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A SOCIOLOGICAL ANALYSIS OF THE IMPACT OF WESTERN SOCIETAL VALUES ON THE SOCIAL, CULTURAL AND ATTITUDINAL VALUES OF AFRICAN STUDENTS IN CANADA

by

Muhammad Adeyemi Iginla

A Thesis
submitted to the Faculty of Graduate Studies
through the Department of
Sociology & Anthropology in Partial Fulfillment
of the requirements for the Degree of
Masters of Arts at the
University of Windsor

Windsor, Ontario, Canada,

1978

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A B S T R A C T

This study explores the experience of African students in Africa with the aim of finding possible relationships between these experiences and subsequent value and identity options* as well as assimilation experience in their new society. It is anticipated that certain kinds of new and unprecedented attitudes and behavior (which are necessary products of their experience) are likely to occur. The fact is that assimilation or failure to assimilate into Canadian society is bound to have some consequences.

A statistical method which allows the use of variables to test statistically significant relationships (Chi square and Q-statistics) has been used to test the theoretical assumptions and the relationship between variables used in this study. All the major relationships were found to be significant, although with varying degrees of strength.

The first major hypothesis in this study (hypothesis A-1-2-3, page 30) should be accepted because a moderate relationship has been established between experience of African students in Canada and their subsequent assimilation into Canadian society. The reason for accepting this hypothesis is simply because the experience of Africans in Canada moves along the same direction that the general assimilation data moves. Consequently, assimilation variables show trends only in favour of rejection or

*Option simply means the choice of national identity (African or Canadian) which respondents, especially landed immigrants prefer.

negative experience.

The second major theoretical assumption (hypothesis B-1-2-3, page30/31) should also be accepted. This hypothesis exposes a causal relationship between experience and identity-value options of African students as well as between experience and nationalistic sentiments. There is a high relationship revealed on one hand, between experience and on the other hand, between identity and nationalistic sentiment. The fact is that each of the dependent variables reveal negative scores once experience is negative. But there is only a moderate relationship between experience and the value orientation of respondents.

The third major theoretical assumption (hypothesis C, page 31) which is the general hypothesis that seeks to link hypothesis A & B above, cannot be accepted. According to null hypothesis 12 (contained in or derived from Table XV), respondents record a low level of general assimilation which is contrary to the theoretical assumption or expectation. Although there is a moderate relationship between experience and general assimilation of respondents as mentioned above, there is necessarily no higher cultural assimilation achieved compared with other kind(s) of assimilation. Moreover, since cultural assimilation does not necessarily affect the acceptance rate of respondents, there is no correlation whatsoever between low acceptability and amount of assimilation (cultural or

otherwise) achieved. The only minor exception is seen in the 'mode of attire' where assimilation variables tend to be less negative. This, however, can be explained through some aspects of cultural similarity between African and Canadian dressing culture.

The above summarization of results is based only on the sample employed for this study. Since this sample is small and therefore has its own weakness, conclusions in this study may not be representative of the total African population in Canada. However, the impact of 'experience' on 'assimilation', 'value', 'identity', and 'nationalistic sentiment' of respondents have been established in this study.

D E D I C A T I O N

This work is dedicated to

My Father: ALI AFOLABI IGINLA

and

My Mother: RAHMAT OREDOLA IGINLA

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I am deeply indebted to Dr. Subhas Ramcharan of the Department of Sociology & Anthropology, University of Windsor, who is the Chairman of my Thesis Committee. Any student who has the privilege of working with him would consider himself fortunate not only because of his unflinching support and cooperation but also because of his devotion to duty and willingness to help his students. Without him, in many ways, I would not have been able to undertake this study.

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help has, in many ways, contributed to the success of this study.

PREFACE

In the mid-seventies the total population of Africa was about 365 million (Funk & Wagnalls' Encyclopaedia, 1975). Canada began to develop more interest in Africa in the late sixties when the Canadian government started to establish diplomatic missions in Africa and to offer educational opportunities to African students (Matthews, 1975). This move eventually encouraged African immigration to Canada both as landed immigrants and as students.

"In the last few years, the number of immigrants from Africa has increased both in absolute and in relative terms. From an average of 3000 immigrants in the three preceding years, the number grew in 1972 to 9,162 (or 7.3 per cent of the total) immigration to Canada" (Matthews, 1975:565-566). In spite of the general decline in 1973 and 1974 the number of African immigrants actually rose to last year's level of 10,450. (Matthews, 1975:566).

Like other immigrants and/or students coming to Canada from all parts of the world, African students who are in this country to achieve a higher education

are impressed by Canada's economic and social development. Like other people (students and immigrants) coming to Canada, Africans must adjust to the intricate social institutions in Canada and they must learn the values of the new society and acquire as best as they can the symbols of success (Lambert & Bressler, 1956). There is, therefore, nothing like refusal to adjust, since African students, regardless of any conservatism, find themselves becoming Canadianized. Sometimes, they fail to meet the adjustment expectations of the society but usually the problems facing them incapacitate their willingness to adjust. This partly explains their failure in adjusting to the dominant values.

Sociologists have recently taken an interest in the question of adjustment of foreign students abroad. They are now interested in how the values of the host society have influenced the life of foreign students. Whereas, the sharp cultural constrast between the countries of Africa and Canada would, undoubtedly, make the experience of Africans a prolific source of sociological investigation, there has been no effort to study the adjustment of Africans

into Canadian society.

Many assumptions have been made on the problem of foreign students abroad and also on why the host society does not often want them. In particular reference to Africans, it has been presumed that, "a large movement of Africans to Canada may pose difficulties for both receiving country (Canada) and the countries of origin... Too much publicity has focused on the increasing proportion of non-whites in Canada's annual intake of immigrants and in the ensuing racial incidents...However, much as one may dislike and disapprove of the irresponsible press stories , they do reveal the extent to which racism lurks so close to the surface of Canadian society." (Matthews, 1975:566).

There seems to be some lack of understanding of the kinds of problems facing Africans (immigrants and visa-students) in Canada. This is probably due to failure on their part to make their problems known openly and publicly. My main interest in this study thus originates from the need to explore the experience of African students and to de-

rive what implications their reaction might have on their relationships with members of the host society.

Few studies have been done generally on foreign students in Canada. In fact, none has been done on African students in particular. Consequently, it is assumed that an attempt to study the problems of Africans in Canada while living here would be an interesting contribution to existing literature on Africans in Canada. Moreover, such an attempt would contribute towards a better understanding of the difficulties they face - first, as foreign students and secondly, as immigrants of the black minority group in a mosaic like Canada.

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CHAPTER I

INTRODUCTION

It is the intention in this study to compare, first, the relationship between the experience of Black Africans in Canada and their subsequent value orientations (attitudinal and behavioral) and secondly, to examine how this experience has affected their rate of assimilation into the host society.

My personal experience in Canada (as a foreign student and landed immigrant from Africa) attracted my attention to the idea of doing studies on the relationship that exists between Black Africans in Canada and the Canadian people. I felt that it would also be useful to examine what kinds of impact their current experiences might have on the behavior toward the host society while still in Canada or have returned to Africa.

The important thing is to establish if any problem exists and to create opportunities for the realization and understanding of such problem. This is necessary since it would appear that most Black Africans coming to Canada return home after a while. It is essential that while living in Canada, they feel a sense of satisfaction and

appreciation of either their temporary or permanent stay. This seems to be very important for internal and international understanding between Africans and Canadians.

In my discussion with Africans in Canada, their feelings of pessimism and disappointment would suggest a perception on their parts that Canadians are not interested in welcoming Black Africans to Canada. This seems to be apparent in Table I below. Respondents were asked to evaluate their personal experience in Canada. Results of this evaluation have shown that most Africans had overall negative experiences in Canada. Yet, it would appear that occasionally, a large minority seemed to have apparently experienced harmonious and kind relationships with some Canadians. This is evident from my discussions with some friends and respondents.

TABLE I: BACKGROUND EXPERIENCE DATA FOR AFRICANS IN CANADA *

Nature of Experience	% of Respondents
Positive	35.0%
Negative	63.3%
Neutral	1.7%

Positive experience implies satisfaction and negative experience implies dissatisfaction as contained in the experience data. Thus, from the above table, we can

*This table is based only on findings in my sample.

simply infer that the satisfaction scale of Black Africans in Canada is relatively low compared with their dissatisfaction scale which is considerably higher. However, this analysis is not exclusive since the actual experience data will be presented later in this study.

When Africans arrive in Canada, they realize from their eventual cultural and educational experiences that there are only few facts which the Canadian public understand about them and about their countries. Unfortunately, most of what is known are stereotypes of the African personality and ways of life.

This problem has two important implications. First, the tendency to misinterpret the behavior of one by the other which is a result of cultural misunderstandings. And secondly, the feelings on the part of the Black Africans (sometimes real and sometimes wrong) that the particular attitude or behavior of the Canadian person is deliberate. This kind of feelings apparently shows in responses to question 30 of our questionnaire.

The reaction that this contradiction generates or is likely to generate is evident from both sides. First, the

Canadian who behaves in his normal ways (i.e. as he would behave to other fellow-Canadians) may be misinterpreted by the African person who faces that behavior. Similarly, the African person who behaves in a given way which is perhaps different to what the Canadian society expects, may also be misinterpreted by the Canadian person who faces or experiences that behavior. On both sides, therefore, cultural misunderstanding might be very important.

This, however, is not to reject the fact that many Canadians do behave towards Black Africans in ways that are capable of making the Africans feel demeaned. This situation will soon be examined in the light of the inter-personal relations between Black Africans and members of the host society. The problem, however, still remains with the Africans themselves who appear to be hypocritical - by hiding their feelings and not being honest. Honesty in this sense means working hard within the existing structure to gain visibility for the problems they face. Without this visibility there can be no social acceptance of the problems and there will be no solution.

The most interesting basis upon which hope can be built as to possible changes in the condition of the Black Africans in Canada is that their problem is not political. Instead, it is purely social-psychological in content. There is no such thing as institutionalized racism within the Canadian governmental system. This is perhaps the main reason why the majority of Black Africans like the Canadian government or its political system in spite of their negative evaluation of their Canadian experience.

Africans in Canada give a high positive rating for the Canadian political system or government. The following table reveals the comparison between their evaluation of this Canadian government and governments elsewhere in the world. They have felt that the Canadian system of government is better than any other kind of political system - including the American political system.

TABLE II: EVALUATION OF THE CANADIAN POLITICAL SYSTEM OR GOVERNMENT BY AFRICANS IN CANADA BY COMPARISON WITH OTHER POLITICAL SYSTEMS IN THE WORLD

Political System	Rate of Acceptance	Rejection
Canadian	79.5%	20.5%
American	70.0%	30.0%
Russian Communist.....	10.3%	89.7%
Chinese Communist.....	10.5%	89.5%
African Military.....	27.3%	72.7%
African One-Party.....	25.7%	74.3%
African Traditional.....	65.4%	34.6%

The Canadian political system has the lowest rejection rate and the highest acceptance rate. The American political system ranks second and the African Traditional Political* system ranks third. All other political systems - African Military Regimes, African One-party systems were given substantial rejection rate. But the highest rejection rates were given to the Communist political systems. Consequently, the evaluation of the Canadian political system could not be a chance occurence, since in spite of their experience in Canada, Black Africans are still able to acknowledge the merits of the political system.

Another way to substantiate the above facts (outside of this research) is to bring in another research experience which was designed to solve some of the related problems in a macro-level - emphasizing concern for all other ethnic minorities. This was the Ethnic Archives Project developed by the Multicultural Council of Windsor & Essex County. During the course of this project, contacts with various ethnic groups, access to different kinds of publications and personal involvements with persons from other cultures

*The type of political order ruled by chieftaincy and/or kings.

have all revealed to me that on the governmental level, efforts are being made to solve many of the related problems. Other programs such as 'Experience 77' and those financed by the Ministry of Culture or the Secretary of State are also meant to achieve similar goals.

What is needed perhaps, is the cooperation of the individual Canadians which can only be achieved through their readiness to cooperate with the government and to want to understand the cultures of the other minorities.

In the light of the above, and as a concluding note, we would like to mention that the 'experience' of the African person in Canada is indeed a decisive factor in determining his value orientation, pattern of assimilation as well as his nationalistic sentiments. Since experience is what best reveals to the Black African whether or not his new society is ready to accept him, experience in Canada thus becomes the major determinant of what the African person is while living in Canada or has returned to his homeland.

The emphasis is to encourage a situation in which

Africans in Canada will consider themselves as part of the community in which they live (while in Canada) and when they have left Canada, they can appreciate their temporary stay in Canada.

In an attempt to verify the hypotheses or the theoretical assumptions underlying this study, some of the basic theoretical propositions of Gordon (1964) and his assimilation theory or variables as well as Christensen's (1959) theoretical assumptions (of nationalism) would be explicitly discussed in later chapters.

Meanwhile, we would like to mention that it is through the operationalization of the concepts of these theorists that the 'experience' data as well as the 'value', 'identity', 'nationalism' and 'assimilation' data would be analyzed. First, we have employed the use of the null hypothesis (chi square) which is a statistical method often used to test the significance of the relationships between variables and/or hypotheses to test the statistically significant relationships observed in this study. Secondly, I have used the same method to correlate 'experience' with other dependent variables for

more effective results or findings. The strength of such relationship is revealed by the use of the Q-statistics. This enables us not only to establish whether or not there is a significant relationship between certain variables but also to determine the level of such relationship.

CHAPTER II

REVIEW OF LITERATURE ON ASSIMILATION

In studying the degree with which foreign students adjust to a new society, sociologists have used different concepts. The most central among these is the concept of 'assimilation'. This concept is a complex one and its complexity is revealed in the diversified approaches which sociologists have used in their definitions and explanations of it. Since we are relying mostly on this concept to understand the experience of the African students in Canada, we must achieve a concrete definition of it as well as a few other similar concepts that are relevant for this study.

Using a dichotomous approach to define assimilation Ruth Johnston (1968) has offered both subjective and external definitions of assimilation. Subjectively, assimilation refers to the psychological life of the immigrant since this involves him with the processes of internalization and the need to accept the values and norms of the culture of the society in which he seeks membership. External assimilation is an overt experience which reveals

the immigrant's degree of acceptance of the physical culture of the host society so that the immigrant could be seen as looking like and acting like a native of the host society because he speaks and dresses like members of the host society (Johnston, 1968).

Gordon seems to have felt the need for greater participation in the host society's political, economic and social institutions by the immigrants (Gordon, 1964). This is how we can say that the immigrant has been assimilated. Moreover, other conditions like marital status, occupational category, educational background and motivation for immigration and other personal data are quite relevant as to how immigrants adjust and integrate into the host society (Raymond Breton, 1964; Johnston, 1965).

Raymond Breton (1964) assumes that assimilation is the process in which groups with different cultures come into cultural contact by sharing common culture. Tummins (1968) and Myers (1950), in defining assimilation, have presented it as a phenomenon that encourages or discourages residential segregation or dispersion. It is a means by

which contact is established between the host society and the immigrants not only through residential dispersion but also through the development of both occupational and religious communities. There is a degree of similarity and linkage between the immigrant groups and the host society (Tummins, 1968). Consequently, Tummins assumes that the less differentiation an ethnic group has in relation to the host or dominant society, the more the immigrant group becomes assimilated into the culture of the host society.

In further explaining assimilation, many sociologists (such as Eisenstadt, 1954; Neiuva and Diegus, 1968; Gordon, 1964; and others) have also used different concepts. These concepts are 'acculturation', 'adaptation', 'adjustment', 'absorption', 'integration', and so on. These concepts have recurred intermittently in this study and they have also been used frequently in sociological literature because they are essential for the understanding of the various kinds of assimilations they distinctively explain.

Nieuva and Diegus (Vlascos, 1958; 23) have both described adjustment as a process which has both evolutionary and progressive responses to assimilation. The individual responds evolutionarily to the entire physical and/or socio-cultural environment of the host society - one process, therefore, begets another. Since most studies done on foreign students have always found the concepts of 'adaptation' and 'adjustment' useful, they have been employed in this study and therefore have to be defined. These definitions are necessary as far as the physical relationship of the Black Africans (immigrants or visa-students) to the host (Canadian) society is concerned.

Absorption, a concept used by Einstadt (1954) is defined in terms of the adult re-socialization process in which the new immigrant (who never really lost his primary identity) sees himself learning new roles, transforming his primary group values and extending his participation within the host society beyond this primary level. Acculturation is also defined by him as a kind of assimi-

lation process whereby the immigrant or foreign student acquires the values, norms, habits and/or customs of the new society.

Integration is defined by Borrie (1959) and others as a situation in which one ethnic group has been changed by amalgamating with the other. In other words, each amalgamand is changed by some integrational processes which operate on a reciprocal basis, although as in the case of absorption, there was no complete loss of the cultural identity which was originally primary for group members.

These concepts have been used in this study as tools to explain the degree of acceptance and/or rejection of Africans in Canada. The concepts of 'acceptance' and 'rejection', therefore, occupy a central analytical place in this study. Thus, they too must be defined.

Once the rights of the subordinate minorities are recognized, they can participate in the various political, economic and social roles of the greater society (Kinloch, 1974:226) and thus, they have been accomodated by that

host society. Acceptance then is realized in accommodation and the latter is the willingness of members of the dominant group to want to accept the members of the minorities to participate in the various social institutions of the host society.

Acceptance thus means the existence of an open or generous (but certainly not hypocritical) attitude towards members of the minority group. It is the absence of this open or generously honest spirit (which is realized in prejudice and discrimination) that often indicates rejection of the minority group members and their lack of representation in the various social, political and economic institutions of the host society.

All of the above concepts would be used in explaining and describing the ways in which Africans in Canada adjust themselves into their new Canadian society. They would also help us to establish the extent to which their own Canadian values have affected their primary beliefs and ways of life as well as their attitudes towards Canada in general.

In an attempt to break down his definition of assimilation into categories and then make it more useful and intelligible, Milton Gordon (1964:71) has revealed the various kinds of assimilation which we can possibly think of in any society. These are cultural and behavioral assimilation which implies the rejection of one's own primary cultural values for the eventual absorption of those of the host society. He had also defined structural assimilation as large-scale entrance into cliques, clubs and institutions of the host society. Others (such as Peter Champs, 1972; Hastings, 1969 and Mary Sengstok, 1969) have also shared this definition with Milton Gordon.

Marital assimilation reveals the presence of exogamous social relations between the minority group members and those of the dominant groups; attitudinal assimilation presents the absence of prejudice within the established social relations of the immigrants and the dominant groups. Behavioral assimilation represents the absence of discrimination which is also congruent with the established social relations between members of the immigrant group and those of the host society.

(Gordon, 1964:71).

Existing literature on foreign students seemed to have generally emphasized the significance of such factors which are responsible for certain kinds of experiences. For example, experiences which are capable of yielding certain kinds of reactions. There is also a general reference to 'social distance' because of ascribed physical differences. Moreover, it is observed that assimilation of foreign students (immigrants and/or visa students) depends partly on the efforts of the students or foreigners per se, and partly, on those of members of the host society whose attitudes and behavior would necessarily decide or dictate the fate of the immigrants and/or foreigners in their society. In this interplay of attitudes and responses, cultural, attitudinal, behavioral and structural as well as other kinds of assimilation described by Gordon (1964:71) are relevant and important in this study. They would be the basis upon which experience, value and assimilation scales would be measured when computation of results are to be made.

The above deliberations only fulfill a part of the entire theoretical aspects of this study. This means then that without an examination of the concepts of 'attitude' and 'behavior', one cannot assume that justice has been done to the theoretical analysis involved in this study.* Consequently, the next chapter would be devoted to an exploration of the theory of attitude and behavior. It is hoped that such a treatment would expose the implications not only of rejection or acceptance but also of reactionary attitudes and behavior.

* Although, the theoretical propositions of Gordon (1964) and Christensen (1959) have almost been over-emphasized in this study, other theorists - particularly Simpson & Yinger, (1970) - have propounded a sound theory of attitude and behavior which is equally adaptable or useful in this study. While the emphasis of Gordon is mostly on how the immigrant group members of the minority category can rise to the positions of partaking in effective activities of social institutions, the emphasis of Christensen has been on possible reactionary behaviors stemming from failures of assimilation and mobility.

Simpson & Yinger's reflections, though seen from a different perspective, are almost similar to the latter. Their emphasis is on how certain kinds of experiences can produce reactionary attitudes and behaviors on the part of the minority group members. The theoretical emphasis is based on the reciprocation theory in which an individual reacts to a given event in the same way that he experienced that event.

While the positions of Gordon, Simpson & Yinger are sociological, Christensen's theory is strictly a political science perspective. But it is also very relevant in this study since we are dealing with the relationship of a group which consists of both visa students and immigrants who may become Canadian citizens in future or return to their homelands.

CHAPTER III

THE THEORY OF ATTITUDE & BEHAVIOR

Originally, in this study, the theoretical propositions of Gordon (1964), his assimilation hypotheses and variables have been blended with the theoretical assumptions of Christensen (1959) - his nationalism hypothesis. The foundation for the theoretical discussions on 'attitudes' and 'behavior' are therefore derived from the theories of the above sociologists.

Gordon, as it would seem, offers a prediction of the fate of the would-be-assimilant in a mosaic society like Canada. The host society would either cooperate or fail to cooperate with the immigrant members of a minority group. This would have meaningful effects upon the immigrant's social life in the new society.

Christensen (1959) offers a rather similar trend of thought. He seems to have also predicted that the resultant effects of any cooperation or lack of cooperation from the members of the host society to those of the minority group is that their attitudes and behavior (which he calls the reactionary sentiment) toward another

people would be reflected in their experience.

In order to explicate on the original theoretical propositions of this study, it is necessary that we turn to a theory of attitude and behavior of the minority group vis-a-vis the members of the host society. But it is also very important that we reflect upon the impact of adjustment, adaptation or integration of the Africans in Canada on their erstwhile values, thereby seeing how these values (acquired from the host society, if any) have changed the original values of these immigrants. Conversely, for it may be the case, failure to acquire the values of the host society might mean a different kind of attitude and behavior, leading to a rather disparate results.

An attempt too should be made to explore the reactions of Africans in Canada towards the Canadian people or toward Canada as a nation in the light of their experience in Canada.

In discussing the relationship between attitudes and behavior and between needs (of the foreigner or new comer) and behavior, Graham Kinloch (1974) has reflected on the

fact that the relationship between an individual's psychological needs, his definition of norms and consequent behavior is relevant to the study of race relations. (Kinloch, 1974: 14). This is also relevant in this study since Africans in Canada are a part of the racial minority group (blacks) whose psychological needs, behavior and attitudes are subject to the definitions and actions of the members of the host society.

Graham Kinloch (1974) asks, for example, to what extent does prejudice reflect an individual's inner needs as he attempts to struggle and then compensate for his own feelings of insecurity and inferiority ? Attitudes is a social-psychological concept which is very useful in attempting to understand the ways in which individuals as well as social groups see themselves in a society. For a more logical definition, attitudes are individual predispositions to respond to a given event, person or situation in a given way (Simpson & Yinger, 1972). Furthermore, attitudes vary intensely when measured in terms of the ease with which they are involved in behavior.

There is always an attitude-repertoire within which exists multiple possibilities for actions - actions which could bring about contradictory attitudes of either equal or unequal intensity. Similarly, there are multiple possibilities for behavior and since behavior is a product of the interactions of attitudes and situations, it is reasonable to believe that if there are no attitudes or tendencies or if there are no relevant stimuli from the environment, behavior related to the issue being studied will not occur (Simpson & Yinger, 1974).

If the African student feels that his overall experience within the host society has been more negative than positive, his evaluation of the overall experience is most likely to affect his actions towards Canada in a negative sense. The opposite could be said if his overall experience has been more positive than negative. Even when he leaves Canada for his home country (should this be the case), the African in Canada is most likely to become a good Canadian ambassador for his home country and therefore look at Canadian-African

relations with keen and positive interest.

This is where the concept of nationalism comes in. Nationalism has been regarded as a serious hinderance to the brotherhood among nations and efforts to reduce nationalistic attitudes have been regarded as the most important area of the promotion of world peace (Christensen, 1959: 60). Several investigations have been made in an attempt to clarify the relationship between nationalism and attitude. The nationalism hypotheses developed by Christensen (1959) has contended that a person's attitude towards his own nation will affect his attitude towards foreigners. There is no doubt that we can predict a linkage between African nationalism and the past experience of Africans, especially those who have lived somewhere in the western world.

Acquired values by Africans in Canada or in the western world, no doubt, produce a positive effect on African nations since patriotic or progressive nationalism (which they develop sooner or later) is bound to have developmental and progressive implications on their home

countries in Africa. But the experiential aspects of their life in Canada or in the western world is essentially the main producer of negative and/or reactionary kinds of attitudes and behavior which are capable of producing antagonistic nationalism. This may contribute to minor international problems between Canada and Africa and it may discourage the development of harmonious international understanding.

To avoid antagonistic nationalism (which often comes from nationalists of underdeveloped or developing countries of Africa, Asia and other third world countries), countries of the western world must be sensitive to the needs and problems as well as the experience of foreign (including African) students in their countries. It is hoped that by doing this, the nationalism scale would produce (especially for the Africans in Canada) an overall positive experience. Consequently, we can hope for such Africans in Canada who would develop loyalty for Canada if they would permanently stay in Canada or those who would at least be favorably disposed or friendly towards

Canada even after they have left for their respective homes in Africa.

In our designed scale of attitudes and behavior (which is the nationalism scale) satisfaction or dissatisfaction with Canada means that the Africans in Canada have to evaluate their loyalty to the host society through their experience in Canada. Whatever evaluation they make of their experiences is most likely to affect their future behavior or action towards members of their host society or towards Canada itself.

Given their nature, both the frequency and degree of such experiences, need to be measured. Thus, while it becomes necessary to want to measure the adjustment of Africans in Canada through the 'Acceptance-Rejection' scale or concepts, it also becomes ultimately important to want to see the impacts of their Canadian experiences on subjective cultural and social attitudes and behavior. This would be cleared through the nationalism scales.

The nationalism scale consists of the antagonistic nationalism as well as the patriotic (otherwise known as

progressive) nationalism scales.* The acceptance-rejection scale consists of all kinds of assimilation dimensions or variables borrowed from Milton Gordon (1964). The value scale exposes the options of Africans in Canada concerning both value and identity preferences or orientations. It reveals whether the preferences are for Canadian or African.

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*Although, definitions of the different versions of nationalism is given in a later chapter, perhaps a better distinction between the different versions will eliminate confusion and doubts as to their meanings. Patriotic nationalism which is defined also by Christensen (1970) as a progressive kind of nationalism is directly opposite to antagonistic nationalism. As we use it in this study, patriotic nationalism can flow either towards the host society (i.e. Canada) or towards the home country of the African person. The same perhaps, can be said of the antagonistic nationalism. However, the direction of flow of either of these nationalism preferences will depend upon the kind of experience of the African person - student or immigrant. This has been clarified in this study though, on the basis of the actual or general sampling employed in this study.

CHAPTER IV

METHODOLOGY

The method which seems to lend itself best to the analysis of attitudes and behavior is the survey research method. We have, therefore, utilized this method with particular reliance on questionnaires designed and administered to Africans (landed immigrants, Africans who took up Canadian citizenship as well as visa-students) in Canada. The sample consists of sixty (60) Africans in Canada. They are drawn from three major cities in Canada. These are Toronto, Montreal and Windsor.

The General Characteristics of this sample are presented in Table IV, page 38. These sixty respondents enrolled in various institutions (i.e. universities, community colleges, etc.) in Canada at the time of the study. All of them were born in Africa but have lived for at least, a period of one year in Canada at the time of the study. It is assumed that this residency limit of one year in Canada will provide the cross-cultural knowledge and therefore, ensure the securing of matured respondents who are capable of responding to the

questions designed for this study.

An age limit was established so that responses from persons of eighteen or more years of age were included in the study. Eighteen years of age was considered the necessary maturity age on the assumption that not all Africans in Canada were born in Africa and not all Africans in Canada have been to Africa or understand how the cultural-symbolic universe operates.

Questionnaires in Windsor were jointly administered with one research assistant. Questionnaires in Toronto and Montreal were handled by assistants who were given specific instructions to follow. This is done to ensure that the selected methodological approach designed for the study is efficiently used. Uniformity in the handling process was preserved to maintain procedural consistency and to minimize any bias or distortion in the data collection.

As the questionnaire (Appendix D) reveals, an attempt has been made to probe into the personal opinions, attitudes, behaviors and feelings of respondents. Information

on their private life and experience in Canada have also been required. Issues of adjustment and/or assimilation into Canadian social life were also proved. The results of all these enquiries have been organized, computed and analyzed through the use of the chi-square and Q-statistics. This method has been employed so that we can test the theoretical propositions assumed by the study.

CHAPTER V

HYPOTHESIS & DEFINITIONS OF CONCEPTS

In the light of the theoretical deliberations provided in chapters 2,3 & 4, my hypotheses are stated as follows:-

A.1 - That the more acceptance the African person receives in Canada, the more assimilation (into Canadian society) he is likely to achieve.

A.2 - The more assimilation the African person achieves in Canada, the more loyalty he is likely to develop for Canada.

A.3 - The more loyalty the African person develops for Canada, the more structural, marital and civic assimilation he is likely to (want to) achieve in Canada.

Thus, acceptance necessarily breeds positive assimilation and loyalty toward Canada.

B.1 - The more the African person perceives rejection in his social relations with Canadians, the more his loyalty and sense of belongingness or identity with Canada decreases and the less interested he is in achieving cultural, identificational and other kinds of assimilation.

B.2 - The less cultural and other kinds of assimilation the African person achieves in Canada, the more loyalty he tends to develop for Africa, and the more vigorously he re-asserts the concepts of Africanness.

B.3 - The more the African person cherishes the concept of Africanness and then re-asserts its cultural integrity, the more he tends to develop antagonistic nationalism for his host society and the more patriotic or progressive nationalism he consequently develops for his home (African) country.

C. GENERAL HYPOTHESIS

Because Africans in Canada are more likely to have a low acceptance rate in Canada, they are more likely to achieve more cultural than other kinds of assimilation (structural, identificational, marital, civic, etc.). This situation is also likely to produce negative effects on value receptivity of the host society by Africans in Canada.

The above hypotheses had been tested by using a statistical decision procedure (chi square) which enables us to decide whether or not the hypotheses are acceptable and whether a particular treatment has had

any effect or whether there is an association between the observed variables or hypotheses. The strength of such association is established by the use of the Q-statistics.

V A R I A B L E S

The independent variables are: 'sex', 'immigration status', 'residency term', 'discipline' or 'area of study', 'religion' and 'place of origin'. Religious values have cultural implications. They thus emphasize original cultural values brought from Africa and represent overlapping geographical differences sometime typical of many African countries. Although, African cultural values are essentially indigenous to Africa, some have an alien origins. Islam, Christianity, secularism are major influences on Africa as evident from contacts with both the West and the Arabic world. The differences existing between these and 'traditionalism' (both as a religion and as a culture) are taken into account.

Account is also taken of the differences in the implications of geographical or territorial complexities and the fact that an African might originally

be a product of urban or rural Africa.

Immigration status differentiates between acquired statuses in Canada such as citizenship, landed immigrant or visa-student status. Residency term looks at and compares the differences in the arrival dates or length of stay of Africans in Canada. Area of study or 'discipline' differentiates amongst the various areas of studies engaged in by respondents.

The dependent variables are: 'Assimilation', 'value', and 'identity' preference (which in other words connotes 'loyalty' to Canada) as well as 'nationalistic sentiment' and 'overall experience' in Canada. Value options specifically reveal the general value orientation of respondents and identity preference reveal the nationalistic sentiment of respondents.

DEFINITIONS OF IMPORTANT VARIABLES OR CONCEPTS

Certain concepts or variables have been recurrently used in this study. It is necessary to explain their mode of usage so that a better understanding of these usages would be imputed in the minds of readers.

'Acceptance' has been defined and used in this study

as the willingness (by members of the host society) to accommodate Africans in Canada into the various institutions of the society. This is coupled with the hope that such accommodation would essentially trigger positive experience of assimilation and value receptivity, etc.

Since 'rejection' is defined and used contrary to acceptance, it reflects on such experiences as are capable of revealing to the immigrant or foreign student that members of the host society do not show this accommodation and thus makes the newcomers feel a sense of rejection.

'Change' has been defined and thus used as the possibility of observing positive differences in the ways of life of the African person after arrival in Canada. These processes thus show us that there are new values adopted by the newcomer which are distinctively Canadian and are disparate to his primary (African) ways of life.

'Conservatism' is used and defined along the opposite direction - we only see in the African

person a persistence of his primary ways of life because he is not willing to erode them for those of his new society.

'Loyalty' is used and defined as a way of life which either flatly rejects the philosophy of 'African-ness' or while accepting it, gives more respect to the Canadian spirit. Thus, the African in Canada who is loyal to Canada sees himself first as a Canadian, and then as an African.

'Patriotic nationalism' is used and defined in this study as a product of experience which is negative and which therefore makes the African person more sentimentally and politically attuned to his original home while living in Canada. 'Antagonistic nationalism' which is also a product of negative experience shows disinterest in the affairs of the host country while living in it (or outside of it) because of unsatisfactory experiences.

Patriotic (or progressive) nationalism could only develop as a product of positive experience when it favours the host society and rejects the original

(home) country of the immigrant. At this point, antagonistic nationalism rather than directing itself toward the host society, either disappears or directs itself toward the home or original country.

CHAPTER VI

ANALYSIS OF RESULTS

Before presenting the major findings of this study, some analysis of the general characteristics of the sample would be attempted. This is necessary for two reasons. First of all, for the purpose of creating conditions for a better understanding of the findings of this study and secondly, to give strength to the explanations of some of the variables already explained in the previous chapters.*

This chapter has, therefore, been divided into two. The first part presents and deliberates on the general characteristics of the sample and the second part presents the actual findings of the study. The next few pages reflect on these characteristics and the rest on the results.

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* Strong reliance has been placed on the variable 'experience' in this chapter instead of the variable 'assimilation' which of course, is the original core concept developed for the study. 'Experience' is the main concept through which the operationalization of the rest concepts is effected. The testing of the null hypotheses developed in this study is therefore done through the same process of operationalizing the concept of 'experience'.

TABLE III: REACTION OF AFRICANS IN CANADA TO A PERMANENT OR TEMPORARY STAY IN CANADA.

Conditions	% of Response
Would return to Africa.....	96.7%
Would remain in Canada.....	3.3%

TABLE IV: GENERAL CHARACTERISTICS OF SAMPLE

REGION OF ORIGIN					CULTURE++				IMMIGR.STATUS			RESIDENCY*			DISCIPLINE+		
North	South	West	East	Centr.	Isl.	Xty.	Afr.	Non	Citz.	Immig.	Stud.	1-3	3-5	5+	S/S	S/T	B/C
16.7	15.0	38.3	16.7	13.3	38.3	48.3	6.7	6.7	1.7	51.6	46.7	46.7	30.0	23.3	41.7	33.7	25.0

*Residency Term: Is expressed in years, viz:-

1-3 years period, etc.

+Discipline - Or 'Area of Study' is expressed as follows:-

S/S - Social Science
S/T - Science & Technology
B/C - Business & Commerce

++Culture - Is expressed in religious terms signifying the geographical implications of religion on values and ethnology in Africa.

GENERAL CHARACTERISTICS OF SAMPLE

The general characteristics of the sample (Table IV, page 38, above) will now be examined: All regions or territories in Africa are represented almost equitably in the sample. Each of them - except for the Western Region which covers the largest part of the total sample - represents an almost equal percentage of the entire sample. Perhaps, we can from this sample think of the possibility of accepting the general assumption that West Africans are probably more prevalent in Canada, though this may not be true since it is an assumption only being verified through the basis of this sample alone.

Distribution of the sample by religion (a variable which definitely has effects on general cultural behavior in Africa) reveals that Christians represent the largest number of the respondents, followed by Muslims and then, those who believe in some African religions or called themselves 'atheists' who represent the smallest part of the total sample. Distribution

by immigration status reveals that there are perhaps only few Africans who have become Canadian citizens because a very small percentage of respondents (as evident from Table IV above) represents this category. Landed immigrants, however, represent the highest percentage while visa-students also represent a very fair percentage of the sample as far as Table IV is concerned.

After carefully examining this data and then comparing it with figures of 'residency term' or 'length of stay in Canada' (of respondents), it is also clear from Table IV that only few Africans acquired Canadian citizenship in Canada or that very few Africans chose Canada as their permanent home. They tend to live here only temporarily - perhaps, usually a decade at most. We are capable of making this assumption because on the basis of the data provided in Table IV, the higher the 'residency term' or 'length of stay in Canada' of respondents, the less the number of respondents represented. For example, Africans who were in Canada less than three years ago dominate the largest number in the sample, followed by those who were here for more than 3 years but not more than five years. Those who have lived in Canada for

over five years are the least represented in the sample. Perhaps, we can generalize from this analysis that Africans in Canada prefer to leave Canada for their respective homes (in Africa) after having lived here for a while - say, a decade.

Representation by 'discipline' or area of study reveals to us through Table IV that there are more Africans represented in the social sciences than in any other areas of study. But the percentage of those represented in science and technology is fairly substantial and while there are only few Africans represented in Business and Commerce, the representation is still fair even though it shows the least percentage of representation in the sample.

Table V, page 42, has exposed the socio-educational statuses of Africans before and after having lived in Canada for at least, one year. On one hand, comparison is drawn between their educational attainment and on the other hand, between their social status.

According to Table V, the minimum qualificational background which Africans have before leaving their

TABLE V: SOCIAL AND EDUCATIONAL STATUSES OF AFRICANS IN CANADA - AFRICA AND CANADA COMPARED.

AFRICA								CANADA							
Education*					Social+			Education*					Social+		
High	Dip.	U/G.	Grad.	P/G	L	M.	U.	High	Dip.	U/G.	Grad.	P/G	L.	M.	U.
61.7	10.0	11.7	16.6	-	3.4	94.9	1.7	-	18.3	33.3	33.3	13.4	75.4	24.6	-

* High - High School
Dip - Diploma
U/G - Undergraduate
Grad - Graduate
P/G - Postgraduate

\+ L - Low M - Middle U - Upper

respective homes in Africa is the 'high school' diploma. These category represents the majority of the sample. All other categories (i.e. undergraduates, graduates and post-secondary diplomas, etc.) have almost equal as well as minor representations in the sample. Table V, page 42 shows the data on this and other established categories in the status and education of respondents cross-culturally.

When we compare the data on the educational background of Africans in Canada with their educational background before arrival in Canada (as analyzed above), we get a different result. Table V also exposes the nature of the educational attainments of Africans in Canada. It is observed that graduates and undergraduates are equally represented and they both have the highest representation in the sample. We tend to differentiate between graduates (from University, i.e. with B.A., B.Sc., etc.) and graduates with Diplomas from Community Colleges. While the former is the one analyzed above, the latter carries only a moderate part of the sample. All other categories of representations (as evident from Table V above) are low.

In spite of the sharp increase in the educational background of Africans in Canada (compared with their educational attainments before leaving Africa,) their social status in Canada does not reflect this increase in educational attainments in Canada. This, however, may be due to many reasons two of which could be the following: First, that being mostly students, Africans in Canada (immigrants, citizens or visa-students) tend to spend less permanent and less devoted time in the labour force. Secondly, although Canadian experience in many areas of job opportunities are often stressed, many Africans may or may not have this experience.

But most Canadian employers would prefer to employ Canadians rather than Africans in their jobs. Other reasons, however, could be discovered issuing from weaknesses on both Africans as job-seekers as well as Canadians as employers.

Meanwhile, we would have to examine (for the sake of comparison) the social statuses of Africans before coming to Canada and their social statuses after having lived in Canada for at least, one year. As far

as Table V is concerned, it would seem as if most of the respondents believe that their social status in Africa was satisfactory. Infact, only a very small percentage (as we can see from the above table) belongs to the 'low class', whereas an extremely large percentage are represented in the 'middle class' and the least representation (extremely low) is attributed to the 'upper class'. Thus, the middle class is over-represented while the low and the upper classes are highly under-represented.

In Canada, a reversal of the above trend is evident from our data (Table V). For example a large percentage is represented in the 'low-class' category whereas a comparably low percentage is recorded for 'middle-class'.

The use of the trichotomous stratification system (which is essentially western adaptibility) has been criticized by some if not many of the respondents. They feel (perhaps, correctly) that the method is not suitable or adequately adaptable to the African scene. Their argument may be justified because there are always many pseudo-employed and implicitly actively employed

Africans whose actual places within this trichotomous stratification system cannot be effectively determined. Yet, there seems to be no other effective stratification system discovered to suit the African condition.

The above table, however, reveals to us that the high social status of Africans in Canada does not avail them in Canada even though, their educational statuses increase while living in Canada - although, this is expected of students in general.

As for the social status of their parents (which is not contained in Table V but which was a response to Question 9c in Appendix D of this study), a large number of the parents of the respondents in the sample (i.e. 76.3%) belong to the 'middle-class' social status. Only a small percentage of the parents of the respondents belong to the 'low-class' (10.2%) and 'upper-class' (11.8%) respectively.

As a final reflection, 'sex distribution' of the sample reveals a rather fair distribution as far as Table V is concerned. There are, however, more males

than females. Marital distribution shows (surprisingly) the same trend of distribution with more married respondents than single.

The above general characteristics of the sample have only been included in this report to enable us to grasp more meaningfully, the analytical deductions that are presented elsewhere in this study.

ANALYSIS OF RESULTS

For the purpose of testing the major variables and/or hypotheses (theoretical assumptions) of this study, a statistical approach (embodying Q-s and X^2) have been used. This is done in order to test the statistically significant relationships existing first, between the variables observed and secondly, between the hypotheses theoretically proposed. A number of variables were tested for statistically significant relationships (chi square) many of which are significant while a few are not.

Findings have revealed that two of the theoretical assumptions are acceptable or valid while the third one (the general hypothesis) is not. The relationship between 'experience' and some of the tested variables are significantly high while others are only moderately significant.

The first three null hypotheses which implicitly explore the assimilation of Africans in Canada (their rate of integration into Canadian social life) will now be examined for eventual acceptance or rejection. The first one examines the 'mode of attire' by enquiring if respondents dress Canadian style or not. The second examines the English Language 'speaking culture' of

respondents - whether or not they speak the language with Canadian style. The third one tests their attitudes toward Canadian food and eating culture. Each of these null hypotheses assumes that Africans achieve substantial cultural assimilation in Canada. But this would now be verified.

The attempt in these three null hypotheses is to examine the level of cultural assimilation achieved by Africans in Canada. This will expose the effects of some or all of the independent variables on their assimilation data. Table VI below reveals that there are no substantial differences in the effects produced by the independent variables on cultural assimilation:

TABLE VI: NATURE OF CULTURAL ASSIMILATION OF AFRICANS IN CANADA

Kinds of Assimilation	Effects of the Independent Variables					
	Sex	Culture	Geogr.	Immigr.	Discipl.	Residency
Mode of Attire	17.0	17.0	15.3	16.3	17.0	17.4
Speaking English Canadian style	16.9	17.5	16.9	16.3	16.1	16.3
Eating Canadian Foods	17.9	18.9	16.2	10.3	17.6	19.1
TOTALS	51.8	53.4	48.8	42.8	50.7	52.8

From the above table, inference could be made that 'culture' is the only variable which has a very slight effect on the assimilation of Africans followed by residency term and surprisingly, immigration status is the variable that has the smallest effect, whatsoever. Individually, the 'mode of attire' has recieved almost equal effect from each of the independent variables. For example, sex distribution, cultural origin, discipline or area of study, each has 17.0% effect respectively. Residency term has 17.4% effect while immigration status has 16.3% effect and geographical origin has 15.3% effect.

The reason for this low cultural assimilation must be external to all the independent variables tested. We can discover from the general cultural assimilation data that low cultural assimilation is also evident but this will be exposed and explained later.

The trends revealed by the remaining two null hypotheses (i.e. speaking English Language and Eating Canadian Foods) follow the same track shown in null hypothesis 1 above. For example, null hypothesis two shows a fairly

slight effect made by 'cultural origin' - 17.5% while 16.9% effect can be attributed to 'sex distribution' of respondents as well as to the 'geographical place of origin' respectively. The impact made by 'immigration status' and 'residency term' respectively are 16.3%. The smallest effects produced on the 'English-speaking culture' comes from the area of study or 'discipline'.

In the same manner as in null hypothesis one, all the observed effects have revealed no tangible differences. Thus, we can also conclude that there is no significant effects made by any of these variables on the assimilation dimension (English-speaking culture of Africans in Canada) being examined. Low cultural assimilation resulting here would have to be explained outside of the independent variables.

Null hypothesis three -Eating Canadian foods - presents a very slight effect made by the 'residency term' of respondents - 19.1% impact. Next to this is culture which makes 18.2% and sex of respondents which produces 17.9%. Area of study or 'discipline' has 17.6%

effect on this eating culture of respondents thus showing more effects than geographical place of origin of respondents which has 16.2% impact. The least effect is shown by the immigration status of respondents - 10.3%.

In spite of the small difference made by residency term and perhaps, culture, we still cannot say that these variables have shown substantial or tangible effects on the assimilation dimensions we are examining. Similarly, we cannot say that a significant cultural assimilation has been achieved by our respondents. But we will leave the final analysis until the general assimilation data (cultural) has been presented. Meanwhile, like in the previous cases, evidence of low cultural assimilation for null hypothesis three, should be a result of some external factors - not the independent variables.

As far as Table VI is concerned, we can now reflect on the cultural assimilation data itself - using the same dependent variables presented in Table VI as our implicit three null hypotheses.* The overall results

*Each of the variables in this table (VI) has been selected to represent a broad area of assimilation. Consequently, effort has not been made to specify what is 'mode of attire', 'Speaking-English culture', or 'Eating Culture', etc. Perceptions of what these

of cultural assimilation data present cultural origin of respondents to be more influential on cultural assimilation in Canada - 53.4%. This is followed by residency term while living in Canada (52.8%); sex distribution reveals 51.8%; area of study shows 50.7%; geographical origin shows 48.8% and their immigration status in Canada shows 42.9% - thus revealing the smallest effects on cultural assimilation of Africans in Canada.

We cannot attribute significant differences to the above figures since marginal (total) differences are so small that on the whole one can rightly conclude that there is little or no cultural assimilation of Africans in Canada. Consequently, the assumptions of our null hypotheses 1, 2 and 3 (implicitly employed to examine the effects of the independent variables on the dependent ones) should all be rejected. For a more reliable verification the next null hypothesis presents an overall general perspective of cultural assimilation

are may be very different from persons to persons. Moreover, to leave specification in the hands of respondents saves a lot of ambiguity.

of Africans in Canada. Table VII below reveals the actual nature of respondents' general cultural assimilation.

TABLE VII: OVERALL CULTURAL ASSIMILATION PATTERN FOR AFRICANS IN CANADA.

Types of Assimilation	(%) Level of Assimilation	
	Positive	Negative
Mode of Attire	51.7	48.3
English-speaking Culture...	10.5	89.5
Eating Culture	21.3	78.7
TOTALS	25.4	74.6

From this table, one can infer that the rate of overall cultural assimilation of Africans is more negative than positive. This shows that no substantial cultural assimilation has been achieved. Thus, null hypothesis 4 implictly employed to examine this table is not acceptable.

As far as individual types of cultural assimilations are concerned - the independent variables cross-examined with the dependent - 'mode of attire' has received a moderate degree of acceptance especially when comparison is drawn between negative and positive scores. But the reason for this moderate positive score can be explained also outside of the influence of the independent variables.

The socialized cultural 'mode of attire' in Africa (fashion included) compartmentalizes between English and original African styles. Thus we can accept the fact that the independent variables do not have any effect on this moderate level of cultural (mode of attire) assimilation of Africans.

Comparisons with the other kinds of cultural assimilation indicate that there is no such influence over 'mode of attire'. For example, 'speaking English Canadian-style' is positively low at 10.5% level of effect compared with 89.5% negatively high level of effect. 'Eating Canadian Foods' presents a 21.3% level of positive impact compared with 78.7% level of negative effect.

From this point on, one can begin to suspect the validity of the 'general hypothesis' - hypothesis C, page 31 - concerning the relationship between cultural and other kinds of assimilation variables.

In order to examine null hypothesis 5, 6 and 7 which implicitly explore the other kinds of assimilation

(other than cultural), it is necessary to present the analysis of attitudinal-behavioral, identificational and structural assimilations of Black Africans. Each of these hypotheses (like the previous ones) attempts to verify the assumption that some substantial level or degree of assimilation is achieved by the respondents. Tables VIII, IX & X, however, reveal the objective reality of the assimilation.

TABLE VIII: OVERALL ATTITU-BEHAVIORAL ASSIMILATION PATTERN OF AFRICANS IN CANADA.

Type of Assimilation	Level of Assimilation (%)	
	Positive	Negative
Using North-American slangs	8.6%	91.4%
Visiting Restaurants for daily meals	8.7%	91.3%

The above table shows that the level of using North-American slangs amongst Africans is considerably low compared with the level of not using it. Similarly, the level of visiting restaurants for meals (frequently or infrequently) daily is positively low and negatively high.

The overall attitudinal and behavioral assimilation of Africans in Canada could, therefore, be said to be positively low and negatively high - infering only on the basis of the findings of this study. This means

that one cannot attribute any significant level of attitude or behavioral change towards the Canadian ways of life by Africans in Canada. The above hypothesis is therefore rejected.

Null hypothesis 6 now tries to implicitly examine the rate of identificational assimilation of Africans in Canada. As usual, it begins with the same kind of assumption that the level of such assimilation would be positively high. But Table IX below unfolds the actual nature of this assimilation.

TABLE IX: IDENTIFICATIONAL ASSIMILATION PATTERN FOR AFRICANS IN CANADA.

Type of Identificational Assimilation	Identity Preference	
	*Positive	+Negative
Canadian	1.7%	98.3%
African	98.3%	1.7%

*Positive was originally hypothesized to favor Canada and +Negative was originally hypothesized to show against Africa.

This table helps us to infer that most Africans have preferred to retain their identity - African. Once again, we can remind ourselves that none of the independent variables - even 'immigration status' of respondents in Canada has influenced identity preference of respondents -

seeing how primary identity has not been transcended. Evidently, there is no positive identification with the host society - only a very small score (as would be seen in the above table) is recorded for positive identity with the host society - the kind of identity that transcend the original or primary identity of respondents.

This means that we have to reject the above hypothesis since the contrary of what was hypothesized is what occurred. Africans in Canada have identified themselves mostly with their original societies and less with their (Canadian) new society.

The last hypothesis in this area is H_o 7 which implicitly intends to present the level of structural assimilation of Black Africans in Canada. Using the same approach, we begin with the same assumption that a high level of structural assimilation is expected. But in order to verify this, Table X is presented below:

The first inference we could draw from this table is that 'occupational category' has not been used as determinant of the structural assimilation of respondents

TABLE X: STRUCTURAL ASSIMILATION PATTERN FOR AFRICANS IN CANADA.

Nature of Representation		Institutions in which Respondents Participated.					
Participation	Level	(1)	(2)	(3)	(4)	(5)	(6)*
Yes	26.3%	21.4%	42.8%	7.2%	21.4%	7.2%	-
No	73.7%	-	-	-	-	-	-

*1 - Faculty
2 - Athletics
3 - Voluntary
4 - Social Clubs
5 - Community
6 - Political

as it is often the case. The reason is because Africans in Canada retain their student statuses more permanently than their occupational statuses. Few of them have really held permanent jobs for a long time since such jobs held are not satisfactory to them in many cases and for many reasons. Moreover, visa students do not have to take up jobs in Canada except where the student is in need and the immigration department grants the privilege.

However, there is the need to reconcile the divided statuses of 'landed immigrants' who are also 'students' and the single or rarely divided status of 'visa students'.* One of the best ways to do this is to devise

*We have to acknowledge the fact that an African, although a landed immigrant in Canada is most likely to be a student as well. This is true because, on majority, most of them come to Canada for the purpose of achieving higher education. This, however, does not mean that they do not sometime engage in full or part time jobs.

a method of determining the level of structural assimilation of Black Africans in Canada without recourse to 'occupational' category which as we have explained above, would not be sufficient in exposing the facts. Table X above have, therefore, served this purpose.

The general level of structural assimilation as would be found in this table is indeed very low compared with the level for those who have not achieved any. And for this low level of achievement, participational rates are distributed by examining the representations of the respondents in the various social institutions examined. In athletics, there is the greatest level of representation (42.8%) while in faculty level and representation in social clubs, the same scores (21.4%) have been recorded respectively. The smallest participation level is shown in 'voluntary' and 'community' representations which carry 7.2% scores respectively.

There is nothing recorded for 'political' and 'economic' representations from which some monetary reward is possible. All the above participations (except in some cases, i.e. faculty representation)

induce no kind of monetary reward. Undoubtedly, these figures help us to make the conclusion (based, however, only on the findings of this study), that Africans in Canada have not achieved any structural assimilation into Canadian society. The validity of this conclusion becomes more evident when we return to Table V to re-examine (for the purpose of comparison between being in Canada and being in Africa) the social statuses and educational attainments of Africans in Canada. It would appear that respondents fall far below their expected level of social mobility in Canada.

In the light of the above observations, null hypothesis 7 could not be accepted since there is no substantial structural assimilation achieved by Africans in Canada - based on this findings. As a general conclusion then, assumptions examined above (i.e. H_o 5,6 & 7 which examine the levels of attitu-behavioral, identificational and structural assimilations of respondents) have revealed that there is no structural assimilation achieved by them. Thus, we have to reject these hypotheses. More-

over, all assimilation data (H_o 1-7 implicitly used) have revealed considerably low positive and high negative rates or scores. Consequently, none of them can be accepted. This should be borne in mind when testing the actual relationships between the general assimilation variables and the experience of respondents. The causal relationship between these two variables would then be determined later on.

Meanwhile, null hypotheses 8-9-10 will be concerned with a different phase of this study, i.e. examine the value, identity and nationalism preferences or loyalty of respondents to the host society. Each of these hypotheses anticipates some positive findings in favor of the host society. Theoretically, null hypothesis 8 assumes that value preference amongst respondents would move along the Canadian ways. This implies that there would be a diversion from the original or primary African values of respondents. Table XI (in examining this assumption) reveals the overall value data of respondents:

TABLE XI: OVERALL VALUE DATA OF AFRICANS IN CANADA		
Effects of the Independent Variables -	VALUE	
	Change (+ve)	Conservatism (-ve)
Sex	21.0%	79.0%
Culture.....	19.0%	81.0%
Region of Origin.....	21.0%	79.0%
Immigration Status.....	36.0%	64.0%
Residency term.....	20.0%	80.0%
OVERALL EFFECTS OF INDEPENDENT VARIABLES ON VALUE.....	* 23.0% (+ve)	* 77.0% (-ve)

*OVERALL VALUE DATA

One can see that 'immigration status' of respondents has had a very slight effect on value preference of respondents, although this is still not a substantial or positive impact. The per centage of change is low compared with that for conservatism. This is simply because the effect produced by this variable on both visa-students and landed immigrants are similar.* We can see from the above analysis that respondents who exhibit some conservatism (regardless of immigration status) are considerably more numerous than those who do not. The overall value data shows that 69.3% visa students and 70.0% landed immigrants exhibit conservative values, i.e. in the direction of their respective original African values.

*30.7% of landed immigrants and 30.0% of visa-students exhibit value change in the direction

All other variables besides 'immigration status' show a higher negative score in favor of conservatism. On the whole, however, the overall value data of respondents show low positive value change and high negative score in favor of conservatism which means that the trend is moving along the retention of home or African values. This undoubtedly means a rejection of H_o 8.

Individual distributions of the variables examined were presented so that we can see the effects made by each of them. It has been found that 'original culture' of respondents+ has more negative effect on value receptivity while 'residency term' has an almost equal amount of negative effect as well. 'Sex' distribution of respondents, their 'origin from Africa' and their various 'areas of study', all have equal (but

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of Canadian values. Conservatism and change are used not rigidly but simply to simplify the explanation of assimilation of respondents. The use of these concepts, therefore, does not mean that respondents are liberal or conservative.

+This has been made one of the independent variables because of the cross-cultural nature of this study. It is assumed that variables such as 'original culture' from Africa (often linked with traditional and religious

less negative amount of) effect, respectively. Immigration status has the least amount of negative effects.

On the other hand, immigration status has the highest amount of positive effect on value change of respondents. This means that to be or not to be a landed immigrant is important here because it could trigger specific kinds of response toward value receptivity of respondents - depending still on the nature of the overall experience data, since none of the positive impacts made even by this variable 'immigration status' which is the most influential one could be said to be significant. Perhaps, the reason is simply because the experience data has serious negative scores.

Comparing general assimilation experience data with value data, we are able to infer that possibly, the assimilation experience of respondents could be linked with their value orientation. Negative assimilation might have relationship with negative value orientation. Secondly, negative assimilation might have relationship

values, will have strong or at least moderate effect on behavior of an African abroad. Similarly, geographical differences could be anticipated as quite capable of producing certain behavioral similarities and differences - both of which can affect assimilation negatively and/or positively.

with other dependent variables soon to be examined. These conditions will be examined later on.

Meanwhile, null hypothesis 9 tries to examine the identity preference of respondents. Primarily, the hypothesis assumes that a positive direction of such preference would show in favor of Canada and that the contrary would show in favor of home countries of respondents in Africa. Table XII below explicitly reveals the direction of respondents' identity preferences:

Like H_o 5 - 7, none of the H_o 8-10 examines any relationships between variables. They will only implicitly determine such relationships by exposing the realities which each of the variables contain:

TABLE XII: OVERALL IDENTITY PREFERENCE DATA FOR AFRICANS IN CANADA.

Kind of Preference	Individual Preference Scores*	Degree of Acceptance	
		HIGH	LOW
AFRICAN	96.6%	100.0%	-
CANADIAN	1.7%	1.7%	98.3%
NO IDENTITY	1.7%	50.0%	50.0%

* Individual scores for identity exposes the preferences of respondents for either African, Canadian or attachment to neither of these. The degree of acceptance exposes the level (high or low) within each of the areas just mentioned. Identity scale has provided a situation in which scores are 1 person to 100. Thus, it is possible to have a score of 50-50 as in item 3 of the above table.

The above table shows that identity preference by Africans in Canada is positively high and has 100% high level of acceptance. However, there is a very low level of Individual Scores for Canadian Identity which has a very low level of acceptance rate, but also a very high level of rejection rate. Although, a similar low level of Individual Scores is recorded for "No Identity", there is a 50-50 distribution between high and low levels of acceptance respectively.**

Implicitly, there is a low level of naturalization of respondents in Canada. There is thus no problem in identifying whether or not respondents prefer African or Canadian identity. Consequently, H_o 9 (as a result of the above analysis) could be rejected since only a highly negative identity preference points toward the host society whereas a highly positive identity preference points towards the home countries of respondents - Africa.

** This could be a result of many factors such as inability to make decision at the time of completion of the questionnaires administered for this study, personal (or private), family and other conditions and the need to reconcile between the two identities fairly.

There is also the probability for a relationship between the foregone assimilation experience and choice of identity. This cannot now be ascertained until the actual experience data has been exposed. It would be necessary to mention here that it is the actual experience data (and not necessarily the assimilation experience data) which will be the main instrument for correlating overall experience of respondents with their value, identity and nationalism preferences.

Null hypothesis 10 now examines the level of nationalism preference (or sentiment) amongst respondents. The theoretical assumption is that nationalistic sentiment amongst Africans would show a high level of positive nature pointing toward the host country while the opposite is predicted for the home country of respondents. That is, patriotic or progressive nationalism would show for Canada and antagonistic for Africa.* Table XIII now reveals the direction in

*Christensen's nationalism hypothesis has been adapted and modified in this study for the purpose of seeing the reactions of respondents to their experience in Canada. It is assumed that the directions or movements of antagonistic and/or patriotic-progressive nationalism will expose these reactions.

which nationalism (patriotic-progressive or antagonistic) moves:

TABLE XIII: NATIONALISM DATA FOR AFRICANS IN CANADA.

Kind of Nationalism*	Degree of Acceptance	
	YES	NO
ANTAGONISTIC	85.0%	15.0%
PATRIOTIC OR PROGRESSIVE	88.3%	11.7%

*Antagonistic nationalism suggests that respondent will most likely take sides with the country which he prefers to identify with (i.e. home or host country). Such preference and eventual identification will elicit patriotic or progressive nationalism for that country. Antagonistic nationalism will therefore move towards the country (home or host country) which respondent rejects.

From the above table, there is no doubt that antagonistic nationalism exists with respondents towards the host society or country. Null hypothesis 10 is therefore rejected because results contradict theoretical expectation. Consequently, patriotic or progressive nationalistic sentiment moves in favor of their old countries because the latter is always a product of the former. In order to find out the reason for this, it is necessary first to expose the overall experience data for respondents. This data, however, is not directly related to our analysis here, it is indirectly related and moreover,

useful for the rest of the analytical deductions soon to follow.

Meanwhile, null hypothesis 11 is implicitly used to examine the level of overall experience of respondents. It assumes that these experiences would be favorable for most of them because majority of Africans would be satisfied with their lives in Canada. Table XIV shows the actual nature of these experiences - so that we can automatically draw inferences about satisfaction.

TABLE XIV: OVERALL EXPERIENCE DATA FOR AFRICANS IN CANADA

Nature of Experience	Level of Experience (%)	
	HIGH	LOW
1. Discrimination in Employment	69.7	30.3
2. Discrimination in Housing	64.5	35.5
3. Discrimination in Social Clubs	38.0	62.0
4. Discrimination in Admissions to educational institutions	51.1	48.9
5. Discrimination by professors in classroom interaction	61.6	38.4
6. Discrimination by bosses at work	61.6	38.4
7. Discrimination in grading class assignments by professors	61.0	39.0

Except for discrimination in social clubs (which is only 38.0% high and 62.0% low) and discrimination in admission to educational institutions in Canada (which is 51.1% high and 48.9% low) all other kinds of discrimina-

tion are high in the experience data. The two highest kinds of discriminations for Africans are found in the employment and housing areas - the former is 69.7% high (30.3% low) while the latter is 64.5% high (and 35.5% low).

Other kinds of discrimination experiences, such as by professors in classroom interaction or in grading class assignments (61.0% high and 39.0% low) are also high. Equally high is discrimination by bosses at work which is 61.6% high and 38.4% low.

In view of the above results, null hypothesis 11 reveals an overall experience data showing a high score or discrimination. The experience data did not reveal that there is no discrimination in any or all of the social relation variables observed.

At this point, we can begin to infer that if experience data fails to move along the positive or satisfactory direction for Africans in Canada, the results obtained in the previous H_o 7 through 10 respectively, should be expected. Since side-results prove that

majority of respondents would return to their respective homes in Africa (96.7% would return; only 3.3% will not), it would appear that there is a relationship between their willingness or not to live permanently in Canada and their possible evaluation about life in Canada. For example, a response to the specific question posed as to whether or not respondents are happy in Canada shows that 74.6% answered to the contrary. Only 25.4% felt that they are happy.*

In spite of the nature of the experience data exposed above, it is interesting to see that respondents' evaluations of the Canadian political system (in Table II) has not been affected by either this negative experience or by any result of the nationalism preference. However, H_o 11 has to be rejected since overall experience data (contrary to expectation) moves along the negative or the unsatisfactory direction.

At this stage, we can begin to test the relationship between the examined variables and the 'overall

*There are many reasons why Africans are willing to return to Africa which may or may not relate to happiness in Canada. For example, 48.4% felt that they can only live happily in

experience' of Africans in Canada. The attempt is to discover the statistical significance of such relationships and also to test the theoretical propositions upon which the entire study is based. To start with, the relationship between overall experience and general assimilation of respondents will be tested by using null hypothesis 12. This hypothesis explicitly begins with the assumption that because there is a possibility for a strong relationship between low acceptability of Africans in Canada and low general assimilation, they are more likely to achieve higher cultural assimilation than any other kinds of assimilation. Table XV below reveals the nature of the existing or observed relationships.

TABLE XV: RELATIONSHIP BETWEEN OVERALL EXPERIENCE AND GENERAL ASSIMILATION OF AFRICANS IN CANADA

DIRECTION OF RELATIONSHIP	ACTUAL RELATIONSHIP	
	EXPERIENCE LEVEL IN %	ASSIMILATION LEVEL IN %
Positive:- Toward the host society	40.0	28.2
Negative:- Toward the home country	60.0	81.8

X^2 @ 1 degree of freedom is 11.5 which is larger than .0039 the critical value at the .05 level. This relationship is significant for all kinds of assimilation variables except for 'mode of attire' within the cultural assimilation of respondents. Q=.32 MODERATE RELATIONSHIP BETWEEN EXPERIENCE AND GENERAL ASSIMILATION OF AFRICANS IN CANADA.

Africa, 21.1% thought that their career objectives are best achieved at home while 20.8% have reasons of nostalgia behind their willingness to return to Africa. The last case is an example of nothing to do with happiness in Canada.

Undoubtedly, there is moderate relationship between overall experience data and the general assimilation data. But we cannot say that the low acceptance rate and the subsequent higher cultural assimilation realized in both the experience and assimilation data respectively, are necessarily related.* Instead, the higher cultural assimilation is only a result of other conditions (which are external to the experience data) such as cultural attunement between the host society and some aspects of African culture, especially in terms of mode of attire. Thus, we cannot accept the hypothesis that any kind of assimilation achieved by Africans in Canada would necessarily be lower and subservient to cultural assimilation. Null hypothesis 12 is thus rejected but with the proviso that there is a moderate relationship between experience amd assimilation of Africans in Canada.

In the above table, overall experience data reveals a low positive score for the host society and a high negative score for the home country. Thus, low positive experience could trigger low positive assimilation. But

*Because assimilation is only significant for 'mode of attire' there is tendency that similarities between some aspects of both the Canadian and African culture could be an interesting and revealing subject of interest.

there is no observed relationship between low cultural assimilation and other kinds of low or high assimilation. The reason for this is that high negative experience correlates highly with low negative assimilation. However, there is no evidence that respondents have higher cultural assimilation than any other kinds of assimilation. H_o 1 through 10, at least, clarify this point. Moreover, tables 7 through 10 amply reveal that almost the same level of assimilation (cultural, identificational, attitu - behavioral as well as structural) has been observed amongst respondents, except for 'mode of attire' in 'cultural assimilation' which has been explained.

The next null hypothesis 13 explicitly aims at examining and testing the relationship between overall experience and value preferences of Africans in Canada. This hypothesis assumes that there is no relationship between experience of respondents and subsequent value orientation. Table XVI, however, reveals the statistical significance of the observed relationship, and

as well reveals the direction of the flow of the relationship. This hypothesis assumes that because experience data would be positive, value receptivity would move along that of the host society.

TABLE XVI: RELATIONSHIP BETWEEN OVERALL EXPERIENCE AND VALUE PREFERENCE OF AFRICANS IN CANADA.

DIRECTION OF RELATIONSHIP	LEVEL OF RELATIONSHIP	
	EXPERIENCE	VALUES
Positive (or Change)	40.0%	23.0%
Negative (or Conservatism)....	60.0%	77.0%

X^2 @ 1 degree of freedom is 6.7 which is larger than .0039 the critical value at the .05 level. Q = .34
MODERATE RELATIONSHIP BETWEEN OVERALL EXPERIENCE AND VALUE PREFERENCE OF AFRICANS IN CANADA.

There is a significant relationship between experience and subsequent value orientations of respondents. Positive experience necessarily yields positive value orientations and vice versa. As the above table shows, the overall experience data is negatively high and therefore, value orientation is also negatively high. This means that there is no significant value change. Instead, there is significant conservatism. For example, 77.0% level of such conservatism compared with only 23.0% of value change is recorded.

Null hypothesis 13, therefore, should be accepted because there is a significant relationship between experience and value preference of Africans in Canada. And according to Table XVI above, this preference moves towards the negative direction or against the host society. But in order to reveal the time impact of the trends in value change or persistence, I have also examined the direction along which identity preference moves. This enables us to see the direct impact of experience on identificational assimilation.

Null hypothesis 14 is designed to explicitly establish the relationship between overall experience and identity preferences of respondents. The assumption is that because experience is anticipated to be positive, existing relationships between it and the identity option is predicted as positive - i.e. moving towards the host society. Table XVII examines the state of affairs and tests the existing relationship.

TABLE XVII: THE RELATIONSHIP BETWEEN OVERALL EXPERIENCE AND IDENTITY PREFERENCE OF AFRICANS IN CANADA

DIRECTION OF RELATIONSHIP	RELATIONSHIP	
	EXPERIENCE	IDENTITY
	%	%
Positive:- In favor of host society	40.0	1.7
Negative:- In favor of old country	60.0	98.3

X^2 @ 1 degree of freedom is 44.3 which is extremely larger than .0039, the critical value at the .05 level. Q = .95 THERE IS A VERY HIGH RELATIONSHIP BETWEEN EXPERIENCE AND IDENTITY PREFERENCE OF AFRICANS

There is a significantly high level of relationship between experience and identity preference of Africans in Canada. It is clear from the above table that the experience of respondents follow the same trend as we observed in the previous data. Although, in this case, the relationship is closer and there is also a low positive but very high negative relationship between experience and identity preference. This has prompted an extremely low negative identification with the host society in favor of a very high positive identification with the old country. Almost all respondents, regardless of their immigration statuses, identify themselves with their original home countries in Africa.

Null hypothesis 14 should then be accepted. There is a very strong or significant relationship between the overall experience and the identity preference of Africans. Infact, there is no where in which observed relationship between experience and tested variables have so far shown such significance.

The last relationship to be tested is that between overall experience and the nationalism preference of respondents. Null hypothesis 15 is explicitly used to test this relationship. This hypothesis suggests that there is a significant relationship between experience and subsequent nationalistic attitude of Africans in Canada. Table XVIII below shows the existing level of the relationships measured:

TABLE XVIII: RELATIONSHIP BETWEEN OVERALL EXPERIENCE AND NATIONALISTIC SENTIMENTS OF AFRICANS IN CANADA

DIRECTION OF RELATIONSHIP	EXPERIENCE %	NATIONALISM	
		ANTAGONISTIC %	PATRIOTIC %
Positive: In favor of host society.	40.0	-	88.3
Negative: In favor of home country	60.0	85.3	-

X^2 @ 2 degrees of freedom is 7.4 which is larger than .103 the critical value at the .05 level. There is a significant relationship between overall experience and nationalistic sentiments or preference of respondents. This relationship

is significant at .05 level only for antagonistic but not for patriotic or progressive nationalism.
Q.= 1.0 SHOWING A PERFECT RELATIONSHIP BETWEEN EXPERIENCE AND ATTITUDE TOWARDS NATIONALISM.

There is a definitely strong relationship perceived between experience of respondents and their subsequent nationalistic sentiment. An overall negative experience has allowed for the development of antagonistic nationalistic attitudes toward the host society while at the same time, developing patriotic and/or progressive nationalism towards the home countries. From the above table, it is evident that experience data favors the home country - 60% thus eliciting negative nationalistic sentiment for the host society - 85.3% and patriotic nationalistic sentiment for the home country - 88.3%. Eventually, this leads to an acceptance of null hypothesis 15.

SUMMARY OF RESULTS

As we can see from the actual or confirmed correlation graph (Appendix B), all the dependent variables tested for statistically significant relationships have shown varying effects in relationship with the actual experience of respondents. But the relevance of the independent variables in influencing the nature of experience has not been tangible at all. The importance of 'experience' in determining the movement or direction of flow of all the dependent variables is quite evident.

This gives us the confidence that any future change in the experience data (i.e. a movement toward the positive or satisfactory condition), would also change the verified state of affairs as to value, identity, nationalism preference and assimilation.

The only reservation one could make as to this conclusion is that some aspects of cultural assimilation is not likely to respond to experience stimuli because of the affinity between such aspects of African cultural ways and Canadian cultural ways.

This, however, will never project any negative effect on the cultural values of the host society as evaluated by the African person.

If experience is negative, the duality inherent in nationalism becomes more active and moves essentially towards a disparate track, i.e. towards antagonistic sentiments directed against one society and patriotic or progressive sentiments towards the other. On the other hand, if experience is positive, antagonistic nationalism is either practically non-existent or if it exists, it moves against the home country and patriotic nationalism, at this point, directs itself either towards the host country or to both the host and the old countries.

As a final remark, it would be necessary to return to the experience (Acceptance-Rejection) data in order to expose an unexpected finding. While we observe a fair measure of difference between overall positive experience (i.e. 40% positive and 60% negative), in terms of the directions, there is a reason for the

moderate margin. The fact is that Africans in Canada who reside in the Montreal area experience a much higher positive experience than their counterparts in other cities. For example, 50% of all respondents from the Montreal area believe that their overall experience in Canada is positive. Infact, it is from this region that the only respondent who accepted Canada as his permanent home has been found. Compared with Montreal, only 29.8% of respondents from the rest of the sample (i.e. Windsor and Toronto) found their Canadian experience positive.

Since overall experience data is a result of high visibility in discriminatory experiences typical of certain social relations, it is hoped that the unsatisfactory rate of Africans in Canada (74.6% - unhappy) will decrease considerably as these discriminatory (or prejudicial) situations decrease.

Conclusively, hypothesis A, page 30 should be accepted as valid in the light only of the results already presented concerning the relationship between experience and the general assimilation of respondents.

Similarly, hypothesis B (pages 30/31) should be accepted as valid in the light only of the results presented concerning the relationship between experience and attitude or behavior. But hypothesis C, page 31, cannot be accepted since there is no relationship established between experience and specific kinds of assimilation. In fact, experience is most likely to affect cultural and other kinds of assimilations equally.

There is no evidence that respondents achieve one kind of assimilation (cultural in particular) better than another. The general conditions affecting all kinds of assimilation are similar and dictated by the direction in which the movement of the dependent variables in response to the independent variables and/or vice versa follows. Thus, we can always predict the movement of the major dependent variables once we can predict the movement of the overall experience data.*

* Although, the experience data itself is not an attempt to present 'experience' per se as an independent variable, the peculiar thing about it is that it is composed of elements both of the dependent and independent variables originally proposed for this study. Mostly, however, it has the ingredients of the independent variables

The overall experience data is thus the ultimate determinant of the movements of the value, identity and nationalistic preferences as well as changes in the attitudes and behavior of respondents. Without the overall experience data, we cannot predict anything about the variables mentioned above. We also cannot determine the effects of the failure or success of assimilation on respondents.

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which we obtained through the correlation of assimilation variables with the actual experience data. For example, in testing the assimilation of respondents, 'experience' was implicitly the actual thing we were examining although assimilation became the main conceptual and analytical tool for reference. In the experience data, however, the case is quite different since the actual experience presents itself both explicitly and directly.

CHAPTER VII

CONCLUSIONS

This conclusive chapter has been divided into two parts. Part one discusses the 'Idea of Changing Values' and part two discusses matters of general conclusion.

PART I:

THE IDEA OF A 'CHANGING VALUE'

One of the interesting topics that was brought up during the thesis proposal presentation was the idea of a 'changing value'.* The extent to which one can show proof of continental uniformity in the values of Africans in Canada was questioned. The assumption was made that there are certain important differences in the general attitudes and behavior of Africans in Canada. These differences were said to have significant relevance on the social relations of Africans in Canada. It was thus believed that the impacts of such differences could make the idea of a continental uniformity in values, etc. of Africans in Canada a fickle one.

* The bibliographical references suggested by Professor M.C. Pradhan have been very useful in this area. Although, the main texts were anthropological in nature, they bear direct relationship with our analysis of 'change', 'conservatism' or 'persistence' as we try to understand the impact of experience on values of Africans in Canada.

This is an interesting point which was taken up and worth giving a place in this study. A part of this chapter, therefore, is devoted to an indepth analysis (based on readings and findings of this study) of the idea of a 'changing value' and an exposition of the nature of value of uniformity (amongst Africans in Canada) as triggered by their Canadian experience. Politically and culturally, one can generalize that both the differences and similarities in values of Africans in Canada are important as far as their Canadian experiences are concerned.

But in spite of the nature of complexity that generate differences resulting from geo-territorial, cultural, linguistic and ethno-religious heterogeneity, there is still a strong similarity amongst Africans in Canada which perhaps, helps to encourage a common identity as well as a sense of common experience in them. Yet, the reality of the differences projected by urban and rural experiences before living in Canada and other factors such as achieved immigration status

in Canada cannot be under-estimated. It is simply that (as far as this study is concerned) they have not produced any strong or substantial effects on the observed values, attitudes and/or behavior of Africans in Canada in all areas explored. What seemed to matter is their experience within the society and this is what has direct implications on attitudinal and behavioral patterns of Africans in Canada.

We must acknowledge the existence of these differences and accept the fact that Africans in Canada share a lot of cultural and normative values as well. These values (which are sometimes original and sometimes unprecedented) are strengthened by their Canadian experiences. The similarities would have been irrelevant and insignificant in Canada if their overall experience data had revealed the opposite of what it reveals at present.

In other words, it is probably because Africans in Canada (the Black Africans) identify their Canadian experience along with the entire black experience that

one can attribute effective significance to the similarities in their conditions of life in Canada. If a research is conducted in Africa probing the value orientation of respondents represented in this sample, there is tendency that the differences (such as cultural, geographical and others) that seems to be less important than the similarity in experience, might have tremendous effect because of political and other conditions.

The Canadian experience of the Africans in Canada undoubtedly reveals the significance of cultural and value similarities and the trend in which both are moving in relation to their overall experience. When the African person is walking along on the street of any North American city, he does not often find it very difficult to identify and differentiate between negroes of African origin and other negroes. This is possible first because of the uniformity in African cultural system and symbols which are somewhat different when compared with the general Afro-American black culture.

This is true when attitude and behavior in general (and in particular, 'mode of attire', hairdo, style of walking, English-speaking culture, etc.) are compared. Yet, according to Herskovits, "we have come to know that there is more than one Africa....but there are similarities that underlie the differences." (Herskovits, 1967, p.xi). These similarities originate from two important sources: First, from the general atomistic social conception of reality and society in Afria, which is changing slowly and gradually. Secondly, from the subjective socio-political ideas or ideology through which all kinds of social mechanism are manipulated in Africa. Atomism contradicts plurality (Abraham: 1962). It therefore contradicts individualism which the African person confronts in Canada as a strange experience. The former cares much more about wedding the individual with his community or society while the latter detaches him. The two, therefore, operate from two different cultural universes.

Undoubtedly, any African accepted in our sample has lived long enough in Canada to be able to grasp the understanding of how the Canadian social system around him functions. He is also aware that the effects of primary socialization in Africa (as extrapolations from the philosophical premises mentioned above) have tremendous implications on his personal values, attitudes and behavior. Yet, his post-African or Canadian experience has significant contributions to changes and/or modifications in his general view of life.

The effect of primary socialization often never completely evaporates but it certainly diminishes over time. This is the problem overlooked by many observers. Moreover, since the same kind of atomistic social conception of reality has been used to primarily socialize the Africans in general, we can with confidence say that Africans in Canada exhibit significant similarities in their view of life as well as in their values and attitudes towards the host society.

While socio-moral values are of particular importance here, it does not mean that all differences are outrightly subverted by these similarities. Africans in general (and especially those in Africa) conceive of the idea of a 'changing value' or 'changing society' in two ways. Primarily, (and this is more relevant for those who live in Africa and have not travelled out), the idea operates on the sociological, societal and international level, in which the African traditionalists who are resentful to certain elements of change are faced with the incessant challenges of modernity. These challenges result from the impacts of 'industrialization', 'westernization', etc. which are the actual agents of change and which constantly pose threats on the so-called pristine purity.

Yet, Africa has been passing over some of these pristine purities for the sake of being able to attune to the demands of new pressures and experiences. Technical conditions such as the agents of change mentioned above are also the major elicitors of the

changes in values and/or weltaunschang or general world view.

For the African person who has left home for Canada or for any part of the western world, there has already been in him (avant arrivé), a socialized social conception of reality - concerning man and society. Thus, on this individual-psychological level, we are making reference to the African person who has left home to seek permanent or temporary dwelling somewhere in the western world.

He arrived in his new (Canadian) society, for example, where adjustment is a necessary challenge. Whether or not he responds to this challenge is ironically not of utmost importance. The most important fact is that his new life in his new society has already had some tangible impressions upon his old values.

Nevertheless, some of the few possible deterrences to his assimilation into the cultural life of the host society has been expressed by Forde as follows:

> ".....at any given time, however, in the phases of extensive technical and social change such as that of the people of Africa, like many others have experienced over the past century, traditional beliefs and standards which continue to exert a powerful influence...."
>
> (Forde, 1963, p.ii)

This has had some covert implications on the assimilation process of Africans in Canada. This is also one of the conditions to be modified on the part of those who are interested in assimilation.

The African person who arrives in Canada needs not find adjustment processes too euphoric. Neither does he need to face strong value conflicts - although, he must experience culture shock at the initial stage. Originally, before coming to Canada, the African person has perhaps had some knowledge of the cultural ways of the west. First, through English culture which in particular has some similarities with Canadian culture and secondly, through the effects made on him by literature and the daily use of English Language. Consequently, failure to adjust must be a result of

factors other than unwillingness.

Moreover, we must not overlook the conflict faced by the foreigner while running through the processes of adjustment and assimilation. There are two things involved here. First, conflict could be a result of failure to put up to self-projected expectations defined by the would-be-assimilant. Secondly, it could be a consequence of failure to meet up with the projected standards of members of the host society.

Thus, assimilation conflict is not necessarily a problem of the unsuccessful immigrant or foreign student who, infact, might unintentionally* refuse to assimilate. It could also be a problem of the already successful assimilant who becomes frustrated because the reward of assimilation is not forthcoming. One may have achieved a measure of social penetration, i.e. a substantial level of assimilation of many kinds, but if, on the long run, some of the rewards supposedly accruing from these

* Unintentional because it is strictly unrealistic perhaps, to say that anybody will refuse to adjust since adjustment is inevitable (either one likes it or not) and concomitant with the level of one's success in socio-economic endeavours.

struggles are not forthcoming, one is reluctant to blame himself.

In many cases, but certainly not in North America - and in fact, not in Canada - Africans, Asians and West Indian students have been reported to have serious social and mental problems resulting from the psychological conflict of adjustment in foreign countries. In-fact studies done in Britain on Africans, Asians and West Indian students have been reported to reveal symptons of actual personality breakdown or mental disorganization (Lambo, London, 1964) because of failure of adjustment resulting from socio-economic problems.

Whenever there is a psychological conflict resulting from problems of failure of adjustment by foreign students, solutions to this is found only partially in the personality of the person(s) involved but certainly in the social experience of the person as well as in the relationship existing between that person and the larger society.

Moreover, when a person is prepared to struggle

against the morass of any obstacle for the purpose of adjustment, the fact still remains that members of the host society has the discretion of accepting or rejecting the foreigner - by overt or covert attitudinal and behavioral means. It is often through the behavior and attitudes of members of the host society that foreigners (students and/or immigrants) realize their acceptance or rejection by members of the host society.

The presence of a foreigner in any country (be he a visa-student or immigrant) is based on the reciprocal need to fulfill the basis of the harmonious relations which originated his presence in it. Thus, the idea of people coming from one country to another is recognized on the pre-conception that the coming stranger must conform to certain ways of life (values, belief system, etc.) which are not his own but which are either legally or culturally binding - but are basic and therefore important, not to say compulsory. On the other hand, the receiving society knows fully well that because of this, the new comer deserves some rewards.

These rewards (and/or rights) are given to him with the hope that the immigrant would not only have to conform with the established order and ways of the new society but also to contribute his own quota to the good, peace and general welfare of the society in which he has become a part. The relationship definition of the newcomer therefore seems to rest upon some kind of pact which is legal (immigration-wise) and cultural or normative in terms of the essential need to generate harmony between him and his new society.

Although, multiculturalism may exist in Canada which tries to reinforce the cultures of the different ethno-cultural groups, there is still a dominant cultural stream to which these differences are supposed to be melted. Thus, when the nature of the problem of the would-be-assimilant has been understood, there is still the problem of providing scope and time for adjustment into this dominant cultural mainstream of Canadian society. For the African person, however, the adjustment has been more problematic because of

".....the virtual ignorance of the nature and the foundation of the traditional value system that were being undermined." (Forde, 1963, p.viii) in him.

Primary value system thus has tremendous impact on the personality of any individual. When one acts or behaves in a given way, one often does so according to cultural symbols which are emanations from internalized values. But when there is no substantial understanding of the immigrants' own original cultural values, any attempt to respect and then accept or endure the kinds of attitudes and/or behavior coming from differences is almost impossible. This, in essence, generates negative beliefs and ideas as well as stereotypes through which the particular immigrant(s) is/are being projected.

At this stage, the point concerning the value orientations of Africans in Canada could be paraphrased with the same concept of atomism with which discussions in this chapter began. All African persons who came to Canada (excluding those born here) are almost un-

deniably, products of atomistic socialization. The only exceptions are those born outside Africa and not even those born within it from nuclear or conjugal families. The impact of agnactically related kins help to influence or invigorate the atomistic (rather than the individualistic) ways of life.

Two major philosophical premises underly the analysis of the cultural and symbolic universe of any African society: The first is the premise which deliberates on the objective reality of the African cultural world itself. The second deliberates on the unprecedented experience conditioned by external forces - such as coming to Canada to know and to experience that there is a world somewhere else beyond one's own - an interesting experience indeed.

As to the first premise, the African person has been socialized, for example, before coming to Canada to uphold certain things about the nature of reality, i.e. man and existence. He lived in a world which is almost socially and even politically disparate and there-

fore, culturally different from his original home. One of these major differences is elicited by the nature of technological achievement in his new society compared with his home country. Another is the kinds of ideas which shape human life in his new society compared with those of his original home. Individualism plays a tangible part in the later situation. In Africa, the individual is seen as important not only in his family but also in the society - an atomistic frame which links the human existence with his society. It is thus a problem for the African person to arrive in Canada to find himself subjected to problems because of his color.

Some Africans seek memberships in the churches in an attempt to escape adjustment or assimilation problems. More often than not, they are accepted. Thus, the church seldom rejects but where, unfortunately, rejection occurs, the situation of psychological frustration for the victim goes almost to the extreme. Consequently, a serious disappointment and apathy for the church follows because of the traditional preconception that the church is at least

supposed to have elevated itself beyond the problems they apprehended.

However, the overall problem of adjustment or assimilation often leads to a simple general conclusion: If the problem is overcame, there is tendency that the individual will tend to develop more proximity for the host society and therefore tend to like it. But if it is not, nostalgia for home increases and this means a return to the home country. Although, a few Africans will not return home to their respective homes in Africa, a large number of them (according to this study) will return - Again, see Table III, page 38.

Several reasons have been given as to why (or why not) respondents are not willing to live or remain permanently in Canada. Amongst these are fears of their career objectives, the people they leave behind and the fear that Canada may not promise for them what their respective homes would offer.

The minority who chose to remain in Canada include those who are married to Canadians and mutually prefer

to live in Canada or those who have other personal reasons (social, economic or political) for prefering Canada to their respective African homes.

This chapter has been written partly to satisfy the need to deliberate on the idea of a 'changing value' which we have found very important and interesting in this study. The basic generalization is that there is a value similarity amongst black Africans in Canada. Although, this may not be important to those Africans at home, it serves as a means for common identity for Africans in Canada.

GENERAL CONCLUSIONS

The second part of the conclusive chapter deals with reflections which are general to the study as a whole. The research into the value orientation, experience, nationalistic sentiment and in general the adjustment and assimilation of foreign students (who are either visa-students or immigrants) to a new society has received wide attention from American sociologists. This is not yet the case in Canada.

Canadian sociologists have, however, taken keen interest in the kinds of inter-group relations typical of a pluralist society - like Canada. Infact, the nature of Canadian society (in which the pronouncement of the state policy of multiculturalism is evident) is one which necessitates an extensive study of ethno-cultural groups in spite of what exists at present. When the comparison is made of what we understand at present and what is yet to be known, it would seem as if the unknown aspects pose many more challenges than we currently anticipate. For example, studies on

foreign students (their adjustment and experience in Canada) have not been done sufficiently.

Most studies done on Africans or African students abroad are either done in the United States of America or in England. Each of these countries have always taken different approaches to the study of foreign students in general. But it would appear that the most important consideration is to ensure that foreign students (either they are permanent immigrants or visa-students) feel a sense of satisfaction in their new foreign environment so that the same kind of sentiments can be carried back home.

This brings us back to the Christensen's theory (nationalism hypothesis - which is loosely applied in this study) that people behave toward their own country through their perceptions and attitudes about their evaluations of others. This, eventually, will also dictate their attitude, behavior and relationship with peoples of other nationalities.

Since the relationship between Canada and many

African countries are just seriously beginning to develop and there is increasing exchange internationally between them, it would be to the advantage of both countries to take cognizance of the experience of African students in Canada - the latter being a senior partner in terms of friendship relations and developmental potentials.

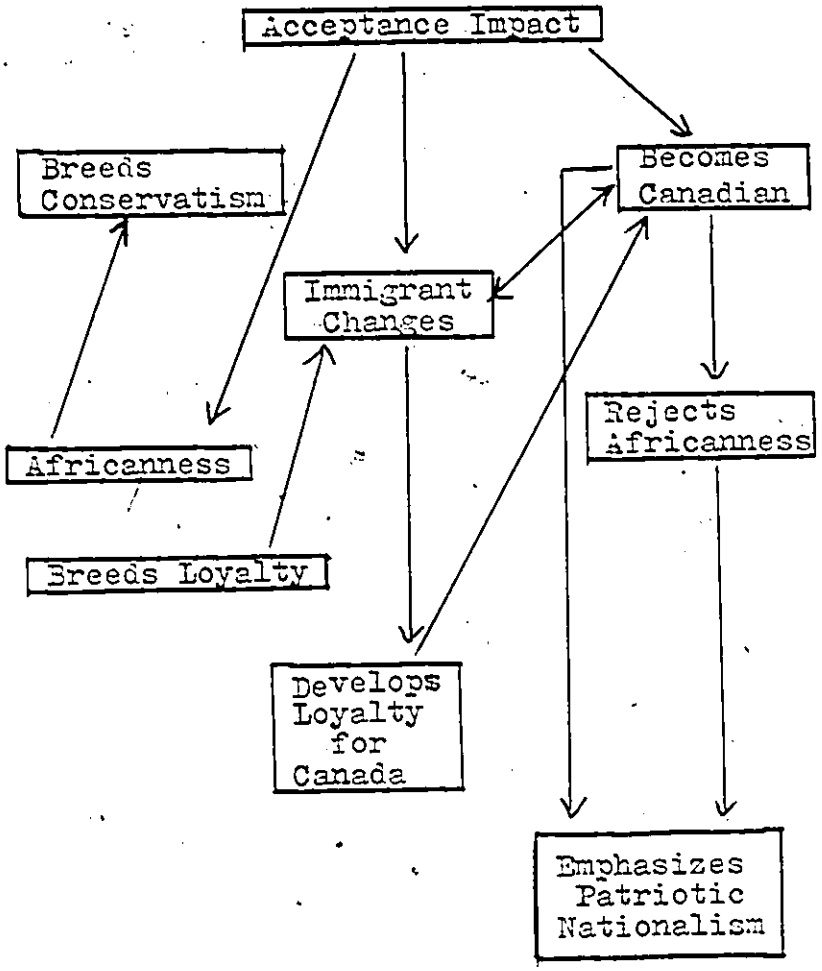
There is tendency that this might help to alleviate many of the problems discussed in this study and also make most if not all the Africans in Canada feel a sense of satisfaction while living in Canada - temporarily or permanently. It is assumed (further to the theoretical propositions in this study and in line with the Christensen's nationalism hypothesis) that such a situation will go a long way to developing cordial relationship between Canadians and Africans as peoples as well as Canada and African countries - as nations.

APPENDIX A

THEORETICAL (OR OBSERVED) CORRELATION GRAPH

1

Showing How Acceptance Might Lead To Adjustment or Assimilation As Well As Patriotic Nationalism



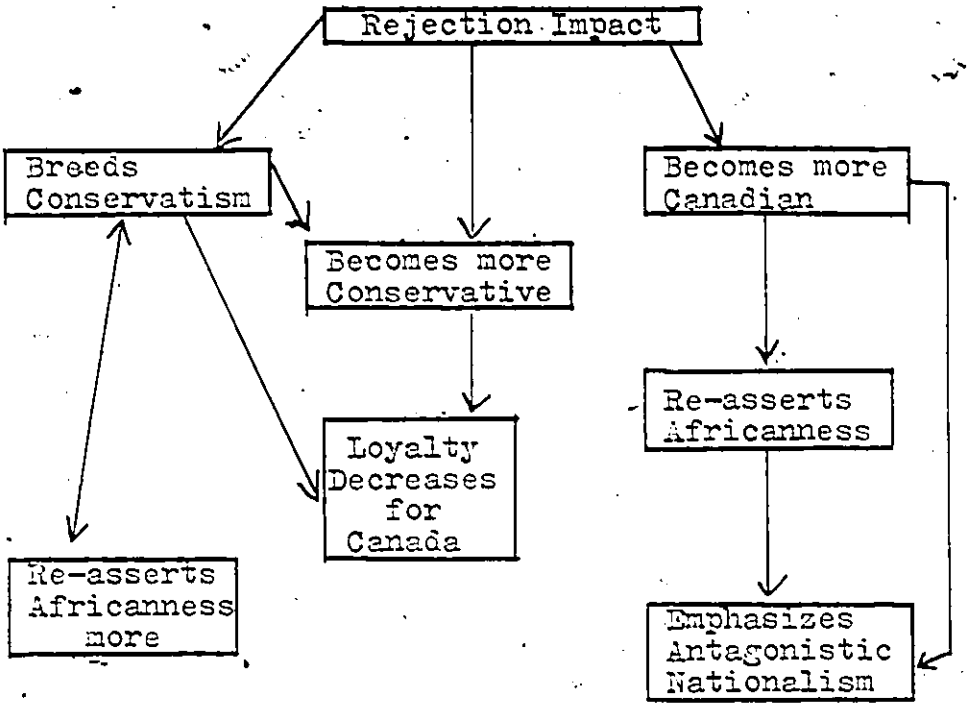
NOTE:-

Originally, the pre-conceived correlation graph which was expected from our theoretical assumptions include the one above - in conjunction with the one on page 101(b). However, the above graph assumes that acceptance impact in Canada of respondents will likely lead to their adjustment into the host society if the experience data shows high positive score.

THEORETICAL (OR OBSERVED) CORRELATION GRAPH

2

Showing How Rejection Might Lead to Frustration As Well As Failure to Adjust or Assimilate and Increasing Attachment to Home Country

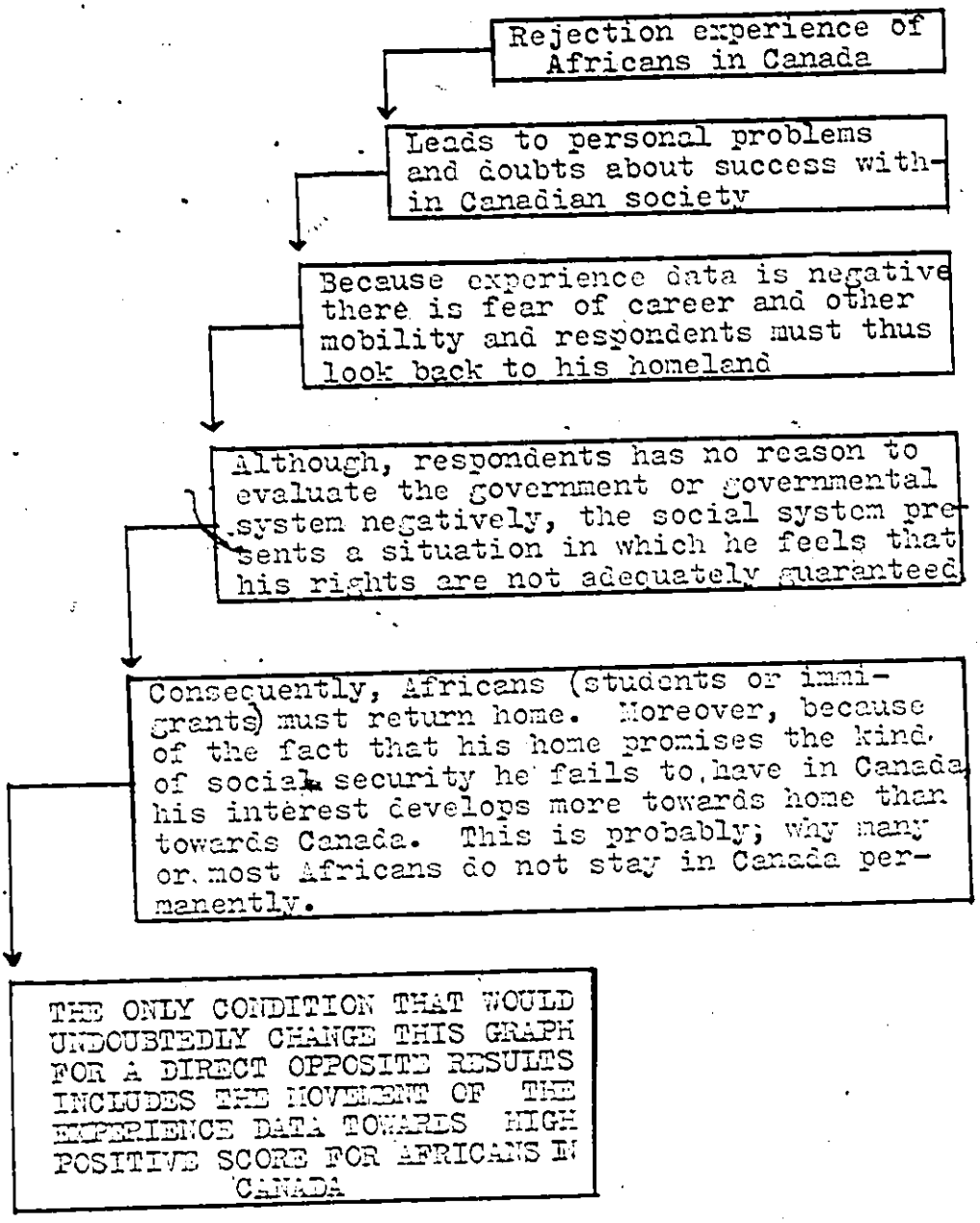


NOTE:

In continuation with the graph and description in page 101(a), if experience data shows high negative score, assimilation will be negative and the consequence will be as in Correlation graph # 2 above. The above graph is a result of high negative experience data resulting too in failure of adjustment or assimilation into the host society.

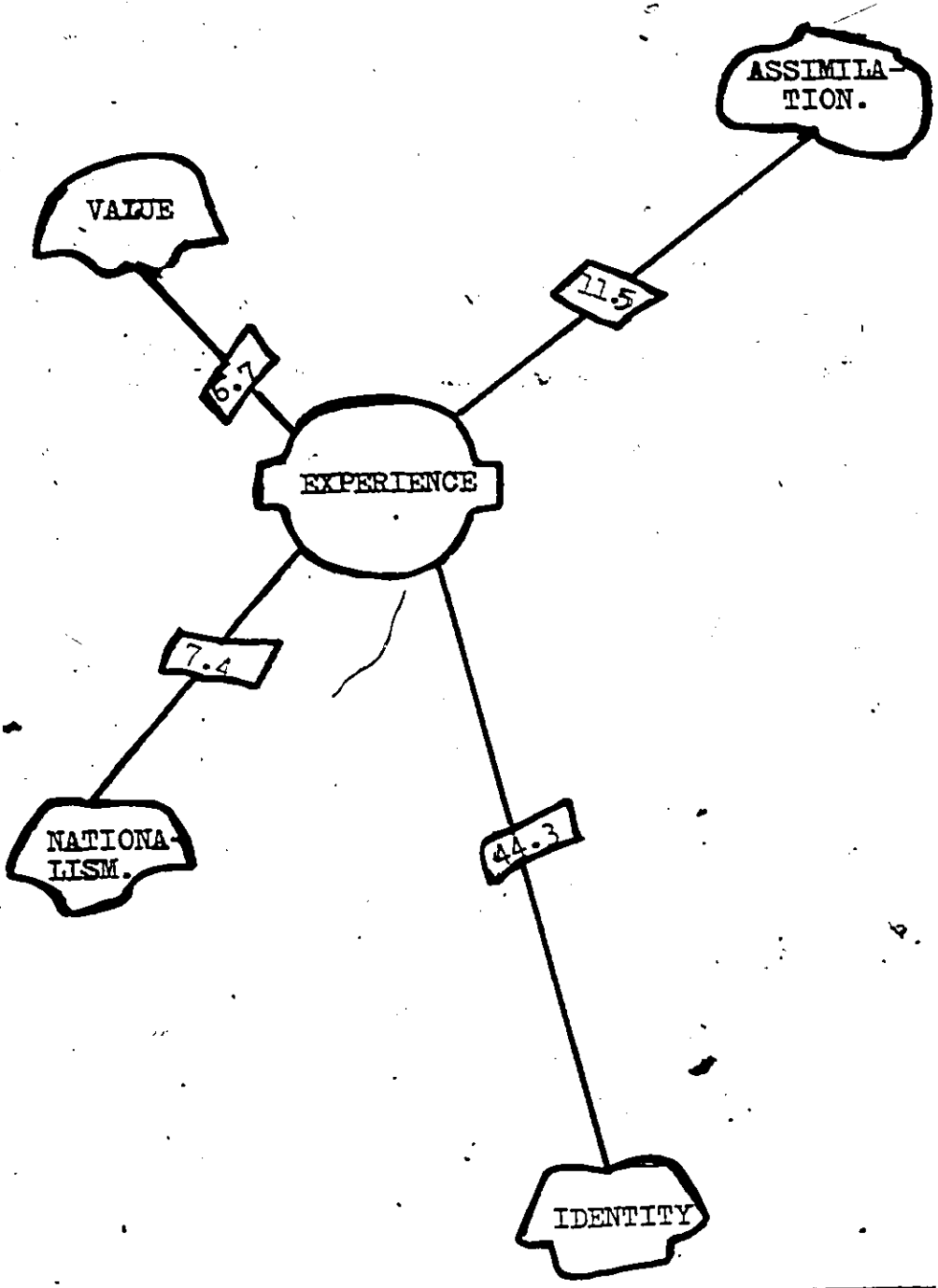
APPENDIX B

ACTUAL (OR CONFIRMED) CORRELATION GRAPH



APPENDIX C

STATISTICAL SIGNIFICANCE (VALUE) OF THE RELATIONSHIP IN THE CORRELATION GRAPH FOR REJECTION EXPERIENCE OF AFRICANS IN CANADA.



Relation is significant at all levels but most significant between Experience and Identity option, followed by Experience & Assimilation; Experience & Nationalism option and finally, between Experience and Value option.

APPENDIX D

UNIVERSITY OF WINDSOR
Department of Sociology & Anthropology

SR-mi

Socio.997

QUESTIONNAIRE

A study on the extent to which Western (Canadian) societal values have influenced African students and the rate of their assimilation into Canadian social life is currently being undertaken. Please complete all sections of this questionnaire and return it to the interviewer as soon as possible. Since this is an ananymous questionnaire in which you are requested not to identify yourself, it would be greatly appreciated if you would try to be honest and fair in responding to questions asked.

[GENERAL INSTRUCTIONS FOR COMPLETION]

Please complete spaces which are applicable. Cancel any mistake and re-write your answers legibly in the appropriate spaces. After completion of the entire questionnaire, go through your answers once again to ensure that all answers are correct.

SECTION I

1.(a) My country of residence in Africa is_____

(b) I was born there 1[]Yes 2[]No

(c) (IF 2, NO, IN b ABOVE), I was born in_____ (specify country)

(d) The geographical location of my place of birth in Africa is: 1[]Central 2[]East 3[]North 4[]South 5[]West 6[]Other_____ (specify)

2.(a) My age in completed years at present is:- 1[]Between 18 & 20 2[] " 21 & 25 3[]Between 26 & 30 4[] " 31 & 35 5[]Between 36 & 40 6[]Over 40

(b) My religion is: 1[]African Religion 2[]Christianity 3[]Islam 4[]No Religion 5[]Other_____ (specify)

3.(a) My sex is: 1[]Male 2[]Female

(b) My immigration status in Canada is: 1[]Citizen 2[] L/Immigrant 3[]Student Visa 4[] Other_____ (specify)

4. The area in which Iam and/or have studied is/are:- 1[]Business/Commerce 2[]Philosophy 3[]Science/Tech 4[]Social Science 5[]Other_____ (specify)

5. I arrived in Canada: 1[]1 year ago. 2[]1-3 years ago.
3[]3-5 yrs ago. 4[]over 5 years ago.

SECTION II

6. The highest educational standard I had attained before leaving Africa was:-

1[]High School 3[]Diploma 5[]Post-graduate
2[]Undergraduate 4[]Graduate 6[]Other_____(specify)

7. The highest educational standard I now have is:-

1[]Undergraduate 3[]Graduate 5[]Other_____(specify)
2[]Diploma 4[]Post-graduate

8.(a) I would rank my social status in Africa as:-

1[]Low 2[]Middle 3[]Upper 4[]Other_____
(specify)

(b) I would rank my social status in Canada as:-

1[]Low 2[]Middle 3[]Upper 4[]Other_____
(specify)

9.(a) My parents are still in Africa: 1[]Yes 2[]No

(b) (IF 2,No, in a ABOVE), At present they are in_____
(specify country)

(c) Their social status is: 1[]Low 2[]Middle 3[]Upper
4[]Other_____(specify)

10.(a) My last occupation in Africa was:_____

(b) I am presently a student in Canada: 1[]Yes 2[]No

(c) (IF,1,YES,IN b ABOVE), I have been employed in Canada as:

1._____
2._____
3._____

(d)IF,2,NO,IN bABOVE, I have been employed temporarily in Canada as:-

1._____
2._____
3._____

(indicate specific job done full or part-time)

11.(a) I am married: 1[]Yes 2[]No

(b) (IF,1,YES, IN a ABOVE) I am married to:-
1[]An African 2[]A Canadian 3[]Other_____
(specify)

(c) (IF,2,NO, IN a ABOVE) If I were not limited by financial constraint, I would, while in Canada, be interested in

marrying a Canadian person, Iam held back by the following reasons:-

1[]My other partner did not cooperate
2[]The parents did not cooperate
3[]It was my fault that we did not marry

12.(a) I have participated in Canadian Social clubs and/or organizations before:- 1[]Yes 2[]No.

(b) (IF 1,YES,In a ABOVE) Check the kinds of clubs and/or organizations below:-
1[]Armed Forces 3[]Citizen/Immigration 5[]Faculty
2[]Athletics 4[]Community/Neighborhood
6[]Social/Political 7[]Other_____(specify)

(c) (IF,2,NO, IN a ABOVE) The reason I have not participated at all is:
1[]Because I am not invited 3[]Because I am not admitted
2[]Because I am not interested 4[]Other_____(specify)

13. In my interaction with Canadians, I have experienced the following:- (TRY TO REMEMBER THE PARTICULAR KINDS OF EXPERIENCES YOU HAVE BEEN SENSITIVE TO IN THE PAST AND AT PRESENT. CHECK FREQUENCY OF SUCH EXPERIENCES IN THE SPACES BELOW)

	Often	Many	Some	Few	None
i) discrimination in employment	[]	[]	[]	[]	[]
ii) discrimination in housing rent	[]	[]	[]	[]	[]
iii) rejection in social clubs for invalid reasons	[]	[]	[]	[]	[]
iv) unfair treatment in admission to educational institutions	[]	[]	[]	[]	[]
v) Unequal treatment by bosses at work	[]	[]	[]	[]	[]
vi) Grading unfairness in class assignments	[]	[]	[]	[]	[]
vii) Others(specify)	[]	[]	[]	[]	[]

14.a) I visit Canadian homes: 1[]Frequently 2[]Sometimes 3[]Not at all

b) (IF 3,NOT AT ALL, IN a ABOVE) The reason is:
1[]Because nobody ever invited me
2[]Because I was invited but I couldn't go
3[]Because I didn't go because they did not respond to my earlier invitation
4[]Other

15. I have always perceived myself:

	Frequently		Sometime		Not At all
i) dressing Canadian-style	[]	...	[]	...	[]
ii) eating Canadian-foods	[]	...	[]	...	[]
iii) speaking English Canadian-style	[]	...	[]	...	[]
iv) using north-American slangs	[]	...	[]	...	[]
v) visiting restaurants for breakfasts lunch, etc.	[]	...	[]	...	[]
vi) doing other things Canadian-style (specify)	[]	...	[]	...	[]

SECTION III

16. Please evaluate the following from the two perspectives established below:-

Note:- d/n: means 'don't know'

[A] FROM THE PERSPECTIVE OF A TYPICAL AFRICAN WHO HASN'T COME TO CANADA.				[B] FROM THE PERSPECTIVE OF AN AFRO-CANADIAN NOW LIVING IN CANADA.		
Right	d/n	Wrong		Right	d/n	Wrong
[]	[]	[]	When people want to visit me, they should let me know in advance.	[]	[]	[]
[]	[]	[]	I believe in marriage	[]	[]	[]
[]	[]	[]	My wife should respect and obey me (MALE RESPONDENT ONLY)	[]	[]	[]
[]	[]	[]	My husband is/would be the boss in the family (FEMALE RESPONDENT ONLY)	[]	[]	[]
[]	[]	[]	Parents should have the right to influence their children's decisions because they know better what is good for them.	[]	[]	[]
[]	[]	[]	Elders should be part of the immediate family and be respected.	[]	[]	[]
[]	[]	[]	The extended family system (polygamous or non-polygamous based) is the ideal-type of family system.	[]	[]	[]

[A] (Typical African, cont'd)				[B] (Afro-Canadian, cont'd)		
Right	d/n	Wrong		Right	d/n	Wrongg
[]	[]	[]	The nuclear family system (in which only the parents and their children are accepted) is the ideal-type of family system.	[]	[]	[]
[]	[]	[]	The group-oriented community work system (African Communalism) should continue in Africa.	[]	[]	[]
[]	[]	[]	The group-oriented economic (African group financing and savings) system should continue in Africa.	[]	[]	[]
[]	[]	[]	I believe in a disciplined political system.	[]	[]	[]

17. Following is my personal evaluation of different kinds of political system. (PLEASE USE CODES BELOW):

1 - Most Acceptable 2 - Acceptable 3- Condoned
4 - Rejected 5 - Most Rejected

[]African Multi-Party System
[]African Military Regimes
[]American Political System
[]Canadian Political System
[]Chinese Communist System
[]East European Soc. System
[]African One-Party System
[]African Traditional Chieftaindom
[]West European Soc.System
[]Russian Communist System
[]Other_____(specify)

18a)I accept the opinion that African countries can develop a new kind of political order:

1[]Yes 2[]No 3[] Don't Know

b)(IF 1,YES,IN a ABOVE) departure should be from:

1[]The Western Political Systems
2[]The Eastern European Soc.System
3[]The Russian/Chinese Communist System(s)
4[]All of the above

c)(IF 2,YES,IN a ABOVE) As an alternative, I would suggest:

1[]An improvement on the African Traditional Chieftaindom
2[]An improvement with co-existence of both modern and traditional systems
3[]The creation of an entirely new structure

d)(IF,2,NO,IN a ABOVE), I will suggest the rejection of a hereditary kingdom in which anybody could become kings or chiefs instead of legitimated divine rights:

1[]Supported 2[]Not supported 3[]Undecided

19.a) I would like Africa to develop better relationship with:

1[]The western world
2[]The eastern world
3[]All countries of the world
4[]African countries
5[]I don't care where Africa seeks friends.

b) In particular, I stress more friendly relations with:

1[]The U.S.
2[]Canada
3[]Britain
4[]France
5[]None of these

20.a) Because of my admiration for Canada's socio-economic development:

1[]I will like to see Africa develop like Canada
2[]I am indifferent about Africa's socio-economic growth.

b) Because of my admiration for Canada's socio-economic development:

1[]I will contribute to my country's socio-economic growth
2[]I will be indifferent to my country's socio-economic growth

21. I evaluate my overall experience in Canada as:

1[]positive 2[]Negative

22. Because of my experience in Canada (with Canadians):

1[]I will develop keen interest in Afro-Canadian future relations
2[]I will only develop keen interest in Canadian society
3[]I will only develop keen interest in Africa's future relations

23. Because of my experience in Canada (with Canadians);

1[]I will opt for African nationalism instead of Canadian
2[]I will opt for Canadian nationalism instead of African
3[]I will opt for both Canadian and African nationalism
4[]Neither Canadian nor African nationalism

24. In the South African political situation, it is my opinion that:

1[]The status quo be maintained
2[]The white regime submits to African nationalists
3[]Both white and black live and co-exist

SECTION IV

25.a) I am happy with (and I like) the life I am living in Canada: 1[]Yes 2[]No

b) (IF 1,YES,IN a ABOVE) Because:

1[]People are very friendly to African students in Canada
2[]Africa would not offer me better opportunities than Canada offers
3[]I can achieve my objectives more easily in Canada
4[]Canadian society is very open and democratic

c) (IF 2, IN c ABOVE) Because:

1[]People are very unfriendly towards African students in Canada
2[]I cannot achieve my objectives in Canada
3[]Canadian society is closed for me
4[]Africa, being my home, offers many opportunities than Canada

26.a) As a result of 25b above, I will live in Canada for the rest of my life because:-

1[]I can only live happier in Canada
2[]I can always endure my experiences in Canada
3[]There are better chances for progress in Canada
4[]There is freedom of speech and action in Canada

b) As a result of 25c above, I will return to Africa because:-

1[]People treat me well in Africa
2[]I will always be a second class citizen in Canada
3[]I can only live happier in Africa
4[]I cannot live my people behind in Africa

27.a) Reflecting from my general person experience in Canada, I like to conclude that:

1[]I am more African than Canadian
2[]I am more Canadian than African
3[]I do not see myself as either Canadian or African.

b) As a result of 27a above, I opt for:-

(CIRCLE ONE ONLY FOR EACH LINE)

	LOWEST									HIGHEST
1[]Canadian Identity	1	2	3	4	5	6	7	8	9	0
2[]African Identity	1	2	3	4	5	6	7	8	9	0
3[]No Identity	1	2	3	4	5	6	7	8	9	0

28. The reason for 27b above is that:

1[]African values are more acceptable to me
2[]Western or Canadian values are more acceptable to me
3[]African values are no longer acceptable to me
4[]Western or Canadian values are not acceptable to me
5[]I do not subscribe to either Canadian or Western or African values.

29. Do you consider yourself assimilated into the Canadian social life ?

1[]Yes 2[]No 3[] Don't Know

30.a)(IF, 1, YES, IN 29 above) State in your own words the reason(s)

b)(IF 2,NO,IN 29 above) State in your own words the reason(s).

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