjoy the care and respect they have earned from their children in postmenopause; however, many have been separated from family members during the upheaval in their homeland and immigration process. Still, postmenopausal women may devote themselves fully to Qu'ranic study--an activity that can be carried out in Canada as well as Somalia. Although immigration has had an impact on women's experience of menopause, women have seized other opportunities to create and re-create meaning for themselves during this life transition.

Srinivasan, Vasanthi (1995). <u>Culture, Religion and Transition: The Experience of Hindu Women in Canada</u>. University of Ottawa, PhD**:** 291.

N/A

St. Leger, Alicia (1989). <u>Canadian Immigration Promotion and Ireland, 1852-1880</u>. University of Saskatchewan, PhD**:** 461.

In the nineteenth century British North America (and later Canada) valued immigration for its potential to contribute to economic development. Immigration was also important for political reasons. Governments in the 1852 to 1880 period saw the importance of encouraging immigration, but lacked a serious commitment to establish a comprehensive promotion system. Attempts were made to create an immigration organization prior to 1867 and this system was expanded after Confederation. The establishment of a network of overseas agents was a central feature of this promotion. Ireland formed one of the main areas of activity for overseas promoters. The agents there were responsible for promoting emigration to Canada through such methods as advertising, the distribution of literature and meeting people at gatherings such as fairs. They could also give limited practical and financial assistance. The agents in Ireland achieved only limited success in their work. Several of the agents were inefficient and lacked effective instructions and supervision. Opposition to their work and lack of adequate transport to Canada also affected their performance. The agents' work and reports provide interesting and informative insights into the problems and potential of both the Irish emigration field and Canadian immigration promotion.

Stamadianos, Peter (1994). <u>Afro-Canadian Activism in the 1960s</u>. Concordia University, MA**:** 139.

Afro-Canadian activism became increasingly militant in the 1960s. The rise in militancy in the Afro-American leadership of the 1960s was one factor contributing to the new era of black politics in Canada. Increased immigration from the West Indies also encouraged the proliferation of Afro-Canadian organizations dedicated to challenging racial discrimination. Afro-Canadian activism, however, developed in a substantially different manner than black politics in the United States. On the whole, most Afro-Canadian organizations and leaders were considerably less militant in their tactics and strategies than their counterparts in the United States. Internecine divisions over ancestral origin were also more pronounced in Canada where the black population was ethnically heterogeneous when compared to the Afro-American community.

Stanley, Timothy John (1991). <u>Defining the Chinese Other: White Supremacy, Schooling and Social Structure in British Columbia</u>. University of British Columbia, PhD**:** 372.

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During the late nineteenth and early twentieth centuries, racism, in the form of white supremacy, shaped relations between whites and Chinese British Columbians. In resisting and accommodating to white supremacy, the Chinese were active participants, along with the members of the dominant society, in shaping these relations. White supremacy was consequently a dynamic system, one whose many parts were continually in flux, and whose central constructs--notions of "race" and British Columbia as "a White Man's province"--were largely political in nature. The thesis argues that white supremacy, as both ideology and organization, was deeply imbedded in British Columbia society. Exclusion based on "race" was incorporated into government institutions as they were remade at Confederation in an effort to enhance the power of white male property-owners. By the early twentieth century, ideological constructs of "the Chinaman" and "the Oriental" were used as foils in the creation of identities as "whites" and as "Canadians." The official public school curriculum transmitted these notions, while schools themselves organized supremacy in practice by imposing racial segregation on many Chinese students. In reaction, the Chinese created their own institutions and ideologies. While these institutions often had continuities with the culture of South China, the place of origin of most B.C. Chinese, they were primarily adaptations to the conditions of British Columbia, including the realities of racism. Chinese language schools played an especially important role in helping to create a Chinese merchant public separate from the dominant society. This public was at once the consequence of exclusion and the greatest community resource in resisting white supremacy. The study concludes by questioning the workability of contemporary anti-racist strategies which treat racism as a marginal phenomenon, or as merely a set of mistaken ideas. Instead, it suggests that such strategies must recognize that racism is one of the major structures of Canadian society.

Stasiulis, Daiva Kristina (1982). <u>Race, Ethnicity and the State: The Political Structuring of South Asian and West Indian Communal Action in Combating Racism</u>. University of Toronto, PhD.

This thesis is a study of collective action by ethnic groups and the forces which shape such action. It compares and investigates the responses by the Toronto South Asian and West Indian communities to the emergence of racial hostility and discrimination during the 1970's. Most attempts by South Asians to seek redress for racial grievances occurred through their cultural association and a few emergent political organizations, and primarily involved "quiet diplomacy." In contrast, West Indians took action through their cultural development and cultural/social associations and their anti-racist strategies were at times, confrontational, while at others, accommodative and consensus-seeking. The framework used to examine the different communal responses to racism focuses on: (1) the social organization of the two communities, (2) state intervention, (3) funding and membership resources, and (4) interorganizational relations. It is argued first that the pattern of dispersion among community members within the workplace and neighborhood hindered the establishment of stable organizational

vehicles of action for both South Asians and West Indians. This obstacle was in part compensated for by ethnoreligious and cultural institutions which structured patterns of interaction among community members and reinforced traditions of group loyalty and defence. State policies and processes of political representation of visible minority groups constitued an important set of factors shaping and moderating the anti-racist strategies of the two communities. The openness of the Toronto Board of Education to reform and community participation invited conciliatory and supportive action from both communities. In contrast, the rigidity and hierarchical nature of police institutions encouraged militancy and non cooperation within the West Indian community. The amount and source of fundng, and size and character of membership established important opportunities and constraints on the ability or willingness of organizations to employ various strategies. The small size and relative povety of Black organizational memberships, combined with the long history of state funding of Black organizations have helped to keep Black protest in check. By way of contrast, South Asian organizations were primarily supported by their large and more affluent memberships. . . .

Steblyk, Cathy P. (1991). The Nature Lyric in Japanese Canadian Nisei Poetry of Identity. University of Alberta, MA**:** 121.

This thesis is designed to explore the poetic production of Japanese Canadians and to explore this poetry's unique position between Eastern and Western cultural influences, presented specifically in Issei, first generation Japanese Canadians, and Nisei, second generation Japanese Canadians, poetry of ethnic identity. I use the prevalent theme of nature in lyric poetry of the East and the West to display how nature, as a cultural sign, is portrayed differently in both Japanese and Canadian culture's poetry. The cultural sign, which is the presentation of nature in lyric poetry, is closely allied with identity, as the presentation of nature in lyric is a reflection of a poet's individual mental positioning with respect to his or her surroundings. The poetry of Japanese Canadians manifests a Japanese, rather than a Canadian, attitude towards nature, a tendency which occurs despite the fact that Issei and Nisei poets are subject to the unfamiliar Canadian environment. The cultural alienation which second generation Japanese Canadian poets in particular experience is thematically reflected in their poetry.

Stefaniuk, Cornell (1993). Edmonton Catholic Schools' Teachers' Perceptions of ESL. University of Alberta, MED**:** 179.

The number of ESL students within the total school population has been increasing steadily in recent years and all projections indicate that this trend will continue and in all likelihood increase in the future. An open-ended survey elicits comments on teachers' beliefs and assumptions about whom they teach (ESL students) and those with whom they work, from their own point of view. This survey is based on a research paradigm in the qualitative tradition. The objective of such an approach is to gain entry into the conceptual world of the teachers by

attempting to understand what meaning they construct around events in their daily work lives and how this meaning is constructed. The purpose of this research is to determine if classroom teachers feel prepared, both from a training and experience background, to integrate ESL students into the classroom. The survey responses indicate difficulties classroom teachers encounter in integrating ESL students academically and socially into their classrooms. Concrete suggestions are offered for improving the preparation of classroom teachers who have ESL students in their classroom.

Steinbach, Marilyn (1998). <u>Socio-Cultural Factors Affecting the Language Learning Experiences of South Asian Female Immigrants</u>. McGill University, MA**:** 165.

This qualitative case study describes the language learning experiences of four South Asian women from their perspectives and uses tools of ethnographic inquiry such as interviews, participant observations and document analysis. The socio-cultural factors affecting their language learning process and acculturation are analyzed. Key elements of the lived experiences of these South Asian females surfacing in the case study data are isolation and gender inequity. Socio-cultural identity emerges as a very influential factor in the language learning process. I understand this identity as socially constructed, contradictory, and fluid. Peirce's poststructuralist conception of social identity as multiple, a site of struggle, and subject to change is used in the theoretical framework. Her concept of "investment" is employed to describe immigrant women's involvement in the language learning process. An umbrella category termed the "weight of society" is used to explain the influences of socio-cultural norms on the language learning processes of the four research participants. Implications for immigrant language training policies and further research are suggested.

Steinbergs, Rita (1996). <u>Laryngealization and the Phonological Repetoire of a Deaf Mexican Adolescent: Comparisons to Deaf Speech and the Phonation of Socially Isolated Children</u>. Memorial University, MA**:** 136.

This thesis is a discussion of universal and innate features of phonology. Specifically, it looks at the speech of a deaf teenage Mexican immigrant who had no formal education and no access to a language which he could use as his first language. His speech, though difficult to analyze or understand, contained strong laryngeal features which could not be explained through language-specific rules. First, the thesis reviews Mexican Spanish phonology and compares it to the phonology of the subject's speech. It then compares his speech to that of deaf speakers who normally learn language upon entering a school system. The opportunity to learn a language i.e., sign language or speech, was not available to him, and so he grew up in a form of linguistic isolation. The laryngeal characteristics of his speech could not be accounted for using the literature on deaf speech; however, similar laryngeal characteristics are discussed in the literature on infant speech sounds. Thus, these qualities in his speech can be found in the first sounds produced by humans, before they develop language-specific

phonological systems. The unique case of "Genie", an isolated, traumatized child who is eventually taught to speak, reveals that her initial vocalizations were also very laryngeal, but that this feature was quickly lost as her speech improved. Finally the thesis hypothesizes on the innate quality of laryngealization in speech, and the natural occurrence of laryngeals in terms of physiology, as well as the justification of their appearance through feature geometry. The proposal propounded in this thesis is that the use of laryngeals is universal and constant until they are replaced with subsequent language-specific phonological features. If this does not occur during "normal" language acquisition stages, then the features remain in speech until such a time as they are finally supplanted.

Stellin, Monica (1998). <u>Bridging the Ocean: Thematic Aspects of Italian Literature of Migration to Canada</u>. University of Toronto, PhD**:** 224.

The aim of this thesis is to present an examination of texts forming the Italian literature of migration to Canada, a corpus of writings which comprehends narrative works by writers of Italian background, and in Italian language, but have never been analyzed as a self-contained body. All the authors came to Canada at least for a period in their lives, and have left a varied written record of their experiences in Canada, for the most part either in an autobiographical work or in texts of a more creative nature. Thanks to these texts we were able to observe in literary form the evolution of the Italian migration process to Canada from the l7th-century up to the present-time. Among the authors dealt with are Bressani, Moroni Parken, Duliani, Randaccio, Ardizzi, Rimanelli and Grohovaz. The investigation highlights those thematic aspects which most distinguish this production, showing both the continuity of inspiration and motifs as well as the diversity of approaches and genres. These narrative works can provide an important contribution to the comprehension of the mental, emotional and more intimate dimensions of the immigrant experience, and hence complement the store of historical and socio-scientific studies now readily at hand. The fundamental motif underlining this literature is the impossibility for the immigrant of disregarding the impact the discovery of the new world and of the <italic>other</italic> had on one's psyche and the need to span the ocean of his or her inquietude by the act of writing. On the individual level, each of these works contributes to the immigrant writer's creation of a personal bridge which can join and unite the two shores of his or her experience, thus relieving angst and coherently merging old and new worlds, past and present, Italian background and Canadian experience. In the representation of the life of Italians in Canada these texts also acquire an important cultural function at the collective level, because they allow   Italian-Canadians of all generations to recognize the continuity between their cultural past and their present life in Canada, as well as further a knowledge of the immigrant experience “from the inside.”

Stelzer, Nora (1993). <u>A Culturally Sensitive Family Therapy Approach with Latin American Immigrant Families</u>. University of Manitoba, MSW**:** 135.

In a society marked by ethnic diversity, appreciation for the clients' cultural patterns and values may enhance social workers' practice. This practicum focuses on working with Latin American families who are in cultural transition. The families presented here illustrate a variety of cultural transition problems manifested within the family, or at the interface between the family and other systems. The family therapy cultural approach which was used offers a broad framework for family assessment and intervention, taking into account the sociocultural background and normative expectations of different ethnic families. This approach incorporates ideas, concepts and techniques from different family therapy schools as well as concepts from related disciplines such as Anthropology and Sociology. A culturally sensitive intervention, one which is short-term, oriented to the present and to problem resolution, which allows for the flexibility of crisis intervention, is responsive to the needs of Latin American families in cultural transition. The Spanish version of the FAM III General Scale was applied in a pre-post intervention basis.

Stelzl, Monika (1998). <u>The Relationship Between One's Multiple Ethnic Identities and One's Multiple Value Systems: The Immigrants Experience</u>. University of Western Ontario, MA**:** 152.

The hypothesis that distinct value systems are associated with multiple ethnic identities that can exist within an individual was tested. Sixty University of Western Ontario students of South-East and East Asian origin or descent completed a two-session study. In Session 1, participants were asked to complete S. H. Schwartz's (1992) value survey once as Asians and once as Canadians. In Session 2, two weeks later, half of the participants were primed into their Asian identity and half into their Canadian identity. Following the priming, participants received the value survey with general (i.e., no ethnicity specified) instructions. The participants revealed marked discrepancies in the rank order of value types under Canadian and Asian value instructions. Additionally, the value types of universalism, self-direction, hedonism, and stimulation were rated as significantly more important when participants were responding as Canadians, and the value types of conformity and tradition were rated significantly higher when participants were responding as Asians. In the Canadian priming condition in Session 2, participants rated values in a manner similar to what they did under the Canadian value instructions in Session 1. Further, the correlation between one's value systems associated with the primed Canadian identity in Session 2 and the Canadian value instructions in Session 1 was significantly higher than the correlation between one's value systems resulting from the Canadian and Asian value instructions in Session 1. It was suggested that individuals who have multiple ethnic identities associate distinct value systems with those identities. Further, based on the weak priming results, it was discussed whether a distinct value system could be elicited as a result of the related identity being made salient.

Stening-Riding, Marie Louise Annette (1994). <u>Transformation, Metamorphosis and Reincarnation: Asian Immigrant Women as 'Subject in Process' in the Fiction of Bharati Mukherjee</u>. Dalhousie University, MA**:** 169.

This thesis examines Bharati Mukherjee's revisionary views on immigration as a positive and creative act which should not be thought of only in terms of loss and alienation, but regarded as a unique opportunity for transformation, metamorphosis and reincarnation. As this thesis shows, in Mukherjee's fiction, migration, particularly among her female characters, is viewed as such an opportunity to invent brand new selves and lives. Her protagonists learn to reject fixed identities and to welcome change, fluidity and flux. In fact, many of her characters follow trajectories similar to the ones outlined in Julia Kristeva's theory on the disrupted subject, or the subject in process, as it crosses cultural and linguistic boundaries in search of the freedom to grow and develop in unpredictable ways. Furthermore, by stressing the need of her protagonists to "belong" in the mainstream of North American life, and not remain marginalized exotic "Others," Mukherjee demolishes other ingrained notions about the immigrant experience in her fiction. In particular, this thesis examines the reasons for Mukherjee's rejection of Canada's multiculturalism as a policy which, although designed to foster tolerance and acceptance, ends up marginalizing newcomers from non-traditional immigration countries in the Third World. Vehemently opposed to marginalization and ghettoization, both in terms of her own project as a writer and as a viable way of life for her protagonists, Mukherjee opts instead for a redefinition of assimilation as the transformation of both immigrant and host cultures. As an immigrant writer Mukherjee also rejects the aloofness and estrangement of the expatriate post-colonial as an untenable position, and insists instead on her right to regard herself as an American writer in the mainstream.

Stephenson, Valerie (1999). <u>Equal to the Challenge: Reconstructing Ways of Thinking, Knowing and Doing. Re: The Schooling of Young Black Women in Metro-Montreal</u>. Concordia University, MA**:** 110.

This thesis examines the implications of status-quo-ism in Metro-Montreal's school system. Addressing minority and power issues, it explores the influence of curriculum, pedagogy and environment on the school experiences of young Black females. As these young women attempt to participate in the social and academic milieu of the school, are their behaviour patterns circumscribed by racial, gender, or class biases? What are the social, emotional and psychological ramifications, and how do these influence their academic progress and subsequent efforts to become constructive contributors to society? This study is written from the perspective of a Black, female teacher of West Indian origin and is based on the experiences of nine young Black women and three young Black males who have been educated in the schools of Metro-Montreal. It draws on the insights of Canadian, American and British educators such as George J. Sefa Dei, bell hooks, and Heidi Safia Mirza on female and black issues, and offers an interpretation of

classroom dynamics which reveals some unique pedagogical challenges faced by today's educators. Most importantly I explore the negative consequences of educators' failure to rise to these challenges on students' ability to maximize their potential.

Stevenson, Hugh (1995). <u>The Experienced Knowledge of the Police Officer: Implications for Race Relations Training</u>. University of Toronto, EDD**:** 216.

A qualitative design, interpretive interactionist approach investigated the relation between the experienced knowledge a police officer acquires while policing a multicultural community and the race relation programs that they have received during their career. Eleven active police officers with a minimum of five years front line experience were chosen to answer a series of questions which were audiotaped and transcribed. The participants recalled the experiences of unwarranted racial allegations, and an inability to understand the behaviors of immigrant cultures. A combination of these experiences led to modifications in behavior including a less aggressive approach to policing, an oversensitivity to racial issues and prejudgments of racial situations based on past experiences. The participants related their experienced learning base to the present race relation training programs that they had received. Of the three types of race programs they had undertaken (including classroom instruction, textbook reading and video laser disk training), each were found to be impractical to the street experience, unrealistic, lacked credibility and actually increased police race barriers. The participants argued that the ingredients for an effective realistic race relation program must include experienced interactive learning, uninhibited two way communication and education programs for immigrants cultures. Their specific plans for race relation training included officers   experiencing and interacting with immigrant cultural social events, classroom instruction that involved credible instructors who had experienced the difficulties of immigrating to Canada and finally education programs for immigrant populations. An evaluation of the police decision making process revealed that the "situation" an officer deals with takes precedence over the "race" of the subjects being dealt with in making future policing decisions. In addition, it was found that the experienced knowledge acquired from policing minority communities, transcends the individual officers' racial, gender and language backgrounds. The study proposed that future race relation programs should incorporate the experienced knowledge of the police officer and the above mentioned experienced interactive training programs, as this would result in a more effective, realistic approach to race relation education.

Stevenson, Susan Juliet (1993). <u>The Politics of Local Culture: The Evolution of Municipal Government Arts Policy in Vancouver</u>. Simon Fraser University184,**:** MA.

This thesis is a study of the development of government arts policy at the municipal level in the city of Vancouver. It addresses the following research question: "What factors have influenced the city government's ability to meet its

stated goal of improving citizen access to the arts?" Access is discussed not only in terms of working in the arts or attending arts events, but also in terms of citizen participation in the civic arts policy-making process. The specific areas of cultural policy which are examined include ethnicity and the arts, women and the arts, and art in public places. The city government in Vancouver has in recent years made attempts to broaden access to the arts among the diverse ethnic population of the city and to encourage improved race relations through cross-cultural programming in the arts. This study concludes, however, that the role of social class and gender has generally been overlooked in municipal arts policy in Vancouver. It also suggests that policy-makers will be under increasing pressure to redefine some of the central concepts which inform their work--such as "community," "culture," "art" and "policy"--as a result of shifting social values.

Stewart, Kyla Jane (1999). <u>Re-Membering Our Selves, Our Earth: Engaged Buddhism and the Search for a more 'Integral' Response to the Global Environmental Crisis</u>. Carleton University, MA**:** 162.

Current environmental discourse recognizes a direct relationship between the Western scientific worldview and escalating global environmental degradation. And while most environmentalists eagerly support a shift to a more holistic, earth-honouring worldview, very little attention has been given to developing effective *practical* strategies to facilitate the widespread adoption of such a view. Being grounded in a deeply ecological philosophy, the contemporary movement known as "engaged" Buddhism may provide environmentalists with a concrete model for an "integral" activist strategy capable of addressing both the "inner" (worldview) and "outer" dimensions of the global crisis. Engaged Buddhist movements in Asia and North America will be examined to determine the potential value of an *ecologically* engaged Buddhism, both as a spiritual path and as a tool for environmental healing. Although several problems will be addressed, engaged Buddhism (and engaged spirituality in general) will be shown to hold tremendous promise for the global environment.

Stewartson, Diana (1988). <u>The Response of the Protestant School Board of Greater Montreal to its Multicultural and Multiracial School Population</u>. McGill University, MSC**:** 54.

N/A

Stingel, Janine Lianne (1997). <u>Social Credit and the Jews: Anti-Semitism in the Alberta Social Credit Movement and the Response of the Canadian Jewish Congress, 1935-1949</u>. McGill University, PhD**:** 422.

The purpose of this thesis is to examine the anti-Semitic propaganda of Social Credit movement in the 1930s and 1940s and its impact on organized Canadian Jewry. During World War Two, the Alberta Social Credit government and its provincial land national parties engaged in the dissemination of anti-Semitic

propaganda, which greatly concerned the Canadian Jewish Congress, the national representative organization for Canadian Jewry. The Canadian Jewish Congress responded by attempting to confront and end this propaganda; however, it lacked a public relations philosophy effective and assertive enough to do so. Eventually the Social Credit movement realized the political liabilities of engaging in anti-Semitic propaganda; yet despite Congress's years of efforts, it could take little credit for Social Credit's purge of anti-Semitism. An examination of the relationship between the Canadian Jewish Congress and the Social Credit movement adds a new perspective on the history of both organizations, and reveals much about ethnic organization in Canada and the nation's political culture of intolerance. The sources for this thesis come from the Canadian Jewish Congress National Archives in Montreal, the National Archives of Canada in Ottawa, the Provincial Archives of Manitoba in Winnipeg, the Glenbow Archives-Institute in Calgary, and the Provincial Archives of Alberta in Edmonton. The *Canadian Social Crediter, Vers Demain*, and other Canadian newspapers were used extensively. The sources on the Social Credit movement held at the Canadian Jewish Congress National Archives have not been used before, which makes this thesis a significant departure from previous works.

Stiramon, Orapin (1995). <u>The Experience of Thai Women in Thai-Canadian Marriages</u>. University of Alberta, PhD**:** 133.

This study explores the experience of Thai women engaged in Thai-Canadian cross-national marriages. The investigation is exploratory and descriptive in nature. Nine women participated in the study. The researcher used individual interviews to collect data, and looked for themes and issues common to the women studied. The interviews were conducted entirely in the Thai language in order to allow the participants to share their experiences freely. Three developmental stages of the women's experience arose from the data. These were (1) contemplating marriage, (2) adjusting to marriage, and (3) reflecting on one's marriage and needs. Within each of the three stages a major theme emerged: finding a good husband, carrying on the marriage, and considering options. Several topics related to these themes were also identified in the study. The data are discussed in relation to developmental, symbolic interaction, and social exchange theories. Implications for counselling and suggestions for further research conclude the dissertation.

Stodolska, Monika (1999). <u>Assimilation and Retention of Ethnic Identity Through Leisure</u>. University of Alberta, PhD**:** 229.

The research presented in this thesis tackles the leisure behaviour of recent immigrants with emphasis on post-arrival changes in participation and on the role of assimilation in the leisure experience. The impact of perceived discrimination on leisure is also analysed. Empirical sections are based on a questionnaire survey of 264 recent immigrants from Poland and on interviews with 13 immigrants,

conducted in Edmonton, Alberta. The thesis consists of four papers that deal with the changes in leisure behaviour following immigration, the evolution of constraints on leisure along with changing assimilation levels, the impact of discrimination on leisure, and the decision-making process leading to discrimination. The findings indicate that leisure participation changes significantly following immigration due to emerging opportunities, environmental differences, shattered social networks, and post-arrival depression. Leisure simultaneously allows to retain some elements of native culture and facilitates assimilation. Immigrants not only experience certain unique leisure constraints, but also many common constraints play for them a greater role than for the mainstream. Moreover, some constraints experienced by immigrants diminish along with the increasing assimilation level. White ethnics tend to experience less frequent discrimination in leisure settings than visible minorities, which can be attributed to difficulties with their identification and less competitive nature of leisure engagements. Moreover, white ethnic minorities experience less extreme forms of discrimination than visible groups. However, the expectation of discrimination often leads to "ethnic enclosure" in leisure, which can limit the choice of partners and reduce the awareness of leisure opportunities. A model of individual-level discriminatory behaviour is developed. Individuals are assumed to form a stable long-term perception of a minority group. Long-term perception is combined with incoming information input to produce a short-term attitude. Individuals with a hostile short-term attitude are assumed to derive satisfaction from discrimination. However, the potential perpetrator must also consider the consequences of his actions. Thus, certain level of hostility may produce various forms of discrimination depending on the operational conditioning factors. The framework explains the differences in discrimination between work and leisure and discrimination in leisure as a function of the cultural content of activities and the nature of interactions.

Stokholm, Sean Erik (1999). <u>Deconstructing Essentialisms: An Ethnographic Exploration of Chinese Canadians in Kitchener-Waterloo</u>. University of Guelph, MA**:** 136.

As an alternate conceptualization to the commonly used category of a Chinese community, ideal types of a front and back stage of Chinese identification are constructed dialectically. These ideal types show that while there is a commonly shared understanding around the term 'Chinese' (the front stage), it is simplistic and falsely homogeneous. It is the shared aspect of the front stage of Chinese identity, by both non-Chinese and Chinese people, that gives the front stage meaning--it is not a culture or community. The back stage is where a myriad of distinctions and categories hold meaning for Chinese Canadians, and this arena of self and other identification is all too often glossed over by researchers reifying Chinese communities. There is, however, more meaning to Chinese identity than is evidenced by the front stage. A further set of ideal types are constructed to demonstrate this, based on a dominant discourse in Canada that blurs community, ethnicity and culture into reified essences based on heritage; and, a demotic discourse that is bounded by the dominant one.

Stone, Mike (1992). Still "Goin' Foreign": An Examination of Caribbean Migration to North America. Queen's University, MA: 235.

This thesis is an examination and analysis of the strong tradition of migration from the Caribbean with a specific focus on movements to North America in approximately the last thirty years. It opens with an investigation of how the region's social structures were created which, in turn, initiated the propensity to migrate. It will also examine how return migration, remittances and development, or lack of it, enable and contribute to continuing mobility traditions. The final chapter considers the roles of emigration and immigration policies of both sending and receiving countries and provides insights into future movements. This thesis examines the phenomena of Caribbean migration on two levels, the behavioural and structural. Resulting analyses are then more comprehensive, based as they are upon an approach that combines the subjective and objective bases for such movements.

Strong, Jean K. (1984). Ethnicity and the Development of Multiculturalism in Canada: An Essay on Political Process. University of Alberta, MA.

N/A

St-Surin, Rolande (1997). Les dimensions culturelles et psycholinguistiques de l'échec scolaire chez des élèves d'origine haïtienne suivis en orthopédagogie. Université de Sherbrooke, MA: 113.

Au Quebec, il y a environ 40,000 Haitiens et Haitiennes, et 95% d'entre eux se retrouvent dans la region metropolitaine. C'est pour cela que nous avons tente dans ce memoire d'explorer les dimensions culturelles et psycholinguistiques de la difficulte ou de l'echec scolaire chez les eleves d'origine haitienne a l'ecole quebecoise. Nous nous sommes surtout concentrees sur les eleves qui ont eu recours au service d'orthopedagogie, mais qui sont presentement en classe reguliere. Nous avons verifie la representation qu'ils ont de leurs performances en francais et en mathematique. En regardant leurs bulletins, nous pouvions voir s'il existe une difference entre leurs notes reelles et la representation qu'ils ont de leurs performances. Nous avons egalement considere une composante centrale du plan theorique: les perceptions attributionnelles pour verifier comment celles-ci influencent les attentes d'efficacite de ces eleves. Nous avons explore l'impact que peuvent avoir les difficultes notamment linguistiques que rencontre l'eleve haitien lors de son integration a l'ecole quebecoise sur sa representation de la difficulte de la tache, ainsi que ses attentes de succes scolaire en francais et en mathematique.

Sturno, Franc (1981). Inside the Chain: A Case Study in Southern Italian Migration to North America, 1180-1930. University of Toronto, PhD.

This is an historical case study of migration from Cosenza province in Southern Italy to North America. More specifically, the migration process from nine interconnected communes forming one socio-economic entity in the southwestern part of Cosenza is examined as it evolved between 1880 and 1930. The major purpose of the study is to present an account of the migration experience from the perspective of the historical actors themselves. In pursuing this goal an interdisciplinary methodology was employed which synthesized oral interviews and participant-observation conducted among immigrants in Toronto on one hand with primary and secondary written sources, both in English and Italian, on the other. The study is divided into three major parts. In the first part, the Southern Italian peasant background is examined. Economic activity, social relations, education, and kinship were areas of life that were of particular interest since they acted to shape the migration process. Also in this section the question of causation is explored, both in terms of initial structural determinants of emigration, and subsequent socio-psychological determinants. The second part of the study explores the process of migration per se and its sojourn phase. Here the role of intermediaries and kindred in facilitating migration, the characteristic bureaucratic procedures which were followed, the voyage itself, and the early experience of railroad work are the major topics of discussion. The third and major part of the thesis focuses on the New World immigrant experience. The change from a sojourner to immigrant mentality, the world of urban work, and settlement patterns are examined in detail. Salient aspects of the immigrants' linkage to the wider society about them are also dealt with. In particular, these aspects are the relationship between the Chicago and Toronto colonies, the influence of government restrictionism on chain migration, and the response of migrants to agencies of resocialization. The major conclusion that arose from examining the experience of immigrants from Cosenza is that the peasant background of these people, rather than impeding effective responses to unprecedented economic and social change from the wider society characterized by modern industrialism and urbanism, in fact, allowed them to respond in a manner which promoted the maintenance of socio-psychological equilibrium. Most significantly,   cohesive, but elastic, networks of kinship bound people together into resilient social groups capable of responding effectively to the challenges posed by migration to, and settlement in, North America.

Su, Jianping (1995). <u>The Social Interactions of Chinese Students at the University of Toronto: Communicating with Canadians</u>. University of Toronto, EDD**:** 165.

Despite the recognition of the critical role social interaction plays in students' adaptation to a new culture, little is yet known about either students' experiences of social interactions or their perspectives on this putative relationship. A qualitative investigation of Chinese students' social interactions with Canadians was undertaken at the University of Toronto. It has explored the students' experiences of social interactions in a Canadian cultural context and examined the strategies students employed in developing and maintaining these relationships. The study explored how the students created opportunities and resisted

opportunities to interact with Canadians by using a qualitative analysis of data collected from semi-structured, open-ended interviews with nine Chinese graduate students from the People's Republic of China. Two social communication patterns were found among Chinese students in their social interactions with Canadians. A framework was developed to describe these two qualitatively different student experiences. Areas of interaction which appeared to be important in constructing these different patterns were categorized and components of these social interactions are identified in the study. This is the first study to focus exclusively on Chinese graduate students' social interactions with Canadians. The findings of the study add to the knowledge of social interactions by providing detailed information about Chinese students' social interactions with Canadians. The knowledge obtained in the study will facilitate our understanding of the various phenomena associated with developing social networks and the relationship between social interactions and students' cross-cultural adjustment. The results of this study also provide guidelines for the practice of those professionals who attempt to assist these students to adjust and to the students themselves as they make adjustment to Canadian culture.

Sufrategui, Maria Rosario (1988). <u>Self-Competence, Self-Acceptance, and Acceptance of Others in Inter-Ethnic Relations: Developmental Studies</u>. Concordia University, PhD.

The positive evaluation of ethnically similar others and negative evaluation of dissimilar others has been hypothesized to result in part from individuals need to enhance or maintain self-esteem through social comparison. Perceived similarity may, however, be influenced by children's growing ability to differentiate, to use multiple characteristics, and to utilize internal psychological attributes as well as perceptual attributes for similarity comparisons. These cognitive trends should allow children to perceive their own ethnic group as other than all positive and other ethnic groups as other than all negative. Thus, ethnic bias should decrease with age. In the first study, White children's ethnic bias toward Whites, Blacks, and Native Indians; concrete operation skills; perceived similarity within and between ethnic groups; and perceived self-competence and acceptance were assessed. The following hypotheses were examined: (a) that negative bias to other ethnic groups would decrease with age, (b) that third grade children would perceive less similarity within ethnic groups and more similarity between ethnic groups than kindergarten children, (c) that the cognitive changes influencing perceived similarity would predict ethnic bias within as well as between ethnic groups, and finally (d) that there exists an inverse relationship between self-evaluations of competencies and ethnic bias.In the second study children who scored below the median for their age group in perceived self-competence-and-acceptance, were assigned to either a self-esteem enhancement or a control group. The ethnic bias and self-evaluation measures collected for the correlational study were re-administered at post-test. It was hypothesized that White children in the enhanced self-evaluation program as compared to their control counterparts would show more positive attitudes and increased liking for Blacks and Native

Indians. Although some of the findings were in agreement with expectations, strong support for the hypothesized interrelations between cognitive development, perceived similarity, and ethnic bias was not found. Similarly, no relation between self-evaluation of competence/acceptance and ethnic bias was found in this study. A positive association between self-esteem and ethnic bias was obtained for third graders. In the second study, the training paradigm was not instrumental in increasing kindergarten children's perceptions of competence/acceptance. Similaranalyses for the third graders showed borderline increases in self-evaluations of competence/acceptance. The increase was similar for both enhancement and control groups, however, indicating the failure of the self-enhancement program to differentially enhance self-evaluation.

Sults, Taavo A. (1990). <u>Symbols and Continuity: A Study of the Winnipeg Estonian Community</u>. University of Manitoba, MA**:** 200.

"It is by no means a novel idea that each culture has certain key elements which, in an ill-defined way, are crucial to its distinctive organization" (Ortner, 1979:93). Recent years have witnessed a growing interest in ethnicity. A trend in social anthropology, associated with this phenomenon, has been the expanding concern with symbol systems and symbolic anthropology. This thesis is an attempt at delineating key elements of Winnipeg Estonian ethnicity; elements that are of a symbolic nature. A difficulty in such an undertaking involves the potential hidden meaning of any given symbol. As a member of the community in question, this predicament was minimized. The more immediate concerns involved historically tracing the group in question, and determining whether or not symbolic continuity actually existed. Secondary documents, often written by Estonians themselves, were utilized for much of the older historical materials. Data for the subsequent sections, involving the presence of Estonians in Canada, was gathered primarily through interviews and participant observation. The research was conducted between 1988 and 1990. It was found that many of the key symbols embraced by Winnipeg Estonians do have their origins in the past. Furthermore, these symbols are primarily drawn from two major periods of independence, and have remained remarkably consistent both in form and meaning. The general conclusion is that Winnipeg Estonians can be considered a tightly-knit ethnic subculture at the core of which lie particular key symbols. These symbols, usually related to sovereignty, serve to not only link Winnipeg Estonians, but displaced Estonians world wide.

Sun, Wei (1994). <u>The Cultural Context of Early Home Education: A Case Study of Familial Impact on Child Development</u>. University of Victoria, MA**:** 87.

The purpose of this study was to investigate the difference between two sets of families, one recently arrived Chinese family, and one long-time resident Canadian family, in raising their children and preparing them for school. By using a descriptive case study, the researcher explored the differences of parental involvement in children's homework, home education, and the cultural impact of

parents' beliefs, philosophies, attitudes and educational style on their children's beliefs and attitudes towards learning. Interviews were conducted separately with parents of both families and their seven-year-old boys. Interview questions were designed to concentrate on the children's daily life after school, parents' beliefs about efforts and personal abilities, parents' rearing and training practices in their children's early age, children's attitudes and interests in learning, and children's performance at school. Interview transcripts were made and the observer's comments and recollections of researcher's childhood were also included. This study showed that the parents of the two families were very supportive and concerned about their children's education. This was revealed in several aspects: reading stories from an early age, helping children with school work when necessary, and frequently communicating with their children. However, differences were also very obvious in their daily practices. For example, the Chinese parents were more active in the involvement of their child's homework than the Canadian family; the Canadian mother had a more broad sense of communication with school than the Chinese mother did; both parents held very different opinions about disciplining their children and the methods of raising their children. It was also discovered that the Chinese parents and the Canadian parents had very different beliefs about personal abilities and objective efforts. As a result, parents' differences in their beliefs, attitudes and practices exerted a strong impact on their children's behaviors, beliefs and attitudes towards learning.

Sun, Yajie (1993). <u>Children of Tiananmen</u>. University of Toronto, MA**:** 379.

This study was conducted to investigate the impact of family values and schooling in the home country, as part of a cultural model, on the adaptation process of the children of the immigrants groups--for the purpose of this thesis, of the mainland Chinese immigrants who are mainly graduate students in Canadian universities. The focus of the study is the interrelationship of parents-children-school. A selected number of eight school age children attending a Toronto public school were chosen as subjects of the study. Data for this thesis were gathered through the author's interviews or observations as primary source, and from publications and authorities as secondary source. Analysis of the data suggests that in the initial phases of the children's adaptation in a new and culturally different setting, the traditions and habits that the parents brought from their home country, such as those reflected in the parents' educational expectations for their own children and their input in the children's education, are still highly relevant factors bearing on the rate of adaptation. In other words, the main frame of reference for the parents in coping with children's transition difficulties remains largely to be the value structures formed in their home country.

Suriya, Senaka K. (1998). <u>Combatting Hate? A Socio-Legal Discussion of the Criminalization of Hate in Canada</u>. Carleton University, MA**:** 100.

Decades of political dealings as well as judicial exchanges on law-making pertaining to hate in Canada have resulted in the creation of hate crime legislation.

The contemporary debates on hate usually focus on the legalities of this hate crime legislation. This research, however, using a liberal consensus approach as well as a conflict approach, critically explores whether the criminalization of hate effectively combats hate in Canada.

Sutherland, Linda (1996). <u>Citizen Minus: Aboriginal Women and Indian Self-Government: Race, Nation, Class and Gender</u>. University of Regina, MA**:** 165.

The purpose of this study is to develop a theoretical framework which will encompass elements of race, class, nation and gender as they are applicable to the position of First Nations women in Canadian and Indian society. In order for Indian women to be empowered to struggle for a fundamental change in their position, it is mandatory that Indian women, and Indian people in general, develop a social class consciousness. It is time for Indian people to confront the kinds of traditionalism and nationalism that justify and condone maltreatment of Indian women and their children. This conservative nationalism is the dark side of "liberal" multicultural policy in Canada. It is divisive and destructive. This study seeks to develop a new theoretical framework which will critique the prevailing ideology which fosters reactionary nationalism and ensnares Indian people in neo-colonial hierarchies which destroy their hope and vision for the future. Indian self-government is viewed by many as a panacea for improved conditions for Indian people. This study demonstrates that Indian self-government will probably be a continuum of past neo-colonialism in the absence of socialist consciousness. (Abstract shortened by UMI.)

Suyama, Nobuaki (1994). <u>The Politics of Canada's Immigration and Refugee Policy-Making: From Consensus to Counter-Consensus</u>. University of Alberta, PhD**:** 376.

This is a study of the post-war immigration and refugee policies of Canada. Four important decisions--King's Parliamentary speech in 1947, which opened post-war immigration, the two Regulations which put an end to the racially discriminatory immigrant selection in the 1960's, the making of the Immigration Act in the 1970's, and the two refugee Bills which set up a new Convention refugee status determination system--are studied in detail to ascertain the historical evolution of the policy-making pattern in this field. The manner in which Canada's immigration and refugee policies have been made has undergone a great change over the post-war years. The policy community in immigration which has been nurtured by the state matured to the point where it has become a central part of immigration policy-making. The interactions between state actors and societal interests now function as potent constraints on government policy-makers to formulate and implement immigration policy. On the external side, the state increasingly finds itself influenced by the international environment. The societal groups concerned with refugee issues have not come to develop anything properly called a refugee policy community. The difference between these groups and those involved in immigration policy seems to derive from the nature of the

policy content, the interests entailed, and the types of groups involved. Immigration policy affects and even provokes significant interests of powerful societal groups, while refugee issues do not mobilize the same types of powerful groups in Canada's civil society. Thus, the parameters for immigration policy-making are narrower than for refugee policy-making.

Suyyagh, Fayiz (1995). <u>Ethnic Enterprise and the Community Dimension: The Case of the Arab Business Leaders in Toronto, Ontario, Canada</u>. University of Toronto, PhD**:** 286.

The study examines the assumed role of the ethnic entrepreneurs as community leaders. The patterns of both their economic behaviour and their institutional participation are documented against a set of theoretical assumptions. The main hypothesis correlates the entrepreneurs' proactive involvement in community affairs to their business objectives, especially during the fledging years in the life cycle of the venture, and to their pursuit of such essential resources as capital, market, labour and supplies. The primary source of data for the study is a survey of a non-probability sample of fifty Arab entrepreneurs in Ontario. The data are derived from in-depth interviews based on a semi-structured questionnaire, supplemented by the researcher's participant and nonparticipant observation of the respondents on location. The study argues that most Canadian Arab entrepreneurs were well-equipped with assets--largely class resources rather than ethnic endowments--at the time of immigration or upon launching the business. Early in their careers, the prospective business owners seem to have come to terms with the constraints inherent in the demographic base of their coethnics that was too flaccid to secure a reliable market, and much less a measure of institutional support. The majority gravitated toward largely independent strategies thus drawing most of the prerequisites for business survival from conventional sources in the mainstream economy. Few of them aimed at the specific needs of their coethnics while the larger majority targeted the broader and more expansive general clientele. A considerable proportion of entrepreneurs did not maintain institutional links with their community. Proactive organizational attachment, on the other hand, was associated with economic motivation only for a significant minority of the enterprise owners. For most of them, however, the instrumental elements are subsumed in a multiple and diverse motivation structure that also reflects a sense of social loyalty, religious belief, political ideology or cultural orientation. The study suggests that the importance of group membership for entrepreneurial activity may have been overrated in the literature. Entrepreneurs may prefer to pursue non-institution-based strategies to tap community resources. Personal networks in the local community and extended family arrangements may, in the local scene, provide avenues for support in the emotional, economic and cultural spheres. Additionally, these alternate forms of social organization may perform functions that parallel, complement or occasionally compete with voluntary ethnic associations. The study points to the need for exploring potential community leadership in other areas besides economic entrepreneurship. The concept of entrepreneurship needs to be enhanced and redefined to encompass a

variety of elites and social groups that tend to address the issue of community development from other angles in the social, cultural and political spheres. It also calls for clear recognition in terms of public policy, of the social dimension of ethnic entrepreneurship in Canadian society.

Suzuki, Edward David (1995). <u>Manitoba Japanese Canadian Seniors' Housing and Support Service Needs Assessment</u>. University of Manitoba, MCP**:** 217.

The majority of the Manitoba Japanese Canadian seniors occupy their own homes and live relatively independent. A growing number are, however, expected to experience difficulties in providing sufficient care for themselves as they age in place. In 1992, issues surrounding seniors in the community were raised by the Manitoba Japanese Canadian Citizens' Association (MJCCA). Their decision was to initiate a housing and support service needs assessment among the Manitoba Japanese Canadian seniors. The objective of this practicuum was first; to identify and assess the current and future housing and support service needs and preferences of seniors; and second, to formulate practical recommendations in response to those needs and preferences. To identify these needs, a survey was conducted at a community meeting. The technique employed not only achieved positive results but it served as an educational experience for those involved in the process. From the data collected, analyses of a number of issues ranging from demographics to future housing opinions were made. The results showed that the needs of these seniors were multifaceted and not unlike those found nationally. They needed a wide range of support services from transportation assistance to help around the house. Their preference was to age in place in their present homes. However, when the time came to move, they would prefer to move into sheltered housing, special retirement housing or congregate housing. To address these needs, it was recommended that the MJCCA develop strategies that address the needs of those choosing to move and for those wishing to remain in their homes. Overall, this study was to serve as a resource document for the future housing deliberations of the MJCCA.

Svadjian, Suzanne LaRocque (1994). <u>Minority Culture Parents: Aspirations for their Children and Perceptions of the School</u>. York University, MSW**:** 215.

This thesis uses a qualitative methodology to describe the experience of six Toronto-area Armenian couples, all parents of elementary school aged children. It poses two questions: "What are their aspirations for their children?", and "How do they perceive the school in relation to the achievement of these aspirations?". School refers to the publicly-funded community school. The participants were located through a Saturday school/heritage language program which their children attended supplemental to their regular program in their neighbourhood school. Data were obtained using a semi-structured, conjoint interview format, loosely bases upon an interview guide. Participants were later asked to respond to the emerging themes as a form of triangulation. The results were organized around four themes. In the first theme, the participants expressed concern about the

narrow, North-American focus of the education their children were receiving. Efforts to counteract this influence included the sharing personal experience with children, the introduction of French as a third language, and a call for greater emphasis on the teaching of history and geography. The second theme referred to the importance of developing an Armenian cultural identity, while achieving full participation in Canadian society. This cultural identity was believed to be vital both in terms of the children's sense of self and for the practical advantages it offered through a bicultural perspective. The third theme stressed the need for the children to be prepared for the future, and to develop the necessary personal attributes such as discipline and tenacity to achieve success. The fourth theme described the partnership between home and school. Parents' chief concerns were that teachers suffered from a lack of global perspective and did not maintain high enough expectations of the children to ensure their future success. In the area of cultural identity, the participants had experienced little affirmation from the school.

Swan, Bernadette Nelberta (1997). Spirituality in Cross-Cultural Counselling. St. Stephens's College, MTS**:** 110.

Spirituality in Cross-Cultural Counseling is about the experiences of an immigrant to Canada who became very curious about what she calls "the double standard" which seems to surround her. She is a part of a very large faith community because she is a member of the Roman Catholic Church which has over 960 million members world wide. Yet, she is stereotyped as being a member of a visible minority group and therefore marginalized in a society where 20% of all residents are foreign born and therefore immigrant. An urge for better relationship among and between the races of people ignited in her a desire to find evidence that there was spirituality in cross-cultural counseling relationships. She hoped that Cross-Cultural Counseling would reveal one way in which people who were culturally different could relate to each other without a tendency toward viewing other cultures with disfavor and a resulting sense of inherent superiority as she experienced while growing up. The environment chosen under which the data was acquired was the counseling environment as it was the belief of the researcher that it was in this environment where people were called upon to reveal themselves and to share their innermost feelings.

Swyripa, Frances Ann (1988). From Princess Olha to Baba: Images, Roles and Myths in the History of Ukrainian Women in Canada. University of Alberta, PhD.

This thesis examines Ukrainian Canadian women as members of an ethnic group with a strong sense of mission and identity rooted in conditions in its homeland and its Canadian experience. A negative stereotype and low status in Canada, due to Anglo-Canadian nativism and Ukrainians' peasant cultural baggage as immigrants, have been accompanied by a strong identification with Canadian nationbuilding. Community activists and spokespersons have used their group's self-image as a founding people of western Canada not only to insist upon full

participation in Canadian society but also to demand state support for survival as an ethnocultural community, made necessary by national-cultural and political oppression in twentieth-century Ukraine. These concerns have made group membership and obligations involuntary. As such, while admittedly the "second sex," women have been both actors in their own right and material for the community to cultivate and exploit in the group's interests. Ukrainian Canadians' peculiar needs magnified women's importance as mothers and homemakers, responsible for the commitment of youth to enlightenment and progress and to Ukrainianness, but they also demanded women prepared to participate actively and knowledgeably in community life. Part One establishes the historiographical and political context within which female images, roles and myths in the history of Ukrainians in Canada emerged. Beginning with the depiction of Ukrainian Canadian women in the historical literature, Part Two pursues the interplay between elite and popular concepts of women and their role in the Ukrainian Canadian experience, distinguishing between the propaganda and programs of the nationalist majority and the pro-Soviet progressives. Separate chapters discuss the peasant immigrant woman, criticized for ignorance and apathy; community responses to her daughters, exposed to the opportunities, prejudices and assimilatory pressures of the Anglo-Canadian world; the "Great Women" that nationalists and progressives evoked as models and sources of inspiration; the women's organizations founded to instruct the mass of women in their national or class responsibilities and to involve them in community life; and the retrospective idealization of the peasant immigrant at formal community and grassroots levels, where the tensions between a cultural ethnic consciousness and a politicized national consciousness as the core of the Ukrainian Canadian identity are played out in the female figure.

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Taïa Alaoui, My Ahmed (1991). <u>Composantes de la didactique du français et analyse de programme: Essai d'application aux programmes de français (second cycle) des pays du Maghreb (Algérie, Maroc, Tunisie)</u>. Université Laval, PhD**:** 589.

La lecture des programmes de francais (Instructions officielles) des pays du Maghreb (Algerie, Maroc, Tunisie) revele deux realites discordantes. D'un cote, un discours qui semble monolithique, homogene et souvent prescriptif et, de l'autre, son application qui pose des problemes de lisibilite et d'interpretation conduisant a des pratiques hesitantes et peu sures d'elles-memes. La presente recherche se propose de montrer que les raisons de ces ambiguites resident dans la maniere dont des concepts novateurs ont ete superficiellement integres a une demarche qui se preoccupe peu de definir les referents theoriques dont elle est censee s'inspirer. Dans cet esprit, le cadre theorique (theories d'apprentissage et analyse du discours) et les composantes de la didactique du francais (competences de communication, typologie des textes, typologie des exercices, oral, lecture, questionnement, evaluation) illustrent les relations entre les enjeux theoriques qui informent le discours didactique et la pratique pedagogique. Les constantes qui ont ete degagees permettront l'elaboration de la grille qui a servi a l'analyse des programmes en question. La mise en rapport des referents theoriques et des contenus de ces derniers souligne le desequilibre entre savoirs savants et savoirs enseignes. Elle met l'accent sur la necessite d'articuler plus harmonieusement recherche et action pedagogique.

Taieb, Carlen Sarah (1989). <u>Assessment of a Small Group Ethnic Identity: The Jews in North Africa and the North African Jews in Toronto</u>. York University, PhD.

I. Statement of problem. The Jewish communities in North Africa were numerically small and so is the North African Jewish group in Toronto. This thesis compares the ways in which this group maintained its identity in the past and is presently striving to do so in Toronto. More specifically, it compares the results of the interaction of external and internal factors of identity maintenance in the past in North Africa and today in Toronto. II. Methods. To study the Jews in North Africa, we used mostly secondary sources based on Greek, Latin, French and English books, the Holy Scriptures, newspaper articles, and parts of 14 interviews conducted in North Africa, and we were thus able to gather only community data. To study the North African Jews in Toronto, we also used secondary literary sources, but we supplemented them with two kinds of interviews: (i) interviews of 108 North African Jews in Toronto, (ii) interviews of 12 leaders of the community. III. Results. We found out that in North Africa, up to the French and Spanish colonization, the Jewish communities survived thanks mostly to their religion. During the colonization period, they assimilated rapidly

to the Christian European way of life, especially in French North Africa. In Toronto, the North African Jews are part of the Jewish group as well as being one of the many ethnic groups living in the city. Vis-a-vis the greater Jewish group, the North Africans strive to maintain their linguistic and ritualistic distinction. Vis-a-vis the non-Jewish society, they strive to maintain their religious and cultural distinction. IV. Conclusions. The main conclusions are that in the case of the Jews in North Africa, religion was most instrumental in the maintenance of their identity. It is also an important component of their identity in Toronto, but to a lesser extent. Also, it appears that nostalgia plays a crucial role in the immigrant generation's attempt to build and maintain North African Jewish institutions. Therefore, it is uncertain whether the next generation, which has no such nostalgic attachment, will be willing and able to maintain the specifically North African dimension of their Jewish identity.

Takahashi, Mika (1997). <u>Multicultural Preservice Teacher Education</u>. McGill University, MA**:** 110.

This study examined instructional strategies and their impacts on preservice teachers' attitude toward multicultural issues and learners. A qualitative phenomenological approach is used for this study because of my philosophical belief in multiple realities. The research site was a classroom of the Multi-Cultured/Multi-Racial course offered by the Faculty of Education in an English University located in the Montreal area. The studied course was a compulsory preservice teacher training course implemented for the first time in response to the requirement of the Ministry of Education in Quebec. The data were gathered through classroom observation, questionnaires distributed to preservice teachers in the classroom, interviews with five preservice teachers enrolled in the studied course, and an interview with the course director. Sessions of cooperative learning and discussions following videos seemed to be effective to deepen preservice teachers' understandings of multicultural issues and teaching. The effects that the studied course had on preservice teachers differed among respondents depending on their previous experience. Preservice teachers with minimal multicultural experience felt that they learned a lot from the course, whereas preservice teachers with more multicultural experience felt that the course fell short of their expectations.

Tam, Susanne (1990). <u>Cognitive Assessment of Chinese Immigrant Students in Cantonese and English</u>. University of British Columbia, MA**:** 231.

In the present study, the Hong Kong-Wechsler Intelligence Scale for Children (HK-WISC), the Standford-Binet Intelligence Scale: Fourth Edition (SB: FE), and the Woodcock Language Proficiency Battery (WLPB) were administered to 32 Cantonese-speaking children from Hong Kong. In addition, variables such as family socioeconomic status, frequency of speaking Cantonese at home, gender, and having studied English before are also useful to make predictions of these children's performance. The present sample had a high nonverbal and low verbal

profile of performance on the English IQ measure. However, this profile of performance was not present on the Chinese IQ measure. These findings add to the cumulative data that Orientals have a characteristic intellectual profile. Finally, this study suggests that, if feasible, immigrant children should be assessed in both L1 and L2. Standardized tests can be used to assess ESL immigrant children, even in their first few years of arrival to a new country.

Tamas, Sophie Elizabeth (1999). <u>Greater Boldness: Radical Storytelling with Canadian Baha'i Women</u>. Carleton University, MA**:** 340.

Despite the generally anti-religious stance of many feminist scholars, religions which advocate and implement gender equality may enable female believers to resist oppressive norms. This thesis describes the Baha'i faith as one such religion. An emancipatory vision of gender is enunciated in its central scriptures, and has been implemented, albeit to varying degrees, throughout the faith's history around the world. The author argues that activism for gender equality has diminished in recent years in the Canadian Baha'i community, and describes the testing of storytelling-based consciousness-raising workshops as a means to increase Canadian Baha'i women's promotion of the advancement of women.

Tan, Sicily (1992). <u>Jamaican Adolescents and Immigration</u>. University of Toronto, MA**:** 133.

Open-ended, in-depth interviews were conducted with eight Jamaican youth who were also asked to complete the Life Events Checklist (LEC) and the Multigroup Ethnic Identity Measure (MEIM). In general, those youth who would be immigrating with another family member were happy about the impending move prior to their departure. In contrast, those youth who would be immigrating alone were initially happy but later hesitant about leaving Jamaica. The reasons and desire for immigration, as well as the length of the preparation period were other factors which contributed to differing emotional reactions between the adolescents. Anxiety and feelings of sadness had been experienced by all of the adolescents since emigration, however the frequency and causes varied between individuals. Female youth felt they received less social support after emigration and this was the main cause of their unhappiness and depression. Immediate family members and other relatives formed an important part of these youth's social support network; the adolescents both socialized and discussed their problems with relatives. The youth and their families wee found to associate almost exclusively with Jamaicans and West Indians. Upon immigration, the adolescents found themselves to be members of a minority group. Almost all of the immigrant youth were faced with racial prejudice for the first time in their lives. This negative event led to an exploration of their ethnicity in some of the participants. The youth in this study were found to have a very strong ethnic identity as measured by the MEIM.

Tang, Hua (1996). <u>A Cross-Linguistic Within-Subject Designed Study on the Relationship between Comprehension Strategies on First and Second Language Reading</u>. University of Alberta, PhD**:** 209.

This is a cross-linguistic within-subject designed exploratory study intended to investigate the relationships between comprehension strategies in first (L1) and second (L2) language reading. The research questions are as follows: (1) What specific comprehension strategies were used by these Chinese readers reading expository texts in Chinese (L1) and English (L2)? (2) To what extent did these Chinese readers use similar or different comprehension strategies when reading in Chinese (L1) and in English (L2)? Eight Chinese graduate students at the University of Victoria participated in this study. Think-aloud technique and comprehension strategy check-lists were used jointly to collect data on the participants' comprehension processes when they read expository texts in Chinese (L1) and English (L2). Seven findings were obtained from the study. The findings suggest that participants used the same types of strategies to process reading in the two languages. The script of the language did not change the pattern of participants' comprehension processes. However, the script of the language did change the frequency of occurrences of some type of strategies. That is, some participants did use some strategies more frequently in L1 than in L2 or vice versa. The findings of this study supported and were supported by Cummins's (1984, 1991) Common Underlying Proficiency Hypothesis and Goodman's (1970, 1971, 1973) Universal Hypothesis. The findings provide evidence to suggest that participants findings, the researcher concludes that there is a strong relationship between comprehension strategies in L1 and L2 reading. The evidence suggests that that is not a single set of strategies that is more effective than others for all learners. What kinds of comprehension strategies that a reader used depend on the text clues available to the reader and on prior knowledge that a reader brought to the reading task. On the basis of the results of the study, the researcher contends that the most effective strategy training may consist of encouraging readers to become more aware of their existing comprehension strategies and aware of their strategy use. Limitations of the study were addressed. First, the number of research participants was relatively small in terms of generalization. It is not possible to make generalizations from a group of eight participants. A further limitation is that the participants in this study were reading aloud, which is certainly not   their normal mode of reading. It is possible that the think-aloud performance itself may have affected the nature of data collected.

Tang, Zongli (1997). <u>Fertility Behaviour of the Chinese in Canada</u>. University of Alberta, PhD**:** 162.

This study concerns itself with the relevance of minority status, culture, immigration process, and other socioeconomic and demographic factors to the fertility behaviou of the Chinese in Canada. The focus of the work is on the importance of group context on the actions of individuals with respect to fertility. Contextual analysis and random coefficient models are the major statistical tools

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employed to achieve the above objectives. The Chinese-Canadians are compared to the British-Canadians who are used as the reference group. The Chinese people in Canada consist of three subgroups: the native-born, adult immigrants (who entered Canada after their twenty first birthday), and child immigrants (who entered Canada before they were twenty years old). The results of this study suggest that discrimination,   which varies by social class, is a crucial factor affecting native-born Chinese fertility negatively. Discrimination against the Chinese seems more severe at middle and upper class levels. The low fertility observed for well-educated Chinese relative to the British in the same class is mainly a function of economic insecurity caused by discrimination. Pronatalist reproductive norms have a strong influence on the fertility behaviour of the Chinese in Canada. This influence effectively counteracts the   negative effects of economic insecurity on Chinese immigrants and encourages them to quickly recover their fertility deficit after the initial stage of immigration. The effects of origin culture on fertility diminish with increasing exposure to the host society. The findings of this study also show that even among the native-born Chinese, the influence of Chinese reproductive norms on fertility is still present, but it is not as strong as among the foreign-born Chinese. Disruption associated with the immigration process plays a major role in depressing fertility of Chinese immigrants, especially adult immigrants. As child immigrants' reproduction is less likely disrupted by immigration, they bear more children than do adult immigrants.

Taranger, Angela Marie (1996). <u>A Site of Meaning: Black gospel in a Multicultural Church</u>. University of Alberta, MA**:** 116.

This paper examines the manner by which "black gospel" music (performed according to aesthetic standards determined by African Americans) becomes a site of meaning for both black and white congregants at Edmonton Community Worship Hour, a church with an interracial and multi-ethnic ministry. Certain "transformations" (or "inversions") are at play in the conceptual systems of those people who attend; each congregant has varying and fluid sets of understandings which become operational in a cross-cultural setting, relating to: the aesthetics of performance, the "language" of religious practice, and the conventions of terpersonal relations. The people at ECWH, although they do not share a common cultural history, can relate individually to black gospel: because it represents complementary (although diverse) meanings to each one, its performance provides a "liminal space" within which "difference" can be confronted and community can be fashioned.

Tate, Ellen (1993). <u>Accessibility to Municipal Services for Ethnocultural Populations in Toronto and Montreal</u>. Université Laval, MATDR**:** 149.

The increasing proportion of ethnicity as well as the residential concentration of some ethnic groups in some Canadian cities has implications for altering the power structure within the municipal government and for the planning and

delivery of municipal services. This study examined the accessibility and receptivity of municipal services for the ethnocultural populations in Toronto and Montreal, cities of varying degrees of ethnicity. The analysis centred principally on a comparison of the Toronto Multicultural Access Program (MAP) and the Bureau interculturel de Montreal (BIM) and their relationships with selected municipal departments and the political bodies. Results showed that, as expected, Toronto, with a greater degree of ethnicity, had greater accessibility and receptivity of municipal services than Montreal did. MAP was found to have a narrow mandate focused on improving accessibility of services, whereas BIM was found to be responsible for a wider range of services concerning the ethnocultural population. Public relations work occupied a large proportion of BIM resources. While MAP addressed the improvement of accessibility in a systematic and structured way that involved all departments in the administration, BIM tended to intervene in a more varied manner based on the needs of particular groups, districts or departments. A discussion of the possible reasons for the different approaches and their implications for urban   development and planning is presented along with suggestions for future study in this area.

Taylor, Andrea Joyce (1997). <u>Perceiving Discrimination: Does Proximity Really Reduce Distance?</u> University of Western Ontario, MA**:** 134.

This study seeks to identify the conditions under which racial awareness or consciousness of difference can come to inform perceptions of social injustice. Specifically, the Black and Chinese communities of Toronto and the perception of discrimination in the Ontario Criminal Justice System constitute the empirical foci of the study. Competition theory and relative deprivation theory form the backdrop for the empirical case study. Using data collected in the 1994 Commission on Systemic Racism Public Opinion Survey, a logistic regression analysis is performed to determine the impact of various independent variables on respondents' likelihood of perceiving the Ontario Criminal Justice System as discriminatory against members of their 'race'. It is hypothesized that Black and Chinese respondents' who occupy higher socio-economic statuses will be more likely to perceive discrimination in the criminal justice system than those whose socio-economic levels are lower. Similarly, it is also predicted that respondents who have resided in Canada for a longer time period will be more likely to perceive the criminal justice system as discriminatory than more recent arrivals to Canada.

Taylor, Crystal Sharann (1996). <u>Silenced Voices: Nova Scotia Black Women's Perspectives on Feminism</u>. Dalhousie University, MA**:** 280.

This exploratory qualitative study has developed from my own personal evolvement to Black womanhood and my feminist consciousness. This thesis is based on three focus groups with thirteen women from various geographical locations in the Halifax county and Dartmouth areas. Chapter One provides a framework for the entire study, statement of the thesis problem, the rationale and

the significance of this research undertaking. This Chapter concludes with an autobiographical sketch which explicitly presents the centrality of the researcher to the knowledge produced in this thesis. Chapter Two is the theoretical and methodological framework for this study. Here, I provide the researcher's feminist standpoint as a frame of reference, the literature review, an overview of the research procedures and the participants' profiles. Chapter Three reveals the women's voices and describes the women's experiences as they were revealed during the focus groups. Through emergent themes this chapter examines many of the barriers and struggles faced by the women, their race consciousness, their self-definition and their survival strategies. Chapter Four also presents the women's voices. Here, their perspectives on feminism are revealed. This chapter presents how the women have felt excluded from the women's movement, where the women fit in the realm of feminism and Nova Scotia Black women's experiences with the women's movement. Chapter Five provides a conclusion and statement of major findings. The findings in this study suggest that although the women in this study have been excluded from the women's movement they clearly reveal feminist values and beliefs. The findings in this study not only reveal the complexities of Nova Scotia Black women's experiences, but also draws attention to a range of questions which evoke implications for future action and research.

Taylor, James W. (1997). <u>Organizational Change and Inclusive Practices: Promoting Access for Diverse Populations in the Canadian Mental Health Association</u>. Wilfred Laurier University, MA**:** 98.

This research began a process and generated information that would help guide the Canadian Mental Health Association/Waterloo Region Branch (CMHA/WRB) in developing services that meet the needs of all residents in the area it serves. This project was comprised of two phases. The phases were conceptualized as being intervention cycles consisting of information, awareness and action-building components. The first phase consisted of work done within the agency itself, to help articulate the goals, attitudes, and possible barriers seen by the paid/non-paid staff towards the new multicultural emphasis. This work involved three focus groups with paid and non-paid staff. As well, a demographic profile was created to examine the demographic trends and composition of the Region. The second phase of the research involved consultation with the specific ethnic communities and other service providers in the community to help understand help-seeking patterns, barriers to service and mental health issues of the multicultural community. This phase consisted of a focus group and a community forum.

Taylor, Liam Kenneth (1998). <u>Sport, Ethnicity and Sense of Community</u>. University of Calgary, MA**:** 150.

One soccer and cricket team composed of first generation immigrants to Calgary served as study groups for an exploration of members' sense of community associated with being part of an ethnically based sports team. Theoretical

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discussion centres on the role of sport as a vehicle for ethnic identity expression between team members and, as a group, toward other teams. As informal interest groups, the team members' symbolic manipulation of boundaries, including language and sport uniform, are examined. Data were collected by both participant observation and telephone survey. The study reports that although both teams were ethnically based, in one group team identity was primarily a function of participating in a distinct sport, whereas in the other group greater importance was attached to membership within a larger ethnic community. Furthermore, differing sense of team community was found associated with varying rates of the inclusion of female participants in team activities.

Taylor, Lisa Karen (1997). <u>Contingent Belonging: Race, Culture and Nation in ESL Pedagogy</u>. University of Toronto, MA**: 266.

This study situates English as a second language (ESL) pedagogy at the convergence of the discourses of culture, 'race' and nation in order to understand how these condition students' negotiations of belonging through language, and to think through questions of pedagogy and teacher performativity. Drawing from feminist postmodern, 'race' and postcolonial theory, I map out the intersecting and diverging narratives of cultural and racial difference that circulate within narrations of the Canadian nation. I proceed to an analysis of a selected body of texts within the published academic discourse of ESL pedagogy. I trace the discursive tropes and semantic sedimentary traces through which ESL students are imagined as subjects of linguistic and cultural difference. In the course of this analysis I build an argument for a re-conceptualization in TESL (Teaching English as a Second Language) theory of the notions of culture and cultural difference which incorporates the articulation of these constructs with subordinating discourses of social difference and particularly those of racism. Furthermore, I assert the importance for ESL teachers to base their pedagogy in integrative antiracism. Finally I apply my argument to a reflection on my own classroom practice. This final discussion grounds an exploration of the implications of integrative antiracism for teacher reflexivity and identifications. Throughout the thesis are interjected excerpts from interviews conducted with ESL practitioners and consultants engaged in antiracist pedagogy, as well as personal journal excerpts reflecting on issues arising in my ESL pedagogy.

Taylor, Sheldon Eric Alister (1994). <u>'Darkening the Complexion of Canadian Society': Black Activism, Policy-Making and Black Immigration from the Caribbean to Canada, 1940-1960s</u>. University of Toronto, PhD**: 379.

This study examines how Canada's immigration policy prohibited the entry of any sizeable movement of black West Indian immigrants to Canada from the 1940s to the mid-1960s. Ottawa's Immigration authorities used restrictive immigration policies that were fashioned in the early twentieth century to keep black immigrants from entering Canada. Such a prohibition meant that for the period under discussion the insignificant size of the African-Canadian population helped

to keep its members marginalized in Canadian society. Without a political and economically viable power base, blacks in Canada historically could not mount any serious challenges to Ottawa's restrictive immigration policy. Thus a pattern of arrival for black West Indians wanting to settle in Canada was based on the Immigration Branch's granting of entry to only a handful of them for work either as labourers or domestics. In explaining how it was that Canada's immigration policy eventually changed in the 1960s, a number of factors are discussed. This dissertation shows how black Torontonians, aided by the postwar economic boom, banded together to challenge Ottawa's racist immigration policy. Small in numbers, they joined with more influential forces such as organized labour and members of other ethnic groups in an attempt to alter the status quo. The claim is not made here that Ottawa only responded because of the pressure from this 1950s Toronto human rights alliance. When such internal pressures, however, were combined with Canada's growing responsibilities as a Commonwealth partner, pleas from its own Trade Commissioners   stationed in the Caribbean, and lobbies from Britain and West Indian governments, Canada's race-based immigration policy as altered somewhat in 1962. The effects of this development are evident in immigration statistics for subsequent years which show black immigrants arriving on Canadian shores in unprecedented numbers.   The research for this thesis is based partly on oral interviews, particularly with activists who were central to human rights activities in Toronto's black community in the 1950s and beyond. This study is also based on archival sources, including the Immigration Branch's records housed in the National Archives of Canada, and the files of the Negro Citizenship Association.

Tee, Karen Ai Lyn (1997). <u>Between Two Cultures: Exploring the Voices of First and Second Generation South Asian Women</u>. Simon Fraser University, PhD**:** 274.

Women of South Asian origins were interviewed in an exploration of their values and beliefs regarding family and gender roles, and acculturation experiences. The participants were 25 first generation and 26 second generation women, representative of the South Asian diaspora in the Lower Mainland of British Columbia. Grounded explicitly in feminist and hermeneutic theories, the methodology of this research consists primarily of an interpretive reading of transcribed interview narratives. In addition to thematic content, five narrative voices emerged as the women described and reflected upon their values and experiences. Moving beyond the dichotomy of "traditional" versus "modern" with respect to gender roles and acculturation, this interpretive method allowed for the multiplicity of women's voices and for the complexity of their subjectivity. Findings were primarily qualitative; however, some quantitative results were obtained. High inter-rater reliability was established between interpreters. Quantitative comparisons between the first and second generations suggested a statistically significant difference in the pattern of voices, and of thematic content associated with the voices (e.g., arranged marriage, spousal roles, dating, authority to parents, parenting practices). Of the numerous themes that emerged in the women's narratives, themes important to both generations include family

honour (izzat), daughter as something held in trust (amanat), education, interracial relationships, and the conflict between family and independence. The impact of racism and internalized racism on ethnic identity formation was particularly important for the second generation. Meta-themes that predominated a woman's story (e.g., severe intergenerational conflict) and themes of particular concern for each generation also emerged in the narrative texts. The social context within which South Asian women live in Canada and the clinical implications of these findings are considered.

Teixeira, Jose Carlos (1993). <u>The Role of 'Ethnic' Sources of Information in the Relocation Decision-Making Process: A Case Study of the Portuguese in Mississauga</u>. York University, PhD**:** 393.

The purpose of this study is to examine Portuguese household search behaviour, including the role and utilization of "ethnic" sources of information, and to evaluate the extent to which it differs from a group of Canadian-born English-speaking homebuyers. This study was based on the assumption that Portuguese--a relatively recent immigrant group to Canada--will differ from Canadian-born homebuyers with respect to the housing search process and utilization of sources of information. Eight hypotheses dealing with interrelated aspects of housing search were formulated and tested. Data for this study were obtained primarily from a questionnaire survey administered to a sample of 200 Portuguese and Canadian-born recent homebuyers in the City of Mississauga, a western suburb of Toronto. Supplementary data were obtained from informal interviews with "key" members of the Portuguese communities in the Toronto area and a participant observation study of real estate agents (Portuguese and non-Portuguese). The primary conclusion from the study is that Portuguese homebuyers relied on "ethnic" sources of information more often than Canadian-born recent homebuyers in looking for and locating their present residence in Mississauga. Empirical evidence indicates that the two groups of homebuyers did not adopt the same housing search strategies, and that they were influenced differently by the various sources used during the search for a new residence. Portuguese real estate agents emerged as important "ethnic" filters and "key" actors in determining the Portuguese homebuyers' search strategies, and final choice of a residence, in Mississauga. This study expands on the existing literature by emphasizing the importance of ethnicity upon homebuyers' relocation process. Empirical evidence indicates that Portuguese homebuyers are more culturally predisposed than Canadian-born homebuyers to rely on sources of their own ethnic background. Therefore, Portuguese, more often than "Canadians", patronize sources who share a common ethnicity, language and cultural values. The findings point not only to group variations in housing search, but also to the importance of ethnicity and cultural attributes as significant variables in shaping the housing search strategies of a recent immigrant group.

Thiessen, Janis Lee (1997). <u>Friesens Corporation: Printers in Mennonite Manitoba, 1951-1995</u>. University of Manitoba, MA**:** 201.

Many Mennonite scholars have maintained that a conflict exists between the values held by the Mennonite faith community and the values of a broader society whose economy is based on capitalism. The self-proclaimed philosophies of capitalism and Mennonitism, competition and communalism, are not easily reconciled. It may be asserted, however, that viewed historically, the involvement of Mennonites in business life is not only compatible with Mennonite beliefs, but is encouraged by them. The most well known presentation of the synergistic relationship between religion and capitalism is that of Max Weber in The Protestant Ethic and the Spirit of Capitalism. However, where the Protestant work ethic emphasizes individualism and personal success as a proof of God's blessing, the Mennonite work ethic stresses collective effort as evidence of one's relationship with God. The Mennonite work ethic thus incorporates the values of honesty, trustworthiness, cooperation, and effort. This ethic enabled Mennonites to be active participants in capitalist economies. The willingness of Mennonites to accept managerial authority, even as they accepted the authority of their fathers, husbands, and church leaders, made them model employees from an employer's perspective. Friesens Corporation, (formerly D. W. Friesen & Sons) a printing firm established by a Mennonite family in the Mennonite West Reserve of southern Manitoba, is a part of this history of Mennonite involvement in the economic realm. During the company's early years, management was able to use a paternalist management style to equate the Mennonite work ethic with corporate values. With the company's success and expansion, paternalism was no longer able to meet the needs of the employees. The collapse of paternalism was accompanied by a transfer of managerial control to a new generation of family members and employees. The earlier paternalism was replaced by a human relations management model, which placed greater emphasis on technological capabilities and performance standards. Historian Ted Regehr has raised the question of whether Mennonite businesses are distinguishable from other Canadian businesses. A study of Friesens Corporation suggests, at the very least, that the company's profit sharing and employee share ownership plans set it apart from the majority of Canadian private companies. Further, it may be argued that Friesens represents as democratic a model of workplace organization as is possible today for a business with Mennonite roots, given the Mennonite community's reluctance to generate a critique of capitalism.

Thobani, Sunera (1998). Nationalizing Citizens, Bordering Immigrant Women: Globalization and the Racialization of Citizenship in Late Twentieth Century in Canada. Simon Fraser University, PhD**:** 365.

In this dissertation, I examine the Immigration Policy Review and the Social Security Review initiated by the Canadian state in 1994, as well as the subsequent changes introduced in these policy areas in 1995. I analyze how the underlying social relations of race, class and gender which define membership in the Canadian nation and organize access to citizenship are expressed in the state's restructuring of these two major areas of public policy. Specifically, I define these

two Reviews as exercises in the state's ongoing practices of nation-building. Immigration policies played a central role in the European settlement of the lands of colonized Aboriginal societies and in the construction of the Canadian nation by the white settler state. These policies distinguished immigrants into *preferred races*, who, as *future citizens*, were to be nationalized into becoming *Canadians*, and the *non-preferred races*, who were to be ideologically bordered as *immigrants* and outsiders to the nation, although they lived in the same geographical national territory. Thus, the racialized conditions organizing the migration of various populations shaped their relation to the nation, as well as their claims to citizenship. The development of the welfare state in the post World War II period further incorporated this racialized distinction into social policy by defining social entitlements on the basis of this racialized citizenship. In particular, I examine how the ideological practices of the state have constructed 'immigrant women' as a particular burden, and threat, to the nation. In this dissertation, I use Dorothy Smith's (1987, 1990) "relations of ruling" framework. Smith defines the social organization of knowledge through textual realities as central to processes of governing in advanced capitalism, and develops a feminist methodology which draws attention to the ideological practices which make the "everyday/everynight" world problematic. Using her methodology, I engage in a textual analysis of the documents organizing the Social Security Review and the Immigration Policy Review. I demonstrate that both policy Reviews and the subsequent policy changes they legitimize are re-defining and strengthening the borders of the *Canadian* nation at both the ideological and material levels into the 21st century.

Thomas, Cheryl Maeva (1992). <u>The Japanese Communities of Cumberland, British Columbia, 1885-1942: Portrait of a Past</u>. University of Victoria, MA**:** 213.

This study is about a group of Japanese immigrants and their families who lived in Cumberland, a coal mining centre on Vancouver Island, during the first four decades of this century. Specifically, it is about a Japanese village society--people from many regions of rural Japan, most of whom were strangers to each other. While they had a common cultural background, in the new and foreign surroundings of the frontier mining town they forged a new social group. Their common cultural background, while constantly being modified by new experiences, was a unifying force in their adjustment to a new social environment. Research shows that each village was characterized by strong internal solidarity and mutual support and, yet, was unique to itself: distinctiveness affected by physical distance, communication differences, internal and external economic relationships, and predominant religious beliefs. Common customs and language, despite dialectic differences, were enhanced by institutions such as the Japanese school and served to strengthen the boundaries between white and Japanese society. As an exercise in salvage ethnography, this project provides a descriptive framework which not only provides new information for the historical record of

the settlement of British Columbia but also contributes a body of data which should support further exploration of cultural identity amongst immigrant peoples.

Thompson, Dorothy Isabella Agatha (1986). <u>Beyond the Horizon: An Interpretive Study of the Career Choice Process Experience of Black Bermudian Women</u>. University of Toronto, EDD**:** N/A.

The study sought to provide an understanding of the phenomenon of the career choice process experience of black Bermudian women. Through unstructured, open-ended interviews, fifteen participants/co-researchers shared their perceptions of the dynamics of the phenomenon. Both the initial face-to-face interview interaction, and the subsequent transcribed recorded text became the source from which an understanding of the phenomenon was sought. In pursuing the inquiry, a phenomenological perspective was adopted. Through such an orientation the purpose of the study developed a three-fold thrust: to provide an understanding of this career choice process experience; to document the researcher's biographical narrative accounting for the dynamics of the process of coming to understand; and to reflect on the mode of inquiry employed to achieve this. The inquiry is presented in three movements. Each movement is expressive of, and reflects the researcher's response to, the foci of the study. The first movement--Coming to the Phenomenon--(Chapters 1 through 3) presents the dialectic among the approach, the content, and the method of the inquiry. From this interaction emerges the foundation of the inquiry. In the second movement--Encountering the Phenomenon--(Chapters 4 through 6) the interplay of the first movement is transformed into the unfolding of an understanding of the phenomenon. In the third movement--Coming to an understanding of the Phenomenon--(Chapters 7 through 9) there is an uncovering of a meaning of the experience, and the coming to an understanding of the phenomenon through the root metaphor "beyond the horizon" which surfaces from the articulated experiences of the participants. Two parallel ways of viewing the experience emerges during this period of analysis. The literal "beyond the horizon" takes on a figurative connotation in both the career choice movement and the interpretive process. Horizons change and move in relation to where one finds one's self. In the interpretive process, this moving and changing is reflected in the intersecting horizons of the text (the transcriptions of the participants) and of the interpreter (the researcher). In Chapter 10, there is a fusing of the horizons of the movements and moments of the inquiry.

Thompson, Susan Lenore (2000). <u>The Social Skills of Previously Institutionalized Children Adopted from Romania</u>. Simon Fraser University, PhD**:** 125.

The social behaviour of previously institutionalized Romanian orphans was compared to both Canadian-born children and children adopted from Romania at an early age. The majority of the children were examined at 4-1/2-years of age with a small group of older children included in the study. The research was part of a larger longitudinal study encompassing the cognitive development, behavioural and medical problems, and attachment of the children from Romania.

In the present study, three questionnaires were given to parents and teachers, and four children were observed in their preschool. It was found that the previously institutionalized Romanian orphans scored more poorly on measures of social skills and had higher numbers of problems with social interactions. Social problems were correlated with the length of time spent in orphanage, the age and income of the parents, and I.Q. Difficulty with social skills and social problems were related to attachment and to extreme indiscriminately friendly behaviour, and to the stress felt by the parents. Difficulties with social skills and social problems were also related to the number of children adopted by the family from Romania. Children adopted from Romania before the age of 6 months were comparable to non-adopted, never institutionalized Canadian-born children.

Thomson, Margaret Jillian (1991). "To Let the Children Know": The Traditions and Adaptations of the Chinese Community of the Avalon Peninsula (Newfoundland). Memorial University, MA: 98.

Folk customs, and in particular the festivals and celebrations, of the members of the Chinese Association of Newfoundland and Labrador are described and analyzed to determine what effect folklore and folklife have on the acculturation process and vice versa. The methodology involved participant observation in organized celebrations of the community and the attendance at more informal settings such as Mandarin classes in the Chinese Language School, and forty-one interviews of the first generation. The research results are analyzed in the context of the folklore of ethnicity and ethnic folklore. The results support the assertion that folk customs and acculturation do impact upon each other. This is visible in the retention of non-verbal elements such as food practices, rather than the retention of the Chinese language. A significant group through which acculturation occurs is the children. Children act as a catalyst for both maintaining Chinese traditional observances and adopting Newfoundland festivals. Other significant factors influencing acculturation include migration patterns, physical environment, technological changes, and the traditions and folk customs of the host society. This research basically supports earlier research findings on the maintenance of immigrant folklore as compared with the transition to ethnic folklore amongst minorities in North America. Despite a diversity of mother country origins, the immigrant generation of Chinese Newfoundlanders were in the "transitional" stage.

Thorburn, Fraser Wallace (1996). Fusion of Horizons: the Ontotological Challenge of English for Adult Immigrants. Simon Fraser University, MA: 159.

The problem of slow learning by adult immigrants in English as a Second Language (ESL) classes is considered from view of language derived from Gadamer's Truth and Method (1989). Initially, the view of centring language in an understanding of being, ontologia, as opposed to regarding language as episteme, as an object of knowing, is justified against a background of Western epistemology. It is argued that Gadamer's view of understanding steers a course

between the problematic objectivity of positivist theorizing and the contradictions of relativist views of interpretation. It is shown that an ontological view of language can present a powerful challenge to instrumentalist theories about language, in which language is primarily regarded as a tool of communication. From Gadamer's ideas of tradition and culture, it is argued that ESL teaching for immigrants should be primarily concerned with encouraging social integration. The emphasis upon group-identity in a multicultural context, currently prevalent in much socio-political theorizing about ESL training for immigrants in Canada, is challenged within a discussion of the ideas of identity and democracy from a ontological perspective. In the last two chapters, current views of second language needs implicit in influential adult ESL curricula models are critically examined. It is argued that a skewed emphasis upon the functional needs of ESL learners does little to help them strive beyond the threshold of initial proficiency. A redefinition of immigrant needs is offered, wherein both the personal challenge of self-formation and the social challenge of building a pluralistic   democracy are emphasized. Gadamer's understanding of self-formation is extended to the consideration of identity and change in the adult learner. Finally, suggestions are offered for aesthetic content in immigrant ESL curricula, to balance functional language needs with those of self-formation and social integration.

Thraves, Bernard D. (1986). An Analysis of Ethnic Intra-Urban Migration: The Case of Winnipeg. University of Manitoba, PhD.

The thesis examines the past and prospective migration behaviour of selected ethnic groups residing in Winnipeg, Manitoba. Specific objectives and related hypotheses are linked to: (1) the distance and directional properties of past migration; (2) the determinants of past migration; (3) the designation of most and least preferred residential areas in prospective migration; (4) the appraisal of place attributes in prospective migration; (5) the estimation of migration intentions; and, (6) the forecasting of change in the intensity of ethnic residential segregation. Analysis of migration behaviour focuses on: (1) a citywide comparison of six of Winnipeg's principal ethnic groups; and (2) an intra-district comparison of ethnic groups residing in six areas of distinct ethnic identity. Findings suggest that the experience and expectations of ethnic migration are characterized by relatively few inter-ethnic differences in behaviour. Where differences in behaviour are confirmed, these differences tend to involve groups with distinctive segregation, income or urbanization (familism) characteristics. However, the identification of inter-ethnic variation in these characteristics provides a poor basis for predicting differences in ethnic migration. Overall, the findings indicate that the behavioural attributes of ethnic migration activity are less variable than Winnipeg's sustained patterns of segregation might suggest.

Tian, Guang (1996). Presenting New Selves in Canadian Context: The Adaptation Processes of Mainland Chinese Refugees In Metro Toronto. York University, PhD: 469.

This dissertation examines how Mainland Chinese Refugees (MCRs), under diaspora conditions, identify themselves and adapt to their new environment in Canada. It also probes how MCRs draw upon and reflect transnational social fields or imagined communities. As a study of "ethnicity" and coping strategies, I describe the MCRs in terms of: who they are and where they come from in China; why these individuals became MCRs; why they chose to come to Canada; the key stressors they experience upon settling in Canada; the coping strategies they adopt; their interactions with other members of the Chinese communities, as well as with other Canadians; and their socioeconomic achievements in Canada. I also analyze the particular role I played both as a researcher and as one of the leaders of the Mainland Chinese Refugees Organization. I believe my dissertation contributes to the discipline of Anthropology by: (a) shedding more light on the type of roles anthropologists can assume in undertaking research among refugees; (b) reinforcing the importance of participant-observation as a research method, as well as the necessity of forging close relationships with the informants; (c) helping other academics, government officials and the general population become more sensitive about the diversity within contemporary Chinese diaspora communities in North America; (d) tracing the ethnogenesis of a particular group (MCRS) who have hitherto not been studied in contemporary Anthropology; (e) generating information which will aid those who establish public policies; (f) providing ideas and suggestions as to how further research in the areas covered in this study might progress; and (g) illustrating the particular problems an anthropologist might face, as well as the insights s/he might bring into research projects involving members of his/her own ethnic group. As a specific study, the findings contained in this dissertation are applicable to my 116 respondents only, therefore, they will not be valid for all MCRs, nor to other refugee groups.

Tie, Chantal (1995). Immigrant Selection and Section 15 of the "Charter": A Study of the Equality Rights of Applicants for Admission to Canada. University of Ottawa, LLM: 193.

This paper argues that non-white applicants for immigration to Canada are a historically disadvantaged group entitled to protection under Section 15 of The Canadian Charter of Rights and Freedoms. It is argued that this group has been discriminated against on the basis of colour, race, ethnic and national origin, in that they were historically denied the advantages of admission to Canada. The current immigrant profile reveals that these historically disadvantaged groups now make up the majority of new immigrants to Canada. This paper argues, however, that when these new immigrants have sought to use equality legislation to challenge immigration selection decisions, that the legislation and the Courts have perpetuated the historic discrimination against them by declining jurisdiction, thereby denying new immigrants the protections of equality legislation. It is proposed that a proper application of basic human rights and Charter principles should provide equality rights and Section 15 protection to applicants for immigration. In order to support this argument the paper takes a historic look at

Canadian immigration policy and practice, to illustrate that non-white immigrants to Canada are a historically disadvantaged and powerless group.

Tirone, Susan C. (1992). <u>Cultural Variations in Leisure: The Perspective of Immigrant Women from India</u>. Dalhousie University, MA**:** 156.

This qualitative research study involved an exploration of aspects of life that provide fulfilment, relaxation, enjoyment and satisfaction for immigrant women from India. Three concentric circles form the model used to describe the lifestyles of the women. The model depicts the centrality of family and home. At the centre of the circle are children, husbands, extended family and home-based activities. Other factors that contribute to well being, but are not central to it, are: work, church, schools, community, social activities and some cultural traditions from both India and North America. These are located in the second ring. Factors that tend to constrain or prevent well being are: the concept of privacy which is so important for North Americans, some cultural traditions imposed by relatives from India and the relative isolation from extended families. These factors are found in the outer ring. The model is dynamic and will change throughout the lives of the women.

Tjosvold, Ida Joan (1994). <u>Unity in Diversity?: Canadian Perceptions of the Relationship between Multiculturalism and National Unity</u>. University of Calgary, PhD**:** 207.

Within a theoretical framework of Jurgen Habermas's theory of communicative action, this study analyzes Canadian perceptions of the relationship between multiculturalism and Canadian unity in the 1990's. Do Canadians perceive multiculturalism to be a builder of "unity in diversity" or to be divisive? Through what means is multiculturalism perceived to unite or to divide? Is there a relationship between the perception that multiculturalism is a builder of "unity in diversity" and an orientation to communicative action? The data base is comprised of the responses given by a probability sample of Canadians (N = 3,325) to a telephone survey in which they were asked a broad range of questions regarding their attitudes toward multiculturalism. The survey was conducted by The Angus Reid Group for Multiculturalism and Citizenship Canada during the summer of 1991. Findings suggest that: (1) a substantial majority of Canadians perceive multiculturalism to be a builder of "unity in diversity;" (2) a perception that multiculturalism is a builder of "unity in diversity" is positively correlated with an orientation to communicative action; (3) support for cultural, ethnic and racial diversity; attachment to Canada; support for equality; the perceived importance of shared values and of shared Canadian citizenship, are directly related to a perception that multiculturalism is a builder of "unity in diversity," and also to an orientation to communicative action.

Tocher, Margaret M. (1991). <u>Ethnocultural Minority Parents and School Perspectives: The Quintessential Kaleidoscope</u>. Queen's University, MED**:** 194.

The focus of this study was to explore in depth the perceptions of ethnoculturally distinctive minority parents regarding their children's Canadian educational experiences. The participants in the study were four sets of immigrant parents linguistically and ethnoculturally distinctive in the Canadian context. The four main aspects that emerged from the data were: (1) these immigrant parents respect and support educators even if they disapprove of the behaviour of the educators towards themselves and their children; (2) these immigrant parents may state agreement with the decisions of school officials regarding their children's education because they believe that their concerns would not be understood in a positive light; (3) cultural factors account for distinctive ways of learning which may affect their children's classroom behaviour and participation; (4) children from immigrant families are often restricted in participation in required learning activities; indeed, at times, they are prohibited from participation; (5) there is a critical need for cross-cultural understanding on the part of teachers, through awareness of, and interaction with individuals from other cultures.

Tokar, Ann M. (1992). <u>Ukrainian Community Life in Montreal: Social Planning Implications</u>. McGill University, MSW**:** 116.

This study focused on the challenges facing the Ukrainian community in Montreal, within the parameters of their support and mutual aid services. Key informants from the community were interviewed. A mail-in questionnaire was administered to a sample of Ukrainians (N = 145), from the community at large. Key findings: (a) a high level of interest in community planning, (b) for women, social policy and health and social services were more important, (c) 18% were uncertain about remaining in Quebec, and (d) internal conflicts within community infrastructures. Areas of concentration for community development: (a) health and social services for independent elderly and others in need, (b) residential placement for elderly, and (c) counselling and information services for immigrants.

Tokaryk, Jason Tyler (1996). <u>Cultural Difference: Writing, Canada, Multiculturalism</u>. University of Western Ontario, MA**:** 128.

In this thesis I attempt to theorize Canadian multiculturalism in terms of a poststructuralist/postmarxist account of hegemony. I read the state apparatuses which implement the law of multiculturalism as a constellation of articulatory practices which tray their allegiance to an ontoepistemology of cultural identity which forbids the recognition of difference(s) within the multicultural subject or group. To supplement this reading of hegemony, I offer an etymological analysis of the signifier "culture" and reveal a number of affiliations between it and the very ontoepistemology of cultural identity I locate the texts of the Canadian Multiculturalism Act and Royal Commission on Bilingualism and Biculturalism. I proceed with a discursive intervention which writes a different understanding of cultural identity. Deploying a strategy of affirmative deconstruction, I engage theoretical and literary texts which stage the events of (what I nominalize) cultural

differance--in other words, I re/present texts which perform the conditions of possibility for thinking cultural difference A number of other questions are engaged in this thesis: the relationship between literature and the law: between violence and the law; between ethicopolitics and ontoepistemology; between the writing-i and the other

Tomiuk, Marc Alexander (1993). <u>The Development and Content Validation of a Preliminary Multidimensional and Multicultural Measure of Culture Change for Italian-Canadians</u>. Concordia University, MSC**:** 299.

Much confusion surrounds the term 'acculturation' and its measurement. Many pencil and paper measures of the construct utilize bipolar or forced-choice scales which oppose involvement in one culture to participation in another. The underlying assumption in the use of such scales is that acquisition of dominant culture is concomitant with loss of immigrant culture. This inherent assumption is nevertheless questionable on conceptual grounds because of its assimilationist undertones. A preliminary multidimensional measure of 'culture change' for Italian-Canadians toward the English-Canadian culture is proposed. It is argued that its underlying assumptions are consistent with Canada's multicultural reality. Accordingly, the instrument is designed to assess (a) acquisition of host culture and (b) maintenance of original culture independently via the almost exclusive use of Likert-type scales. 'Culture change' is thus taken here as synonymous to the term 'acculturation' in its broader multicultural meaning. The results of a content validation procedure involving expert judges are also reported. Finally, an ensuing face valid version of the measure is proposed along with guidelines for further purification and validation.

Tong, Alice Sho Hsien (1998). <u>Patterns of Self-Disclosure Among Caucasian and Chinese Students</u>. Trinity Western University, MA**:** 65.

The main objective of the present study was to investigate cultural differences in self-disclosure between a Caucasian sample and a Chinese sample. A total of 97 students without prior counselling experience were selected randomly from a University, high schools, and churches in British Columbia. Each sample consisted of approximately equal numbers of male and female students. A 10-item Counselling Disclosure Questionnaire was developed to measure the degree of self-disclosure of personal issues in a hypothetical counselling setting where the counsellor was either a male or female, and either Chinese or Caucasian. Miller's Disclosure Scale was also adopted to further explore participants' level of self-disclosure with male and female friends. A mixed-design ANOVA with repeated measures was performed on the rating data. Results showed that Caucasian participants disclosed more than Chinese students did in general. Participants were also more likely to self-disclose to the same gender regardless of cultural identity. The study also showed that female counsellors and female friends were the preferred self-disclosure recipients. The counselling implications of the present study were discussed. Future research is needed to investigate the role of

self-disclosure and culture in help-seeking, presenting problems and counselling effectiveness.

Tong, Anthony Kin Kwok (2000). <u>"You're Never Really Gonna Be Eliminating Them":</u> <u>A Phenomenological Study of ESL Instructors' Perceptions of Written Errors</u> <u>Among Adult ESL Learners</u>. University of Toronto, PhD**:** N/A.

N/A

Tong, Anthony Kwok Kwun (1996). <u>A Cross-Cultural Study of the Perception,</u> <u>Expression, Regulation, and Coping of Emotion Among Chinese and Caucasian</u> <u>People</u>. University of Toronto, EDD**:** 261.

The present study examined the relationship between culture and emotion, comparing Chinese people originated from Hong Kong and Canadian born Caucasians in terms of their understanding, expression, regulation and coping of emotion. This research included both a questionnaire survey and an interview study, and both quantitative and qualitative methods of analysis. One hundred and thirty-six Chinese and ninety-one Caucasians participated in the questionnaire survey, whereas six Chinese and six Caucasians participated in the interview study. All the subjects were between the age of 18 and 45 with at least a completed high school education. The study findings showed that Caucasians tend to adopt a psychological perspective in understanding emotion, whereas Chinese tend to treat emotion from a moral and social perspective. Chinese are particularly concerned with the social implications of negative emotions on interpersonal relationships and social harmony. Chinese are also emotionally more inhibited and less inclined to share their feelings with others. During interpersonal conflicts, Chinese tend to be more avoidant and Caucasians tend to be more confrontative. With respect to emotional control and modulation, the questionnaire findings indicated that Chinese had less anger control than Caucasians, but there was no difference in benign control and aggression control. Caucasians were also found to have more mental rehearsal than Chinese. Significant gender differences were also identified. In addition, the interview findings showed that in the face of emotional distress, Chinese relatively use passive reappraisal and distancing as coping strategies more, whereas Caucasians relatively use positive reappraisal and validation of their feelings more. Moreover, path analyses of the questionnaire findings indicated significant correlations between cultural variables, such as self-reliance, interdependence and individualism, and emotional variables, such as emotional inhibition and anger-out, and all these variables were also related to distress symptoms. There was also evidence supporting the hypothesis that emotional inhibition has a less negative impact on the well-being of Chinese relative to Caucasians due to different emotion socializations. Finally implications of the study were discussed in light of the cross-cultural study of emotion, the understanding of Chinese emotion, and the counselling and psychoeducation with Chinese people.

Tonks, Randal Glenn (1990). <u>Identity Formation and Acculturation in Second Generation Indo-Canadian Youth and Young Adults</u>. Simon Fraser University, MA**:** 139.

This project examines identity formation in youth growing up in a bicultural setting. Ego-identity statuses were assessed through the Extended Objective Measure of Ego Identity Status (EOMEIS-2), providing independent scores for each of four statuses. Acculturative attitudes were assessed by an Acculturative Attitude Survey (AAS) which was adapted from a scale of Berry's. In addition, a measure of Ethnic Identity Development (EID), constructed by Phinney (1989), was used to provide concurrent validation of both of the other instruments. Lastly, a measure of stress was included, as it was expected to enhance understanding of these two domains. It was expected that the Integrative acculturative attitude would correlate positively with Identity Achievement, and that the Marginalized acculturative attitude would correlate positively with Identity Diffusion. Acculturative attitudes were found to be more closely aligned with the lower identity statuses than with the higher statuses. Support was found for Phinney's (1989) model of ethnic identity development with MANOVA showing the identity statuses to differ only in terms of EID.

Tonks, Randal Glenn (1998). <u>Towards a Hermeneutical Understanding of Identity and Ethnicity in Canada</u>. Simon Fraser University, PhD**:** 289.

This project addresses three principal concerns: (1) the validation of several models of identity and ethnicity, (2) an assessment of the nature of identity and ethnicity in a multicultural Canada, and (3) an evaluation of various methodologies for understanding such identities. The first study used Adams, Bennion and Huffs (1997) Extended Objective Measure of Ego-Identity Status (EOMEIS-II), Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM), and a modified version of Berry, Kim, Power, Young and Bujaki's (1989) Acculturative Attitude Scale (AAS) in assessing the state of identity and ethnicity in 143 Canadians between the ages of 17 and 33. In carrying out this study, several different statistical procedures were used (Correlational, Factor-analytic, Chi Square, and ANOVA) to provide convergent and discriminant validation of these models. The second study made additional use of Marcia's (1993) Identity Status Interview as a   further test of validity, as well as a comparative test of types of research methods. The third study introduced a pair of open-ended written questions (Canadian Identity Questionnaire) asking about the meaning of being Canadian and Ethnic. Here, in addition to the quantitative (Chi Square) analyses that were carried out on the frequencies of different types of responses made, a qualitative analysis of the range and diversity of such responses was carried out. Finally, the fourth study involved an in depth examination of selected participants from the three earlier studies. The narratives of these participants' life-histories were characterized through a qualitative method that is consistent with Erik Erikson's (1964) interpretive method for understanding identity.

Torres, Sara (1997). <u>A Class, Gender and Race Analysis of the Nature of North-South Relationships: A Study of Canadian and Salvadoran Non-Governmental Organizations</u>. Carleton University, MA**:** 169.

This study examines the 'nature' of the relationship between Progressive Salvadorean and Progressive Canadian/Northern international development NGOs, using a class, gender and race perspective. Traditionally North-South NGO relations focus on the transfer of money and or technical expertise from the North to the South while ignoring the implications of the class, gender and race of stakeholders in the process. The interrelation among these three factors, accompanied by Western development theories and financial resources primarily in the hands of the North, has shaped the relationship in its present characteristics of 'positive' and 'negative' inequality. A model of 'class, gender and racial Mutualism' presents a path for creating equal relations between these NGOs. Progressive Canadian and Salvadorean NGOs have accumulated much practical and theoretical knowledge about their countries and with this can create a powerful relationship to strengthen the cause of development and the formation of a more egalitarian international civil society.

Toth, Anna Elizabeth (2000). <u>Discourses of Race, Class, Gender and Sexual Identity in the Writings of Feminist Family Therapists</u>. University of Guelph, MSc.

N/A

Towill, Kristina Louise (1998). <u>Silencing the Self and Depression in a Chinese Canadian Sample</u>. Simon Fraser University, MA**:** 77.

Silencing the self theory (Jack, 1991) posits that the roots of women's depression lie in women's beliefs about making and maintaining relationships, and in the gender norms that influence women's self-concepts. This study expands on initial work in Silencing the self theory by exploring the relationship between silencing the self, depressive symptomatology, and ethnic identification, in a sample of 120 Chinese Canadian college students. Positive correlations were found between depressive symptomatology and silencing the self, for both men and women. Two facets of silencing the self--Divided Self and Silencing the Self--were related positively to depressive symptomatology for women. For men, symptomatology was associated positively with Divided Self and External Self-Perception. Silencing the self was associated with Asian identification, for men and women. In a forward regression analysis, an interaction effect was found for women, but not for men. Specifically, for women, an interaction between high silencing the self and low Asian identification accounted for a significant 12% of the variance in depressive symptomatology. Silencing the self was revealed as the best predictor of symptomatology for men, accounting for a significant 16% of the variance in depression scores.

Train, Kelly Amanda (1995). <u>De-Homogenizing Jewish Women: Essentialism and Exclusion within Jewish Feminist Thought</u>. University of Toronto, MA**:** 150.

This study argues that Jewish feminist thought reproduces the construct of 'the essential Jewish woman'. I critique this construct by illuminating the diversity and difference among and between Jewish women. In focusing on difference among Jewish women, I illuminate how race, class, sexuality, nationality and religiosity inform how Jewish women's identities and material realities are diverse. I argue that there is no one essential 'Jewish woman's' identity. In doing so, I focus specifically on Jewish women of colour. A central theme throughout this study is how Jewish women of colour are marginalized within both the Jewish community, and communities of colour in that these women find themselves 'caught between categories' of 'the essential Jewish woman' and 'the essential non-Jewish woman of colour'. I argue that race is not a singular, exclusive construct in that being Jewish cannot be seen as separate and distinct from whiteness, Blackness, Indianness or Asianness. While Jewishness and the reality of being Jewish is a site of oppression, it must be contextualized within the relations of race, class, gender and sexuality. As such, Jewish women of colour are located within the relations of being Jewish and women of colour, and the lived actualities that result from this positioning as a whole.

Tran, Luan-Vu N. (1999). <u>Human Rights and Federalism in Canada: Two Solitudes?</u> McGill University, DCL**:** 359.

Fundamental rights have been traditionally understood as prohibitions of state interference with the private affairs of citizens. Classic liberalism views human freedom generally as the absence of governmental restrictions, maintaining that happiness, prosperity and progress can be achieved only by limiting government. The dissertation challenges these traditional assumptions by showing that the protection of fundamental rights depends on *both* restraint and intervention of the state. Therefore, the realization of freedom, equality and justice should not be left to market forces but requires active governmental participation. The state assumes *positive* as well as *negative* obligations under the Canadian Charter of Rights and Freedoms. This means that governmental authorities, legislatures and courts must respect, protect and promote Charter guarantees. The Charter makes space for economic, social and cultural fights, which presuppose a cooperative and dialogical relationship between the three governmental branches (executive, legislative, and judicial bodies). The thesis also grapples with another issue in the current Canadian constitutional debate. It is widely believed that federalism is antagonistic to liberal values, in particular the guarantees of the Charter; that the nature and purpose of the Charter imply a superior role of Ottawa *vis-à-vis* the provinces because cultural diversity and decentralization of power undermine its effectiveness. The dissertation recasts the debate and proposes ways to reconcile human rights with federalism and its underlying objective—the preservation of cultural diversity. It offers an

analytical framework that allows us to view fundamental rights and cultural pluralism as interdependent and indivisible values protected by the Canadian Constitution. The thesis concludes with a proposal for a multicultural interpretation of the Charter on the basis of which cultural differences can be identified and accommodated. It stipulates that a pluralistic constitutional discourse is possible insofar as the Charter is seen as a document establishing substantive and institutional conditions for Canadians to engage in deliberative democracy and, thereby facilitating communicative actions by citizens from all walks of life.

Transken, Si Chava (1993). <u>Working Class Women's Friendships within Northern Ontario's First Nation, Italian-Canadian and White Anglophone Communities</u>. University of Toronto, MA**:** 314.

This thesis consists of an analysis of interviews with thirty-six women from three different ethnocultural communities. The interviews explored their feelings, thoughts and behaviours in regards to female friendship. The focus of this study is on how women's friendships are shaped by the places they work in, the economy they are a part of, their family relationships, the environments available for them to visit each other in and by the history of their communities. The findings indicate that women's friendships are often an enduring and powerful force in their lives and that these friendships constitute vital bridges through which women discover and value each other's cultures.

Transken, Si Chava (1998). <u>A Feminist Anti-Racist Grassroots Organization in Northern Ontario: A Case Study of Doing the Undoable Somewhat Well (Minority Women)</u>. University of Toronto, PhD**:** 469.

Based on five years of participant observation, qualitative interviews with forty-one activists and a feminist multi-methods approach I describe an organization which existed in Northern Ontario, in Coldtown (a pseudonym) to enhance the lives and expand the options of ethnocultural minority women who were socioeconomically vulnerable. This organization, *Women of the World Initiating New Formulas for Equality and Wisdom*, (a pseudonym) or WWINFEW, provided social services, popular education, and skills training to ethnocultural minority women. WWINFEW had a self-help grassroots approach that utilized many volunteers from diverse backgrounds. People within these organizations always have multiple 'identity pegs' (ethnocultural, gender, socioeconomic status, family status, religious affiliations, etcetera) and these identity pegs impact on how people interact with each other regardless of what the actual day-to-day tasks are within the formal confines of the organization's stated goals. My findings are that within these progressive organizations we are attempting to give recognition to these identity pegs but we are sometimes doing so with unexplicated or ad hoc strategies and processes. I advocate that organizations invest much more time and energy into the exploration and cultivation of meaning-making, meaning-sharing, trust and faith in a long-term

vision. Unfortunately, funders and other outsiders often attempt to impel us to focus exclusively on the short-term tasks <italic>they</italic> have assigned and as our resources become scarce we become less focused on enhancing our interpersonal relationships and reaffirming the higher visions that originally brought us into these organizations as activists for social change. I conclude that when the organization's core activists lose sight of their vision and their sense of solidarity and compassion for each other then the organization is vulnerable to dismemberment. Funders and outsiders, of course, ongoingly impact upon us but to blame all our discomforts on the funding process is both inaccurate and disempowering to us. The process and evolution of problem identification, problem creation, and problem resolution is dynamic and dialectical. My findings suggest that although women come to work in organizations like WWINFEW for altruistic reasons, and to obtain marketable skills, many women also have female friendship seeking as a primary motivator. These WWINFEW women are depicted here in regards to both their prideful joyful sides and their shadow sides. My contributions to the scholarly literature include: a detailed ethnographic description of a unique Northern Ontario organization; an extensive application of feminist methodology (i.e. I am not only telling a story but also trying to know and feel, and thus, tell the story differently); and the connection of seven diverse bodies of information (feminism, anti-racism, social status inequalities, organizational studies, social work/voluntarism/self-help, symbolic interactionism, women's mental health issues) to each other and to this specific context.

Treleaven, Michael (1993). <u>Liberationist Citizenship: Fundamentals of Participation and Discipleship in a Secular Age</u>. University of Toronto, PhD**:** 363.

Liberationist Christianity offers a new practice of discipleship to believers, but also a reinterpretation of citizenship to Christians and others. The distinctiveness of this new construction can be seen by examining four principle areas of individual and political life. Liberty, epistemology, equality, and happiness and fulfillment take on new directions. A citizenship which is neither liberal nor collectivist, not simply religious or only secular, but directed to a creation of new senses of the self and new societies emerges from this examination. In the first chapter problems with both citizenship and individual religious practice and identity are surveyed. To be successful liberation theology must respond to this contemporary disquiet. Liberty is often the first concern of the critics and supporters of liberationist Christianity. The second chapter explores the liberationists' ideas about liberty and its political consequences. The claims of citizenship and discipleship that liberation theology upholds rely also on concepts about practical political and religious knowledge. In the third chapter the new theology's ideas about such knowing are examined. Without some teaching about equality any liberationist citizenship is implausible. Nonetheless, equality causes difficulties for advocates of radical change and a political practice very closely tied to the least advantaged sectors of the population. But equality ideas also justify liberationist thinking about discipleship and citizenship. Chapter four

examines these questions of equality. The fifth chapter turns to the issues of happiness or fulfillment. Liberation theologians have championed their views in part from a conviction that commitments to the struggles for justice will be liberating and therefore fulfilling for individuals, as well as for communities. In the concluding chapter I evaluate and sum up the new theology's ideas about citizenship and discipleship.

Trillo Ramos, Zoila Maria Eloisa (1995). <u>Deterrents to Participation of Spanish Speaking Adults in Educational Activities in Metropolitan Toronto</u>. University of Toronto, MA**:** 70.

This study sought to identify factors that deter the Spanish-speaking adults who live in Metropolitan Toronto from participating in organized adult education. A Spanish version of the Deterrents to Participation Scale was administered to a sample of 350 Spanish-speaking adults living in Metropolitan Toronto. Analysis of the 327 usable questionnaires that were collected revealed eight factors that deterred these adults from participation: Perception of Course Inadequacy, Lack of Educational Background, Time Constraints, Personal Problems, Social Constraints, Age, Cost and Family Problems. Four factors (1, 2, 7, 8) were almost identical to those reported in previous research. One factor, Lack of Educational Background, related specifically to the characteristics of the sample. The remaining factors refer to dispositional and situational deterrents mentioned only indirectly in previous work.

Trinca, Alysha Karen (1998). <u>Multiculturalism and the Resignification of the Enlightenment Tradition: Implications for Education</u>. McGill University, MA**:** 132.

This paper examines the tensions resulting from multiculturalism's quest to achieve equality through the recognition of cultural difference. The author argues that multiculturalism is inherently limited in its potential to recognize deep difference because it operates through the framework of the conceptual heritage of the Enlightenment's political project. Multiculturalism's dependence on Enlightenment evaluative norms means that difference and diversity can be recognized to the extent that they further the objective of achieving liberty and equality for all. The author examines the theoretical legacy of the Enlightenment as it informs the multicultural project and also analyses the impact of poststructuralist theory on multiculturalist conceptions of identity.

Trovato, Frank (1983). <u>Mortality Differences Among the Native and Foreign-Born Populations in Canada, 1951-1971</u>. University of Western Ontario, PhD.

This dissertation provides a comprehensive analysis of mortality variations among the native and foreign-born components of Canada's population encompassing the census periods 1950-52 to 1970-72. The study develops and tests four hypotheses. The life stresses explanation posits that differences in the odds of death are due to

social, psychological and structural inequities experienced by a given sector of society such as immigrants or native Indians. The immigrant selection hypothesis predicts lower death rates for the foreign-born sector due to the nature of immigration which tends to be inherently selective. The assimilation hypothesis relates to the time factor in mortality differentials with particular reference to native and immigrant subpopulations. It assumes that as time progresses, differences in mortality will converge as a function of assimilation in socioeconomic levels, health and life style patterns of subgroups. The compositional explanation predicts that only age and sex composition account for subgroup differences in longevity. After a series of data adjustments, due to the incompleteness of information on such variables as nativity and ethnicity, a logit regression analysis revealed that of the four hypotheses, the assimilation hypothesis received the least empirical support. The analysis in the first section of this thesis focuses on general mortality while in a subsequent section subgroup differences are examined on the basis of four broad categories of causes of death: neoplasms, cardiovascular, accident-violence and all other (residual) causes. In the former aspect, the supremacy of the British native-born and British foreign-born subpopulations in longevity is established. Relative to the remaining groups in the analysis they have experienced the lowest odds of dying. On the other hand, the most disadvantaged have been Native Indians, French Canadians and "Other" foreign-born, while Other European foreigners have been in an intermediate position in the probability of death. The relative positions are explored further and qualified when causes of death are examined. The thesis concludes that the mortality patterns generally conform to the empirically established rankings of the subpopulations on the socio-economic structure of Canadian society.

Truong, Minhtri (1992). The Evolution of Prejudice Thorugh Intergroup Contact. Carleton University, MA: 122.

It was proposed that the evolution of symbolic racism may distinguish it from old-fashioned racism in terms of how each type of prejudice is transformed through the experience of intergroup contact. It was expected that old-fashioned racists, who make clear delineation between ingroup and outgroup, would change the qualitative nature of their attitudes into symbolic racism following exposure to disconfirmatory stereotype information through positive contact with an atypical outgroup member. English Canadian undergraduates (N = 100) preclassified as old-fashioned racists or symbolic racists evaluated scenarios, presented as newspaper articles, involving the behaviour of French Canadian characters. Results failed to support the hypotheses regarding the differential effects of contact on old-fashioned and symbolic racism as reflected by the component measures of belief and affect and other scales. However a reclassification of subjects on the basis of their self-reported attitudes and symbolic racism scores following contact suggested more positive attitude change among the symbolic racists than the old-fashioned racists.

Tse, Bonnie Tao-wah (1996). Student Output, Teacher Feedback and Collaborative Learning: A Study of Adolescent Students in a Chinese Heritage Language Classroom. University of Toronto, MA: 333.

This is a study with a class of adolescent Chinese students learning in a Heritage Language Program. The question under investigation is whether outputting, collaborative learning and teacher feedback can facilitate language learning. There were 4 groups of students: Group A (Feedback-Output Group), Group B (No-Feedback-Output Group), Group C (No-Feedback, No-Output Group) and Group D (Individual-Feedback-Output Group). All groups, except for Group C, were asked to complete a reconstruction task called the dictogloss. Groups A and D received teacher feedback to their work, Groups A and B worked in pairs while Group D worked on their own. Instead of written output, Group C worked on drawing tasks. The main hypothesis that Group A will do better than Group C in the posttest was supported. Qualitative analyses showed that other variables (e.g. personality, motivation and memorization) also play a role in language learning.

Tshunza, Jean-Félix Claver (1998). Les fonctions et les dysfonctions du multiculturalisme. Université Laval, MA: 191.

L'ethnicite a souvent ete au coeur des debats internes au Canada et ne cesse de prendre de plus en plus d'ampieur. Face a cette problematique capable de fragmenter la societe, l'Etat canadien est intervenu en mettant en place une politique de reponses aux revendications ethniques, a savoir la multiplicite ethnique. Le multiculturalisme fait la promotion de la diversite ethnoculturelle dans le but de permettre la construction de l'unite sociale du Canada. Conscient de la fragmentation culturelle qui existe dans la societe, l'Etat a defini une politique de rapprochement basee sur la tolerance. Cependant, la tolerance ne suffit pas car une categorie sociale n'arrive pas a etre bien integree dans la societe canadienne et on constate egalement l'ambiguite dans le discours sur le multiculturalisme. En 1988, le gouvernement federal fait adopter par la Chambre des Communes la Loi sur le multiculturalisme qui prone la promotion de la diversite ethnoculturelle du Canada. Devenu depuis une politique officielle du Canada, le multiculturalisme n'est pas encore parvenu a permettre aux minorite dites "visibles" de participer pleinement a l'edification du Canada. Cette minorite "minorisee" a de plus en plus du mal a se faire une place dans la societe canadienne, ce qui demontre le cote dysfonctionnel de ladite politique. De tels resultats affaiblissent le multiculturalisme et minent la credibilite de l'Etat dans sa volonte de cimenter la cohesion sociale.

Tu, Wei (1992). The Cultural Adaptation of Chinese Students to Canada: A Study of Chinese Students in the University of Victoria. University of Victoria, MA: 108.

This study explores regularities in adjustment sequences and predictable correlates of phases in cultural adaptation for graduate students from the People's Republic of China. Eight factors were selected for examination: interaction with

Canadians, friendship with Canadians, English language proficiency, length of stay, discrimination experienced and perceived, financial aid, prior knowledge of Western culture and age. The findings of this study indicate that command of English is the most important determinant of difficulties in adjustment. The length of stay in Canada and the amount of financial aid from Canadian sources are positively related to adjustment and assimilation. The results show that these Chinese students did not have broad and frequent contact with their Canadian counterparts. Their relationship with Canadians was characterized by being friendly but business-like. Contrary to the findings of many previous researchers, this study found that there is no positive relationship between the amount of participation in activities with Canadians and cultural adaptation. The fact that there is a strong Chinese community within and outside the university and that help can be obtained easily from the people of the same origin may explain that successful adaptation does not necessarily relate positively to the degree of social interaction with the host community when individuals have recourse to their own support networks.

Turgeon, Sandra (1999). <u>La Gestion De La Diversite Culturelle Dans Les Groupes De Travail: Etude De Cas D'une Manufacture Montrealaise</u>. Université Laval, MA**:** 119.

La mondialisation des marches amene plusieurs chercheurs en relations industrielles a se pencher sur ies problemes organisationnels relies aux rapports sociaux entre les dirigeants et les employes, aux principes de gestion applicables en pays etrangers et aux pratiques de gestion de la diversite culturelle dans les organisations locales (Morin et Murray, 1996; Tung, 1995). L'etude du cas d'une entreprise de type ethnocentrique, selon les criteres de Adler (1994), de Cox (1993) et de Mighty (1991), permet de mettre en lumiere les effets de la gestion sur le fonctionnement des acteurs sociaux dans les groupes de travail manuel. L'observation directe et les entretiens founzissent des donnees enrichissantes sur le lien qui existe entre les pratiques de gestion de la diversite et les resultats du developpement des groupes. De plus, ces donnees obligent a rejeter l'hypothese selon laquelle les dirigeants qui prennent conscience des problemes de performance des groupes tendront a changer lau strategie de gestion de la diversite culturelle. Cette etude du cas permet de constates que les equipes de travail en milieu manufacturier doivent recevoir une gestion adaptee aux differences culturelles des membres.

Turkewych, Christine (1992). <u>Organizational Responses to Diversity: The A.C.O.R.D Theory</u>. University of Toronto, PhD**:** 290.

In the last twenty years in Canada, governments responded to diversity/cultural pluralism with three major social change policies--Multiculturalism, Race Relations and Employment Equity. These policies, which aim to ensure equality of opportunity, hold implications for the practice of professionals in every organization, in all systems. This inquiry sought to provide insights into (1)

implementation strategies used by key individuals/change agents to respond to diversity within their organizations, and (2) significant organizational and personal factors that contribute to their effectiveness. A qualitative method of inquiry was used for comparative analysis of four case studies, using the principles of grounded theory. Major findings distilled five functional factors in organizational responses to diversity: (1) Responses to diversity within organizations are not contingent on organization-wide initiatives but rather on efforts by individual members. (2) Key organization-wide strategies for responding to diversity are cross-disciplinary and multilevelled. (3) Effectiveness of individual change agents in boundary roles is not linked to minority/racial representativeness. (4) Organizational change pivots on perceptions of diversity, a sense of immediacy to respond and is sustained by one-on-one interventions. (5) Adaptive practices hinge on use of appropriate criteria for comparing cultural similarities and differences, and recognizing their co-existence. Findings were synthesized into an emergent theory labeled "An Adaptive Cycle of Organizational Responses to Diversity" (A.C.O.R.D.) in which the major tenet is that organizational responses to diversity begin with individual members and proceed through their ability to influence other members to (1) reassess their own performance using cultural criteria, and (2) seek creative and adaptive alternatives in their practices with culturally different co-workers/clients. These change agents demonstrate key competencies: (1) empathy, (2) flexibility, and (3) ability to resolve conflicts by selecting appropriate cultural criteria. "Empathy" and "flexibility" were reaffirmed as critical competencies in international research and highlight the transferability of skills between domestic and international contexts. Major outcomes of the inquiry include: (1) critical analysis of a well-documented "multicultural change process", (2) presentation of previously undocumented case studies, (3) a method of analyzing other case studies on responding to diversity, (4) recommendations for the practice of change agents i.e. managers, trainers/educators, curriculum designers, and (5) the A.C.O.R.D. theory which provides a framework for further applications.

Tuzi, Marino (1995). <u>Identity, Multiplicity, and Representational Strategies in Italian-Canadian Fiction</u>. York University, PhD**: 225.

This study examines the representation of identity in six works of Italian-Canadian fiction. Four are novels, Black Madonna (1982), Lives of the Saints (1990). Made in Italy (1982), and The Lion's Mouth (1982). Two are collections of short stories, Other Selves (1985) and Bottled Roses (1985). It is argued that Italian-Canadian writing depicts the identity of the Italian-Canadian protagonist as multiple, unstable, and open-ended. The study contests the idea that ethnic identity is made up of cultural essences, or that it is dualistic in nature. This study also contends that the three texts composed by male writers are mostly interested in addressing questions about cultural and social placement, while the other three texts written by women concentrate on the problems of acquiring a feminine identity in ethnic and mainstream patriarchal society. The inquiry into gender further supports the view that ethnic identity is socially constructed and

precarious. The dissertation makes references to current sociological and cultural theories that present a non-essentialist explanation of ethnicity. At the same time, it looks at specific formal strategies, such as irony and juxtaposition, to demonstrate how the selected texts develop their depictions of the plurality and provisionality of the Italian-Canadian subject. The examination of the formal elements in the works of fiction selected for this study is influenced by postmodern ideas about representation and subjectivity. The main method of analysis in the dissertation entails a close textual examination of the form, structure, and themes of each work. The first chapter sets up the primary issues and concerns related to ethnicity and argues that in Italian-Canadian literary texts, identity is represented as multiple and indeterminate. Each of the subsequent chapters is devoted to an analysis of one of the selected works of fiction. These chapters explore the various ways that the given text, through its themes and formal strategies, generates its discourse on ethnicity.

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Udvari, Stephen J. (1996). <u>A Multi-Dimensional View of Competition and the Peer Relationships of Chinese-Canadian Children and a Comparison Group</u>. University of Toronto, MA**:** 39.

This study compared the influence of competition on the peer relationships of Chinese-Canadian children and a comparison group. A multi-dimensional view of competition was adopted for this study, distinguishing between task-oriented competition, which is motivated by a desire to demonstrate task mastery, and other-referenced competition, in which the goal is to outperform an opponent. Seventeen Chinese-Canadian children (mean age = 12.5 years) who were born in China or whose language spoken at home was Cantonese, and 22 English-speaking, Canadian-born children (mean age = 12.25 years) nominated classmates who were similar to the main character in vignettes that depicted either task-oriented or other-referenced competitive behaviour in cognitive or physical activities. Children also completed peer nominations for prosocial behaviour, aggression, and choice of play partners. Chinese-Canadian children were perceived as engaging in less competition than the comparison group. Task-oriented competition in athletic activities was associated with social preference and prosocial behaviour in data obtained from both groups. However, task-oriented competition in academic activities was related to nominations for social preference made by the Chinese-Canadian children but not the comparison group.

Uneke, Okori Akpa (1994). <u>Inter-Group Differences in Self-Employment: Blacks and Chinese in Toronto</u>. University of Toronto, PhD**:** 263.

This study examines factors affecting the self-employment of Blacks and Chinese in Metropolitan Toronto. As a group, Chinese have higher self-employment rates, compared to Blacks. Self-employment is considered an outcome affected by individual and group attributes and dimensions of opportunity structure provided by the social environment. The attributes/opportunities distinction is based on the notion that self-employment is influenced by cultural values and characteristics that group members possess and strategies used to harness opportunities in the social setting that are conducive to business ownership. Cultural and disadvantage theories proffer explanations of why Asians persistently have higher self-employment rates and Blacks have low rates, but both theories fail to adequately explain Black/Asian differences in self-employment. The Interactive Model, a synthesis of both approaches, offers a more adequate explanation of inter-group differences in self-employment. Data is based on questionnaire surveys conducted on a selected two-set sample of Black and Chinese business owners and those in salary employment. Indepth interviews with a selected number of Black and Chinese business owners complement the questionnaire survey. Study findings

indicate that Black business experience in Metropolitan Toronto is different and similar in some respects to Chinese business experience. The differences and similarities are reflected in attributes each group possess, opportunities in the social environment, and the strategies they use to take advantage of the opportunities. The findings indicate that higher self-employment rates among Chinese is a function of a combination of factors: cultural values that favour entrepreneurship, education, managerial skills, previous business experience, easy access to financial capital, extensive use of unpaid family and cheap ethnic labour, social cohesion within the Chinese community, diversity in product markets, and wider market penetration. Conversely, Black business underdevelopment is explained by various factors, including lack of access to capital, lack of business knowledge and skills, negative orientation toward enterprise, low diversity in product markets, and limited markets as well as fragmentary social structure that characterize the Black community. Specifically, hard-to-get financing is a major obstacle facing Black business owners and accounts for low Black self-employment rates. Evidence suggests that if financial capital were more readily accessible, more Blacks would probably be in self-employment.

Unger, Brian (1990). <u>A Struggle with Conscience: Canadian Mennonties and Alternative Service During World War II</u>. University of Toronto, MA**:** 93.

Many peoples have embraced the principle of pacifism. At least one group has made it the central and most unshakeable tenet of their belief system. Preservation of this principle has meant migration, immigration and persecution, yet it has remained fundamental and definitive. Those people are the Mennonites. World War II represented a crisis for the Mennonites of Canada. Their principles would not allow them to join the war effort, yet public and government pressure would not allow them to abstain. The resolution of this quandary is the principal focus of my thesis. I hope to show how the creation of the Alternative Service Work programme during World War II proved to be an acceptable course of action for all parties. It also represented a significant phase in both Canadian and Mennonite histories. The purpose of this thesis is not to simply examine the Alternative Service camp experience. Rather, I endeavour to study the Mennonite people as they faced a threat to their belief system. World War II put them in conflict with government, society and each other. I wish to argue that by 1945, the Mennonite faith had become stronger, better unified and more highly respected by the Canadian public. Mennonites proved themselves to be an honest, trustworthy and sincere people.

Upadhyay, Jagdish Prasad (1995). <u>The Child-Related Health Care Perceptions and Behaviour of the Punjabi Speaking People in Manitoba</u>. University of Manitoba, MSC**:** 144.

This study describes health and child caring perceptions and behaviour of the Punjabi people of Manitoba. The unfamiliarity of the health practices and

behaviour of different ethnocultural communities to mainstream health service providers may create a gap in the health status of these communities. The study population rated their health significantly lower than the average of the Canadians as reported in Canada's Health Promotion Survey (1990). Some barriers to accessing health care are related to Punjabi perceptions of the effectiveness of Western medicine and cultural beliefs and social behaviour during pregnancy. Poor nutritional knowledge and lack of prenatal care might be contributing to many health complications, including low birth-weight babies in this community. Language can be a barrier to accessing health care if Punjabi speaking medical doctors are not available. A need for better communication in the patient-doctor relationship is the major finding of the study. Better communication with this community will undoubtedly help them to take better preventive actions. Wealth promotion programs should also take into account the cultural practices, beliefs and disease patterns. Understanding historical and social relationships in the Punjabi circumstances are particularly important in order to understand Punjabi perceptions of health and illness. A feeling of alienation from mainstream society might also be impeding development opportunities of the children of this community. The study was based upon exploratory open-ended interviews and survey of 87 Punjabi households. The study is particularly important to health educators and planners and can be used as a guideline in initiating programs with social and cultural sensitivity relative to a particular ethnic community.

Urbszat, Dax (1999). Examining the Challenge for Cause Process: Does it Eliminate Prejudice in the Jury System? University of Toronto, MA**:** 39.

This study looks at jury selection in Canada by examining the challenge for cause process for eliminating impartial jurors. Eighty participants watched an edited murder trial video and provided verdicts for the defendants. Before watching the trial, participants were randomly asked either the traditional Parks' challenge for cause question or five experimental questions. The results showed a significant main effect for question type such that participants who answered the Parks' question were much less likely to be rejected as jurors than those who answered the experimental questions. Also, a non-significant two-way interaction between question type and racism scale showed that those who scored high on the racism scale were more likely to be rejected as jurors when asked the experimental questions versus the Parks' question. There were no significant correlations between verdicts and racism score or number of rejections.

V

Valle-López, Hortensia (1993). <u>Quelques femmes immigrantes de 55 ans et plus et leur adaptation à la ville de Québec</u>. Université Laval, MA**:** 155.

N/A

Van Barr, Sandra (1995). <u>Practising Multicultural Education in the English Classroom: Teaching Secondary Level English</u>. McMaster University, MA**:** 85.

N/A

Van de Wetering, Sven Gerald (1995). <u>A New, More Idiographic Technique for the Assessment of Ethnic and General Prejudice</u>. Simon Fraser University, MA**:** 129.

A new means of assessing prejudice was developed based on the IMIS of Zavalloni & Louis-Guerin (1984). This method basically involves asking respondents to list a number of different ingroups and the corresponding outgroups, then listing a number of attributes which they impute to each of those groups, then making value judgements about those attributes. Prejudice for any particular type (e.g. ethnic) of group was then assessed by comparing the mean positivity of ingroup attributes to that of outgroup attributes. In study 1, the test was administered to 58 subjects, along with the Manitoba Prejudice Scale (MPS), the Collective Self-Esteem Scale (CSE), and the Positive Affect and Negative Affect Scale (PANAS). Ethnic difference scores were found to be highly positively correlated with the MPS, but not significantly correlated with the CSE or the PANAS. In study 2, the test-retest reliability of the ethnic attribute difference scores, assessed for a sample of 59 subjects was.64, indicating that this may be a psychometrically adequate new measure of prejudice that avoids some of the cultural biases of existing scales.

Van Dijk, Joanne (1996). <u>Ethnicity, Aging, and Support Among Dutch Canadians: A Study of Community in Two Generations of Catholics and Calvinists</u>. McMaster University, PhD**:** 414.

This study deals with intra-ethnic differences in social support and ethnic identity retention among first- and second-generation Dutch-Canadian Catholics and Calvinists. It builds on the author's 1990 MA thesis, which dealt with the experiences of 99 older Dutch immigrants. We are especially interested in how ethnicity and religion influence the establishment of community and the types of social support given to older parents. Different patterns of settlement were evident among Dutch immigrants who arrived after 1945 in Ontario. Archival material shows that the Calvinists established their own institutions, while Catholics

tended to make use of existing institutions. Breton's model of institutional completeness and Driedger's conformity-pluralist model were used to explain assimilation patterns. We conducted a survey of elderly Dutch-Canadian immigrants (N = 79) and their adult children (N = 364) in order to determine patterns of social support and ethnic identity. There were substantial variations between Dutch-Canadian Catholics and Calvinists in the extent of ethnic identity retention, levels of religiosity, and levels of institutional completeness. Institutional completeness was a more important indicator of ethnic identity retention than was the use of the Dutch language. The elderly Calvinist parents and their middle-aged children reported higher levels of ethnic identity retention and religiosity. Calvinists belonged to many ethnic and/or religious organizations. Dutch Catholics have assimilated more readily and have joined churches serving a variety of ethnic groups. They were much more likely to marry outside their faith and/or the Dutch group and they were more accepting of intermarriage. Catholics tended to have friends and work-mates from all groups in Canadian society, while Calvinists society, while Calvinists associated with other Dutch Calvinists. While patterns of family support are similar, the Dutch-Calvinist community has provided retirement residences and nursing homes for about one-third of its older members. The Dutch-Catholic community has provided very little housing for its older members. This study contributes to the limited body of Canadian research on aging, religion and ethnicity.

Van Drongelen, Peter Mark (1993). Establishing A Covenant Community: Religion as a Basis for Community and Ethnic Separateness. Simon Fraser University, MA**:** 117.

This thesis provides an examination of the ideology and experiences of post-World War II Dutch Calvinist immigrants in British Columbia's Fraser Valley. These immigrants experienced a way of life that distinguished them from many other immigrant groups. In focusing on the community they created, this thesis provides a revision of previous views of the experience of Dutch immigrants in Canada, which assert that the Dutch are disappearing as a distinguishable ethnic group in Canada. This thesis argues that Dutch immigrants in Canada must first be examined with respect to their distinctive religious backgrounds; only with this facet of their lives in focus, can their experiences in Canada be understood. For the many Dutch Calvinist immigrants in Canada, religion was a dominant factor in the forces behind their emigration, the location of their settlement, and the degree of their Canadianization. Although a Dutch community as a whole does not exist in Canada, a strong Dutch Calvinist community does exist, built almost entirely in the post-war era.

Van Dyke, Margaret (1998). Theatrical Re/Enactments of Mennonite Identity in the Plays of Veralyn Warkentin and Vern Thiessen. University of Alberta, MA**:** 124.

The Mennonites, a distinct ethnic and religious community, have traditionally shunned the arts, including theatre; however, in recent years the Mennonite

community in North America, and for my purposes Winnipeg, has produced a significant number of writers, actors, and directors for the stage. Theatrical Re/Enactments of Mennonite Identity in the Plays of Veralyn Warkentin and Vern Thiessen first looks at the history of Mennonite drama, then follows recent developments in the work of two contemporary playwrights, Veralyn Warkentin and Vern Thiessen. In investigating their work, I focus on four plays that depict a range of disjunctions between artistic expression and religious beliefs and practices. In the first chapter, I document past theatrical activity that emerged despite the Mennonites' declared opposition to formal dramatic presentations. In the second chapter, I outline the career of playwright Veralyn Warkentin and note how her plays Chastity Belts and Mary and Martha frame the conflict between religious submission and artistic freedom in terms of the community's treatment of women. In the third chapter, I look at two of Vern Thiessen's plays, The Courier and The Resurrection of John Frum, and examine how the different social environments in which he places his characters effect a disruption and critique of traditional Mennonite assumptions.

Vanderbeek, Herbert Anthony (1994). <u>Religious Identity Formation and Adolescent Friendships in a Tight-Knit Social Group</u>. University of Manitoba, MA**:** 194.

Erikson argued that identity formation represents the central developmental task for adolescents. Two processes, i.e., exploration (E) and commitment (C), contribute to identity formation. The high versus low levels of exploration and commitment determines the nature of an adolescent's identity status: (a) Identity Achievement (high E, high C); (b) Foreclosure (low E, high C); (c) Moratorium (high E, low C); (d) Identity Diffusion (low E, low C). The adolescent's social environment encourages/discourages exploration and commitment. Erikson felt that tight-knit social groups would favour Foreclosure by discouraging exploration and by encouraging commitment. Following Erikson's theoretical framework, the thesis examines the relationship between identity formation, adolescent friendship patterns and religious commitment in two samples: (a) students attending an ethnically (Dutch) and religiously (Christian Reformed) homogeneous college characterized by tight-social networks; (b) an unselected sample of Manitoba university students.

Vasiliadis, Peter (1985). <u>Dangerous Truth: Interethnic Competition in a Northeastern Ontario Goldmining Community</u>. Simon Fraser University, PhD**:** N/A.

This dissertation examines the interrelated basis of ethnicity and class within the changing framework of institutions, policies and personalities in the goldmining community of Timmins, Ontario. Principally this involves an analysis of the historical and contemporary structure of ethnic relations in correlation with local and national criteria in order to demonstrate the persistent feature of intergroup competition in this area. This study will serve to refute the traditional models of Canadian ethnic studies and provide a more complex basis for the examination of ethnic communities. The methodology utilized is principally one of extended

participant observation and large-scale interviewing within the Finnish, Croatian, Ukrainian, Italian, English and French Canadian ethnic communities in Timmins. Information gathered by these means has been correlated with archival research and local newspaper records. This permits an in-depth survey of interethnic and class relations in the community between the period 1909 to 1982. The degree to which members of an ethnic population will subscribe to ethnic or class ideologies is shown to be altered by the shifting context within which they must operate in relation to other ethnic communities. Each community must compete with attempts by other communities to revise situationally the context and gain support for its local claims to economic and political resources, both material (jobs and political power) and symbolic (culture and heritage). They will gain, or lose, in competition or alliance with other communities, especially in relation to national policy and dominant group control of the rules of conventional order. While the thesis shows that the competition has at different times been garbed in the clothes of class consciousness and revolution, in the new myths of the classless society and harmonious community accommodation, and now in a more explicit ethnic idiom, all are shown to be situational responses to contextual change.

Vaughn, Glenys (1990). <u>Ethnic Origin and the use of Social Services: The Experience of a Hospital Social Service</u>. McGill University, MSW**:** 1990.

The importance of ethnic origin as a factor in delivery of social services has been recognised internationally as relevant at different levels of organization. This study examined 500 dossiers, a random sample of clients referred in 1985 to one hospital social service department in Montreal. Age, gender, status of children, referring hospital service, problems experienced and involvement with community social service agencies were found to be related to ethnic origin, using the Kruskal-Wallis and Pearson chi-squared test. After accounting for differences between ethnic groups in age, type of problem and referring hospital service by the use of logit analysis, ethnic origin significantly affected the changes of involvement with Social Service Centres and Departments of Youth Protection. Among the implications of the results for social services in Montreal were the need for the following: recognition that some ethnic minorities have very different social service needs than the larger ethnic groups; development of skills in cross-cultural social service provision because of the clientele's varied ethnic background; consideration of the impact, desirability and viability of ethnic/socioculturally specific agencies and services. The urgent need for further research is emphasised.

Veilleux, Andrée (1997). <u>La mobilité socioprofessionnelle des femmes immigrantes: Le cas des femmes latino-américaines au Québec</u>. Université Laval, MA**:** 153.

Les femmes immigrantes connaissent une situation particuliere sur le marche du travail en tant que femmes et immigrantes. En raison de cette double appartenance, elles occupent habituellement des emplois qui leur sont reserves.

Aussi, le chemin les conduisant vers des emplois de niveau superieur semble souvent etre seme d'embuches. Ce memoire aborde la question de la mobilite socioprofessionnelle ascendante des femmes immigrantes latino-americaines vivant dans les regions de Quebec et de Montreal. A partir des donnees d'une enquete realisee aupres de quarantaine immigrantes latino-americaines detentrices d'un diplome universitaire, nous avons voulu identifier les facteurs qui favorisent ou freinent la mobilite socioprofessionnelle ascendante. Les resultats de l'enquete demontrent qu'il y a bel et bien une possibilite de mobilite socioprofessionnelle ascendante chez les femmes immigrantes. Ce type de mobilite est rendu possible par des facteurs qui caracterisent davantage les actions posees par les femmes a leur arrivee plutot qu'a des caracteristiques acquises avant le depart du pays d'origine.

Verma, Archana B. (1994). <u>Status and Migration Among the Punjabis of Paldi, British Columbia and Paldi, Punjab</u>. Simon Fraser University, PhD**:** 270.

This thesis examines a small caste group in Punjab and its emigrant ties to British Columbia during the first half of the twentieth century. Members of this caste were known as low-status Mahton although they sought recognition as descendents from Rajputs, a higher status caste group. Both at home and abroad, the Mahton Rajputs of this study lived amongst Jats, the dominant agricultural caste of Punjab, and their claims to higher caste status also involved a sense of competition with the Jats. The Mahton Rajputs who came to Canada were from the village of Paldi and its vicinity and, in the 1920s, they established another Paldi in British Columbia where they operated a successful lumber business. The existence of these two villages offers an opportunity to analyze the reciprocal relationships maintained between the Mahton Rajputs of Punjab and those of British Columbia. The evidence of this relationship comes from oral and written sources. The interviews for this study were conducted in British Columbia between1988-89 and 1993 with a focus on individuals who had come to Canada in the 1920s and 1930s. The interviews with their contemporaries in Paldi, Punjab, were concentrated into an intense two month period in the autumn of 1993. Information on village development, changing customs, caste attitudes and the immigrant experience from these interviews has been supplemented by the socio-economic evidence of village records and land   revenue documents from Punjab and newspaper articles and journals as well as the private letters of emigrants obtained in British Columbia. Analysis of this material suggests that Mahton Rajput emigrants had much in common with other sojourning emigrants of their period whose primary concern was with status in their home society. At the same time, the unique social structure of Punjab dictated the specific form that this concern took. For Paldi based emigrants, improvement of status was a corporate enterprise because an individual's social identity was subsumed in his or her family, kin and caste groups. The economic success of Paldi emigrants in Canada contributed to a sense of higher status in the Mahton Rajput community in Punjab. It also contributed to competition among families within the Paldi village community. Because all families were not equally successful in acquiring wealth

overseas, there was a reshaping of status relationships within the Paldi-based caste community. Some individuals acquired wealth and power in Canada and that created tensions in matching traditional rankings with present realities. Inevitably, questions of caste and family status do not hold the same meaning for the current Canadian-born generation, but for at least the first forty years, these questions were of central imporance to the Mahton Rajputs in British Columbia.

Verma, Tina (1999). <u>Re-Imagining Multiculturalism: How Newness Enters the World (Srinivas Krishna)</u>. Concordia University, MA**:** 110.

This thesis addresses the possibility of affecting change in official multiculturalism in Canada. It starts from the premise that the current policy and discourse of multiculturalism need to be re-evaluated in our evolving multi-racial and multi-ethnic landscape. <italic>Masala</italic>, the 1992 Canadian feature-fiction film, is used as an example of how cultural representations reflect a different type of engagement with multiculturalism. It is a hybrid film—a concept that helps articulate this alternative perspective. Cultural critics also contribute to the broader discourse of multiculturalism by translating films like <italic>Masala</italic> for the general public. An overview of this criticism reveals how <italic>Masala</italic>'s hybridity is interpreted, and if this body of discourse might serve to liberate new meanings of multiculturalism.

Vernon, Margaret Ann (1997). <u>Black Jamaican Immigrant Women's Experiences, Perceptions and Responses to Abuse from Male Spouses and Partners: The Impact of Slavery</u>. Carleton University, MSW**:** 177.

This thesis explores the perceptions, experiences and responses of a small sample of Black Jamaican immigrant women regarding abuse from male spouses and partners. The study posits that these are influenced by class and economy constructs that emerged from Caribbean slave history and European colonial development. A Caribbean feminist perspective informs the analysis of: the treatment of slave women in Caribbean society between 1650 and 1838; the relationships between slave women and men as well as that of slave women, white men and women; and the abuse experiences and perceptions of the respondents. I argue that the heritage of slavery has influenced the violence that resonates in the lives of Black Jamaican immigrant women. The development of a critical understanding of the context of the lives of these women is therefore necessary for identifying appropriate options for social work intervention strategies for this population.

Versaevel, Jaqueline Nancy Dawn (1996). <u>Canadian Immigration Policy: A Critique of Intent and Practices</u>. University of Victoria, MA**:** 182.

Immigration policy is an area of government decision-making where the beliefs and assumptions are unclear and, often entirely deceptive. Every Canadian federal government since 1967 has claimed to remove racial discrimination and to

balance the opposing goals of global responsibility and national self-interest. Since conflicts in immigration policy are great, one must question the motives behind these goals. The Immigration Act of 1993 represents a range of beliefs that include a priority on immigrants' wealth rather than social contribution, differentiation between immigrants and citizens' rights, and allows immigration officials and the federal Minister much broader discretionary powers than in previous legislation. This thesis argues that the implicit agenda undermining all efforts to reform this system can be understood through a critique of the prevalence of xenophobia or "otherness" in the policy-making process. Because these beliefs and norms have not been explicitly addressed, discrimination and arbitrariness have continued. In this study, historical research and textual analysis provide a broad examination of the underlying beliefs, and how   issues have changed or remained the same over time. Efforts to improve legislation, regulations, research information, and consultation cannot overcome the established societal norms which place a greater priority on deterring immigration than on enhancing it.

Verschelden, Marie-Claude (1999). <u>Le rapport d'alterite dans les relations ethniques: Le cas des couples mixtes du Saguenay-Lac-Saint-Jean</u>. Université du Québec à Chicoutimi, MA**:** 151.

N/A

Vidal, Bertha Carolina (1999). <u>The Relationship Between Social Support, Stress and Psychological Distress in Latin Americans in Toronto: A Feasibility Study and Proposal</u>. University of Western Ontario, MSC**:** 177.

A feasibility study on methodological issues on mental health survey research in Latin Americans, conducted in the city of London, Ontario, during the summer of 1998, served as the basis for the methods of a research proposal that will study the prevalence of individuals at risk for clinically significant depression amongst the Latin American community in Toronto. The feasibility study identified culturally appropriate methods for sampling and data collection that ensure a valid sample and acceptable response rates in this population. Analysis of variance and a post-hoc test were conducted to evaluate the different data collection methods and sampling strategies employed. In addition, three scales (the Hispanic Stress Inventory, the Center for Epidemiological Studies Depression Scale and the Social Support Scale) were tested and showed adequate estimates of reliability through Cronbach's coefficient alpha. When conducting correlational analysis, all scales were correlated with the strength and in the direction expected.

Villasenor, Natacha (1990). <u>Ethnocultural Identity of Persons of Chinese Origin: Testing a Model of Minority Identity Development via Q-Sort Methodology</u>. University of British Columbia, MA**:** 165.

This study investigates ethnic identity as a possible variable tapping into intra-group variability with persons of Chinese origin currently living in Canada. Specifically, Atkinson, Morten & Sue (1979)'s model of ethnic identity development is examined in relation to its validity with this ethnic group. Based on the model, 81 items were generated, translated and administered to 44 participants via Q-Sort Methodology. Also, relevant demographic information was collected. The analysis of results suggests the following conclusions: (1) heterogeneity within ethnic groups must be accounted for it is accounted for within the mainstream culture; (2) ethno-cultural identity emerges as a viable construct (variable) tapping into intra-group differences; (3) Q-Methodology appears as a culturally non-intrusive method; and (4) ethno-cultural identity may mediate the counseling process.

Villeneuve, Valérie (1996). <u>Facteurs de localisation des immigrants entrepreneurs francophones et potentiel attractif du Saguenay-Lac-St-Jean</u>. Université du Québec à Chicoutimi, MSC**:** 212.

Le bilan economique du Saguenay-Lac-St-Jean est alarmant. A titre d'exemple, l'agglomeration urbaine du haut Saguenay possede le plus haut taux de chomage au Canada. La situation exige de trouver des moyens pour dynamiser la region. La regionalisation des immigrants entrepreneurs en est'un. Pour assurer le succes de la regionalisation, il doit y avoir concordance entre les besoins des immigrants et les possibilites regionales. A cet effet, il etait necessaire de savoir si le Saguenay-Lac-St-Jean disposait du potentiel necessaire pour attirer les immigrants entrepreneurs. Pour y arriver, nous devions d'abord connai tre les facteurs d'attraction qui incitent les immigrants entrepreneurs a se localiser en un lieu donne. Deux enquetes furent realisees pour recueillir les donnees de notre recherche. Une s'est d'abord effectuee aupres de 29 immigrants entrepreneurs francophones pour connai tre les facteurs d'attraction qui les incitent a se localiser en un lieu donne. Un questionnaire devait etre prealablement construit avant d'amorcer l'enquete. Aucune des etudes recensees offrait reference sur ce plan. Une autre fut produite subsequemment pour verifrer, a l'aide de documentations regionales et a partir des resultats de localisation obtenus, les potentialites du Saguenay-Lac-St-Jean. L'analyse descriptive a ete privilegiee pour traiter l'ensemble de nos donnees.

Virkamäki, Taru Helen (1996). <u>Conflicting Loyalties?: Negotiating Gender, Class and Ethnicity in the Finnish Immigrant Community in Toronto (1929-1939)</u>. York University, MA**:** 171.

This thesis discusses the centrality of gender, class and ethnicity in the lives of Finnish immigrant women in Toronto, Ontario during the Great Depression of the 1930s. It posits that the concept of 'difference' is a social and political construct which it then explores through an analysis of Finnish women's social relations within and outside their ethnic community. It focuses on their paid domestic work and political activism. It argues that social relations between women are complex,

ambiguous and contradictory, and that alliances cannot be forged only on the basis of gender without adequate attention paid to the mediating effects of ethnicity, race and class. The study undertakes a feminist discourse analysis of oral histories and cultural productions, and places the analysis within their social and material context. It combines an examination of how Finnish women were constructed in various discourses with what they actually did. It concludes that 'difference' is both empowering and disempowering, and is created, cultivated and exploited by individuals and social movements for political purposes.

Vitale, Grace R. (1999). <u>Maternal Responsibility at 9- and 15-Months and Subsequent Language Outcomes in a Sample of Italian-Canadian Mother-Child Dyads</u>. York University, PhD**:** 201.

This study investigated mothers' responsivity to their 9- and 15-month-old infants. Maternal responsivity was defined as acknowledgment of the infants' vocalizations and gestures. Specifically, this research analyzed mothers' verbal, nonverbal, combined verbal and nonverbal responsivity, or lack of it, to infant vocalizations, gestures, and vocalization-gesture combinations. Mothers belonged to three educational levels, namely high school, community college, and university and ranged from 25–38 years of age at the time of the first home visit. Mother-infant dyads were videotaped in their homes for 15 minutes of naturalistic, unstructured interaction on three occasions between 9 and 15 months. Infant and child outcome measures were collected, including a measure of cognitive development at 10 months, 15-month vocabulary size, as well as expressive language and receptive vocabulary at 3 years. Results indicated developmental changes in infant communications as well as changes over time in mothers' "sensitivity" when this was examined within specific modalities. The results of multiple regression analyses indicated that maternal variables, and in one case an infant variable, were related to subsequent cognitive and language outcomes. In particular, maternal use of verbal Acknowledgment, Imitation, Labels, and Object Manipulation gestures at 9 months predicted infant cognitive development at 10 months. Similarly, infant cognitive development at 10 months in addition to Maternal Sensitive Language and Imitation at 15 months predicted 15-month vocabulary size. Furthermore, Maternal Sensitive Language at 9 months in addition to Nonresponsivity and Tactile/Vestibular gestures at 15 months predicted 3-year receptive vocabulary. Finally, Total Responsivity at 9 and 15 months predicted 3-year expressive language. With respect to responsivity, female infants of college-educated mothers received the least responsive interaction at 9 months. However, these mothers provided the highest proportion of responsivity at 15 months. Results are discussed in terms of maternal beliefs regarding infant abilities and their role in subsequent development.

Vlahou, Anastasia (1991). <u>Intergenerational Conflict in Greek Immigrant Families</u>. McGill University, MA**:** 130.

This study examined the intergenerational conflict between Greek immigrant parents and their Greek-Canadian children caused by differences in beliefs and practises concerning core cultural values (Greek language, Greek Orthodox religion, and Family ties). Data collected consisted of responses to open-ended, semi-structured interview questions. Interpretation of the data revealed that parents and children held congruent beliefs concerning the Greek language, yet differed in their practises of   language usage. Their differing practises led to a breakdown in parent-child communication. With regard to the Greek Orthodox religion, parents and children held parallel beliefs and practises, and no apparent conflict on this issue existed. Parents' and children's opinions and actions on family solidarity were in harmony. Divergent opinions and practises emerged on issues of intermarriage and family hierarchy. Conflict manifested itself when issues of family hierarchy arose, while intermarriage was considered a potential source of conflict. The nature and amount of conflict expressed was found to be influenced by (1) parents' educational levels, and (2) gender roles of family members.

Vohra, Neharika (1995). <u>Life Satisfaction of Indian Immigrants in Canada</u>. University of Manitoba, PhD**:** 134.

It is a common conception that immigrants face numerous problems and considerable stress in the process of adjustment to a new culture. The life-satisfaction of immigrants from India was assessed using the Satisfaction-With-Life-Scale (Diener, Emmons, Larsen & Griffin, 1985). As predicted by judgment theory (Micholas, 1986), it was found that Indian immigrants judge their own well-being in comparison to relevant others, such as their peers back home, the majority white community in Canada and other Indian immigrants. Their satisfaction was also predicted by the discrepancy between what they have in Canada and what they feel they could have had if they had stayed in India, with respect to raising children, freedom in making day to day decisions, opportunity to realize personal goals, and amount of respect. The more they expected in India the less they had. Expectations at the time of immigration influenced all of these discrepancy judgments of the immigrants. Life satisfaction was correlated with perceived discrimination, guilt over leaving the country of birth, and perception of social support but not with education, socio-economic status, or perception of day-to-day comforts. It was not possible to study the importance of adaptation patterns in predicting life satisfaction because most   Indian immigrants seemed to integrate rather than assimilate or remain separate in Canada. Overall, for immigrants, rather than their level of accomplishments, material wealth, or educational and professional attainments, it is their perception of life situation and that of others that is the most important in predicting life satisfaction.

Voyageur, Cora Jane (1997). <u>Employment Equity and Aboriginal People in Canada</u>. University of Alberta, PhD**:** 430.

The purpose of this study is to investigate the impact and effectiveness of the Federal Employment Equity Act on Aboriginal people in Canada. It was designed to curb workplace discrimination on two fronts. The first deals with the reduction and elimination of pre-employment conditions such as unequal access to jobs or insufficient educational preparation. The second involves correcting systematic discrimination that prevents equal participation in the workplace. Although the Act has been in existence in Canada since 1986, there has been no comprehensive analysis conducted to assess the effectiveness for Aboriginal people. Its impact on Aboriginal people is important since Aboriginals occupy the lowest social and economic position in Canadian society and the legislation has the potential to greatly benefit them. This study evaluates to what extent Aboriginal people have benefited from the program and determines whether the legislation's objective of improving the employment prospects of historically disadvantaged groups has been met. Comparisons are made between the progress of other designated groups under this legislation and Aboriginal people. This project identifies successful and unsuccessful employment equity models and offers interpretations about why specific programs are more beneficial than others. The study has three parts. The first is secondary analysis with aggregate trends are drawn from a series of Legislated Employment Equity Program (LEEP) Annual Reports from federally regulated employers and Crown Corporations. The second is case studies involving: The Canadian Imperial Bank of Commerce (financial sector), Alberta Government Telephones (communications sector), the University of Alberta (education sector) and Syncrude Canada (resource sector). Similarities and differences between these organizations provide insights into their efforts toward achieving employment equity and their effectiveness. The third involves profiles of some employees currently employed, or who were employed, with a case study organization. The analysis of the Native employment experience is significant to other employers or Crown Corporations who must maintain required levels of employees from the designated groups. Attracting and retaining Aboriginal employees is important to employers since the native community is the fastest growing segment of Canadian society and will represent a larger portion of the employee pool in the future.

Vucicevic, Vesna (1998). <u>The Influence of English as a Second Language on Reading Skills in First Grade Children, A Comparison</u>. University of Toronto, MA**: 46**.

The purpose of this study was to examine the influence of speaking English as second language on various indicators of early reading skill. Forty-four grade one native English speaking and thirty-four ESL children were given phonemic, syntactic, working memory and reading tasks in English. The ESL children were divided in two main groups, South Asian or East Asian first languages. Normal readers across the language groups had more developed phonemic awareness skills and were better at reading English pseudowords than their reading disabled classmates. English normal readers had significantly higher scores on a task of simple recognition of English phonemes than ESL normal readers. ESL children, whether they were reading disabled or normal readers had significantly lower

scores on tasks of English syntax and awareness of phonemes than children with English as a first language. In particular, East Asian children had significantly more difficulty than their native English speaking classmates in recognizing and segmenting English sounds. However, both South Asian and East Asian ESL children did not significantly differ from their native English speaking classmates for working memory, word and pseudoword reading tasks. The findings indicate that the ability to acquire grapheme-phoneme conversion rules necessary for reading is not significantly influenced by speaking English as a second language.

W

Waite, Richard (1991). <u>The Attitudes of Students of Greek Origin in a French-Language Learning Situation in a Quebec Secondary School</u>. McGill University, MA**:** 72.

This study surveyed the attitudes of 59 Secondary V students of Greek origin who were studying in the French language. Their school, formerly an English Protestant High School, is located in the Province of Quebec. The school now contains groups of students in separate English-medium and French-medium programmes because language laws require more recent immigrants to be taught in French. The study showed that most of the students in the French programme are more proficient in English than in French, that their attitudes toward the French language are more instrumental or pragmatic than affective or integerative. These factors may be related to the fact that students in the French programme had lower levels of academic achievement.

Walcott, Rinaldo Wayne (1993). <u>Critiquing Canadian Multiculturalism: Towards an Anti-Racist Agenda</u>. University of Toronto, MA**:** 126.

This thesis demonstrates the limitations and problematic nature of multiculturalism in Canada. An explication of the federal multicultural policy and explorations of common-sense understandings of multiculturalism enable us to better understand its limitations. I argue in this thesis that multiculturalism as a federal policy and as a common-sense ideology does not address the vital issue of racial minority exclusion and that multiculturalism acts to proscribe limited spaces for racial minorities in Canada. I show how multiculturalism officially and unofficially informs schooling and how it inhibits any "real" inclusion for racial minority children in the education system. I suggest anti-racist education as an organising principle and pedagogical tool to rectify and problematise how racial minority inclusion could come about. I argue that any "progressive" policy(ies) must be an open pedagogy creating spaces for the expression of multiple subjectivities around race, class, gender, and sexual orientation.

Walcott, Rinaldo Wayne (1996). <u>Performing the Postmodern: Black Altantic Rap and Identity in North America</u>. University of Toronto, PhD**:** 266.

This thesis addresses the dialectics of black cultural politics and hip hop culture. By focusing on issues and questions representation, re-presentation and performativity I articulate some of the elements of black cultural studies and some of the conditions of black postmodernism. I specifically argue that understanding blackness as performative is critical for making sense of the complex and shifting identifications of black Atlantic expressive cultures. I also argue that the concepts identification and performativity are necessary for seriously thinking through how

those who are not black can be politically important players in black cultural politics as exemplified in hip hop. By focusing on rap music and hip hop culture I demonstrate how a postmodern black subjectivity is made evident in cultural politics. In addition, I explore how black Atlantic memory and dialogues produce a multiplicity of black identifications that make the characterization of a specified and knowable black subject both impossible and objectionable. I focus on black expressive culture as a resource and site for locating and reading black cultural practices and identifications. I also address questions of black communities and what notions of multiplicity mean for a postmodern black cultural politics of community. I argue that rap music and hip hop as cultural forms contribute a sample and version fluidity that might be useful for theorizing our relationship to self and other and a rethinking of our participation in collectivities that we might call communities.

Wallace, Marcia Lynne (1999). <u>Planning Amidst Diversity: The Challenges of Multiculturalism in Urban and Suburban Greater Toronto</u>. University of Waterloo, PhD.

N/A

Wallis, Maria Antoinette (1998). <u>The Social Imaginary of Systemic Racism Versus the Human Spirit: "Back of the Bus" Social Practices and the Aesthetics of Everyday Resistance (Racism)</u>. York University, PhD**:** 404.

Canadian research on systemic racism, by focussing predominantly on structural inequality through quantitative research, has not made the connection between such structural inequality and its consequences, expressed in the constant degradation and devaluation of racial minorities in their everyday lives. This work examines everyday practices to explore the consequences of the pain and suffering of systemic racism and to gauge how, within social relations, it is socially reproduced and/or resisted. Within the framework of Critical Theory, the concepts of ideology and reification are explored and then connected to issues of "recognition" to examine racial social formations as they exist within capitalism. The discussion of how systemic racism is socially reproduced and/or resisted is linked to larger theoretical debates about the interconnections between structure and agency and between language and social relations. Such links demonstrate how research in the area of Race Relations is significant for the lives of racial minorities and for all people. The fragmentation within society and within the discipline of sociology results in theoretical debates that are usually not connected explicitly with each other. To elucidate the complex processes of systemic racism and to address this fragmentation, an overall framework is provided. To enable the reader to "read" race with an integrated perspective the thesis focuses on power relations; on the social imaginary and one of its expressions, possessive individualism; and on social resistance. Fifteen Toronto high school students, from diverse backgrounds were interviewed intensely in three settings: with their families, with their peers, and then alone. Ideas and material conditions can be

seen at work in the students' language about their social relations. The significance of dialogical social relations is drawn out to illustrate implications for questions of identity, social relations and the construction of knowledge. Parallels are drawn between chronic illness and systemic racism to demonstrate how both radically transform people's lives. The pain and suffering due to systemic racism is analyzed in terms of its embodied consequences for the students' relations to themselves and to others, and for their creation of personal and cultural meanings. Ideology and reification are central concepts in analyzing how students both collude with and resist systemic racism in their daily lives. The work focuses on three kinds of ideological formations and resistances to them. When "back of the bus" social practices are experienced, the students sometimes resist. These resistances are interpreted as everyday aesthetic forms that need further exploration to help us understand and transform key aspects of ourselves, that is, the way we think, relate and act. Such specific analyses are critical areas for future research as the very quality of life of all people is at stake. By imagining new visions that radically re-create ourselves, we can initiate social change by resisting "the social imaginary of systemic racism."

Walrond-Patterson, Jean Thomasine (1999). <u>Caribbean-Canadians Celebrate Carnival: Costumes and Inter-Generational Relationships</u>. University of Alberta, MSC**:** 225.

In 1985, the Western Carnival Development Association (WCDA) introduced Cariwest Caribbean Arts Festival, to Edmonton, Alberta, Canada. One highlight of this festival is a Carnival parade of bands in colourful costumes. As a child in Trinidad and Tobago I experienced Carnival when I attended the parades with my family. When I came to Montreal, Canada in 1968 I was only able to recapture those earlier experiences when I made infrequent visits to Trinidad. In 1992 I had my first Canadian Caribbean Carnival experience when I played mas' in Edmonton. Using self reflection, participant observation, interviews, video and still photography, I documented the Carnival experiences of people in Edmonton and in Trinidad and Tobago. NUD*IST 4<super>©</super> (Richards, 1997), was used as an analysis tool to help identify the key words, phrases, categories and concepts describing what it means to celebrate Carnival. Participants felt that the festival provided rich cultural affirmations, and opportunities for positive self-awareness with costumes aiding in cultural transmittance and transference. Some teenagers were ambivalent about the event. Further research is needed to understand their reluctance to be seen as different. Mainstream institutions such as museums and schools need to explore opportunities to incorporate the multicultural immigrant experience in their programs.

Walsh, John C. (1996). <u>Re-Thinking Ethnic Boundaries: The Negotiation of German-Canadian Ethnic Identities in Ottawa, 1945-1975</u>. University of Ottawa, MA**:** 141.

Using "ethnic identity" and "community" as socially constructed elements of historical experience, this thesis looks at how these concepts evolved among

German immigrants in post-World War II Ottawa. This study adopts a different approach to immigrant communities by examining three immigrant socio-cultural institutions as sites of negotiation rather than as boundaries between immigrants and the host society. As such, these institutions are treated as areas of public/social space and themselves historical agents, which existed not in isolation from Canadian society but at its centre. This approach employs sources produced within the community's institutions and by institutions external to the community. Census records and English-language newspapers are used along with institutional financial and membership records, their founding charters, German-language newspapers, and first-person narratives. The end result is a history which shows "community" and "ethnic identities" as having consistently evolved while engaging social, economic, political, and cultural landscapes which confronted them. The most significant conclusion of this thesis, however, is that everyday immigrant experiences in the post-1945 era have been central to the larger Canadian historical movement, and not simply the product of "limited identities."

Wan, Yim-King Penny (1997). <u>Cultural Influences in Winnipeg's Chinese Business Community and Their Applications for Small Business Development</u>. University of Manitoba, MCP**:** 84.

This practicum examines the influence of Chinese cultural characteristics on the over-all success and survival of a small sample of businesses under Chinese management in the City of Winnipeg. Results of this practicum have implications for cross-cultural business development planting and community economic development planning within the Manitoba context. Results suggest that three Confucian ideologies, specifically 'conformity', 'face' and 'collectivity' are key factors in small businesses under Chinese management in Winnipeg. These cultural characteristics influence business planning and decision-making in three ways: (i) they contribute to common and shared values among Chinese employers and employees; (ii) they establish a basis for mutual understanding and compliance with routine and necessary tasks; and (iii) they contribute to stable working relationships and organisational behaviour. The results of this practicum suggest that community economic development should consider the influence of culture in development strategies targeted at specific business communities. Similarly, public policy planners in government agencies such as Manitoba Industry Tourism and Trade Department who are concerned with Chinese business immigrants could also develop cultural assistance policies for business development in Winnipeg, or other provincial centres..

Wandel, Johanna (1995). <u>An Analysis of Stability and Change in an Older Mennonite Farming System in Waterloo Region, Ontario</u>. University of Guelph, MA**:** 215.

This thesis examines an Old Order Anabaptist farming system both at present and over the past 30 years. The Old Order Mennonites practice a traditional way of farming with an emphasis on smallness, homogeneity, continuity, and farming as

a vocation. These values can be discerned in data at regional, township and local scales. Temporally, the Old Order Mennonite agricultural system is moving toward the secular systems. However, cultural values continue to assert themselves in the form of a vibrant income-in-kind component and a highly diversified family-oriented mixed farming system. The distinct farming system of the Old Order Mennonites enables the maintenance of Mennonite rural communities. Through these communities, the culture has influenced the wider cultural landscape.

Wang, Chun-An (1998). <u>Chinese Congregations of Ontario in the Context of the History of Pastoral Care Practice</u>. Wilfred Laurier University, MTH: 79.

This is a study of Chinese congregations of Ontario in the context of the history of pastoral care. According to a historical review, there are three major practice paradigms of pastoral care in the Western church. The classical pastoral paradigm emphasizes a Christian message. The clinical paradigm emphasizes personality and relationships. The communal-contextual paradigm tries to cover a wholistic goal namely, message, person, and context. In the nineteenth century, the Chinese church integrated the classical paradigm into contemporary culture. A micro-ethnographic survey of the Chinese churches of Ontario has revealed that the pastors still practise care ministry in a classical paradigm and are unfamiliar with the clinical paradigm which prevails in the Western culture now. However, there are a lot of new changes all over the world and this will challenge the practice of pastoral care in both the clinical paradigm of the Western church and the classical paradigm of the Chinese church. With a view to the future, this research proposes the communal- contextual paradigm to the Chinese church in order to keep the function of both the classical and clinical paradigms, and to support new concerns regarding the communal and contextual issues.

Wang, Hong (1999). <u>Changes in Parenting for Chinese New Immigrant Families and the Implications for Social Service Delivery Systems</u>. University of Manitoba, MSW: 161.

The purpose of the study was to explore the changes in parenting in Chinese new immigrant families in the new environment--Canada, and to make recommendations to improve social services for this population. The questions addressed in the study included: (1) How is the child/parent interaction in Chinese families affected by immigration? (2) What factors contribute to the changes in parenting for Chinese new immigrant families? And (3) What are their perceptions of social services in Winnipeg? Symbolic interactionism was used as a methodological framework because it focuses on the personal and social construction of meaning and the essential importance of interpretation in human experience. Based on the purpose of the research, a qualitative approach was adopted. The interviews showed that immigration brought about significant changes for Chinese new immigrant family life and in the parent/child relationship. Culture played an important role in child rearing practices and could

be useful in explaining parental behaviors. For instance, the parents believed that punishment (including physical punishment) is the effective way to deal with a child who has misbehaved because punishment brought the feeling of shame to him. They felt that their ability to raise their children correctly has been threatened in the new environment. The families also thought that social service organizations should help new immigrants adapt to the new society by developing culturally appropriate social service systems. Some recommendations emerging from the study are that policy makers and practitioners increase their level of cultural skill and knowledge.

Wang, Li (1996). <u>The Experience of Chinese Immigrant Women Learning English in Canada</u>. University of New Brunswick, MED**:** 132.

This study examines the Chinese immigrant women's perceptions of their lives as immigrants and describes the type of difficulties they encounter in learning English and living in Canada. The study was conducted by using an interpretive analysis of data gathered through in-depth interviews with nine women selected from the   Fredericton area. Individual participant profiles and descriptions of how they learn English and live in Canada were presented or developed. The difficulties encountered by the women in learning English are related to four themes: socio-economic and cultural shock, relationship between language and culture, adaptation to the new environment, and the interactive nature of cross-cultural understanding and learning. All four themes have an important effect on language learning. The women report that as immigrants in Canada they are facing the major obstacle of language, along with many other problems such as cultural differences, lack of opportunities for employment and social networking. They are undergoing both socio-economic and cultural shocks. Because of their problems with the English language and their lack of the knowledge of the Canadian culture, they have great difficulty integrating into the Canadian society, and find themselves in the status of a "dependent", depending mostly on their husbands and children and feeling very isolated and ignored. The women report that their language learning needs are not met in ESL programs because the curriculum is not based on their culture or on their personal needs for coping with changes in a new situation. The women think that the ESL instructors appear to lack cultural awareness and cultural understanding.

Wang, Lizhi (1994). <u>Comparative Studies on the Ethnic Policies of China and Canada</u>. University of Regina, MA**:** 122.

An overall review and comparison of ethnic issues and policies of China and Canada is presented. The subject has been examined based of the studies on ethnic policies of China from 1949 to the present and those of Canada from the end of the 19th century to the present. The paper also presents some theoretical insights into ethnic policies and issues, including class and ethnicity, assimilation, and multiple identities of citizens. The primary argument is that China and Canada, although differing in many aspects in ethnic matters and policies, have

certain issues in common. This makes the present comparative study feasible and meaningful. As multi-ethnic countries, both countries faced and still face challenges in the area of ethnic issues. Comparison shows that China, with a relatively complete set of ethnic policies, has the problem of disruptive shifts in implementing its policies. In contrast, Canada lacks a systematic set of ethnic policies and operates in a piece-meal fashion. Although pragmatism has served Canada reasonably well in recent years, it is argued that Canada needs to have its ethnic policies better defined while China needs to avoid further disruptive shifts. China will also have to adapt to the many changes deriving from present economic changes as well.

Wang, Shihua (1998). The Experiences of Chinese Immigrant Women with the Health Care Delivery System in Canada. Dalhousie University, MN: 100.

Many research has demonstrated that immigration to a new country has been a stressful experiences. Immigrant women's experiences of immigration have reflected "double discrimination" in Canada, and their stories have seldom been heard in the studies of immigrant populations. Chinese immigrant women have been doubly invisible and doubly silenced socially, politically and economically. This study has attempted to create the knowledge of Chinese immigrant women's perceptions of the health care delivery system from their own perspectives by exploring their experiences in relation to maintaining their health in Canada. A qualitative approach was taken based on the feminist methodology. Multiple in-depth interviews were employed to collect data and thematic analysis was utilized to generate the themes of the participants' stories. In fact, their primary issues have been related to their interactions with doctors and their perceived experiences with racism. "A doctor is an empire" was an expression employed by these women which represented their relationship with their doctors. A number of factors were identified by the women as the barriers to their comfort when they access health care services in Canada. Their interactions with the health care professionals, specifically with their doctors, were characterized by their feelings of frustration, devaluation and disconnection. The strategies developed by the women to deal with these challenges reflected Confucian philosophy and Chinese cultures. These strategies enabled the women to regain a sense of self-control and inner equilibrium in their struggles of maintaining health in Canada.

Wang, Shihui (1995). Chinese Parents' Views on Parent Choice and Parent Voice in an Ontario Community. University of Toronto, PhD: 241.

The demographic profile of Ontario is currently changing due to recent immigration, making the province increasingly multiethnic and creating a challenge for the public school system. At present, local public schools apparently have greater difficulty catering to the needs of the culturally diverse students and parents. In light of the structure of the school system, two factors may have contributed to this situation--limited parent choice and a low level of parent participation in schooling. This research examines ethnic minority parents'

attitudes towards the reality of parent choice and parent voice in Ontario public school system. Instead of studying parents of all minority ethnics, the investigation focuses on Chinese parents. Interviews were conducted with individual Chinese parents and Chinese parent activists. Nonparticipant observations were also undertaken to study activities of the parent activists. Findings indicate that the majority of the parents did not choose schools since the school attendance policy stipulates that a student normally go to the school nearest his/her home. At present, these parents have no claim on a more extensive choice system. However, in the parents' view, the current schools have various problems: inadequate homework, loose discipline, low level of mathematics, etc. Parent activists are divided in their attitudes toward the existing choice system. One group emphasizes a need for full-scale open enrollment. The other sees potential problems with a more extensive choice system (e.g., overenrollment and underenrollment) and supports the status quo. As for parent voice, the majority of individual parents have no motivation to participate actively in school affairs, while parent activists appear to desire higher levels of parent involvement in their children's education. Reiterating the importance of higher levels of parent involvement in public education, these parents demand greater parental influence on school decision-making. Apparently, the status quo of parent choice in Ontario public school system is more acceptable to the majority of individual Chinese parents than to   those who are more demanding or have higher standards for their children's education. The lack of parent voice in local public schools is less satisfactory to very demanding parents and parent activists than to the majority of individual Chinese parents. On balance, this research supports a more extensive system of choice and sees parent choice and parent voice as complementary forms of school control. It also argues for greater parent participation in educational decision-making, governance, and advocacy.

Wang, Victor Yongchun (1994). <u>Factors Influencing one Canadian Graduate Student and Two Chinese Graduate Students' Comprehension of Some Simple Metaphors in English</u>. University of Alberta, MED**:** 184.

A review of the reading research shows that the understanding of metaphor and other figurative language devices by ESL or EFL readers, the extent to which these devices affect ESL or EFL students' reading comprehension, and the factors affecting ESL or EFL students' comprehension of metaphors and figurative language devices in English language have not been studied in any depth to formulate a comprehensive body of research literature. The present study has the purpose of investigating the factors that affect the metaphor comprehension of two Chinese graduate students and one Canadian graduate student and the factors which contribute to learning about metaphor. In this research, detailed descriptions of the English language education experience of the three participants are provided. Participants were all asked to explain the meaning of some simple metaphors in English language, to offer their perspectives on the factors influencing metaphor comprehension, to provide their insights on how to help

Chinese students understand simple metaphors in English language and how to teach English to the Chinese   students in China.

Wang, Victor Yongchun (1996). <u>Whole Language in a Second Language Classroom: An Investigation into a Newly Immigrated Chinese Teacher's Second Language Pedagogy</u>. University of Alberta, PhD**:** 242.

The focus of the research was to investigate the teaching of Mandarin as a second language in a bilingual setting with a teacher recently immigrated from China who used whole language principles normally reserved for teaching language arts in a regular English language (L1) environment. The primary contribution of this study is to increase our understanding of the second language (L2) classroom. This study mainly focused on the participating teacher's use of whole language principles in the classroom and his philosophy supporting his pedagogical practice. A review of the limited related literature indicated that the use of whole language principles in second language classrooms enhances second language development in the learners. This study aimed to recapitulate the whole language principles in action in the second language classroom in order to increase our knowledge of how they could be used in second language classrooms. The findings of this study are intended to enrich the literature concerning the use of whole language philosophy in the educational context. In this study, a case study utilizing a qualitative research approach in orientation and methodology, includes interviews and observations as major methods of obtaining data, was structured as research methodology. Three research questions were employed to guide the study. They were: (1) What principles of whole language are used by the teacher? (2) How does the Chinese teacher use whole language principles in the course of helping children learn Mandarin? (3) What are the reasons for using whole language principles instead of traditional approaches which the teacher was accustomed to using in China? The researcher observed in the participant's classroom for a period of over two months. The lengthy period of observation enabled him to provide a thick description of the Chinese teacher's second language classroom. The participant and his students were interviewed to gain an understanding of their previous experience, the school, the participant's teaching, and his pedagogical philosophy. The interviews were all conducted within the framework of the research questions. The conclusion of the research was the result of collaborative construction and interaction between the research participant and the researcher. Implications for second language teaching, second language teacher education, and second language research were drawn to conclude this research report.

Wang, Wendy Wenxia (1998). <u>Age-Related Effects in Adult Second Language Acquisition: A Study of Mandarin-Speaking Learners of English</u>. University of Toronto, PhD**:** 165.

One of the assumptions, of the critical period hypothesis (Lenneberg, 1967) as interpreted by Bialystok and Hakuta, (1994) is that there should be no continuing

age effect in second language (L2) acquisition after maturity at puberty: that is, there should be no systematic age-related differences in 12 proficiency outcomes among adult learners. In this thesis, I examine this assumption by comparing the oral L2 proficiency of two different age-of-arrival (AOA) groups: one group of 15 learners whose AOA in Canada was between 25 and 35, and another group of 15 learners whose AOA was between 40 and 55. AD were female Mandarin-speaking learning English as a second language. The two AOA groups were similar in terms of length of residence in Canada and years of first language (L1) education, but the later AOA group had the advantage of receiving more English instruction than the earlier AOA group since their arrival in the L2 environment. These adult learners were tested for accuracy of production of six basic morphosyntactic features of English via two speech tasks: an elicited imitation test and a guided oral interview. Excerpts taken from all of the guided oral interviews were also rated for fluency in English. Results demonstrated consistent advantages for the earlier arrivals over the later arrivals on the two summary measures of morphosyntactic accuracy on the measure of oral fluency, although this effect of AOA did not appear on every morphosyntactic feature tested. The overall results indicate that among these adult learners, differential L2 proficiency outcomes continue, as in prepubertal learning, to be related to learners' AOA in the L2 environment, thus posing an empirical challenge to the assumption implied by the critical period hypothesis. A further comparison of the two AOA groups on the measures of learner variables that may underlie the effect of AOA on L2 proficiency outcomes highlights the importance of fluid intelligence, variety of L2 contact, and amount of L2 daily use. On these learner variables, which correlated positively with learners' L2 proficiency outcomes, the earlier AOA group had an advantage over the later one. Finally, the learners' account of their experiences and perceptions of learning English as a second language reveals the complexity of adult L2 acquisition, which involves factors pertaining not only to the learners themselves, but also to the social context in which the L2 is learned.

Warner, Sally Marlene (1997). Student's Perceptions of Learning Experience and Learning Environment in a Computer-Managed Self-Paced Mathematics Curriculum. Simon Fraser University, MA**:** 141.

In this study, the perspectives of adolescent students who learned mathematics in a self-paced computer-managed learning environment in its inaugural year are examined. It was hoped that the self-pacing and individualized instruction inherent in a computer-managed learning environment might address the relatively poor mathematics achievement and consequent low graduation rates at Mountview Secondary. The school's multicultural student population presented a large number of "at-risk", poor, ethnic minority and newly immigrated English as a Second Language students. Because affective as well as cognitive issues play a role in students' mathematics achievement, this study reports how students perceived their mathematics learning in both traditional classroom environments and the computer-managed learning environment. Students' perceptions were documented through recurrent student interviews, my journal reflections on

observations and experiences, and students' term self-evaluations in which they elaborated on what was positive, interesting and negative in their learning environment. Adhering to the framework for naturalistic, qualitative research, my reflections, student self-evaluations and transcriptions of the student interviews were reviewed and analyzed with fellow researchers. In the final term of the year students completed a self-evaluation in which they agreed or disagreed with 43 statements synthesized from analysis of the year's data.

Warwick, Jacqueline C. (1996). <u>Can Anyone Dance to this Music? Bhangra and Toronto's South Asian Youth</u>. York University, MA**:** 161.

This thesis addresses the role of bhangra music in forging cultural identities among Toronto's South Asian youth. I consider ethnography, musicology, and movement description, as well as issues relating to class and gender, in my examination of this music phenomenon. Bhangra is the contemporary popular music of South Asian teenagers raised in the West. It draws on the traditional Punjabi music whose name it shares, the music of the Bombay film industry, and on the contemporary dance music of mainstream Western society. The hybridization of elements from these apparently disparate sources has resulted in a sound and a scene that challenge notions of regional musics and the incompatibility of traditional 'folk' culture with the ever-changing, high-tech popular music. Many South Asians raised in Canada have little first-hand contact with India. They depend on their parents' memories and upon cultural institutions such as film and music for knowledge of their culture of origin. Many of the Canadian South Asian teens interviewed for this study have talked about the difficulties they experienced as children in Canada, and their desire to become assimilated into the mainstream culture even at the cost of rejecting their South Asian heritage. Bhangra music has become an expression of what it means to be a Canadian South Asian, and has enabled these young people to feel a sense of pride in their cultural background. Many bhangra songs are enjoyed by teenagers and children and also by their parents and grandparents, so that the music helps to bridge generation gaps. Bhangra music can and does help to affirm a sense of common culture and tradition among South Asian teens in Canada, and fosters a sense of pride in belonging to this community.

Watson, Susan Karen (1985). <u>The Relationship Between Canadian Immigration and Multiculturalism policies: A Case Study</u>. University of Calgary, MSW.

N/A

Waxer, Lise (1991). <u>Latin Popular Musicians in Toronto: Issues of Ethnicity and Cross-Cultural Integration</u>. York University, MA**:** 275.

This is a study of ethnicity and other factors of identity surrounding the performance of Latin poplar music in Toronto. Although salsa, cumbia, and merengue constitute transplanted musical traditions, they are not played

exclusively by, nor for, Latin Americans. Framed primarily by contemporary theoretical concepts about ethnicity, this study analyzes Latin popular music performance in Toronto from three perspectives: (a) ethnicity and the Latin community; (b) the practitioners and performance contexts of Latin music in Toronto; and (c) the negotiation of insider-outsider roles and issues of cross-cultural integration. Ultimately, the sense of continuity with a larger, international "tradition" of Latin popular music provides an important arena in which musical concepts, values, styles, ethnic identities and cross-cultural interaction are mediated.

Wells, Shelley Lynne (1994). <u>Youth's Soccer Motives: Gender and Ethnicity</u>. University of Alberta, MA**:** 124.

The study examined the importance of gender, ethnic identity and ethnic salience for two case studies of youths' identification of major soccer motives. First, gender differences were found among the "Canadian" youths' identification of major soccer motives. Major soccer joining motives cited by the boys included influenced by father and to learn and/or improve skills, the girls included to be with friends and/or meet new people and to improve body image. Soccer engagement-enjoyment motives cited by the boys included winning and to learn and/or improve skills; the girls included to improve body image. Soccer engagement-dislike motives cited by the boys included unqualified officials; the girls included gender inequalities in the program's basic structure and/or organization. Soccer disengagement motives cited by the boys included teams unbalanced in strength; the girls included did not get along with teammates. Second, the results revealed ethnic differences among the boys' identification of major soccer motives. While major soccer joining and engagement-enjoyment motives cited by the "German-Canadian" and "Dutch-Canadian" boys included it is a family tradition and to perfect the sport, the "Canadian" boys included influenced by father, to refine soccer skills and it gives me something to do, and the "Portuguese-Canadian" boy cited influenced by father and to perfect the sport. Similarly, while major soccer engagement-dislike motives cited by the "German-Canadian", "Dutch-Canadian" and "Portuguese-Canadian" boys included inadequate practice conditions, the "Canadian" boys included teams unbalanced in strength, a too competitive coach, insensitive parents and unqualified officials. The major soccer disengagement motives varied between the ethnic subgroups. Third, the results revealed that a low or moderate ethnic salience score did not appear to influence the "Canadian" youths' identification of major soccer motives.

Werner, Christiane (2000). <u>A Taste of Canada: An Analysis of Food Expenditure Patterns for Canadian-Born and Foreign-Born Consumers</u>. Simon Fraser University, MA.

N/A

Werner, Hans Peter (1996). <u>Relatives and Strangers: The Identity of Post World War II Ethnic German Immigrants</u>. University of Manitoba, MA**:** 148.

This thesis explores the identity of ethnic German immigrants. It has frequently been noted that German immigrants to Canada were inordinately quick to adapt to their new society. As a result, studies of German immigrants in Canada have tended to focus on the degree and speed with which they adopted the social framework of the dominant society. The present work seeks to place the ethnic German experience in the context of rapidly changing Canadian social and economic realities. Ethnic Germans have a history that had subjected them to rapid changes in political, family, and economic reality. They came to a Canadian society that was increasingly urbanized, with a growing consumer orientation and accompanied by changes in self-perception. Using archival sources and a variety of personal stories in the form of memoirs, personal interviews, letters to newspapers and published materials, the thesis explores the processes of ethnic German identification. Conceptually the argument follows Frederic Barth's suggestions that culture should be thought of as a process. Ethnic identity should not be thought of as static but rather as a constant process of social construction. The coherence of features of ethnic identity is constantly in flux, and it is these processes that should engage the student of culture. The processes of labelling, memory, socialization and the social construction of family, work, and associations provide the structure for the chapters that follow. For ethnic Germans, each of these processes became arenas where identities were formed and coherence was enhanced or discarded in favour of new social realities.

West, Yvonne Helena G. (1998). <u>Antiracist Education and Teachers: Rhetoric or Transformative Possibilities</u>. York University, MED**:** 121.

The purpose of this study was to explore the practice of teachers who claim to be antiracist educators in order to determine its effectiveness in bringing about institutional change. Participant observations, interviews and document analysis were used to collect data for this research within a framework of qualitative inquiry. There were ten participants, five of whom were from the White European culture and the other five were from a racial minority culture. The site and participant selection provided a variety of racial/ethnic combinations that would enhance my understanding of the practice of antiracist education. The findings suggest that the practice of antiracist education (ARE) occurs along a continuum with some teachers further along in terms of their understanding, interpretation and implementation. All teachers in this study indicated a strong commitment to the practice of ARE in their classrooms, however, reported a decline in their motivation to initiate ARE activities on a school-wide basis. They defended this position by pointing to the lack of Board, administrative and collegial support. Although a comprehensive Antiracism and Ethnocultural Equity Board policy exists, there appear to be no accountability measures in place and, thus, the majority of the teachers in the Board resist the initiative and continue to teach from the traditional conservative perspective. I argue that for ARE to realize its goal, which is systemic change, teachers cannot retreat; we must mobilize, bolster each other by forming strong alliances, and move forward together as a politicized

group in order to mount the type of challenge necessary to bring about this change.

Westen, John Henry Anthony (1995). <u>Interpersonal Relationship Networks of Canadian Children of East Indian Origin</u>. University of Toronto.

The interpersonal network patterns of children of East Indian background living in Canada were investigated. Data on the networks of relationships of East Indian children in Canada were compared with similar data obtained from Indian children in India and Caucasian-American children in previous studies. The family bond in East Indian culture is considered much closer than in Western culture and more distant family relations such as aunts, uncles, and cousins are considered part of the immediate family. It was anticipated that children of East Indian background would derive more satisfaction and fulfillment of their social needs from kin relationships and, consequently, would rely less on friendships outside their family and cultural circle. Furman's (1984) Network of relationships Inventory (NRI) was administered to 66 children of East Indian background living in Canada ranging in grade level from grade four to grade ten. The findings confirm that the presence of a shift in the relative importance of parents as children grow older (Sullivan, 1953) seems to transcend cultures. It is also evident, however, that children's social relations are subject to cultural variation. The prominence of close kinship relations in Indian culture seems to endure despite immigration to Canada.

Westernoff, Fern (1996). <u>Language Assessment of Students from Culturally and Linguistically Diverse Populations (ESL)</u>. University of Toronto, EDD**:** 195.

One of the most challenging issues facing speech-language pathologists today is the assessment, identification and intervention of communication disorders in learners of English as a second language. The limited results of historical attempts to address these issues through a focus on assessment measures and assessment personnel, indicate that traditional means of assessment are insufficient to meet the needs of this growing population. This is particularly true for Canadian speech-language pathologists who have received minimal training, professional guidance, and research in issues regarding cultural and linguistic diversity. This thesis documents the use of nonstandardized assessment measures to examine the communication skills of six students learning English as a second or third language, in the Canadian contest. Results reflect three predominant themes, these being (a) the education system, (b) the speech-language pathologist, and (c) the student, and the need to consider the reciprocal and cyclic relationship of these participants for assessment and intervention purposes was indicated. The implications for speech and language services to   school-age children from diverse backgrounds indicate the researcher's professional growth and "next steps" for future assessments, provide a framework for addressing the communication needs of second language learners, and suggest the need for a

metacultural analysis of practices to consider the limitations imposed by the culture of our profession.

Weston, Janice Lynn (1994). <u>South Asian Women's Experience of Acculturation: A Representation of Bicultural Identity Formation</u>. York University, MA**:** 175.

In the literature on the psychology of acculturation, there are few studies involving non-White women of non-Western ancestry. Research involving South Asian women is especially rare. The purpose of the present study was to provide a conceptual representation of South Asian women's subjective experience of acculturation. Six second generation South Asian Hindu women were interviewed about their experience of acculturation. Interview transcripts were analysed following the method of grounded theory (Glaser & Strauss, 1967). From this analysis, a representation of a process of bicultural identity formation was generated. The central dynamic in this process was perceived as an iterating cycle of identity conflict and change, involving choices between two divergent sociocultural ideologies of self-identity formation. Thus, the core category was conceptualized as Choosing Identity. This core category contains three main categories: Experiencing Difference, Reconciling Difference: Changing Identity, and Present Identity. A comparison of the present representation and two existing models of ethnic identity formation was made. The two previous models both hold that the meaning of ethnic identity is formed through a linear process during adolescence. In the present representation, ethnic identity formation was conceptualized as a dynamic, life-span process. Specific aspects of the experience of identity formation, such as language status and perceived discrimination, were also discussed in light of the relevant literature. The application of monocultural theories of self-identity development in therapy involving bicultural clients was also critiqued.

Wharton-Zaretsky, Marcia Maria (1999). <u>Black Women Activists from 1950-1990</u>. University of Toronto, PhD**:** 245.

This thesis explores the work and life of black women activists in Toronto from 1950–1989. In this thesis, I examine how black women are able to move from subject to radical subject. Further, I interrogate the nature of activism as defined by black women who are engaged in social change work. This study combines multiple theoretical approaches to understand the workings of power, discourse and race on black women activists. The research also is embedded within an Afrocentric feminist framework to explore notions of resistance and experience. I have found that within the American historiography on black women activists a connection is made between black women's activism and the social and educational advancement of black communities. The history of black women activists' work and their impact on black communities in Canada has not been adequately recorded. My study reveals through the oral testimony of black women activists that their social change work has improved social and political opportunitiesfor black people In Toronto. Activism for black women is a process

that emerges out of their everyday resistance to oppression. The findings of the study highlight the strategies that black women use in their communities to address social Inequities. Ideas of community and family were used by black women activists, in this study, as a site from which to challenge systems of oppression.

Whitaker, Robin Gwendolyn (1993). <u>Staying Faithful: Challenges to Newfoundland Convents</u>. York University, MA**:** 265.

This thesis explores processes of identity construction among nuns in the Roman Catholic Congregations of the Sisters of Mercy and the Sisters of the Presentation of the Blessed Virgin Mary of Newfoundland. Research involved a combination of open-ended interviews, archival research and participant observation. The Vatican II call to renewal in religious life prompted a period of self-conscious change that continues in the present. Sisters have replaced the apparent uniformity of the past with an openness to diversity and a willingness to experiment with new approaches to active religious life. The displacement of a seemingly unambiguous code for living in religion brought a certain amount of anxiety and conflict; at the same time there was a sharp decline in the sisters' population. I explore what it means to be a Religious Sister of Mercy or Presentation now that the apparent security of the past has disappeared. I suggest that religious identity is constituted through fidelity to certain elements of religious life. Rather than being instantiated in the detailed behavioural code of the past however, these are flexible enough to accommodate a range of lived interpretations. While it was the Church hierarchy that first asked sisters to rethink the vowed life, many sisters feel that elements of the hierarchy have become   hostile to the Vatican II message; sisters must accommodate their commitment to the Church with their critique of its strong conservative component. Similarly, many sisters are dissatisfied with the Church's official attitudes toward women. They enact their dissent within the discursive horizons of the Church in ways that allow them both to challenge the Church and to maintain a meaningful religious identity. (Abstract shortened by UMI.)

White, Judy (1998). <u>A Study of the Issue of Isolation as it Affects Black Women of Caribbean Ancestry Living in Saskatchewan</u>. University of Regina, MSW**:** 192.

This thesis is entitled "The study into the issue of Isolation as it affects Black Women of Caribbean Ancestry Living in Saskatchewan." The thesis is an exploratory study that profiles the lives of sixteen black women of Caribbean ancestry living in Saskatchewan. The thesis also examines the situation of black women in the Caribbean and gives a historical overview of the situation of black women in Canada. A black feminist approach is used as the framework of interpretation. The thesis describes the varied and multiple ways in which black women of Caribbean ancestry are oppressed. It does this by identifying issues or situations of oppression and by demonstrating how these occur on different levels: on the personal, cultural and systemic/institutional levels. The thesis also attempts to show how these issues interconnect and create unique experiences for black

women. The thesis concludes that isolation is a response to the lack of expression of black women's experiences of multiple oppression. The thesis also concludes that specific attention must be paid to the needs of black women of Caribbean ancestry. The thesis challenges social workers and community development workers to continue to build their knowledge and understanding of the various issues that face black women both in their countries of origin and here in Canada. As well, the thesis suggests the need to develop a forum where black women can come together to explore the issues that face them with a view to improving their lives in Saskatchewan. Finally, the thesis makes a case for continued commitment to multiculturalism policy and to the importance of challenging existing notions of citizenship so that black women can become full participants in Canadian society.

Whitney, Stuart B. (1985). <u>The Dialectics of Exploitation and Discrimination in the Labour Market: Toward a Marxist Theory of Racial Conflict</u>. University of British Columbia, MA.

N/A

Wicks, Linda Frances (1998). <u>"There Must be No Drawing Back": The Catholic Church's Efforts on Behalf of Non-English Speaking Immigrants in Toronto, 1889-1939</u>. University of Toronto, MA**:** 126.

This study of Catholic episcopal policy and action towards non-English speaking Catholic immigrants in Toronto during the period 1889-1939 encompasses the administrations of five Archbishops, their personal endeavours to serve a growing Catholic population, and the Catholic institutions that served the Archdiocese of Toronto. Three initiatives served as benchmarks in the local Church's immigrant aid endeavours: Archbishop Neil McNeil's personal efforts to assist Catholic immigrants to Canada; "women's work" for the Church as reflected in the establishment of the Catholic Women's League of Canada and the founding of the Sisters of Service, a new Canadian religious order; and the establishment of Friendship House and Catholic Settlement House under the auspices of lay and religious initiatives. Inspired by religious duty, fear of proselytizing efforts, and a growing sense of Canadian nationalism and civic duty, the Church met the challenge first with cautious support, then later with energetic social action programmes.

Wilkinson, Michael (1999). <u>Global Migration and Transformation Among Canadian Pentecostals</u>. University of Ottawa, PhD**:** 277.

Since the 1970s migration to Canada has changed from European to non European sources. What, then, are the implications of global migration for religion in Canada and specifically the Pentecostal Assemblies of Canada (PAOC)? Previous research on migrant groups has examined both pluralist and assimilationist tendencies. In this thesis incorporating both sociology of religion

and ethnicity approaches, I supplement previous research by examining the transnational aspects of ethnic congregations in the PAOC. Roland Robertson (1992) argues that the current phase of globalization is characterized by uncertainty and has implications for religion. According to Robertson's theory, religion gets restructured in terms of both local and global dynamics. Thus, the effects of globalization include theological, cultural, and organization change for the PAOC. The research examined the views and practices of the members of eight different congregations (N = 430) from a variety of cultural backgrounds including, Spanish, Korean, Tamil, Eritrean and European. The results show that the PAOC and the congregations are reacting in flexible and varied ways to global migration precisely because experiential religion allows ethnicity as a strategy, networks as an organizational mode, and charisma as   authority.

Williams, Beverley A. (1991). <u>Leisure as Contested Terrain in Late Nineteenth Century Halifax</u>. Saint Mary's University, MA**:** 159.

Leisure as contested terrain in late nineteenth century Halifax contends that during this era the birth, development, and shaping of various leisure pursuits involved power struggles between loosely defined groups at all levels on the social scale. Wealth and social prominence did not assure control. Reformers intent upon improving the morals of slum dwellers often failed in their attempts to "civilize" the masses through the regulation of leisure activities. This thesis is comprised of three chapters. Chapter one, "Theatre", depicts how over the course of five decades theatre proved to be enduring culture, even though beneath its roof class battles raged. The bourgeois sought to use it as a form of social control and instruction while the working class ardently fought to shape this aspect of their cultural life. Chapter two, "Sport", clarifies how certain sports were shaped in class ways according to the needs of different groups, but also argues that sport as a unifying enthusiasm often transcended class, ethnic, and gender boundaries. Chapter three, "Recreational Spaces", examines divisions along class, gender, ethnic, and racial lines on grounds like gardens and parks, in events like fairs and exhibitions, and in institutions like libraries and museums. Just as Halifax was never classless, nor was any class powerless in the production of leisure culture in the life of 19th century Halifax.

Williams, Dorothy W (1999). <u>The Jackie Robinson Myth: Social Mobility and Race in Montreal, 1920-1960</u>. Concordia University, MA**:** 109.

In 1946, the Brooklyn Dodgers sent Jackie Robinson to their farm team, the Montreal Royals. Robinson had been chosen as the first Black who would break the colour barrier in major league baseball. The Royals were chosen because it was felt that Montreal would provide a more tolerant atmosphere than any American city. From the beginning, Jackie Robinson was well received on and off the field. He became a lasting source of pride for the city, proof that Montreal had a high degree of racial tolerance. But racial tolerance was not so evident to Blacks living in Montreal. They experienced severe discrimination in jobs, in housing

and in the city's social life. Yet, some Blacks of the Robinson era made considerable socio-economic gains. The question is whether their success was the result of Montreal's tolerance or of other factors. This paper examines two Black Montrealers of the Robinson years. Richard Lord achieved prominence as an engineer, a lawyer, and as a leader of the larger community, a prominence that included service as President of the Quebec Liberal Party. His sister, Gwen Lord, was one the first Black teachers in Montreal, eventually rising to a senior position in the Protestant School Board of Greater Montreal. At first glance, their stories seem to support the Robinson myth that Montreal was a place where Blacks had an equal chance to achieve social acceptance and economic opportunity. However, this study suggests their success had little to do with an absence of racism and that the perceived climate of tolerance in Montreal was a myth.

Williams, June Natalie (1989). <u>Development and Implementation of a School-Based Action Plan in Multicultural Education</u>. Simon Fraser University, MA**:** 168.

This case study describes a school-based program of in-service in multicultural education, from the development of a multicultural action plan, through its implementation. Focusing on multiculturalism for the third year, the school staff was seeking to become more effective in countering racism and promoting appreciation of diversity. The purpose of the study was to assess the impact of in-service in multicultural education which (a) was school based, taking into account the unique needs and resources of the school, (b) was action oriented, (c) provided on-going support, and (d) had the feature of evaluation at regular intervals, with revision as necessary. The researcher was a participant observer/change agent. With close collaboration characterizing the process, the researcher roles were to (a)   facilitate workshops, (b) work with teachers in formulating and implementing individual action plans, (c) provide access to resources, (d) facilitate staff sharing and planning, and (e) gather and interpret data on the planning, implementation and evaluation of the project. (Abstract shortened by UMI.)

Willmer, Andrew (1998). <u>Drama, Theatre and Multiculturalism: As Educational Tools do they fit the Criteria for Multiculturalism, and can they Promote Classroom Diversity?</u> Concordia University, MA**:** 118.

Among Canadian educators--both theorists and practitioners--there has increasingly been a push to improve upon existing teaching strategies and techniques to create an educational climate that is relevant and appropriate to the myriad, diverse constituents who now populate the schools throughout Canada. In essence, educators are looking for techniques and approaches that benefit the learning capabilities of all students. A form of teaching that strives to reach an entire student body could be said to be multicultural in theory, goals and practice. Within this realm of multicultural thinking there exist many theories for what is deemed to be multicultural education. Theatre and drama have existed as a form of societal expression since the beginning of time, and have been used as

instructional techniques throughout Canadian schools to a varying degree over the last quarter of a century. Within schools the teaching and use of theatre and drama have taken a number of different forms, ranging from the product based theatre production, to drama as an instructional process. Included with this is also a full range of approaches and methods of linking the theatre practitioner with the educator in a process that results in the creation of performance forms such as Theatre for Young Audiences (TYA) and Theatre in Education (TIE). In examining educational models of multiculturalism and the usage of theatre and drama as instructional tools there can be seen to be linkages and common elements. Clearly Theatre and Drama can be considered to be viable multicultural teaching.

Wilson, Catharine Anne (1989). <u>Landlords, Tenants, and Immigrants: The Irish and the Canadian Experience (Ontario)</u>. Queen's University, PhD**: 604.**

This thesis is a study of immigration, cultural adaptation and social mobility. It is also a study of the complexities of landlordism and tenancy as they existed in Ireland and Canada. The thesis focuses on several families who left the United Parish of St. Andrews, Ards Peninsula, County Down, Ireland and later rented land on Amherst Island, Lennox and Addington County, Ontario, Canada. it also concentrates on two absentee landlords of Amherst Island--Stephen Moore, the 3rd Earl of Mount Cashell, and his successor, Major Robert Perceval-Maxwell. Both of these men owned large estates in the North and South of Ireland. By examining the same landlords and tenants on both sides of the Ocean, a more accurate comparison of Old and New World situations is attainable concerning social mobility, estate management, and tenancy. Mount Cashell was a fine example of the improving, evangelical Irish landlord of the first half of the 19th century; in contrast, Maxwell represented the more business-oriented landlord of the second half of the century. Both men viewed Canadian property as a speculative investment, unlike their Irish estates, and, therefore, managed it with different objectives in mind. On neither their Irish nor their Canadian estates were these landlords as rapacious, or their tenants as oppressed, as the traditional stereotypes have characterized them. The amount of rent, the strictness of the covenants and of regulations concerning the practice of Tenant Right were set and revised, according to the leverage that landlord and tenant could command within a given place and time. Tenants were in a more advantageous position vis-a-vis their landlords in Canada than they had been in Ireland, owing to the availability of land and the scarcity of population. Indeed, on Amherst Island, tenancy proved to be not an anachronism as historians generally assume it was in the New World, but an economically relevant and socially acceptable way of setting up and eventually owning land. The experience of Irish tenants and Irish landlords on Amherst Island says much about the role of tenancy in the New World. It also casts an interesting light on tenancy, itself. Tenancy was an institution which has often been blamed for Ireland's woes, yet it could be transplanted into the New World, and in this case, proved to be a viable institution for both landlord and tenant.

Wilson, Donald Phillip (1993). <u>Testing Discrimination in the Canadian Labour Market: French Ethnicity, Theory and Public Policy</u>. University of Victoria, MA**:** 149.

Economic research has explored causes of the Anglophone earnings and wage advantage over the Francophone minority in Canada. This thesis uses rigorous empirical analysis to assess the contribution of wage discrimination to Anglophone-Francophone wage disparities between 1971 and 1986. Four dimensions of discrimination are considered: (i) overall impacts, (ii) contributions of specific wage-determining factors, (iii) differences between the public and private sectors, and (iv) changes across time. Analysis is based on comparisons of human capital wage equations which are estimated for Anglophones and Francophones. The magnitude of discrimination is estimated using the standard wage decomposition technique, and additional methods are used to determine the statistical significance of discrimination measures. Statistical results indicate that discrimination is an important source of wage differentials between Anglophones and Francophones in Canada. In the private sector 60 percent of the Anglophone wage advantage in 1971 is attributed to discrimination, but the influence of discrimination declines to 30 percent of the Anglophone wage advantage by 1986. The 1986 measure is statistically insignificant. In the public sector, results indicate that Francophones always benefit from reverse discrimination, and also that reverse discrimination becomes increasingly influential between 1971 and 1986. The overall changes in discrimination across time are attributed to the introduction of French language policies which were initiated, or which existed in the 1970's and early 1980's. These policies generate considerable improvements in the economic position of Canada's Francophone minority. Attempts to match empirical outcomes with the predictions of three economic theories of discrimination met with mixed results. Thus, the source of discrimination between Anglophones and Francophones remains unclear, as does the mechanism by which French language policies improved the economic circumstances of Francophones.

Wilson, Melanie (1994). <u>Bridging the Gap: Mobilizing Race and Ethnocultural Equity Policy within Secondary Schools</u>. Wilfrid Laurier University, MA**:** 203.

The purpose of this study was threefold: (i) to elucidate student perspectives on multicultural anti-racist education, (ii) to compare these perspectives with those held by people responsible for implementing such initiatives, namely teachers and school board personnel assigned to race and ethnocultural equity issues and (iii) to generate recommendations for the effective implementation of race and ethnocultural equity policies in schools based on the synthesis of these perspectives. I conducted this study in one secondary school community in order to identify important links between board level race and ethnocultural policy initiatives and potential implementation strategies for secondary schools. A student survey, five focus group interviews and a key informant interview were used to gather input from students, teachers and the school board consultant

responsible for promoting race and ethnocultural equity. The results from this research indicate that the challenge of effectiveness can be met by implementing race and ethnocultural equity policies that are grounded in the perceptions and ideas of stakeholders within the school community. (Abstract shortened by UMI.)

Wiltshire, Colleen Marcia (1993). <u>In Search of a Place to Call Home: A Qualitative Evaluation of a Transitional Housing Program</u>. Wilfred Laurier University, MA**:** 179.

Refugees are often faced with insurmountable barriers (such as marginalization and underemployment) as they try to become integrated into their adopted countries. Sand Hills Community Development Inc. (SHCD) devised a transitional housing program to circumvent these barriers, by bolstering newcomers through providing housing and support. The program was located within a residential area and a multicultural housing cooperative, and housed refugee claimants and government-sponsored refugees, respectively. The purpose of this evaluation was to assess the degree of success SHCD had in providing a supportive environment for refugee families. Two critical components which were found to be significant were the availability of good quality housing and the sense of support experienced by the families. Factors affecting SHCD's ability to optimize the benefits from the housing included SHCD's inability to foster systematic community development within Sand Hills Cooperative. The success of the settlement model may depend on the abandonment of the concept of transitional housing. The reasons for questioning the viability of transitional housing are highlighted in the study.

Winchie, Diana Burt (1984). <u>Psychological and Situational Factors in International Migration</u>. McMaster University, PhD**:** n/a.

Although Canada is populated by immigrants and their descendants, little beyond demographic characteristics is known about those who settle here. Migration has most often been viewed as solely economically motivated, a conclusion that is based to a large extent on analyses of aggregate data. Few researchers have obtained information from individuals and psychological factors which may be implicated in migration have been almost completely ignored. The research reported in this thesis focused on applicants for immigrant visas at the Canadian High Commission in India and a matched sample of Indian non-emigrants. A multivariate analysis allowed for the simultaneous examination of a number of psychological and situational factors. Several differences between these groups were identified, the most important of which were that the potential emigrants were less satisfied with their occupation, were relatively high sensation seekers, were more interested in world events and had a more internal locus of control. The reasons potential emigrants gave for wanting to leave India, for choosing Canada as their destination and the gains they expected through migration were all related to these differences. An additional component of the study was an investigation of Indians who had previously immigrated to Canada. It was found

that the demographic characteristics of these migrants and their perceptions of migration have generally remained stable over three decades. There was some suggestion that personality traits had changed among these immigrants but the etiology of these changes required confirmation.

Winland, Daphne Naomi (1990). A Plea for Peoplehood: Religious and Ethnic Identity, Continuity and Change Among the Mennonites of Kitchner-Waterloo, Ontario. York University, PhD.

This thesis examines the problem of identity, specifically the ambiguity and, at times, conflict, which often arises when people try to comprehensively articulate their notions of peoplehood. The focus of this study is on Mennonites of Swiss South-German origin in Kitchener-Waterloo, Ontario. Mennonites have, over the centuries, developed a strong sense of peoplehood, defined primarily in terms of separation from the host society. This notion of separateness from its historical beginnings in the 16th century to the contemporary situation in the 20th century, has undergone numerous ideological, sociocultural and geographical changes. Mennonites (who have traditionally been an enclavic, closed social group) have faced many pressures to adjust to the effects of modernization. Their responses to these changes have ranged from containment (evidenced in bounded social communities) to expansion (through outreach and missions). However, these challenges have frequently resulted in tensions and debate over the nature and degree of Mennonite accomodation. The effects of change on Mennonite self-understanding are analysed through the examination of central Mennonite symbolic concepts such as peoplehood and community as well as Mennonite responses to several key issues which have recently faced this community. These include Mennonite church conference amalgamation and the sponsorship and eventual conversion of Southeast Asian refugees to Mennonitism. These issues, in particular, which involve conflict over group boundaries, have confounded Mennonite attempts to establish a meaningful definition of a unified peoplehood. The tendency to isolate certain aspects of Mennonitism for the purpose of definition has resulted in ambiguity and confusion within the community.   The data presented in this study demonstrate what should be understood as a guiding principle in the analysis of Mennonite identity, that group identity cannot be reduced to a single common denominator, rather it is a dialectical process involving the simultaneous expression of numerous and often seemingly conflicting expressions of identity.

Winning, Anne (1991). The Language of Home and the Home of Language: Pedagogical Considerations for ESL Practice. University of Alberta, PhD**:** 252.

The focus of this study is the exploration of the relation between language and home, in the context of immigration to a country where one has to learn to speak English as a second language. The need for a feeling of being at home has been explored as a further consideration when discussing the needs of immigrants in the context of ESL programs. Reflection on the dominant approach taken to ESL

curriculum has formed the ground for the question of the research: To what extent does home have a language and language give a sense of home? That is, what is the lived meaning of the language of home and the home of language? Since language is a human way of knowing the world, it would appear that learning a new language is an integral dimension of becoming at home in a new country. The major thesis of the study is that there is a "languagely" way of being in the world which is lost when one leaves one's home country and home language. The present research uses a hermeneutic phenomenological approach. The study involved thirty-five immigrants to Canada. Through research conversations the people describe their experiences of living in a new country and a new language environment. On the basis of the conversations themes are disclosed. The themes consider the relationship between language and identity, learning a language and making a home, the intimacy of the human way of being with one's first language, and the way in which the language of home means more than a linguistic code. The discussion of the themes has been structured according to five generative, everyday questions: Where do you come from? What are you doing here? How long have you been here? Do you like it here? Can I stay here? The reflective interweaving of the thematic structures that make up the experience of home is performed on the basis of insights gleaned from the participants' descriptions, as well as from phenomenological literature, poetry and novels. The thrust of the work is to deepen our understanding of the experience of language learning for immigrants. The work is an invitation to reflection on the significance of the relation of home and language and how this may be embedded in practice.

Wirk, Mandeep (1992). <u>An Investigation of Intercultural Friendships among Female University Students in a Multicultural Canadian City</u>. Queen's University, MA: 140.

The present study was conducted to assess the nature and extent of intercultural friendships (same-sex) amongst female university students in a multicultural Canadian city (Toronto). A sample of 264 female undergraduates at York University completed the friendship questionnaire which assessed the following variables: tolerance, global self-esteem, social self-esteem, actual contact with members of other ethnocultural groups, familiarity with Visible Minorities, familiarity with Euro-Canadians, perceived need for similarity in friend selection, motivation and interest in forming intercultural friendships, ethnic composition of acquaintance circle, number of good friends from each of 33 ethnic groups, ethnic group of very best friend, generation level of very best friend and perceived closeness to very best friend. It was found that while the outer layer of personality was accessible to both groups, the middle and inner layers of personality involved in friendships at the level of good friend and very best friend respectively, were significantly more accessible for Visible Minority women than for Euro-Canadian women. The set of six predictors chosen for this study were tolerance, social self-esteem, global self-esteem, similarity, familiarity and actual contact. These variables were able to predict the number of good friends from the other group for the Euro-Canadian women but not for Visible Minority women. However, even

for the Euro-Canadians only two predictors contributed significantly to the regression: perceived need for similarity in friend selection and familiarity with Visible Minorities. (Abstract shortened by UMI.)

Wobeser, Wendy Lee (1998). <u>Risk Factors for Active Tuberculosis Among Foreign-Born Persons Arriving in Ontario</u>. University of Toronto, MSC**:** 94.

Migration has resulted in the resurgence of tuberculosis (TB) as a public health concern in developed countries. In Ontario over 80% of cases of TB occur among foreign-born persons. The study determined risk factors for TB among this group. This was a population based case-control study. Cases were enrolled from the Ontario Reportable Disease Information Service. Data was obtained from this source and databases maintained by Citizenship and Immigration Canada. Risk factors for the development of active TB included age at time of immigration, referral for post-landing surveillance (PLS) at time of immigration, world region of origin, time since landing and educational attainment. Persons referred for PLS, despite being at increased risk, accounted for only 13% of all the cases of TB. The provincial TB control program must develop alternative strategies to control TB among foreign-born persons in Ontario. This study provides key information for the development of such strategies.

Wolf, Doris Karen (1993). <u>I-mag(in)ing the Margins as Frontiers: Race and Gender in the Writing of Marlene Nourbese Philip</u>. University of Calgary, MA**:** 103.

Mainstream feminist discourse in Canada has privileged a critique of gender oppression. In doing so it has ignored the mutually reinforcing practices of sexism, racism, and classism, and has failed to interrogate issues of white privilege and power in Canadian society. Some women, both women of colour and white women, have begun to revise the definitions of feminism by exploring the intersections of race, class, and gender in women's lives and writing. It is in this discourse that I wish to take part, through an examination of the writings of African-Canadian writer Marlene Nourbese Philip. My first chapter will introduce the issues involved in constructing a liberatory black female subjectivity and revising feminist thinking in Canada. In She Tries Her Tongue, Her Silence Softly Breaks and Looking for Livingstone: An Odyssey of Silence, Marlene Nourbese Philip both deconstructs hegemonic discourses and constructs a radical black subjectivity. My first chapter will explore her deconstructive work and my second chapter her reconstructive work. The author does both materially in her writing at the levels of story, text, word, and syllable. My final chapter will explore how reading Nourbese Philip's work can point to new directions for feminism.

Wong, Alice Siu-Ping (1993). <u>Bilingualism in a Functional Perspective: The Language and Content Learning of Immigrant Entrepreneurs</u>. University of British Columbia, PhD**:** 242.

This is a case study of the academic and occupational discourse of immigrant entrepreneurs in a bilingual (Cantonese and English) business and language program which aims to relate the linguistic and managerial knowledge acquired in class to the business operations. This case study raises problematic questions for both LSP (Language for Specific Purposes) research and bilingual code-switching research. There were two purposes: (1) to study the functional variation of discourse in the educational program and the operation of small business; and (2) to investigate the importance of the functional variation of discourse in code-switching, Pursuing purpose one, part one of the study explores two models: an LSP approach based on "genre" and learning tasks (Swales, 1990); and the Language Socialization approach (Halliday, 1975; Mohan, 1986; Ochs, 1988) viewing language learning and sociocultural learning as occurring simultaneously in "activities" (social practices or situations). Two issues are raised: (1) Data indicate that the LSP approach does not illuminate the relation between academic discourse and occupational discourse; (2) It does not account for specific connections between tasks in classroom discourse and genres in business practices. The Language Socialisation approach, however, points to important dynamic theory/practice relations which appear in contrasts between business rules and examples, language rules and examples, seminar discourse and workshop discourse, and the English class and service encounter discourse. Pursuing purpose two, part two of the study compares the Language Socialization model with two models of code-switching as it relates to functional variation of discourse: (1) Guthrie (1983), and (2) Faerch (1985). Model (1) misses a large proportion of second language examples while model (2) fails to account for data labelled as "business rules" and "business examples" in the sample. The Language Socialization approach, however, recognises in discourse both theory (e.g., language and business rules) and practice (e.g., language and business examples). Rules are mostly handled in the first language while examples are mostly handled in the second language. A log-linear analysis indicates that, in all cases, "rules/examples" is the strongest predictor of language choice.

Wong, Anita Jennifer (1992). <u>Chinese-Canadian in Canadian Literature: Changing Images, Changing Voices</u>. Carleton University, MA**: 162.

For much of the twentieth century, Chinese-Canadians have experienced political, economic and social marginalization. As a result of this situation, the group has become silent and invisible in cultural terms, primarily being defined in Canadian literature only by writers outside of the community. These depictions not only reflect outside concerns more than actual ethnic minority experiences, but also shape the Chinese-Canadian identity in terms of outside perceptions. In the 1970's Chinese-Canadians reclaimed a voice in political and cultural terms, and, by narrating their experiences from the position of a subject rather than an object, finally created a contemporary Chinese-Canadian identity and asserted a self-defined existence. An analysis of the images of Chinese-Canadians and Chinese-Canadian writing will reflect changing attitudes towards this group, their position in society, and their attempt to resolve their historically imposed role.

Wong, Lloyd L. (1988). <u>Migrant Seasonal Agricultural Labour: Race and Ethnic Relations in the Okanagan Valley</u>. York University, PhD.

This thesis examines the race and ethnic relations between migrant seasonal agricultural workers in the Okanagan Valley of British Columbia, Canada, from the turn of the century to the present. This analysis includes Chinese, Doukhobor, Japanese, Indian, and French agricultural workers. The research problem is one of determining the nature of race and ethnic relations between these groups and the predominantly English host community, where it was hypothesized that racism, ethnic prejudice, and ethnic discrimination would be prevalent. Historical research was conducted using existing local literature and archival data from local museums and newspaper companies. Survey research was conducted on contemporary migrant seasonal agricultural workers and consisted of a questionnaire. The thesis begins with a description of the Okanagan Valley and a literature review of agricultural labour in Western Europe, the United States, and Canada. Segmented labour markets and, race and ethnic relations provide the theoretical framework for the study. The secondary labour market explains the concentration of racial and ethnic minorities in agriculture. A theoretical model of French-English ethnic relations explains the ethnic discrimination of French migrant seasonal agricultural workers. The historical research findings show that racism was experienced by Chinese and Japanese workers, and ethnic discrimination was experienced by Doukhobor workers. The survey research included a general documentation of demographic and social data for current migrant workers, and these data indicate they are similar to workers elsewhere. The housing and working conditions of these workers are poor. Workers are exposed to dangerous chemical pesticides. The main survey research findings centre on the ethnic discrimination experienced by French migrant workers. This discrimination occurred primarily in their leisure activities, and to a lesser extent, in the area of employment. There was no evidence of a split-labour market on the basis of wages alone. The thesis ends with a discussion on the possible legislative and social policy implications of the findings in the areas of health and safety, and racial/ethnic prejudice and discrimination. There is a discussion of discrimination and the law, educational programs, and the necessary changes in community processes and structures.

Wong, Oye-Nam Christine (1998). <u>Silent Voices: Help-Seeking Patterns of Recent Immigrant Chinese Women from Hong Kong to Canada</u>. University of Toronto, PhD**:** 272.

This study explored patterns of help-seeking behaviour of the Chinese women who immigrated within the past seven years from Hong Kong. Twelve women immigrants volunteered to participate in the study and were interviewed in Cantonese. Interviews were transcribed and analysed for emerging themes. Several major sources of mental stress were identified, including: coping with loss and loneliness, dealing with financial constraints, helping with children's

adjustment concerns, searching for jobs, handling prejudice and discrimination, struggling with cultural and language differences, and negotiating necessary transportation. The results showed that these new immigrant women considered consulting a counsellor only when they were in acute crisis or their problems were getting out of hand, especially if their children had difficulties. Seeing from the Western perspective, this help-seeking behaviour is problematical because it is crisis management. However, when we consider these same patterns from the Chinese cultural viewpoint, we can see a guideline for assisting traditional Chinese to handle challenges. These participants were unable to handle these challenges due to the following barriers. These included: lack of knowledge and information on the Western concept of mental health, lack of knowledge of English, cultural differences, user fees, and accessibility of services. The findings also strongly indicated that these participants preferred empathic counsellors who could speak their language and were informed about their culture. These barriers occurred in Toronto also due to the lack of resourceful community leaders with whom to consult and make appropriate referral to available resources. Participants found it extremely hard to trust a total stranger and preferred to have personal references about a counsellor before approaching him or her. These results may have varied implications for the delivery of counselling services to immigrant women: education about mental health, mental stress and healthy coping strategies; information about available mental health services and their functions; communication in immigrants' native language; ethno-specific counselling services; funding under the universal health insurance plan, or through income-geared fees.

Wong, Sophia Yinchee (1996). <u>Kymlicka's Liberal Theory of Minority Rights: A Critical Examination</u>. University of Alberta, MA**:** 85.

This essay critically examines Will Kymlicka's Liberalism, Community and Culture. I identify three pertinent issues in political theory: (1) the attempt to locate the self on the "thick/thin" conceptual continuum; (2) the competing demands for equal dignity and recognition of difference; (3) the distinction between metaphysical and political liberalism. Kymlicka claims that the context of choice provided by cultural membership grounds my ability to revise and choose meaningful options in life. Hence, members of cultural minorities are entitled to differential citizenship rights. I present two problems with Kymlicka's account. First, minority rights may have the undesired result of punishing the majority. Second, his thin theory of the good does not protect communities which do not allow their members to revise their ideas about the good life. In my view the logical extension of Kymlicka's liberal theory is to affirm that liberalization is the best course of action for cultural minorities.

Wong, Yuwa (1981). <u>Ethnicity and State Policy: The Canadian Case</u>. University of British Columbia, PhD.

This thesis is concerned with the phenomenon of ethnicity, specifically the nature of ethnic relations and conflicts. In the course of the historical and theoretical examination of the process of the formation of ethnic relations, the role of the state has emerged as a pivotal factor. The area of state policy is viewed as the arena in which various structural and ideological factors come to a head. Hence, the role and functions of the state and the formulation of the relevant state policies represent a critical dimension in the general picture of ethnic relations. Within the Canadian context the immigration policy and the policy of multiculturalism are critically examined.   The thesis is divided into three parts. In the first part a theoretical perspectiveis established in regard to the analysis of ethnicity. Primordialism and circumstantialism, which represent the two opposite extremes of the theoretical spectrum, are critically reviewed. It is then argued that the concept of ethnic mobilization, which captures the most dynamic core elements of ethnic relations, should be adopted as the most appropriate analytical tool. In the second part a history of Canadian immigration is outlined and relevant state policies highlighted. In conjunction, a theoretical analysis of the role and functions of the state is provided. Within this matrix the present policy of multiculturalism is critically examined. In the final part a model of national integration is adopted for the purpose of bringing into focus the various elements and factors that are analysed throughout the thesis. An overall view of the Canadian situation is then developed. The conclusion is that while ethnic stratification in Canada is not severe, the general awareness of ethnicity has been on the rise, and the policy of multiculturalism fails in several important respects to address the serious questions of the cultural, economic and social equality and mobility of the ethnics. The policy is viewed at best as an evasion of such serious questions with the net effect of preserving the status quo. Hence, as an official state policy, it is totally inadequate to meet the challenge of the future growth and development of the Canadian society.

Woo, Sandy C.K. (1993). <u>Hong Kong and the Canadian Maritime Provinces: A Study of Development Links and Opportunities</u>. Dalhousie University, MA**:** 124.

Immigration and foreign investment have proven to be emotive issues throughout much of Canadian history, not least in terms of their economic implications. Regional disparities within the Canadian economy have likewise persisted throughout the century. This thesis concerns immigration policy being utilized as one instrument of economic policy, linked to foreign investment from Hong Kong. The Atlantic Region has been found not to have benefited substantially from the immigration and investment patterns that have developed between Hong Kong and Canada. Notwithstanding, this study reviews many elements of the economic and social relationships that have developed between Hong Kong and the Atlantic Region, concluding with suggestions for new policy options that might be explored in the coming years.

Woo, Wendy Ellen (1990). <u>The Experience of Being a Target of Racial Discrimination: An Attributional Approach</u>. The University of Saskatchewan, PhD**:** 312.

Being a victim of racial discrimination is an experience encountered by most racial/ethnic minority group members. A causal model, based on Weiner's attribution theory, is proposed representing a particular sequence of events for the experience of the racially victimized. The sequence begins with antecedent factors which influence the cognitions related to the discriminatory situation. Cognitions in this framework are causal attributions which can be further interpreted as causal dimensions (locus of causality, controllability and stability); this is followed by emotional and subsequently coping responses. Within this framework distinctions are based primarily on whether the attributions for the discrimination event are external or self-blaming. The empirical portion of the dissertation involves 189 Chinese-Canadians residing in the city of Saskatoon who were requested to fill out a self-report questionnaire. Data were analyzed using a structural equation modeling technique. Out of eight antecedent factors proposed to be important to the interpretation of the discrimination event only self-esteem and frequency of past experience with discrimination significantly related to causal attributions. Regarding the type of causal attributions, external attributions were the more commonly perceived cause for discrimination. Bigotry and ignorance of the discriminator were defined as external attributions. The bigot and ignorance causal attributions were distinguishable with bigotry perceived as a stable cause and ignorance perceived as unstable. A bigot attribution interpreted as stable lead to combined feelings of anger and depression and to both active and passive coping strategies. An ignorance attribution was viewed as unstable, leading to hopeful feelings and active coping. Although overall fewer participants selected self-blaming attributions to explain their victimization, there was some evidence to support a distinction between those making behavioural (something one did or did not do) and characterological (some permanent aspect of the self) self-blaming attributions. Behavioural attributions were perceived as controllable and unstable leading to feeling hopeful and active coping strategies. Making characterological self-blame attributions were interpreted as uncontrollable and stable, resulting in depressed feelings and passive coping strategies.

Wood, Marjoire Rodgers (1984). <u>Social Service Agents and Indo-Canadian Immigrants in Vancouver: Implications of Models of Social Exchange for Intercultural Transactions</u>. University of British Columbia, PhD.

In ascertaining the implications of models of social exchange for transactions between social service agents and Indo-Canadian clients in Vancouver, this dissertation meets a two-fold objective: to apply social exchange theory to intercultural exchange and to examine the cultural context of agent-client relationships. Following the development of an analytical framework, research entailed the identification of the agents' and clients' models of social exchange and the identification of the patterns of transaction obtaining between agents and clients. The analytical framework employed posits culturally specific values, goals, and modes of transaction as determinants of actors' perceptions of exchange situations, their exchange decisions, and their exchange behaviour.

Accordingly, the identification of the agents' and clients' models of social exchanges involved deriving, from the ethnographic and social service literature, the values, goals, and transactional modes of each party. A comparison of the two models suggests that difficulties in the Euro-Canadian agent/Indo-Canadian client relationship will emerge where agent transactions are perceived by clients to impinge on family honour, and where client transactions are perceived by agents to impinge on the rights and responsibilities of the individual. The empirical patterns of transaction, identified through interviews with 40 Indo-Canadian clients, 37 Euro-Canadian agents, and 21 Indo-Canadian agents, tend to confirm this hypothesis. Agents feel frustrated by client reluctance to disclose and discuss problems, expectations of direct and continuous advice, and non-implementation of advice that is given. Clients express irritation at agent reluctance to provide personal information, attribution of problems to Indo-Canadian life-style, and refusal to accept prestations. The dissertation concludes by noting the implications of its findings for intercultural social service practice and for social exchange theory.

Woodman, Karen Colleen (1998). <u>A Study of Linguistic, Perceptual and Pedagogical Change in a Short-Term Intensive Language Program</u>. University of Victoria, PhD**:** 411.

This study investigates linguistic, perceptual and pedagogical change (LPPC) in a short-term study-abroad English immersion program. A conceptual and methodological framework, the LPPC Interactive Model of SLA, is proposed based on the Socioeducational Model (Gardner, 1985) and Woods' (1996) BAK structure. The framework is applied in a cross-cultural context, focussing on the participants in the 1993 Camosun Osaka Aoyama English Language Institute: 384 Japanese English as a Second Language (ESL) students from Aoyama Junior College in Osaka (Japan) and 14 Non-Japanese ESL teachers at Camosun College and the University of Victoria in Victoria, British Columbia (Canada). Theoretical issues identified in this study include the definition of teacher achievement, the distinction between language activation and language acquisition in the short-term study-abroad context, the development of the constructs SBAK+, TBAK+ and CBAK+ to describe interactions in “class fit,” and the influence of temporal parameters on linguistic, perceptual and pedagogical change. Research findings support the hypothesis that change occurs in each of the linguistic, perceptual and pedagogical dimensions explored within the Camosun Osaka Aoyama English Language Institute. Support was also found for the constructs proposed for the Model. This study had three main goals: (i) the identification of areas and types of linguistic, perceptual and pedagogical change in a short-term or study abroad program such as the Camosun Osaka Aoyama English Language Institute; (ii) the identification of factors involved in linguistic, perceptual and or pedagogical change; and (iii) the identification of program outcomes such as teacher achievement and student achievement. First, evidence was found supporting linguistic, perceptual and pedagogical change. In general, statistically significant change was found in the analysis of

student data; whereas non-significant change was observed in the analysis of teacher data. Support for linguistic change included teacher and student perceptions of increased language comprehension and production, and increased comfort in language use, as well as increased student language production across the program. In addition, linguistic change occurred on a number of measures within identifiable temporal periods, with the minimal Period being identified as approximately one week. Early increases in production were interpreted as providing support for language activation; whereas weak support for language acquisition was inferred from increases in curriculum-based and extracurricular knowledge over the course of the program. Evidence of perceptual change was also found. Statistically significant change included positive changes in student attitudes concerning language learning, use of English, and understanding Canada and Canadian culture. Evidence of pedagogical change included decreases on a number of measures which suggested that students' expectations (or CBAK+) of class activities and class roles were not completely fulfilled. By contrast, teachers' expectations concerning both general and sociocultural course goals appeared to have been realized. Change or accommodation therefore appeared to occur more from the student side of the learning equation. Other differences in teacher-student responses included differences in self-perception as language learners, expectations concerning student motivations for taking part in the program, and student expectations of the program (classroom behaviour, classroom techniques). Second, a number of teacher factors, which included gender and teaching experience, were found to influence class outcomes. For example, prior teaching experience, teaching experience within the Camosun Osak-a-Aoyama English Language Institute, and experience teaching English to Japanese students were found to be significant. Temporal factors were also found to influence linguistic, perceptual and pedagogical change. In addition, similarities in teacher and class styles (or TBAK+ and CBAK+) appeared to influence perceptions of "class fit." Finally, evidence was found to support the multidimensional definition of "achievement." Individual differences in perception and/or interpretation of situational context supported the inclusion of a "butterfly effect" (Larsen-Freeman, 1995) in the LPPC Model, especially with respect to the definition of "teacher achievement" because teachers felt the purpose of short-term programs was "lighting fires." In general, the results of the study suggested a relatively high level of student and teacher achievement and success.

Woolcott, Leslie A. (1994). <u>Voices of Exclusion: Ethnicity in Peterborough, A Mid-Sized Ontario City</u>. Trent University, MA**:** 200.

This thesis examines the exclusion experienced by members of ethnic minorities in Peterborough, Ontario; the coping mechanisms and support networks available to them; and the city's organizational response to the reality of a global community. Based largely on the voices of nineteen participants of ethnic minority background and the primary resources of the local Community and Race Relations Committee, the Multicultural Association of Peterborough and District,

and the Peterborough Newcomers' Language and Orientation Committee, this thesis argues that there is not an institutionally complete ethnic community nor is there local support or know-how for a formal response to ethnicity in Peterborough. Unable to penetrate the well-developed kin circles here, participants, particularly immigrants, experience Peterborough as a closed, 'street friendly' community in spite of their appreciation for its picturesque setting and small town flavour.

Woolerton, Donna Jean (1999). <u>Black Canadian Mothers' Socialization of Children to Respond to Situations Involving Racial Prejudice and Discrimination</u>. York University, MA**:** 139.

The present study used the grounded theory method to analyze data collected in individual interviews conducted with seven women who identified themselves as black, mothers, and Canadian. This study provides evidence that mothers' strategies for teaching responses to racism form a complex and inter-related pattern of approaches. A theoretical model is presented to account for these strategies. Four main categories of data were found to provide the foundation for the hierarchical structuring of the theoretical model. The first main category coded data pertaining to the respondents' own negative racial experiences; these appear to form the basis of their personal philosophies and how they explain racism to themselves. The second category reflects participants' reports that strategy selection depends on the context of the child's social situation; that is, whether the situation occurs within the child's institutional domain (e.g., school) or within her/his private domain (e.g., in the neighbourhood). Data in the third category represents respondents' attempts to mediate the effects of racism on the child by making consistent and sustained efforts to build and protect the child's self-esteem. Finally, data in the fourth main category reveal respondents' awareness of the structure and contents of the black stereotype. (Abstract shortened by UMI.)

Worswick, Christopher John (1995). <u>The Labour Market Adjustment of Immigrant Families</u>. University of British Columbia, PhD**:** 277.

In this thesis, I analyze the labour market adjustment of immigrant families to Canada. The focus of the analysis is on measuring the effects of credit constraints on the labour market behaviour of immigrant family members. Results from the estimation of reduced-form wage, hours and weeks equations indicate that immigrant women face lower wages than similar non-immigrant women, and at the same time work longer hours. Over the 1980s, immigrant women had higher growth in wages and the same growth in hours as non-immigrant women. This could be explained by the immigrant women's hours being higher in 1980 due to credit constraints, and the immigrant family not needing to borrow in 1990 due to the high wage growth over the decade. While credit constraints can explain the observed differences in labour supply, an alternative explanation is that family preferences towards labour supply differ between immigrant and non-immigrant

families. A structural labour supply model is developed in which families choose hours of work for the husband and wife, and family consumption in each time period allowing for credit constraints and uncertainty. The results of the estimation indicate that it is differences in family preferences over labour supply, and not credit constraints, which lead to the observed differences in labour supply between immigrant and non-immigrant families. Immigrant families have a lower disutility to the wife's labour supply than non-immigrant families. The results do not support the hypothesis that immigrant families are more likely to be credit constrained than non-immigrant families. Labour supplies in young families appear to be affected by credit constraints; however, this effect is no larger in immigrant families than in non-immigrant families.

Wray, Brenda Jean (2000). <u>Imagining Citizenship: Nationalism and Sexuality in English Canadian Lesbian Texts</u>. University of Calgary, PhD**:** 257.

The ideology of nationalism has frequently been invoked as a model for lesbian community building. Nationalism - especially the sense of connectedness, unity, and commonality that its discourses convey - holds a certain appeal for an otherwise amorphous community whose members do not share a single geography, passport, or currency. "Imagining Citizenship" explores the relationship between national discourses of belonging and lesbian identity in the hopes of re-conceptualizing the notion of citizenship. Citizenship, within my dissertation, is not limited to state-sanctioned definitions or to narrow legal and political applications. Rather, I understand citizenship in a broader sense as a malleable model of performed affiliations whose contours are discursively constituted and, therefore, continually reiterated within the nation-state. Through an examination of the discursive production of identity that does not assume the stability or predictability of political subjects, my dissertation refigures citizenship not as a static delineation of national belonging, but as an ongoing active process that can never be fully or finally conferred. The artistic texts that I take up offer a critical and self-reflective re-assessment of the interlining of national models of belonging and sexual identity production and representation. Shawna Dempsey and Lorri Millan, Jane Rule, Shani Mootoo, Kiss and Tell, and Lynne Fernie and Aerlyn Weissman generate an artistic activism that is truly active and powerfully aware of the relationship between representations and identifies. I have chosen these English Canadian lesbian artists because they make possible a newly imagined sexual citizenship that can account for the ambivalent relationship between normative and non-normative discourses in the making of lesbian community and identity. Each of these artists foregrounds the performativity of belonging and its structuration of contemporary performances of national and sexual citizenship. Their cultural productions re-mark the demands of national belonging as they visualize subjects who exceed the parameters of conventional understandings of national citizenship models.

Wrazen, Louise Josepha (1988). <u>The "Goralski" of the Polish Highlanders: Old World Musical Tradition from a New World Perspective</u>. University of Toronto, PhD**:** N/A.

This study addresses two principle problems: (1) the effect of immigration on the musical culture of the Polish Highlanders (Gorale), and (2) the significance of music in the lives of the Highlanders within the framework of the immigration process. The study traces the path of the Highlander traditional music complex from the Old World of the past (Podhale, Poland) to the New World of the present (Toronto, Canada and Chicago). In the Podhale of the past, music, as linked with the performance event known as the goralski, was an inextricable part of Highlander social life. Through its performance, various levels of communication and personal expression not possible in normal discourse were articulated. Meaning was derived not only from the social importance of the goralski in fulfilling these roles, but also from the level of the actual structure of the event. As a metaphor for action in the outer social world of reality, the embodied meaning articulated through the structural relationship of text, music, gesture and sequence was able to express and resolve conflicts, feelings and relationships which otherwise were left unexpressed or unresolved in the world outside the immediate frame of the dance. Today, in the New World, although some changes are found in the structure and performance in Highlander music and dance, more notable changes have occurred in the role the traditional music complex plays in Highlander life. Communication, personal expression and the negotiation of relationships as articulated through the goralski are no longer primary needs of Highlanders in North America. The embodiment of meaning at the level of stucture, therefore, is no longer as important as the meaning which is associated with the goralski as a complete cultural artifact. The dance event as a whole represents and epitomizes "Highlander-ness", the Old World and the ideal past; as such the goralski as product has taken precedance over the goralski as process. And in turn, the importance of the ensemble, rather than the individual, and of staged, rather than spontaneous, performance has increased.

Wright, Nicola Yvette (1996). <u>Reasonableness, Racism and the Articulation of Bias</u>. University of Ottawa, LLM**:** 115.

One of the ways in which our legal system maintains legitimacy is through its claim to objectivity. Every element in the decision-making process is alleged to be neutral and free of bias. Judges are seen to dispense justice based on the facts and reason, without influence by extraneous factors. The process itself, if it can be seen to operate independently of the people who administer justice, also lays claim to impartiality and neutrality. One of the mechanisms used in the common law to sustain the perception of neutrality is the objective standard as embodied by the fictional Reasonable Man. In this paper I attempt a critique of the Reasonable Man and the concept of reasonableness as it is used in criminal law to show how such standards, when they remain unarticulated can allow bias to infiltrate the decision-making process unnoticed by those making the decisions. I

have used police shootings of black men as a context in which to show that racist stereotypes about black men can creep into decisions that on the surface appear race-neutral. I have proposed a possible solution in which triers of fact would acknowledge racist elements so that they can be addressed directly rather than being left to hover overhead and influence the decision-making process unrecognized. In this way, I feel that decisions, by being race-conscious, will be fairer than those that officially ignore bias, but actually let it slip in through the back door.

Wuaku, Albert Kafui (1995). <u>The Radha Krishna Temple Tradition: A Guyanese Hindu Community in Cambridge, Ontario</u>. McMaster University, MA**:** 303.

N/A

Wurtele, Susan Elizabeth (1993). <u>Nation-Building from the Ground Up: Assimilation Through Domestic and Community Transformation in Inter-War Saskatchewan</u>. Queen's University, PhD**:** 414.

Assimilation is often viewed from the perspective of the immigrant. Such a focus serves to mask the crucial influences of the host society. This thesis examines two Anglo-Canadian initiatives whos primary goal was to further Canadianization of Saskatchewan's central and eastern European immigrants. Situated in the years between the two World Wars, these programs illustrate the details of the process by which immigrants are transformed into Canadians. In addition they illustrate the beginnings of a sense that Canadians must also change to accommodate cultural diversity. The first of the initiatives examined is the Masonic Scholarship Project. By placing 'Anglo-Saxon' teachers in non-English schools, the project sought to extend Canadian influences into Saskatchewan's isolated immigrant blocs. The teachers' efforts centred on providing the immigrants with an example of 'suitable' behaviour and values. The teachers were encouraged to visit all of the homes in their districts, and to use the school for community-focused events such as picnics, sewing circles, and literary societies. The transformation of the domestic realm was viewed as a critical step in immigrant assimilation. The second of the initiatives presented here considers the Community Progress Competitions. Unlike the previous project which was essentially private in nature, the Community Progress Competitions operated under the corporate direction of the Canadian National Railways. As such, the two projects, although sharing an overall context, reflect different aims. The CNR's aim included not only immigrant improvement but was also very concerned with encouraging a more tolerant Canadian view of immigrants; a view which the railway hoped would translate into support for increased levels of immigration. Each of these two initiatives is examined in light of several theoretical precepts. First, the nature of power and control plays a central role in the projects, and in this analysis. Secondly, the projects are examined in relation to the concept of interesting life paths, with the focus on the experiences of one man, Robert England. Finally, the bottom-up approach of Canadian which targeted first the individual, then the

home, and finally the community, exposes a profound understanding on their part, of the way social order is embedded in everyday structures. The efforts to ensure that Canadian influences reached immigrant women are further evidence of this understanding. In this regard, the analysis of the Masonic Scholarship Project and the Community Progress Competitions uncovers intriguing insights into the relatively unknown processes which sought to reform gendered domestic structures.

X

Xiao, Hong (1992). <u>Chinese Language Maintenance in Winnipeg</u>. University of Manitoba, PhD**:** 294.

This dissertation is concerned with the maintenance of Chinese as an ethnic community language in Winnipeg, Canada. Both a language use survey, carried out with 122 individuals, and participant-observation in the Chinese community in Winnipeg were used as means of data collection. It was found that Chinese, in its various dialectal forms, is still widely used among the Chinese in Winnipeg, especially in the family domain, with the grandparent generation, and where the Chinese culture is prevalent. Overt behaviour toward Chinese, reflected in language maintenance efforts and language consciousness, and the bilingual and bidialectal phenomena of code-switching in this community were also studied. The findings show that overt behaviour toward Chinese influences the maintenance of the ethnic culture and ethnic group continuity, but the differences in the community network structures and ethnocultural boundaries had an even greater effect on the maintenance of Chinese within different groups in the community at different times. Moreover, the bilingual and bidialectal phenomena of code-switching were shown to reflect the network-specific norms of language use within the community.

Xie, Jing (1991). <u>Housing Search Behaviour: A Case Study of Chinese New Immigrants in Metropolitan Toronto</u>. Queen's University, MPL**:** 153.

The survey research method was employed to examine Chinese new immigrants' first housing search behaviour in Metropolitan Toronto.The survey was conducted in May 1989 and a total of 80 households were interviewed. The survey results indicate that housing search behaviour varies among Chinese new immigrants. Differences exist between independent immigrants who had previous search experience in a similar housing market and those who came directly from mainland China with no knowledge about this issue at all. Even among the latter, differences in search strategies are found between those who were able to establish a stable, shared living arrangement with their hosts for a period of time and those who cannot. The results of this work confirm the literature, which states that a greater search effort does not necessarily result in better search outcomes. In the search process by Chinese new immigrants, how familiar a person is with the local housing market and whom he knows appear to be more important than how diligently the search is conducted to find a unit.

Xu, Fengying (1999). <u>Competence, Opportunity, Negotiation and the Reconstruction of a Professional Identity by Foreign-Trained Teachers in Canada</u>. University of Ottawa, PhD**:** 333.

This study is a three-year longitudinal research project on the linguistic, pedagogical, cultural, emotional and career needs and adjustments of seven foreign-trained teachers who struggled to reconstruct professional identities as teachers in Ontario schools after they had received additional training and qualifications as required by Canadian standards and had become Ontario certified teachers. A co-constructive perspective on identity formation was employed, which allowed data collection by various methods such as analysis of written materials, individual interviews, and group discussions. The research data strongly suggest that these teachers' professional identity in Ontario schools should be understood as a site of joint collaboration between them and significant others in their environment. Due to their culturally and racially different backgrounds from those of the mainstream teachers, these teachers were often placed in a position of having to manage their differences in accents, acts and appearance. This difference-managing process reflected the fact that their professional identity was also ethnically and linguistically defined. Furthermore, given that they were subject to constant subjective outside evaluations of their competencies at a variety of school sites which could not be defined at static points, their professional identities are interpreted as conflictually multiple and constantly changing. The researcher concludes that it is possible for foreign-trained teachers to be accepted within a school system and to be symbolically visible in some positions in schools, but it is very unlikely for them to be visible in classrooms, teaching. The progress of their integration into a school system is effectively impeded by various barriers which reflect just some of today's social ills. Drawing insights from the notion of co-construction of a given identity (Ochs 1993; He 1995), the analysis of opportunity and social identity (Peirce 1994), and the concept of negotiation and professional identity (Thiessen, Bascia & Goodson 1996) in relation to the seven foreign-trained teachers' experiences in Ontario schools, the researcher recommends that serious research attention should be given to the opportunity structure in North America, which, according to Cherryholme's (1988) description of power operations, should be destructured.

Y

Yamagishi, Naomi Rochelle (1997). <u>A Woman of Color in Education: A Postmodern Vision Quest</u>. University of Alberta, PhD**:** 322.

 This work consists of a hermeneutic inquiry into the author's experience of contemplating, entering, and completing postgraduate work in Sociology of Education at the University of Alberta. Using autobiographical writing, participant observation, and action research as methodologies, a middle-aged Japanese Canadian woman from a working class family in Southern Alberta chronicles her experience of negotiating the many challenges and obstacles to completing a doctoral degree within the confines of a traditional marriage, with maternal obligations to three children, in a city some 350 miles away. The journey is seen as a spiritual experience, likened to a Native American vision quest--the beginning of a life long search for knowledge and wisdom--in which a "personal revelatory experience" is sought. Her story is presented as a woman's story, from the standpoint of a woman of color, an identity which was once very foreign to her, having been raised with few ties to ethnic groupings, and with the cultural admonition to assimilate into White society. Incorporating critical theory, postmodernism, hermeneutic inquiry, and phenomenological writing into her lived reality, she explores her many subjectivities as they relate to gender, race/ethnicity, class, pedagogy, belonging, and spirituality. She draws on her postgraduate experiences with both course work and colleagues, and dialogues with and learns from, new significant others--colleagues, professors, advisors. She describes the initiation and work of an academic women's writing group, the experience of teaching at the post secondary level at the college and university in Lethbridge, and attempts to reconcile traditional Western religious experiences with those of Eastern religion in her background. Through postgraduate studies, she comes to realize the importance of global education issues and her place in them: that they are not only political and educational issues, but personal issues which must be incorporated into one's life if one is to be a responsible member of the global village who promotes peace.

Yamashita, Miyo (1993). <u>United Controversies of Benetton: Re-Thinking Race in Light of French Poststructuralist Theory and Postmodernism</u>. McGill University, MA**:** 134.

Postmodernist texts by non-white authors consistently challenge accepted theoretical discourses with some notion of race or ethnicity. Until recently however, race as a unique category for theoretical investigation has remained largely unexplored. The author here outlines how both a variety of theoretical disscussions about race and ethnicity, about difference, and about experience, have formed the basis of how race is currently talked about in postmodernist

discourse and how these various postmodernist discussions about race and difference may both enrich and be enriched by a theoretical examination of French poststructuralist theory. Employing the popular Benetton ads as a vehicle for theorizing a common ground between postmodernist and poststructuralist theory, the author argues that current theoretical discourse must reconceptualize not so much the multiple and varied definitions of "race" by which it has tried to account for the experiences of non-white subjects worldwide, but the very grounds upon which those definitions have been constructed. Race can no longer be thought of as a collective identity predicated on biological similarities but must be re-thought in terms of a transformational metaphor, a multivocal sign for political solidarity and alliance among dispersed groups of people sharing common historical experiences of discrimination and oppression. On this note, the author will herein argue that the naturalized connotations of race must be disarticulated out of racial discourse and rearticulated in such a way as to emphasize race as a contingent, multi-accentual signifier constructed out of varying social and political practices.

Yang, Malissa (1998). <u>Dimensions of Ethnicity as Predictors of Adolescent Cigarette Smoking</u>. University of Toronto, MSC**:** 125.

Cigarette smoking is the major source of preventable disease and death in Canada (Ashley, 1995) and the United States (U.S.D.H.H.S., 1994). Although there is some evidence that the prevalence and patterns of cigarette use may vary among different ethnic groups, the influence of ethnicity on adolescent smoking has not been studied. In light of the recent increase in rates of youth smoking and the diverse ethnic and cultural makeup of Canada's population, the issue of ethnicity and adolescent smoking requires further investigation. The purpose of the present study is the examine the relationship between ethnicity and adolescent smoking. Objectives. The objectives of the present study were: (1) to identify differences in smoking status among adolescents from various ethnic backgrounds, and (2) to determine whether dimensions of ethnicity, namely level of acculturation, strength of ethnic identity and immigration status, were significant predictors of adolescent smoking.

Yang, Manseung (1993). <u>Stressors, Coping Resources, and Mental Distress Among Korean Canadians</u>. University of Manitoba, MA**:** 133.

The primary goal of the current study was to understand socio-psychological factors which contribute to or hinder migrants' mental health. Instead of accepting the general assumption found in a number of migration studies that migration is essentially related to high rates of mental disorder, this study attempted to identify some of the significant socio-psychological explanatory factors that influence migrants' mental health status. Consequently, this study paid considerable attention to migrant's personality traits and their social support networks in the host society, as well as migratory stress. This research assumed that socio-psychological coping resources contribute to the mental well-being of Korean

immigrants, while acculturative stress and stressful life events were associated with an increased level of depression. Based on this theoretical perspective, four major hypotheses were formulated. This research analyzed data collected from 858 Korean immigrants in Toronto to test the four hypotheses. The results of zero-order correlation analysis and stepwise regression analysis suggest that acculturative stress, stressful life events, Korean social support, and personal feelings of mastery were all significant explanatory factors of psychological distress. Four stress process variables in the regression analyses accounted for 33% of the variance in depression among Korean immigrants. Of the stress process variables, acculturative stress had the greatest explanatory power. Contrary to expectations, buffering effects of socio-psychological coping resources were not found in this study. In conclusion, the implications of the findings reported in this study for the migration and stress process models were discussed.

Yao, Min (1996). Effects of Cultural Values and Attribution of Outcome Feedback on Reasoning in Canadian and Chinese College Students. University of British Columbia, PhD: 154.

The primary purpose of the present study was to investigate the joint effects of culture and attribution of outcome feedback on reasoning performance. This study attempted to address four major research questions: (a) Do Canadian and Chinese students have different cultural values and causal attribution patterns? (b) Do pre-experimental individual differences in causal attribution patterns lead to differences in Canadian and Chinese students' inductive reasoning performance? (c) Does attribution of outcome feedback affect Canadian and Chinese students' inductive reasoning performance? (d) Do Canadian and Chinese students conduct deductive reasoning differently as a function of outcome feedback and reasoning task contents? A total of 120 college students (60 Canadian and 60 Chinese) performed three phases of computerized experimental tasks. The research design involved 2 types of culture groups (Canadian and Chinese) under 3 conditions of outcome feedback (success, failure, and control) as two independent variables. The dependent variables observed were the number of instances used or correct responses made and response time, when possible. In terms of culture differences, Canadian students appear to be distinct and articulate about the matters of socio-cultural values, while Chinese students are relatively less distinct and articulate. When making attribution for other people's success, both Canadian and Chinese students held internal factors (i.e., good effort and high ability) as responsible. When accounting for other people's failure, Canadian students picked controllable factors (i.e., lack of effort), while Chinese students picked both controllable and uncontrollable factors (i.e., largely lack of effort and occasionally difficult task) as the reasons. However, following the success outcome feedback about their own reasoning performance, Canadian students emphasized mostly high ability and, occasionally, effort as the reasons, while Chinese students picked mostly good luck and, occasionally, high ability. Given the failure outcome feedback about their own task performance, Canadian students attributed to lack of effort and bad

luck as causes, while Chinese students exclusively picked lack of effort as the explanation. Chinese subjects' inductive and deductive reasoning performances remained relatively unswayed by success or failure outcome feedback, whereas Canadian subjects' reasoning performance remained good only when success feedback was received. When failure feedback was provided, Canadian subjects' reasoning performances deteriorated and remained poor throughout the experiment. While Chinese students' reasoning performance is not predictable from their low-ability attribution of other people's failure outcome, Canadian students' reasoning performance is highly predictable; that is, the more they attributed others' failure to low ability, the faster they completed the culture-fair inductive reasoning task. On the other hand, when making attribution based on their own experience, given success feedback, Canadian students attributed their performance to their high ability. Given failure feedback, Canadian students attributed their performance to their lack of effort, with improved performance commensurable to their verbal causal attribution. The present findings indicate that Canadian and Chinese college students showed differences in causal attribution patterns, depending on when they explain others' success/failure experiences or their own, and further that upon receipt of failure outcome feedback, Canadian students' reasoning performance deteriorated, while Chinese students' performance remained insensitive to success or failure outcome feedback. Further fine-grained analyses of such causal attribution patterns interacting with outcome feedbacks and cognitive performance needs some more careful studies.

Yas, Arlene Marion (1986). Perceptions of Educational Slides: Implications for Multicultural and Development Education. University of British Columbia, MA.

N/A

Yasmin, Marziya (1989). Ethnicity and Socioeconomic Status in Canada, 1981. University of Alberta, PhD: N/A.

The purpose of this study, was to examine the correlates of socioeconomic status by incorporating a set of ethnic demographic and ecological variables. The analyses were attempted both at the individual and at the aggregate level. At the individual level, samples representing the national population, the members of the foreign-born group, members of six ethnic groups and that of the thirteen largest Census Metropolitan Areas were examined. The results at the individual level, indicated that demographic variables such as sex and age were more influential on socioeconomic status than ethnic variables. Among ethnic variables, use of English as a home language had the strongest influence on socioeconomic status. The aggregate analyses indicated that both demographic and ethnic variables were influential in explaining variation in socioeconomic status.

Yee, June Ying (1996). A Theoretical Analysis of Racism in Social Service Agencies From a Critical Perspective. McGill University, MSW: 84.

Much debate on the conceptualization of race and racism currently exists in the literature. By applying a critical approach to the study of the racism, it will be the basis from which to embark on a theoretically informed review of the literature, and to be able to apply my theoretical framework, which is composed of the following concepts: culture, power and dominance to the problem of racism in social service agencies. Specifically, an examination of current approaches, and the introduction of anti-racism strategies as a viable solution will be documented. It is concluded that there is a need to (1) challenge and modify the current knowledge base on racism in social service agencies; and (2) a need to provide social workers and policy-makers with the necessary tools to combat racism in social service agencies.

Yee, Katherine (Kate) J. Swallow (1997). Exploring Clothing Values Among Filipino-Canadian Women: An Application of the Group Technique. University of Manitoba, MSC: 130.

The present study has two objectives: (a) to yield new information regarding clothing values through probing the group's perceptions, attitudes and behaviours, and (b) to identify values toward clothing held by a Filipino cultural group. The focus group method was chosen because it enables the investigator to examine responses for greater detail. Three groups of young Filipino women were formed with a total of 12 participants. Grounded Theory was used to interpret and analyze the transcripts. The analysis of the focus group discussions reveal the overriding role of both the root and host cultures and that the participants are more family-centred regarding clothing than respondents involved in earlier research. The participants identified family and context as significant in decisions regarding clothing use. Results indicated that family and context are primary considerations whereas comfort, mood and budget are secondary. Participants identified sub-components of comfort and budget, one of which was the concept of psychological comfort. A hierarchy of value influences, developed from the group discussions, supports ideas from theorists in other disciplines. This focus group approach was useful as the investigator was able to identify the complex relationship of values, in which some influences suggested a hierarchy, while others appeared to be present at similar levels within the hierarchical structure.

Yee, Lili Anne (1996). Experiences of Inter-"Racial" Married Couples in a Multicultural Society. University of British Columbia, MA: 147.

N/A

Yeung, Raymond Yue-ting (1999). Towards A Family Model of the Labour Market Behaviour of Immigrants: Estimates of a Discrete Choice Dynamic Programming Model. Queen's-University, PhD: 95.

This thesis explores how immigrant and native Canadian families differ in their accumulation of human capital and their labour market decisions over the life-cycle. To this end, I develop a dynamic model of household labour market choices, and I estimate the parameters of the model using the pooled cross-sectional data from the three Canadian Census Family Files for 1971, 1981 and 1991. The estimated model provides a framework for explaining differences in labour market choices between immigrant and native Canadian families as optimal responses to different household preferences and labour market conditions. By estimating the parameters of an explicit model of household behaviour, I am able to simulate the impact of policy changes on immigrant families in Canada. I follow the spirit of the emerging applications of discrete choice dynamic programming (DCDP) techniques to model and estimate the labour market behaviour of immigrant families. I assume that husbands and wives maximize a family utility function by choosing among different alternatives over the family life-cycle and they consider the impact of their current choices on the states of their households in the future. I solve the dynamic problem for this family behaviour. The solution of this dynamic model determines the likelihood of the household choices. I estimate the structural parameters by maximizing the likelihood the census data showing family choices of immigrant and native families. By using the DCDP technique, I can obtain a sample distribution of years of work experience by observing the choices of households. This is especially important in the literature on immigrants' labour market behaviour because existing data sets usually lack information about the years of work experience and other important endogenous variables. Based on the estimated parameters of the structural model, some of the main conclusions include the following: immigrant husbands and their wives possess steeper experience-earnings profiles in the sense that they have a larger difference between initial earnings and the peak lifetime earnings than native wives. Immigrant wives have especially greater incentive to maximize their earnings by work experience than native wives. Immigrant husbands are estimated to have a lower estimated cost of returning to school than native husbands. In addition, immigrant families have a greater incentive to hire outsiders as a substitute for immigrant wives to do the housework than native families. These findings support the prediction by the Family Investment Hypothesis: immigrant husbands would tend to invest in education and their wives would tend to work earlier in their lifecycles. I simulate the family model and observe the changes in labour market choices of immigrant spouses in response to policy changes using the structural estimates. My policy experiments show that immigrant husbands and immigrant wives respond differently to changes in time discount factor. Reducing the cost of returning to school from a non-schooling state would encourage for immigrant husbands and wives to go to school, whereas subsidizing the cost of housework could encourage immigrant wives to work. (Abstract shortened by UMI.)

Yip, Chow Ping (1995). <u>Searching for Voice: Chinese Immigrant Women in the Process of Racialization and in Abusive Relationships</u>. Dalhousie University, MSW**:** 219.

The similarities that I share with other Chinese in Canada encouraged me to study the history of Chinese immigration. In this project I adopted the split labour market theory to analyze how race and class intermingle to influence Chinese immigrants during the immigration process. From my standpoint as a Chinese woman, I also attempted to learn about the impact of the interconnectedness of race, class and gender relations on the lived experience of Chinese immigrant women. My theory of gender is based on the key idea of feminism which examines the power relations between women and men. This project is an exploratory research investigating how six Chinese women experienced the immigration process, how they perceive wife abuse, and what they expect of the existing social services. The findings can give some hints to understanding why Chinese immigrants in Canada generally disagree with the idea that there is wife-battering in the community. Even when battering exists, the results of the project may explain why some Chinese immigrant women are unwilling to ask for help from mainstream social services. Hopefully, the ongoing discussion this research has already stimulated can further assist workers or policy-makers in social services to be sensitive to the needs of immigrant women and to better provide effective assistance to them.

Yip, Pearl Mae (1997). <u>A Case Study Analysis of the ESL Issue (Alberta)</u>. University of Calgary, MA**:** 99.

This thesis illustrates the complex nature of English as a Second Language (ESL) provision as increasing numbers of children and youth whose first language is neither English nor French enter our public schools. The ESL issue is revealed through the actions of a community-based group, the Coalition for Equal Access to Education, in opposition to severe and disproportionate cutbacks made by the Calgary Board of Education (CBE) to ESL budgets beginning in 1992. The Coalition's advocacy work on behalf of ESL students and their parents and the right of students to appropriate language instruction programs in order to acquire one of Canada's official languages is documented through a community and social justice analysis of an educational issue. The education system serves to reinforce dominant-minority group relations in society by denying ESL programs to students who have weak English language skills and the impact is systemic or institutional discrimination.

Yokota-Adachi, Hiroko (1999). <u>Beliefs Concerning School and Learning: A Multicultural Perspective</u>. University of Toronto, PhD**:** 167.

The present thesis examined the beliefs concerning educational issues, which Japanese immigrant parents, their counterparts in Japan and Canada, and Canadian teachers hold. The thesis consists of two inquiries: Studies 1 and 2. In Study 1, a grounded theory of the beliefs that 6 Canadian teachers and 11 Japanese immigrant parents hold was explored qualitatively. The results indicated that the participants' whole belief system can be conceptualized hierarchically in terms of three layers: the general belief system concerning school and learning

(General Belief Layer); opinions regarding learning difficulties (Problem Layer); and opinions concerning actions to take in order to solve the difficulties (Solution Layer). The parents' and teachers' opinions varied considerably with regard to issues in the General Belief Layer, manifested commonality in the Problem Layer and converged in the Solution Layer. The major source of the mismatch at the General Belief Layer was the parental belief that the Japanese and Canadian educational systems were distinctively different and an ideal school system was a combination of the two. In order to examine to what extent migration experience is contributing to such perception and preference, a questionnaire was constructed based on the themes emerging from Study 1. It was administered to Japanese immigrants (n = 88) and their counterparts in Japan (n = 56) and Canada (n = 38). The MANOVA and ANOVA results indicated that: (1) the immigrant parental perception regarding the school systems was significantly different from that of their counterparts in the home and host countries; and (2) the immigrant parents prefer the same type of school no matter in which country they would raise their children. Moreover, planned comparisons revealed that after having lived in Canada for three years, the immigrant parental school preferences gradually came to resemble those of Canadian parents. These results are interpreted within an acculturation framework. Theoretical as well as practical implications are also drawn.

Yon, Daniel A. (1991). <u>Migration, Schooling and the Politics of Identity: A Case Study of Caribbean Students in a Toronto High School (Ontario)</u>. York University, MA**:** 207.

N/A

Yon, Daniel A. (1995). <u>Unstable Terrain: Explorations in Identity, Race and Culture in a Toronto High School</u>. York University, PhD**:** 359.

This dissertation draws upon ethnographic research undertaken over a full academic year in a Toronto high school. Personal observations, conversations with students and teachers, experimental work in drama, use of video and student writings are drawn on to examine the question of identity and what it means for the students within the school. Identity is constituted and emerges through the dissertation not as a fixed entity but as ongoing processes of identification. Consequently, attention is drawn to the various "sites" of identity and the ways by which students negotiate and situate themselves in the discourses that identity invokes. Such discourses are identified as discourses of nation, culture, race, ethnicity, community and popular culture. The ethnographic data demonstrates how individuals situate themselves within these discourses in highly ambivalent and sometimes contradictory ways. Attention is drawn to how students reinscribe and affirm themselves within identity categories while constantly struggling to transcend them at the same time. One of the conceptual starting points for this study is the acknowledgement of an intimate relationship between questions of

identity on the one hand and curriculum concerns and questions of learning on the other. The ethnographic details discussed in this work confirm identity as contingent, relational and historically specific. Notions of fixity and stability that are normally ascribed to identity, and the related concepts of culture and race, particularly as they affect curriculum, are rendered problematic. It is argued that such findings pose important challenges for the debate on multicultural and anti-racist education which is structured by an understanding of these concepts as closed categories. Concerns with pedagogy, debates on culture and identity and the developments that are implied in the concept globalization form the backdrop for this ethnography. Some of the concepts that are borrowed and worked with include diaspora, hybridity, "third space" and "Black Atlantic" and the question is posed as to how these working concepts may be used to engage the tensions that are produced by desires for closures and fixity and the desires to transcend them.

Yoo, Zenda Lee (1998). <u>Living Arrangements of Elderly Korean Immigrants and Intergenerational Relations</u>. University of Alberta, MA**:** 94.

In Korea, there exists a deep rooted tradition for children, and in particular, the married eldest son, to live with his aging parents. This tradition has been carried forward to North America. However, recent data shows the percentage of elderly Korean immigrants living with their married children declining dramatically. This study examines the elderly Korean immigrant's living arrangement in Edmonton, Alberta, through interviews with the elderly, middle-aged, and the young Korean-Canadians. In studying the three generations of Korean-Canadians, a more complete understanding of the underlying continuities and changes in cultural tradition, and family structure affecting the elderly Korean's residential style was achieved. It was not simply a matter of retaining tradition or shedding it but adding to their existing culture and their sense of identity.

Younes, Fatima-Zohra (1988). <u>L'Algérienne immigrée au Québec et l'éducation de ses enfants: Mémoire présenté à l'Université du Québec à Montréal comme exigence partielle de la maîtrise en éducation</u>. Université du Québec,**:** N/A.

N/A

Young, Jim (1998). <u>Getting a Job in Canada: Social Networks and Chinese Immigrant Integration</u>. University of Manitoba, MA**:** 217.

The target group of this study is a subgroup of the recent Mainland Chinese immigrants in Canada. The members of this subgroup are distinctive in terms of their migration experience and higher education and qualifications. They came to this country as graduate students and obtained permanent resident status or Canadian citizenship afterwards. This study concerns their experience in seeking employment in the host country. A snowball sampling method was employed to locate 51 respondents for this study. Most of the respondents are located in Winnipeg. An open-ended interview and a questionnaire were utilized as the

major techniques to gather research data. The basic theoretical framework is that of social networks, and the "strength of weak ties" theory is adapted to probe the relationship between social networks and immigrant integration. This study found that informal networks and weak ties are not necessarily the best method of job-hunting for this specific group. Due to the lack of the necessary weak ties, new immigrants from Mainland China have no choice but to use other job-hunting methods. This study found that weak ties are the least used job-hunting method. This result supports the idea that the utility of informal networks and weak ties in job-hunting are a function of their availability, appropriateness for gaining access to a particular job, and the availability of alternative resources. The various structural barriers in the host society and the individual disadvantages of members of the immigrant group are probed in this study, and the corresponding coping strategies of this particular immigrant group are also identified.

Young, Jonathan Charles (1984). <u>Multicultural Education: Dilemmas and Contradictions in an Elementary School Setting</u>. University of Toronto, PhD.

Adopting what has been described as a "sociological phenomenological" perspective that is concerned with the way in which reality is socially constructed within specific settings, the account provided in this study is presented as an ethnographic inquiry into life in an elementary school in Ontario, conducted over an eighteen month period between January, 1978, and June, 1979. Conditioned from the outset by a concern with issues of ethnicity and culture, the researcher attempts to set out a variety of everyday events significant to an understanding of multicultural education as it is practiced at the school, and to elaborate something of the determinants that gave rise to these events. This was done, not to establish the way in which multicultural education was interpreted in the school, or even by individual teachers within the school, but to understand how different positions were established by different people and by the same people in different settings, and the extent to which they were consistent or contradictory. In looking at the ways in which particular versions of multicultural education came to be generated in the school, the study draws attention to the way in which inconsistent practices stemmed from the ambiguous occupational location that teachers inevitably filled whereby they were required to fulfill a range of objectives that were invariably competitive and frequently contradictory. Actions that impacted differently upon different students, or which reflected different perspectives on Canadian diversity were often justified on grounds unrelated to any multicultural education perspective, and   even when actions were justified in this way these perspectives often contained objectives that were ambiguous and non-complementary.

Young, Lanny Lan Fun (1997). <u>Cantonese Students' Perspectives on the Use of Their First Language in Acquiring English</u>. Simon Fraser University, MA**:** 116.

The purpose of this study is to explore ESL students' perceptions of what helps them to acquire English as a second language, and specifically, whether the use of their first language (Cantonese) helps them to better understand English and their

school work. Interviews with ten secondary school students revealed that they use Cantonese extensively in and out of class. They regarded the use of Cantonese as being beneficial to their comprehension of the English vocabulary, concepts, and directions given by teachers. The participants' language use practices, attitudes toward first language usage by others, and perceptions of how their peers, teachers, and parents react to them when they use Cantonese, are also examined. In addition, other related questions central to the issue of providing ESL services to immigrant students are explored. To further facilitate ESL students' acquisition of a dominant second language, the incorporation of the use of students' first language is put forth as a possible alternative to the present education they are experiencing.

Young, Marta Yolande (1991). The Adjustment of Salvadoran Refugees: Stressors, Resources and Well-Being. University of Western Ontario, PhD**:** 257.

Despite an increased interest in refugees in the last decade, refugee research remains largely atheoretical with few attempts to integrate it with psychological theories and concepts. A first aim was to compare Recent Salvadoran refugees, Established Salvadoran refugees, Relocated Anglo-Canadians, and Established Anglo-Canadians on measures of psychological distress, quality of life and life satisfaction. A second aim was to compare the relative impact of life events and hassles on psychological symptoms in the above four groups. A third aim was to examine the buffering effects of social and personal resources on psychological health, quality of life and life and life satisfaction in the two refugee groups. Two hundred and forty subjects participated in the present study. All respondents completed the following indices: Life events, hassles, social support, locus of control, self-esteem, psychological symptoms, quality of life and life satisfaction. In addition, refugees completed a migration-related life events scale. Both refugee samples obtained lower quality of life scores compared to Canadians, and the Recent Refugees were significantly less satisfied with their lives compared to Relocated Canadians. Refugees, however, did not differ with respect to psychological distress. Varying results were found among the groups with respect to life events and hassles in predicting psychological symptoms. While hassles predicted psychological distress better than life events for Relocated Canadians, the opposite was the case for Established Canadians. For Established Refugees, neither life events nor hassles were found to be better predictors of psychological distress. In the case of Recent Refugees, only migration-related life events contributed significantly to psychological distress. Finally, social support, locus of control and self-esteem were found to be important resources for refugees, especially with respect to quality of life and life satisfaction. For Recent Refugees, locus of control and self-esteem were found to moderate migration stress. For Established Refugees, social support moderated the effects of hassles, and social support and self-esteem moderated the effects of life events. The above results were discussed in terms of their contributions to the stress, migration and refugee literatures. Practical implications and directions for future research were also outlined.

Young, Tricia Linda (1994). <u>Antiracism and Ethnocultural Equity Policies in Ontario Schools: An Historical Examination</u>. University of Toronto, MA**:** 125.

Hand in hand with Canadian immigration policy changes in 1967 came changes in the demographic make-up of Canadian society. The Canadian immigrant pool began expanding to include "non-white" countries of the Caribbean and Asia. Many of these new immigrants settled in Ontario and more specifically Metropolitan Toronto. Despite the Canadian multiculturalism policy which attempted to manage issues of cultural diversity, racial issues became more pronounced. Racism increasingly emerged in the school systems public and separate. Educational institutions were identified as a problem area where racism was bred and a positive hope, as institutions which could promote antiracism and positive race relations. However, the Ontario Ministry or Education was slow to press ahead with antiracist initiatives. It was not until the mid-1980s that the Ministry commissioned reports and guidelines to aid schools in the development of antiracism and ethnocultural equity policies. Despite their recommendations, not all Ontario school boards adopted such policies. Voluntarism was not enough. Legislation was passed in 1992 to give the Minister of Education the authority to require all school boards to implement antiracism and ethnocultural equity policies. The Minister did not use this authority until the summer of 1993, when specific timelines and guidelines were set out for school boards to follow. All school boards will have to have antiracism and ethnocultural equity policies implemented by September 1, 1995. But was legislation compelling school boards to initiate antiracism policies necessary? Why did voluntarism fail? By examining one Ontario school board, the Peel Hoard of Education, it became clear that denial that racial problems existed meant that issues of race were not honestly addressed. Mandating development of antiracism policies have forced school boards to tackle issues of race head on.

Yousif, Ahmad F. (1992). <u>The Maintenance of Islamic Identity in Canadian Society: Religious Observance, Psychosocial Influences, and Institutional Completeness of the Muslim Community in the Canadian National Capital Region</u>. University of Ottawa, PhD**:** 261.

N/A

Yuet, Jason Kwun-Pui (1997). <u>A Study of Help-Seeking Behaviours of Second Generation Chinese-Canadians in Metro Toronto</u>. York University, MSW**:** 81.

This study explores the help-seeking behaviours of Second Generation Chinese Canadians (SGCC) in Metro Toronto. A qualitative research methodology was adopted. Semi-structured interviews with 6 men and 6 women, who were from 21 to 29 years of age, were completed. The study emphasis on the individual's interpretation of self in relation to family, ethnic community, and the wider society. The interaction between the minority and majority cultural systems

affects the behavioural pattern of SGCC. The results of the study confirm a general reluctance to consult professional/institutional resources for help. Instead, SGCC prefer to internalize their problems, or else discuss and resolve them with their peers. Seeking professional help is unattractive because of family influence and social stigma. SGCC are keenly aware of their unique cultural background and ethnic minority position in Canadian society. They tend to associate together to seek mutual support, simply because they share a common background both culturally and socially. Interaction within 'mainstream' society is encouraged where SGCC are not in a vulnerable position, as perceptions of discrimination are always present, though seldom overwhelming. Thus, informal support networks are the preferred option for SGCC. This is consistent with the main body of literature concerned with the influence of ethnicity of help-seeking behaviours. This study indicates that helping professionals need to develop innovative skills and practice models in order to serve this sector of Canadians better. The most crucial task, however, is to promote and implement anti-discriminatory policies and education, so that everyone can participate in our multi-cultural society.

Yung, Terence (1999). <u>Ethnic Diversity and Effective Volunteerism</u>. Royal Roads University, MA**:** 76.

Irvin Westheimer of Cincinnati first created the concept of Big Brothers in 1903. The idea was to share friendships with under-privileged boys without fathers. Today, there are Big Brother agencies in Asia, Australia, Canada, New Zealand, United States and the West Indies. In Canada, there are close to two hundred Big Brother agencies serving fifteen thousand boys and girls, and directly involving over fifty thousand people. Big Brothers of Greater Vancouver was incorporated in 1957 as a charitable society dedicated to helping boys within the Greater Vancouver area who lacked the friendship, understanding and guidance of an adult male. The mission of Big Brothers is to provide positive role models for boys from adult-male-absent families. The agency currently oversees two hundred and twenty-two Big and Little Brother matches with a full time staff of eighteen. Staff members also share their screening expertise as requested by numerous outside agencies across Canada. In addition to traditional Big and Little Brother matches, the agency also provides mentoring for the Big Bunch and In-School mentoring programs. There are currently seven Little Brothers in the Big Bunch program. Two Big Brothers engage in group activities with these seven Little Brothers twice a month. The In-School mentoring program enables enrolled Little Brothers to spend an hour a week with their Big Brothers during school hours. The one-on-one mentoring relationships are monitored by school counsellors and conducted on school premises.

Yung, Wing Kwong (1998). <u>Ethnicity and Public Policy: The Chinese in Metropolitan Toronto</u>. University of Toronto, PhD**:** 385.

This thesis examines the political responsiveness of local governments towards ethnic demands through a study of the rapidly expanding Chinese Canadian

community in Metropolitan Toronto. The main research objective is to identify those structures or political arenas that facilitate political responsiveness for ethnic group demands. Starting from an institutional analysis perspective, this thesis constructs an "issue arena" framework for examining the effectiveness of demands made by ethnic Chinese in the City of Toronto and the City of Scarborough. The four elements examined in the "issue arena" framework are ethnic cohesiveness, political opposition, political support, and institutional channels. A total of four case studies are chosen to form the empirical data for this thesis. One pair of cases is selected from Toronto and another pair of cases is selected from Scarborough. Two cases focus on a critical ethnic township issue: zoning for parking. Two other cases are centered on the element of cultural heritage - the development of an heritage language program in the public school system. Hence, the four case studies are heritage language program in Toronto, heritage language program in Scarborough, parking in Toronto's Chinatown, and parking in Scarborough's Chinatown. To provide context for these four cases, the thesis analyzes, in historical perspective, the development of the Chinese Canadian community in Metropolitan Toronto. A major finding is that contrary to popular beliefs, the Chinese Canadian community in Metropolitan Toronto despite its increase in population lacks electoral strength. This relative electoral impotence becomes an important conditioning element in our study of political responsiveness. The results of this research suggests that the likelihood of a positive political response to group demands occurs when the "issue arena" has the following characteristics: (a) a high level of ethnic group cohesiveness, (b) significant insiders' political support. The thesis also found that the degree of political responsiveness is further enhanced when inside supporters include technocrats who are specialized in the issue concerned. Finally, the research suggests that an important factor facilitating responsiveness is the extent to which the "issue arena" is secluded from or opened to public confrontation.

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Zadravec, Josef (1994). <u>Legal, Economic and Political Implications of Bill C-86, An Act to Amend the 1976 Immigration Act, with particular reference to Refugees</u>. University of Manitoba, MPA**:** 135.

N/A

Zaffaroni, Irene Geneviève Marie (1987). <u>The Great Chain of Being: Racism and Imperialism in Colonial Victoria, 1858-1871</u>. University of Victoria, MA.

N/A

Zebian, Samar (1996). <u>Integrative and Differentiative Cognitive Style: Cultural Comparisons in Multidimensional Sorting, Embedded Figures, and Object Sorting</u>. University of Western Ontario, MSC**:** 147.

The integrative and differentiative cognitive style of immigrant Middle Eastern groups of Canada and Euro-Canadian groups with varying levels of Western education was studied. The Embedded Figures Test, a test of visual differentiation, was used to assess the differentiative cognitive style, while one modified task, the multidimensional classification task, and one new task, an object sorting task involving major and minor properties, were used to assess integrative cognitive style. Results showed both culture and education within culture effects. Middle Eastern groups showed higher levels of integrative thinking but lower levels of differentiative thinking compared to Euro-Canadian groups. Considering the education within culture effect, the results indicated, on all three tasks, that the Middle Eastern subcultural group with some Western education showed equal levels of integrative thinking compared tot he university-educated group as indicated by results of the multidimensional sorting task and the object sorting task, however they were less differentiative on the Embedded Figures Test.

Zhang, Gloria Rong (1995). <u>Anomie and Identification: Adjustment Experiences of Recent Immigrants from Mainland China in Toronto</u>. University of Toronto, EDD**:** 244.

This dissertation investigates the adjustment experiences of 80 immigrants from Mainland China in Toronto utilizing a structured personal interview technique. The major issues of this study were developed from recognized theoretical principles not applied in earlier immigrant studies. Accepting Durkheim's contention that sudden social change impedes the effective functioning of individuals in society, it was proposed that the immigrant perceives the

mainstream Canadian society and its cultural settling as incomprehensible, unpredictable and even hostile. The result is personal anomie. The concept of anomie was reformulated to specifically reflect the post-arrival traumatic experience of racially and culturally different immigrants from developing countries. A new measure based on Srole's anomie scale was devised to reflect this experience. The theoretical approach applied further encompasses the contention that revised identification patterns may determine the immigrant's resocialization and therefore influence the direction and quality of the integration process. This issue was investigated through theoretical categories based on contemporary theory, supplemented by qualitative information. The results indicate that the effects of resettlement trauma, in particular anomie, were contained reasonably well, possibly as the result of strong family ties, suggesting retreatism in the sense of Merton. The experiences of the group only marginally conformed to the results of a number of prior studies, which stress that the institutional completeness of ethnic organizations and facilities as well as residential concentration are important to implement and sustain ethnic group integration. Although the respondents largely lived in Chinese dominated areas and relied substantially on Chinese   social and economic support, the majority regard these two features as transitional accommodating facilities rather than expressions of ethnic attachment and emotional commitment. No simple patterns of association between types of identification and degree of anomie were identified. A distinct tendency prevailed to consider identification with the perceived cultural and social values of the mainstream society as the operational bridge to a successful adjustment to Canadian society. Another conclusion was that social acceptance and the concomitant integration into the mainstream is not necessarily enhanced by institutionally encouraged multiculturalism. Stereotypical perspectives of Chinese are kept alive which may perpetuate prejudice and discrimination. A large self-contained ethnic ghetto with generally accepted exploitive practices may assist the newcomers' transition, however, this situation is, in the long run, as destructive in its effects as discrimination and therefore is neither in the interest of immigrants nor the society at large.

Zhang, Jinjin (1998). <u>Illness Management Strategies Among Chinese Immigrants Living with Arthritis</u>. University of Calgary, MSC**:** 151.

The purpose of this exploratory study was to generate a substantive theory regarding illness management among Chinese immigrants living with arthritis. Purposive sampling was used to select 19 Chinese immigrants for in-depth interviews. This information was supplemented by data collected from 7 participants in mainland China. The data were analyzed according to the following steps (1) transcribing interview materials, (2) developing codes, categories and themes, and (3) theoretical coding. The results of this study describe factors which directly/indirectly impacted on illness management strategies. The illness management usually started with using self-care remedies, followed by consulting Western physicians, consulting Chinese doctors, and then returning to Western medicine. Factors directly impacting on illness management

strategies are: arthritic symptoms, beliefs about Western/Chinese medicine based on treatment experience, barriers to using Western/Chinese medicine, and external factors. Factors indirectly impacting on illness management strategies are: beliefs about Western/Chinese medicine, beliefs about combining Western and Chinese medicine, and beliefs about arthritis.

Zhang, Ling (1995). The Language-Workplace Nexus: Linguistic Adjustment of Two Chinese Immigrant Professionals. University of Saskatchewan, PhD: 346.

Focusing on workplace linguistic adjustment of two Chinese immigrant professionals, this study provides a description and an interpretive-explanatory account of, first, the different kinds of job-related literacy competencies a non-English professional needs in the workplace, and the social conditions for the acquisition of such competencies; second, the nature of job-related oral communication competencies and their impact on the participants' work success; third, the ways in which oral language and literacy operate in the particular professional community and culture of the participants. Finally, the study examines participants' understanding of their linguistic experience in the workplace and the impact of such understanding on their career adaptation. An ethnographic research method was adopted, allowing the investigation to retain the holistic and meaningful characteristics of real life events, focusing on discovering participants' views of reality. Data were collected through a four-month period of interviews and direct observation in both workplace settings. Participants' job-related reading and writing samples were also collected to help determine the nature of their workplace literacy demands. Data analysis was an ongoing process, integrated with the fieldwork as the study progressed, and was directed toward understanding the complex interrelationships of job-related language demands in a variety of contexts, viewing the workplace itself as a particular cultural environment. The study illuminates important issues regarding immigrant professionals' workplace adjustment, such as what they need to know to communicate appropriately in the work environment according to contexts, purposes and audiences, and how such knowledge is learned and used, as well as the relationship between job performance and English proficiency. The information the study provides may help fill the gap in the literature regarding immigrant professionals and their workplace linguistic adjustment. The findings of the study also provide information for ESL teachers by identifying language and literacy demands non-English professionals may encounter in their work environments. This information may lead to the planning of more effective ESL programs and other related training programs for successful adaptation to Canadian society and workplaces. With detailed descriptions and interpretations of individual immigrants' experiences, the study complements current research on immigrant resettlement and adds to a growing number of inquiries concerned with obtaining qualitative information about immigrants' own perceptions of their adaptation process.

Zhang, Lu (1994). <u>Survey of Adult Learning Styles (Chinese-Canadians)</u>. University of Alberta, MED**:** 137.

The purpose of this study was to find out the learning style preferences of Chinese, Chinese-Canadian and Canadian adult learners, and determine the effect of gender, age, cultural background and academic major upon learning style preferences. The researcher surveyed 119 adult students in an educational diploma program in Beijing, China, Chinese-Canadians in undergraduate programs and Canadians in an educational diploma program in an urban Canadian university. These participants completed a learning style inventory which was adapted from the learning style inventories of Lucas (1989), Dunns (1987), Hunt (1978), Kolb (1981) and Renzulli (1978). Data collected were analyzed by the Statistical Package for the Social Science (Nie, Hull, 1981) to obtain frequency and percentage distributions for the demographic characteristics, means and standard deviations of learning style preferences, factor analysis and factor scoring, and F tests to determine significant difference in the learning style preferences by gender, age, cultural background and academic major.

Zhang, Xia (1993). <u>The Effects of Cross-Cultural Content Schemata on ESL Reading Comprehension of Beginners</u>. University of Victoria, MA**:** 103.

This study investigates the effect of cross-cultural content schemata on reading comprehension of ESL beginners. It attempts to examine whether ESL beginners comprehend and recall significantly better a text which is culturally familiar than a text which is culturally unfamiliar. Subjects were a homogeneous group of 12 ESL Chinese upper beginners at Camosun College. All of them were literate in their first language. Two stories representing Chinese and Western cultures respectively were chosen as the testing materials. The subjects were asked to read the two stories and then recall them in Chinese. To better measure their comprehension of the texts, they were also asked to answer fifteen multiple-choice and true or false questions on each text. Recall protocols were analysed for the number of propositions and inferences. Two methods of analyzing text propositions were employed. Kintsch's propositional analysis was used at a micro level, focusing on the detailed information of the texts. Brown & Yale's discourse analysis was employed for a macro level of analysis, focusing primarily on the gist information of the texts. The analysis of inferences included elaborations and distortions. The subjects recalled and comprehended the culturally familiar text significantly better than the culturally unfamiliar text. They made more culturally appropriate elaborations and less distortions from the Chinese story than from the Western story. They spent less time in reading the familiar story than the unfamiliar story. A close look at the data revealed high individual differences. The results of the study indicated that cultural content schemata play a significant role in reading comprehension and recall of ESL beginning students. And having cultural background knowledge of the content of an L2 text may compensate for ESL students' low level of language proficiency.

Zhang, Yunqui (1990). <u>Canada's Chinese Immigration Act of 1885</u>. University of New Brunswick, MA**:** 65.

This report attempts to examine the background of, and the dynamic behind, Canada's first anti-Chinese immigration legislation, the Chinese Immigration Act of 1885. It argues that the Act was a positive response of the Dominion Government to the request of the Province of British Columbia for limitation of Chinese immigration and that it manifested a strong anti-Chinese feeling of the white society. The anti-Chinese agitation was based upon consideration of both economic competition by cheap Chinese labour and racial differences between the Chinese and white Canadians. The report is divided two chapters. The first surveys the historiography of Chinese Canadians. The second reveals the above-mentioned argument.

Zhao, Chunhui (1993). <u>Perceived English Language Needs of International Graduate Students at the University of Alberta</u>. University of Alberta, MED**:** 119.

For international students studying in Canada, skills in the English language can have a profound influence upon their adjustment to the academic and social life of the new culture. The dual purpose of this research was to explore the perceived English language needs of international graduate students at the University of Alberta (1992-1993 academic year) whose first language is not English and to determine the relationships of selected independent variables to the language needs. The independent variables included: (1) previous experience in English, (2) field of study, (3) gender, and (4) participation in preparatory training programs. A representative sample of eighty-five foreign students participated in this study by completing an English Language Needs Survey Questionnaire. The data were then analyzed by means of descriptive and inferential statistics. The results indicated that there are priorities for the perceived language needs for each of four categories of English skills: (1) language for daily living, (2) language for social interactions, (3) listening and speaking for daily studying, and (4) reading and writing for daily studying. Subjects' previous experience in English has no effect upon social English skill needs; but such experience did make a statistically significant difference in the perceived language needs for some academic English skill areas among the respondents. The examination of fields of study in relation to the perceived English needs among the respondents revealed similar results. Gender was found to have an impact upon some social English skill needs, but not upon any of the academic needs surveyed in this research. Lastly, the study was not able to demonstrate statistically that participation in a preparatory training program prior to embarking on a degree   program at the University of Alberta would result in differing English language needs between respondents who had such experience and those who did not. From the findings of the study, implications for English as a foreign/second language (EFL/ESL) teachers, the university faculty, the University of Alberta International Centre, and future research, were drawn and presented.

Zhu, Liping (1993). <u>The Adaptation of Chinese Engineering Students to Academic Language Tasks at the University of Calgary</u>. University of Victoria, PhD**:** 145.

Adaptation to Canadian graduate studies from a Chinese background is both culturally and linguistically challenging. This study reported how the traditional and contemporary methods of instruction used in teaching English as a second language in some Chinese universities prepared students adequately to study at a Canadian university in order to see what initial difficulties and coping strategies that students had. Twenty-four Chinese graduate students and six Canadian professors in the five engineering departments at the University of Calgary were randomly and proportionately selected for the study. In the first stage twenty students who had been in Canada for some time were interviewed using an interview guide about (1) their language preparation in China; (2) their initial language difficulties in their study; and (3) their compensatory strategies used to overcome the difficulties in listening, speaking, reading, and writing. Six Canadian professors were then interviewed about Chinese students' actual English abilities in the four aspects of the language arts. Both sets of the interview data were subject to content analysis to perceive the emerging themes in the students' and professors' opinions. In the second stage, case studies of four newly-arrived Chinese students in engineering were done over a four month period to record monthly their adaptation process to academic language tasks in listening, speaking, reading, and writing through interviews and classroom observations. Meanwhile, students kept a weekly journal based on the findings of the first stage of the data analysis. The results indicated that prior preparation in reading skills was good, listening was mediocre, and speaking and writing were poor due to the massively used traditional methods of instruction which focused on grammar, exercises on sentence patterns, and reading in general English. Students had difficulty in understanding conversations among native speakers and professors with a strong accent, in making contribution to classroom discussion and in-depth conversations, and in expressing succinctly and linearly their research ideas and opinions in writing. They coped very well by excessive reading, strenuous preparation procedures, help from experts in English in their disciplines, and conscientious effort to improve their listening, speaking, and writing. The findings support the position that teaching English in the content area and study skills using simulations better prepare students for their communicative functional competency in their real educational life in Canada.

Zhu, Nianqiang (1991). <u>Told by the Newfoundland Chinese: A Translation, Contextual Description and Analysis of the Jokes Collected from Two Groups in the St. John's Chinese Community</u>. Memorial University, MA**:** 226.

This thesis has as its chief aim the presentation of a corpus of jokes or humorous anecdotes collected from a sample of ethnic Chinese living in St. John's, Newfoundland. The corpus can be considered representative of that segment of the general repertoire of jokes, perceived by their narrators as 'Chinese' jokes (as opposed to Canadian or western jokes) circulating in the diverse Chinese milieus

of St. John's. The existence of different groups of Chinese in St. John's, as has been established both by library and field research, is presented with reference to the history of the Chinese in North America in general and in Newfoundland in particular. Given the existence of different groups of Chinese in St. John's, we are led to pose the following questions: to what extent, if any, do the joke repertoires of the respective groups differ, and if differences exist, what is the significance of such differences? What are the characteristics of the joke repertoire as a whole which allow it to be distinguished as 'Chinese'? What functions are served by the telling of 'Chinese' jokes by the different groups? The main body of the thesis marshals the evidence, in the form of biographical notes on each informant together with his or her repertoire. The narrative and performance style of each narrator is noted, in the hope that meaningful distinctions may appear. Following this section, the general repertoire is analysed with a view to revealing differences of world view between the chief groups. A concluding section raises questions of continuity or retention and innovation deriving from these foundations, with speculation on the potential utility of such research.

Zhu, Ning S. (1998). <u>The Assimilation and Adjustment of Chinese Scholars in Canada After the 1989 Tiananmen Square Incident</u>. University of Calgary, PhD**:** 178.

This dissertation discusses the results of an inquiry into the assimilation and the issues relating to such assimilation of approximately 50,000 Chinese scholars who were granted immigrant status or citizenship by the Canadian government on "humanitarian and compassionate grounds" arising from the political incident that occurred in Tiananmen Square on June 4, 1989. The guiding research question was: How have these Chinese scholars, who, prima facie, did not have opportunities to become "landed immigrants", but were "forced" to stay in Canada, assimilated via post-secondary education, and otherwise adjusted to Canadian life? During 1995, the collection of quantitative data for this dissertation research was undertaken in Calgary, Edmonton, Saskatoon, Regina, Winnipeg, Vancouver, Victoria, Ottawa, Montreal and Toronto, which are the major Canadian urban centers where the majority of the Chinese scholars have studied, worked and lived since they emigrated from China before or soon after the 1989 Tiananmen Square Incident. The sample group for the survey questionnaire was chosen to accurately reflect the actual distribution of the samples across Canada while at the same time to facilitate significant data collection. The conceptual framework of this dissertation was drawn from theories of assimilation and adjustment. Relevant questions were posed with respect to the case of the Chinese scholars in Canada. A questionnaire was designed for distribution among a sample of qualified respondents. The basic data sources were the questionnaire responses enhanced by individual and group interviews with 49 Chinese scholars, 74 discussants in conference panels, a large amount of electronic and other written correspondence. In addition, data from primary documents and literature review were collected and discussed to support the conceptual framework. Results of the research were intended to produce a critical analysis of theoretical issues about assimilation and personal adjustment of well-educated immigrants and

refugees in Canada. The findings revealed that these Chinese scholars compose a unique minority group in Canada. Their psychological adjustment and education have significant influence on the process of cultural assimilation into Canadian mainstream society. However, due to the strong influence of their original culture and society, the assimilation of those Chinese scholars in Canada will remain at a primary stage. Their generation will not be totally assimilated culturally or structurally in Canada. Whether they stay in Canada permanently or not, they will maintain their Chinese identities.

Zhu, Zhiqi (1996). <u>A Cultural Interpretation of Differences in Chinese-Canadian and Anglo-Canadian ESL Teaching in Two Case Studies</u>. Queen's University, MED**: 148.**

In this comparative case study the teaching characteristics and the backgrounds of a Chinese-Canadian and an Anglo-Canadian English as a Second Language (ESL) teacher are examined. Unlike other available studies in the area of ESL, this study focuses on the teachers rather than the students. The purpose of the study is to explore differing teaching characteristics of a non-NEST (non-native-English-speaking ESL teacher)--Ling, a recently immigrated Chinese in the study, and a NEST (native-English-speaking ESL teacher)--John, a native-English-Speaking Anglo-Canadian in the study. Built from the researcher's experiences and perceptions of the Chinese and Canadian cultures, a cultural interpretation is offered to examine the pedagogical differences between the two teachers. A unique feature of the study is that the two teachers taking part in the study are treated as research partners instead of subjects for data collection purpose only. The research partners take active roles with the researcher in the study to reflect and co-reflect on and provide insight into data collected throughout the process of the study. Intensive interviews with the partners and six class observations were conducted for the purpose of data collection and analyses. Conclusions have been made that Ling's grammar-centred analytical teaching characteristics with rigid formality is attributed by the researcher to the traditional teaching model in China, which is rooted in Confucianism and the communist ideology and influenced by the general socioeconomic status of China. John's liberal and humanist approach in his teaching is explained as a product of liberalism and individualism prevailing in the mainstream of Canadian culture, of which John has been a part and to which John has been exposed.

Zine, Jasmin (1997). <u>Muslim Students in Public Schools: Education and the Politics of Religious Identity</u>. University of Toronto, MA**: 186.**

This study uses ethnogtaphic research methods to examine Sunni Muslim students and experiences as a religious minority in the public school system in Canada. Dominant norms and values are encoded into school policies, practices and curriculum. Many of these create areas of contention for Muslims. For Muslim students, the fundamental incompatibility between Islamic ideology and praxis and the secular public school system can create dissonance, alienation, and in

many cases, a desire to conform to the cultural practices within schools and society, at the expense of an Islamic way of life. This study, however, focuses on those students who strive to maintain an Islamic identity and lifestyle and will examine how this informs their educational experiences. The focus will also be upon how education has become an arena for contemporary cultural politics, and how Muslims use their religious identities to challenge Eurocentrism in school policies practices, and curriculum.

Zucchi, John E. (1984). <u>Italians in Toronto: Development of a National Identity, 1875-1935</u>. University of Toronto, PhD.

This study of Italians in Toronto focuses on the development of an Italian national identity among immigrants in a North American urban setting. Toronto's Italian immigrants came from scores of villages, but fifteen supplied the majority of Toronto's Italian population. The dissertation analyzes the city's immigrants on two levels--that of the specific hometown groups and loyalties and that of the Italian community as a whole. Economic and emigration conditions in the main sending towns are considered within the framework of Italian migration to North America. The settlement and occupational patterns and the religious practices of particular townsgroups are contrasted with those of Toronto's Italian community as a whole. The thesis argues that loyalty to old world townspeople in Toronto was both sentimental and functional. The townsgroups provided a boardinghouse, work opportunities, a close circle of friends for a greenhorn. The new immigrant identified with his townsgroup both because of functional aspects of the relationship and because of sentiments of parochialism or comfort in speaking with one's own. A group of middlemen emerged as in most immigrant communities, which provided work, banking services, steamship tickets, Italian foodstuffs, or newspapers for Italian immigrants. These middlemen addressed themselves to creating a homogeneous Italian community which provided a market for their goods and services, enhanced their personal prestige, and, they believed, improved the status of Italians in the new world. By providing goods, services, and a polity, the elite influenced Toronto's Italian immigrants to develop their ethnicity and patriotism into something more than simply a latent identity with the home country. In the process the strenghth of local and regional loyalty changed. The emergence of an elite by 1915 was the most important factor in creating an ethnic perimeter around Toronto's Italian immigrant group.

Zuidema, Jyoti Varma (1997). <u>Amendments to the Refugee Determination Process Under the Canadian Immigration Act</u>. University of Manitoba, LLM**:** 130.

N/A