1981

An exploratory study on the resettlement of the Indochinese refugees in Windsor, Ontario.

Linda. Marshall
University of Windsor

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Ottawa, Canada K1A 0N4
AN EXPLORATORY STUDY ON THE RESETTLEMENT OF THE INDÒCHINESE REFUGEES IN WINDSOR, ONTARIO:

by

C

Linda Marshall

A thesis presented to the University of Windsor in partial fulfillment of the requirements for the degree of Master of Social Work in School of Social Work, University of Windsor

Windsor, Ontario, 1981

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THESIS COMMITTEE

Professor F.C. Hansen, Chairman

Dr. L.E. Buckley, Member

Dr. D. Wurfel, Member
ABSTRACT

The purpose of this research study was, firstly, to determine the needs and concerns of the Indochinese refugees in Windsor as perceived by the refugees and by those who were closely involved in working with the refugees. Secondly, the study aimed to identify symptoms which may appear when needs of the Indochinese refugees are unmet. The final purpose of this study was to outline specific helping roles for the Social Work profession in regard to assisting the refugees to deal with the identified problems. The researcher's aim was congruent with the intent of social work research which aims to "produce knowledge that can be put to use in planning or carrying on social work programs". (Ripple, 1960, p. 24)

This research study was classified as an exploratory study and purposive sampling was used to select two sample groups. One sample group consisted of refugees while the other group was made up of those who were closely involved with refugees during the process of their resettlement in Windsor. The research instruments used were the interview schedule and the rating scale. All respondents were interviewed personally by the researcher with the assistance of an interpreter when necessary.

The questions of the Interview Schedule answered three research questions which were as follows:
1. What are the needs of the Indochinese refugees in regard to their resettlement in Windsor?

2. What symptoms appear when needs are unmet?

3. What are the specific social work roles in regard to helping the Indochinese with their resettlement in Windsor?

Having answered the research questions, recommendations were made which pertained to concrete actions which would better allow refugee needs to be met. Some of the recommendations pertained to social work roles while others were outside of the realm of social work intervention. Recommendations also dealt with further studies which could help to pinpoint specifics in regard to ideas initiated by this study.
ACKNOWLEDGEMENTS

The researcher would like to acknowledge the efforts of those who helped with this research paper. Firstly, I would like to thank Professor Hansen for his patience, diplomacy and encouragement which were all very helpful to me. His knowledge concerning computers was also a great asset as he was able to advise and guide me on the use of the computer throughout the process of doing this thesis. I also wish to thank the remaining two members of my committee, Dr. Buckley and Dr. Wurfel, for their comments and suggestions throughout the development of this study.

In the early developmental phases of this research study, there were numerous people who helped with the formulation of ideas and offered their experiential knowledge. Thanks are given to Rita Chawla and Vera Arkell. Special acknowledgement is given to Wyn Lopes who was most generous in giving her time and talents when she acted as an interpreter for some of the interviews.

Finally, I wish to thank my husband, Dave, for his understanding and support during the course of this year.
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Chapter I
INTRODUCTION

According to Lillian Ripple:

Social work research begins with practical problems and its objective is to produce knowledge that can be put to use in planning or carrying on social work programs. (1960, p. 24)

In the case of this research study, the above statement was true.

The researcher initially became interested in the resettlement of the Indochinese refugees after reading a news report in the fall of 1980. The report dealt with an episode of scapegoating in Windsor with the Indochinese as the target group. This led the researcher to wonder about the problems and issues facing the Indochinese refugees who came to Windsor. Consequently, the research study began with a practical problem.

The purpose of this research study was, firstly, to determine the needs and concerns of the Indochinese refugees in Windsor as perceived by the refugees and by those who were closely involved with the resettlement of the refugees in Windsor. Secondly, the study aimed to identify symptoms which may appear when needs of the Indochinese refugees are unmet. The final purpose of this study was to outline specific helping roles for the Social Work profession in regard to assisting the refugees to deal with the identified problems. It was the researcher's hope to "produce knowledge that can be put to use in planning or carrying on social work programs". (Ripple, 1960, p. 24)
There were two basic assumptions made in regard to this study. The first was that programs geared to help the Indochinese refugees with their resettlement are probably needed and could be of value. The second assumption made was that there are specific helping roles for the Social Work profession in regard to the resettlement of the refugees.

The achievement of social work goals involves control—intervention to help the individual, group, or community. (McDonald, 1960, p. 4)

This research paper was divided into six chapters, the first of which was this introduction. The second chapter looked at the 1976 Immigration Act which liberalized our Canadian Immigration policy and redefined the term "refugee". It also provided a local historical perspective on the development of the Friendship Family Program and the Private Sponsorship Program in Windsor. Outlining their development set the stage for this study as it revealed the response of the Windsor people to the Indochinese refugee situation.

Chapter III consisted of a review of the literature and the problem formulation. Literature reviewed pertained to the background of the Indochinese people, studies on their resettlement, and the identification of refugee needs. Problem formulation was based on the literature review and aimed to state precisely the identity of the research problem.

Chapter IV was devoted to methodology. It dealt with the research classification, data collection, population and sample group and the limitations of the study. Chapter V pertained to the data analysis and chapter VI provided conclusion and recommendations of the study.
Chapter II

LOCAL HISTORICAL PERSPECTIVE

This research study pertained to the resettlement of the Indo-Chinese refugees in Windsor, Ontario. The Private Sponsorship Program and the Friendship Family Program were crucial elements contributing to the resettlement.

Two distinct systems for Indo-Chinese refugee resettlement emerged: government assistance and private sponsorship. Government-assisted refugees are those whose economic integration into Canadian society is the responsibility of the federal government, which provides settlement services through Canada Employment Centres across the nation. Privately sponsored refugees are those for whom voluntary organizations or private groups have assumed responsibility. (Indo-Chinese refugees: The Canadian Response, 1979-1980)

These programs were relatively new and developed as a result of various factors: the new Immigration Act, the exodus of the Indo-Chinese refugees from their own countries and the response of the Canadian government and the Canadian people. In order to understand the present situation in regard to these programs, it was beneficial to be aware of their historical development.

This chapter traced the development of the Private Sponsorship Program and the Friendship Family Program. The focus was on their development at the local level in Windsor. However, there was reference made to happenings on the national level that influenced the local developments. Local and international incidences of racial violence were also noted as well as a local service which has recently offered programs for the Indo-Chinese refugees who came to Windsor.
2.1 **THE 1976 IMMIGRATION ACT**

A recent government publication acknowledged Canada’s need for the revision of the Immigration Act.

Canada has needed a new immigration law for a long time. The previous Immigration Act, adopted in 1952, was an outgrowth of legislation dating back to the turn of the century and, understandably, reflected many of the attitudes, circumstances and conditions of an earlier era. (Minister of Supply and Services, Canada, 1978, p. 5)

The need for new and innovative legislation was great, and the 1976 Immigration Act was designed to bring our immigration policy and programs up-to-date with the realities and attitudes of modern-day Canada. It was written around such fundamental principles as non-discrimination; family reunion; humanitarian concern for refugees; and the promotion of Canada's social, economic, demographic, and cultural goals. (Minister of Supply and Services, Canada, 1978, p. 6)

The legal definition of a refugee appeared in the Immigration Act for the first time, and the term was defined under the 1951 Geneva Convention.

"Convention refugee" means any person who, by reason of a well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group or political opinion, (a) is outside the country of his nationality and is unable or unwilling to avail himself of the protection of that country, or (b) not having a country or nationality, is outside the country of his former habitual residence and is unable or unwilling to return to that country. (Immigration Act, 1976, Artical 2)

The new legislation was also more flexible and allowed for more discretionary power on the part of the government.

Section 6(2) provided that, in addition to convention refugees: any person who is a member of a class designated by the Governor in Council as a class, the admission of members of which would be in accordance with Canada's humanitarian tradition with respect to the displaced and the persecuted may be granted admission (Adelman et al, 1980, p. 139)
Under this regulation, the 'Indochinese Designated Class' came into existence.

Thus, the bulk of Indochinese were not formally Convention refugees but were identified as a group of refugees under the humanitarian proviso. (Adelman et al, 1980, p. 140)

Although this new legislation was much more liberal than its forerunners, one must not interpret it as meaning that all refugees who met the 'convention refugee' or the 'Indochinese Designated Class' were allowed to enter Canada. Canada still exercises a selection policy which aims to identify and allow admittance to Canada by those who fit their refugee criteria and show the greatest possibility of settling successfully and making a contribution to the society. Thus, the self-interest value is still evident, along with the humanitarianism value. (Adelman et al, 1980, p. 140)

Along with the changes in regard to refugees, the 1976 Immigration Act, under "section 5(2) made provision for the entry of the refugees under private sponsorship arrangements." (Adelman et al, 1980, p. 140) This set the stage and legally sanctioned the development of the Private Sponsorship Program for the Indochinese refugees.

2.2 THE FRIENDSHIP FAMILY PROGRAM

The Friendship Family Program, also known as the Informal Sponsorship Program, is not clearly defined and, consequently, the role of the Friendship Family is largely left to the interpretation and judgment of those fulfilling the role. According to available literature:

Friendship Families are Canadian groups or individuals who have volunteered to help the Government-sponsored...
Southeast Asian refugees become settled in their new environment.

The role of a Friendship Family is to befriend a newcomer in whatever way possible. It is a personal relationship, each one involving different people with different needs and personalities. Friendship Families can consist of simply one individual or a group of concerned people who could be matched with one or a number of Government-sponsored refugees.

There is no financial obligation in becoming a Friendship Family. Rather, what is required is the Friendship Family's willingness to help and their knowledge of Canadian society (Friendship Families, 1978, pp. 1-2).

The Friendship Family serves to supplement the services provided to the refugees by the government. Basically, the Canada Employment Centre provides financial support for a period of one year or until the family or individual becomes self-supporting. This financial contribution is at the prevailing welfare level and covers the basic necessities of rent, clothing and food. The Canada Employment Centre also assists the refugees in their search for employment and, if required, will arrange for English classes. Obviously, the scope of services left to the Friendship Families in their attempt to help the refugees become resettled is very broad.

The citizens of Windsor have been praised for their leading role in extending a welcome to the Indochinese refugees. This welcome was organized by the Mayor's Committee for Vietnamese Refugees. The welcome was carried out by many concerned citizens who recruited and acted as Friendship Families.

The first meeting of the Mayor's Committee was held on March 15, 1978 as a result of growing concern about the Indochinese people who were leaving their own countries due to the political upheaval. This meeting was attended by the Mayor, concerned citizens and some local
priests and ministers. The decision was made to assist twenty refugee families from Indochina to resettle in Windsor. This meeting represented the formal beginnings of the Friendship Family Program. (Minutes from the Mayor's Committee for Vietnamese Refugees, March 15, 1978)

By the meeting of June 8, 1978, clergy had met with the people of their congregations and reported that they had firm offers of commitment to assist fifteen families and no difficulties were anticipated in obtaining the remaining three commitments. A Telex from Singapore acknowledging the Mayor's Committee expressed thanks for the support and stated that Windsor was the leading city in sponsoring refugees. (Minutes from the Mayor's Committee for Vietnamese Refugees, June 8, 1978) At this early point, Private Sponsorship was not yet active and the term "sponsor" referred to one who acted as a Friendship Family.

By December of 1978, there were seventy refugees in Windsor who had Friendship Families. Until this time, the United and Roman Catholic churches were primarily involved but the decision was made to approach the Ministerial Association with the intention of recruiting more sponsoring congregations. Attention was being focused on such issues as: housing, medical care, and social services. (Minutes from the Mayor's Committee, December 18, 1978)

By April of 1979, it became apparent that the number of refugees coming to Ontario would far exceed the number the committee had originally decided to take in. At that point, there were one hundred and thirty-two refugees and thirty were in need of Friendship Families. The idea of a Recruitment Committee was initiated and the Chinese
Association sent a newsletter to the Chinese Community in search of Friendship Families. The issue of possible communication problems between sponsors and refugees surfaced and the availability of interpreters was noted. (Minutes of the Mayor's Committee, April 10, 1979)

At that point in the development, the enthusiasm of those involved is evident in that they are constantly reaching out to recruit more Friendship Families. It is also clear that, although the role of the Friendship Family was not clearly defined, certain needs and issues were surfacing; for example: communication, housing, social services and medical care. Those involved were not cast in pre-defined roles. Rather, the roles were and still are evolving as Canadians learn more about the needs of the Indochinese refugees.

Numerous developments had taken place by July of 1979. The Ministry of Culture and Recreation released funds for the English as a Second Language program. Likewise monies were made available under the Multicultural Development Branch for programs such as Community Forums to heighten public awareness about Vietnamese culture. Operation Lifeline was coming into being and, consequently, the awareness of Private Sponsorship was heightened. At that time, Operation Lifeline in Windsor intended to compliment the Mayor's Committee.

The number of Indochinese refugees coming to Windsor were also quickly escalating. Up until July, 1979, two hundred and fifty persons had settled in Windsor and it was anticipated that many more would arrive in September and October. Due to the expected increase, it was suggested that a more structured refugee committee should be formed.
Operation Lifeline and Private Sponsorship were well underway by September of 1979. "The issue of whether this committee (Mayor's Committee) and Lifeline can cooperate and how" came to the forefront. The suggestion was made "to get somebody who deals with public relations to come and speak at one of our meetings regarding how we can put all the resources together and get people's cooperation". (Minutes from the Mayor's Committee for Vietnamese Refugees, September 17, 1979)

There were differences of opinions as to how the situation of the refugee influx to Windsor could best be handled.

The Mayor's committee disbanded but had fulfilled some important functions. It had been instrumental in initiating interest in the Indochinese refugees, in organizing planned action to allow for resettlement in Windsor and in supporting and promoting the beginning and growth of the Friendship Family Program. The Friendship Family Program is still in existence today with Friendship Families making requests to assist refugee families directly to the Canada Employment Centre. In conversation with Ralph Talbot of the Canada Employment Centre, it was reported that twenty-five to thirty persons are formally registered as Friendship Families. However, there are many more Friendship Families in the community who are involved on an informal basis. Operation Lifeline has some contact with Friendship Families, as well, since it now acts as the main coordinating body in affairs dealing with the Indochinese refugees in Windsor.
2.3 THE PRIVATE SPONSORSHIP PROGRAM

As with the role of the Friendship Family, the role of the Private Sponsor is also ambiguous and not clearly defined in all respects. However, some aspects are easily understood since they are factual and must meet the demands of the Immigration Department of the government. Unlike taking on the commitment to act as a Friendship Family, Private Sponsorship involves signing an 'Undertaking of Support' which is a legally binding document. Consequently, matters pertaining to the length of time involved and the parties involved in sponsorship must be clarified.

Canadians can enter into sponsorship agreements with the Canada Employment and Immigration Commission in two different ways:

1. Local groups of at least five Canadian citizens or permanent residents (landed immigrants), 18 years of age or older, and local legally incorporated organizations may sign individual agreements at Canada Immigration Centres in their own communities, or

2. National organizations with a humanitarian tradition may sign a comprehensive agreement with the Minister covering all their member groups across the country. (Employment and Immigration Canada, 1979, p. 3)

The "Undertaking of Support" specifies who is to be sponsored and prior to its signing the financial resources of sponsors must be outlined in order to ensure that they can adequately provide financially for the refugee(s). The time specified is one year in terms of financial assistance but, the time period may be shorter if the refugee(s) is self-supporting at an earlier point. In terms of meeting non-material needs, the situation is again subject to the judgement of the sponsor as to what is provided and for how long.
Any Canadian group or organization approved for sponsorship is expected to offer both short-term material assistance and long-term counselling and guidance to help the refugee or humanitarian applicant adjust to life in Canada. (Employment and Immigration Canada, Refugee Sponsorship, p. 4)

Having defined Private Sponsorship, the focus will now be on the development of the program. Initially the attitude toward the private sponsorship legislation was one of suspicion.

Most of the large churches had been reluctant to utilize the provision lest it be used by the government to dump its responsibilities for refugees on to the private sector. (Adelman et al., 1980, pp. 142-143)

However, this attitude changed to one of acceptance when various factors changed and intensified.

One factor which changed drastically by the spring of 1979 was the number of refugees. The numbers reached unprecedented levels and "by the end of July, the total numbers who had left Vietnam by boat totalled over 290,000". (Adelman et al, 1980, p.142) The extent and severity of the problem warranted and received the attention of the media, the private sector and the government. These three interacting elements of society served to reinforce one another in their enthusiasm to respond to the refugee crisis. The intensity of the issue also brought the Private Sponsorship Program for the Indochinese refugees to the forefront as a viable and workable program.

Within two weeks of the inception of Operation Lifeline by the private sector in Ontario on June 24, 1979, sixty chapters of Operation Lifeline had sprung up all over the province. (Adelman et al, 1980, p. 143)

The Windsor community was among the concerned and played a part in the early stages. The Windsor Star reported on July 14, 1979:

Casimir McGeown...is trying to organize a committee of city residents to sponsor Vietnamese refugee families...McGeown said he got the idea when he read...about Howard Adelman's
efforts in Toronto to save refugee families. Under Adelman's campaign, called Operation Lifeline, the sponsor agrees to provide the refugee with food, clothing, accommodation and pocket money for up to a year.... McGeown...is now in the process of setting up a committee in Windsor Windsor-Essex Lifeline to Boat People. (Windsor Star, July 14, 1979, p.3).

Along with his enthusiasm to help the Indochinese, McGeown was also concerned about the government taking action.

McGeown says...the government's quota system is totally ineffective and a country such as Canada should be able to support more refugees. (The Windsor Star, July 14, 1979, p.3)

Undoubtedly, there were others across Canada who were equally critical of the government and made it known. Consequently, the government was soon to respond and it is a matter of opinion as to whether one perceives the response as being a result of public pressure or as a humanistic orientation.

Regardless of the interpretation, the response to the situation was outlined in the news media.

External Affairs Minister Flora MacDonald and Immigration Minister Ron Atkey said the government will bring in one refugee for every refugee sponsored by a private group. The ministers said the government is prepared to increase the monthly rate of refugee arrivals to 3,000 a month from the present 1,000. (The Windsor Star, July 18, 1979, p.5)

This response put the private sector in the position of being responsible for determining the number of refugees who would be admitted to Canada. Such a strategy by the government did not go unnoticed.

The Clarke government has extended a conditional welcome to the Indochinese refugees--conditional on the welcome being echoed by the Canadian public....the proposal came with a big string attached and the government has handed the string to the Canadian public. (The Windsor Star, July 21, 1979, p.3)

Putting the onus on the Canadian public to welcome the Indochinese refugees served to fever the pitch of the response and Windsor was no exception.
Members of Lifeline meet weekly to collect information on placing refugees in Windsor and Essex County and to drum up interest among potential sponsors. Lifeline has begun compiling a list of churches and community service groups they will contact in search of sponsorship...The committee is...a people's movement. (The Windsor Star, July 19, 1979, p.3)

The committee was undoubtedly "a people's movement" and was one that was characterized by high motivation and concern for others. The reward for such performance was a feeling of pride and accomplishment on the part of the Canadian people involved. The Windsor Star acclaimed that the response of the Private Sponsorship Program was "strong affirmation of the basic values on which this country is founded". (The Windsor Star, September 5, 1979, p. 4)

"Instead of taking eighteen months to reach the 21,000 target, the private sector surpassed that number by the end of four months." (Adelman et al, 1980, p. 144) This quick movement on the part of the private sector put the government in a dilemma as to how to handle the situation.

The cabinet decided that the 50,000 figure was a delicate symbol; breaking through the barrier would greatly enhance the backlash movement and endanger the whole program. The decision was made to use the funds saved from the government sponsorships...for Cambodian relief. (Adelman et al, 1980, p. 144)

As could be expected, the private sector was very angry about this decision as the government had changed its policy and was not following through on its commitment to the Canadian people.

There were concerns that the government's actions would have negative effects on the attitude of the private sector. Such concerns were voiced in the Windsor Star approximately one month after the Progressive Conservative government announced that it was cancelling its sponsorship policy.
local officials say government participation motivated many private groups to become involved. The policy change could make it difficult to maintain enthusiasm and generate new interest. (The Windsor Star, January 19, 1980, p.3)

The aspects of this problem related to money and numbers of refugees sponsored by the government were resolved when the Trudeau government was re-elected. On April 2, 1980, the "Cabinet agreed to increase the total to be admitted to 60,000; an addition of 10,000 unsponsored refugees." (Canada Employment and Immigration Commission, 1980, p. 3) The monies that the government had saved due to the large number of private sponsorships were invested in refugee-related projects. (Adelman et al, 1980, p. 144) However, the government shift seemed to have a marked effect on the motivation of the private sector as had been feared. The time factor and shift in media attention to the Middle East may also have been partially responsible for the private sector's waning interest.

During 1980, the refugees continued to arrive and there has been great dedication to their resettlement by the core group of Operation Lifeline and some of the private sponsors. However, for the most part, the initial enthusiasm has subsided.

Harold Bastien, manager of the Canada Immigration Centre, says applications for private sponsorships have decreased markedly since last year...The enthusiasm for sponsorship has petered out, as media exposure has, Bastien said. (The Windsor Star, October 11, 1980, p. A3)

Mr. Bastien's statement is not entirely true and can be corrected by saying that the enthusiasm is not as widespread but is still present among a smaller segment of the population and the media exposure is less, but still existent with an altered focus. Today magazine published an article which is indicative of the shift in concerns regarding the Indochinese refugees.
Having responded so magnificently to the needs of the refugees through the formation of private sponsoring groups, many of the Canadians involved are now facing very real problems and tensions as a result of clashes of personality for which they were largely unprepared. (Today: The Windsor Star, July 12, 1980, p.6)

Operation Lifeline is acknowledging a similar shift as revealed by their Newsletter.

The euphoria has worn off. The realism of resettlement with all its complex concerns are here and we live the strained relationship of the Southeast Asian and the Canadian, with a varied history of differences. (Operation Lifeline Newsletter, November 25, 1980)

This shift to a more down-to-earth awareness of the conflicts which can occur seems an inevitable and realistic point. Operation Lifeline is meeting the challenge of conflict and is planning to deal directly with it.

The local chapter of Operation Lifeline is planning a seminar involving both the new arrivals and their sponsors. Its purpose will be to promote an exchange as they relate to difficulties between sponsors and the refugees. (Operation Lifeline Newsletter, November 25, 1980)

The latest project of Operation Lifeline is to attempt to obtain funding for a "meeting place" for the refugees which would be a type of mutual assistance organization. Operation Lifeline sees it as a venture where the refugees would determine the purposes and uses of the meeting place. Such mutual aid organizations exist in some other settings and are highly recommended in the literature by Nguyen and by the Pennsylvania study as being helpful to the refugees in their resettlement.

This concludes the development of the Private Sponsorship Program to present. Operation Lifeline is still active and concerned in its role of helping the Indochinese refugees with their resettlement and
adjustment to Canadian life. Throughout the development of Private Sponsorship, the focus has changed as the needs of the refugees change.

2.4 YM-YWCA PROVIDES SERVICES FOR REFUGEEs

The YM-YWCA recognized the need for services to help the Indochinese refugees with their resettlement in Windsor. Discussion with Cheryl Rubané who works as a teacher with the refugees revealed that funding for programs at the YM-YWCA was applied for in the fall of 1980 and was received on a federal grant through the Ministry of Employment and Immigration. Funding will be provided for a three-year time period on a decreasing basis so that three staff are employed the first year, two the second year and only one in the final year. For the first year of the program, one staff member is caucasian and two are Indochinese. Services were initiated in early April of 1981 and the main programs offered to-date have been recreation programs, English as a Second Language classes and counselling of a practical nature.

The recreation programs were offered for teens and young children during the summer months. English as a Second Language classes were available bi-weekly for mothers and pre-schoolers and on a weekly basis in the evenings for those who work during the day. These classes were open to all immigrants although the majority of participants were Indochinese refugees. Counselling of a practical nature was available but referrals were made to other agencies if the problems were of an emotional or psychological nature.

Plans for the fall of 1981 include promoting a ladies’ group as well as a senior citizens’ group. The refugees have also been made
aware that they can use the YM-YWCA as a "meeting place" for any other purposes they wish.

This section has dealt with services offered by the YM-YWCA for Indochinese refugees in Windsor. It will be interesting to see how the programs will evolve and change as more refugees become involved and influence the services offered.

2.5 RACIAL DISCRIMINATION AGAINST REFUGEES

Unfortunately, there have been recent happenings involving racism and the Indochinese refugees. These have occurred at the local level in Windsor and serious incidents have also happened in the United States. Actions are being taken in hopes that the situation can be resolved and such situations can be prevented in the future.

The Windsor Star voiced concern about racial violence at W.D. Lowe Secondary School in Windsor.

Windsor parents and educators must be very much concerned by the knowledge that a 15-year-old Vietnamese boy had to spend time in intensive care in a Windsor hospital as a result of a beating he received in the corridors of the W.D. Lowe Secondary School.

What must be of even greater concern to the community as well as to the school authorities, however, is that there are strong indications of unrest at W.D. Lowe. From statements made by other students it seems there are strong racial undercurrents at the school that could erupt into even more serious violence, unless steps are taken to check them.

Frank Chauvin, a Windsor detective... acting as a private citizen has asked for an investigation by the Ontario Human Rights Commission... It can bring to the surface any racist incidents or groups, and suggest corrective programs and measures, if necessary, before the situation in the school gets out of hand. (The Windsor Star, March 25, 1981, p. 4)
The Windsor Star also took note of the fact that racism is a national concern and one that Ottawa has given recent attention.

The recent increase of racist activities and a burgeoning of right-wing groups in Canada has prompted Multicultural Minister Jim Fleming to introduce three new programs and increase the department's budget by $1.5 million.

Fleming told the Commons...the funds will be used to hold a symposium, finance a research unit to look at the root causes of racial intolerance and begin a comprehensive program of public education....Fleming told the Commons that a national symposium will be held this winter involving the justice department, the solicitor-general and the voluntary sector to find ways by which a legal frame work of the country can respond to incidents of racial discrimination and harrassment. (The Windsor Star, June 11, 1981, p. 3)

Serious incidents of racism involving the Indochinese refugees have also occurred in the United States and these undoubtedly warrant concern.

The New York Times noted the escalation of the situation in early 1981.

About 750 people today attended a Ku Klux Klan-sponsored fish fry and cross-burning ceremony to support Texas fishermen protesting increased competition from Vietnamese refugees. Rick MacBeth...was arrested...for allegedly carrying a .38-caliber pistol. Another man's pistol...was confiscated. A fishing dinghy labeled 'U.S.S. Viet Cong' was also burned at the rally. (The New York Times, February 15, 1981, p. 36)

The Windsor Star revealed further information about the difficulties faced by the Vietnamese fishermen in Texas. By the spring of 1981 the situation had intensified even further.

The problem, according to the American shrimpers, is that their livelihood is jeopardized because the shrimp fishing hereabouts will simply not support everybody. In the resulting dispute, two Vietnamese shrimp boats have been burned, and hostility and suspicion are rife in the twin fishing towns of Seabrook and Kemah.

Enter the Ku Klux Klan. Responding to an invitation from the American fishermen, the Klan has made several shows of force here in the last two months...Nam said last month that about 60 of the 100 Vietnamese fishermen here had told him
they would sell their boats and seek employment elsewhere. The filing of the Klanwatch lawsuit has reduced the potential for violence in that it has put pressure on the American fisherman to moderate both their talk and their actions. In addition, there is at least one sign that local opinion is not solidly behind the American shrimpers. Two weeks ago, the Seabrook City Council, in a resolution, said it would not tolerate 'merchants of hate' bringing violence to the town. (The Windsor Star, May 1, 1981, p. 7)

This section has dealt with the issue of racial discrimination and violence as it affects the Indochinese refugees locally and on the broader level. The media reflects the difficulties facing the refugees as they attempt to be accepted in their new countries and are faced with rejection.

2.6 CONCLUSION

Having outlined happenings pertinent to the resettlement of the Indochinese refugees up until mid-1981, one can understand the historical perspective leading to this research project. It also became evident that there was a need to attend to the problems and difficulties which are being encountered by the Indochinese refugees.
Chapter III

LITERATURE REVIEW AND PROBLEM FORMULATION

One purpose of this chapter was to review literature which was relevant to this research study. A second purpose was to formulate the problem for research. According to Ripple

Problems formulation, the development of a precise and systematized statement cannot occur until we have established the identity of that about which we wish to develop a formulation. (1960, p. 27)

The literature review aimed to clarify and organize literature that pertains to the Indochinese and their resettlement. This provided the necessary basis for problem formulation.

3.1 BACKGROUND OF THE INDOCHINESE

Primarily, in understanding the situation of the resettlement of the Indochinese refugees, it was necessary to know about their background. As recognized by Vuong G. Thuy (1976), the refugee resettlement problem is two-fold in nature. The refugees encounter a situation of "culture shock" while the Canadians face a lack of understanding of Vietnamese culture and social institutions. Many authors have written to provide the necessary knowledge to adequately understand the Indochinese people.

In reviewing the literature, it became clear that there are differences among the peoples of Vietnam, Laos and Cambodia. Recognizing these differences was important in terms of understanding
and individualizing the refugees, as well as, in terms of realizing that the scope of change facing people in their resettlement was not necessarily the same.

3.1.1 Vietnam

Of the three countries that make up Indo-China, Vietnam is the largest. There are three main regions: Tonkin in the north includes the Red River delta and the city of Hanoi; Annam is the central part of the country where the ancient city of Hue is located; the south Cochin China includes the Mekong Delta and Saigon. (Ministry of Culture and Recreation, 1980, p. 5)

John Do Trong Chu recognized a relationship between the characteristics of the Vietnamese people and the geography of their country.

The characteristics of the Vietnamese people are largely determined by the country's geography. Located between India and China, Vietnam's culture and religions have been greatly influenced by these cultural giants.

Vietnam is long and narrow in shape, and its history is that of a people continuously struggling for survival from the grasp of the powerful Chinese neighbors on the north, and for gradual expansion towards the south. (1979, p. 7)

This theme of conflict and struggle throughout the history of Vietnam was also revealed by N.H. Chi who referred to it as the "culture of war" and related it to an ability to adapt on the part of the Vietnamese people.

No other country in the history of mankind has gone through as many wars as Vietnam. The endurance of the Vietnamese people and the resiliency of their culture have saved their country and nation from disappearance. They have shown their ability to adapt very easily to new conditions. Inside Vietnam, they have known how to learn quickly from their more powerful invaders and use the new knowledge to liberate their country. Outside their country, overseas Vietnamese have shown again their ability not only to adapt but also to prosper within a very short time. (1980, p. 30)
In addition to the "culture of war" theme, the literature stressed the values of family and education in regard to the Vietnamese. The family is very important as a support system.

Filial piety is considered one of the most important duties of a person. Not to take good care of one's own parents is considered a social disgrace. In case of need, you just ask for help from your nearest relative and the assistance is usually provided as expected. (Ontario Ministry of Culture and Recreation: Citizenship Division, 1979, p. 9)

Although the extended family form used to be predominant in family life, the present norm is that of the nuclear family living within the household. However, the attitude of respect and commitment to the extended family is still in existence.

Education has long been highly valued in Vietnamese culture.

The head of the council was usually the best-educated person in the village. In theory, education rather than wealth was the only factor to decide who would be a notable. (N.H. Chi, 1980, p. 27)

Given that education is the main means to attain status:

children—especially of middle-class and upper-class families—are constantly pushed to attain their highest achievements at school. (N.H. Chi, 1980, p. 29)

Again, this attitude is reflective of the hard-driving nature revealed in the literature about the "culture of war".

this competitive spirit inculcated during childhood generates a strong achievement orientation in the Vietnamese culture. (N.H. Chi, 1980. p 29)

The Vietnamese attitude toward religion also reflects the survival nature. Religions are treated differently depending on the political climate and the needs of the people.

Confucianism, Taoism, and Buddhism were the first three religio-ethical systems introduced in Vietnam....Christianity,...was imported from the West only very recently....Frequently, in times of crisis, Buddhism and Taoism can easily become a politico-religious movement against
the central government...religions have been used effectively in the past to maintain national identity and national integration. (N.H. Chi, 1980, pp. 25-26)

Again the literature revealed the determination and the ability of the Vietnamese to maintain their integrity as a race.

A final note on the Vietnamese pertained to their exposure to Westernization. As early as 1535, Portuguese traders set up trading posts in Vietnam. During the period of French colonialism, in the late nineteenth century, the urban Vietnamese were French educated. With the war in Vietnam there was substantial exposure to the American influence. (N.H. Chi, 1980. pp. 21-25, 101) Overall, the Vietnamese have had more exposure to Westernization than have the Laotians or the Cambodians. Their country is also more urbanized and industrialized than the others. (Wurfel, 1980, p. 98)

3.1.2 Laos and Cambodia

Laos and Cambodia (sometimes referred to as Kampuchea) share some common features and, consequently, were dealt with jointly. In terms of their geography, both are relatively small countries located in the tropical zone of the Monsoons which create a generally hot and humid climate. (Lutheran Immigration and Refugee Services, 1978, p. 1) Themes in the literature revealed that they also had an agricultural lifestyle in common, as well as, a strong belief and adherence to the religion of Theravada Buddhism.

The majority of the Laotians and Cambodians lived in rural areas and were involved in agricultural pursuits. The lifestyle of the people was described as having been very pleasant in a quiet and peaceful way.
The Lao have developed...a remarkably homogeneous and stable culture. A stable agrarian technology well suited to the climate and a general social and religious thrust toward attaining harmony with the environment have produced a culture which has remained relatively stable for centuries. (Lutheran Immigration and Refugee Services, 1978b, p. 2)

Cambodian life was termed a "haven of peace" and was described as a country where the people had plenty of room to farm on arable land. Their crops were adequate and did not require painstaking work to be so. (Garry, 1980, p. 42) Needless to say, the agricultural lifestyle enjoyed by the Laotians and the Cambodians was very different than that they would encounter in the cities of Canada.

The predominant religion in these countries was Thervada Buddhism and its beliefs were adhered to by ninety percent of the populations of Lao and Cambodia. (Lutheran Immigration and Refugee Services, 1978b, p. 4)

The essential thrust of Buddhism leads to an emphasis on 'merit-making'. The concept is based on the belief that man can count only on his own endeavors, without the moral assistance of providence, an external diety, or predestination. Through proper behavior, he feels assured of an enriched reincarnation, the conditions of the next life hinging on his behavior. Within the framework of this 'meritious' behavior, other areas of...behavior can be more readily understood. (Lutheran Immigration and Refugee Services, 1978b, pp. 10-11)

In regard to personal conduct, the Cambodians and Laotians felt that the individual should be continually attuned to the Buddhist code of personal conduct. Nonviolence is another important perpert, and crimes of violence such as assault, murder and rape are extremely rare. In general, temperance, diligence, thrift and self-discipline are stressed. (Lutheran Immigration and Refugee Services, 1978b, pp. 16-17)

The family was also noted to be an intricate part of the lifestyle of the Laotians.

It is important to understand the profound sense of family and community as a stable and integrated whole. In the
predominantly rural, relatively static Lao society, the individual is often seen in relation to the others around him. (Royle, 1980, p. 58)

The family, rather than societal institutions, also acted to meet the needs of its members.

In Laos, solutions to problems are usually sought within the family...In the family, there is no particular memory of credits and debits; the family simply deals with individual needs as they arise. (Royle, 1980, p. 59)

The literature revealed that the same family spirit of giving existed with the Cambodians.

It is to be stressed that the family functions as a social security organization for its immediate relatives only. Financial assistance to an immediate relative is a part of the Cambodian family system; aid to an intimate relative...is regarded...as part of the natural order of things. (Lutheran Immigration and Refugee Service, 1978a, p. 14)

Although the Lao and Cambodian have been discussed in terms of their similarities, this does not mean that there are not differences. However, for the purposes of this paper, the researcher's intent was to focus on the main values and characteristics of the people in order to reveal the scope of change that they are encountering when they resettle in Canada.

3.1.3 Ethnic Chinese

In considering the resettlement of the Indochinese refugees in Canada, it was necessary to be aware of the ethnic Chinese since they constituted a majority of the people who came here.

Reports confirmed by the newly-arrived refugees suggest that more than 85% are ethnic Chinese. This is the direct result of the political persecution carried out by the Vietnamese Government against the Chinese minority in Vietnam. (Ontario Ministry of Culture and Recreation, 1979, p.15)
Even while in Indochina, the ethnic Chinese were noted to be culturally distinct.

Language, dress, eating habits, and the preponderance of Buddhism made the Chinese immigrants distinct. (The Chinese were more often Taoists or Confucianists than Buddhists.) This cultural distinctiveness has been both a cause and effect of the social separation between Chinese communities and the host societies. (Willmott, 1980, p. 69)

Some key phrases in the literature helped to identify the position held by the ethnic Chinese in Indochina. Phat' Wu and Hong-Tai Au revealed some general characteristics about the ethnic Chinese in Vietnam.

They lived chiefly in cities...About half of the ethnic Chinese population was concentrated in the large Chinese community...the backbone of the population is middle class, consisting of intellectuals, small businessmen and skilled workers. (1979, pp 15-16)

However, despite their economic power, their political power was lacking.

While the Chinese dominated most of the internal commercial economy and some foreign trade as well, their position in the political arena was far from powerful...The Chinese have thus been in a paradoxical position in Southeast Asia, enjoying considerable economic power as a community...yet excluded from real political power. (Willmott, 1980, p. 72)

In general, the ethnic Chinese were noted to have retained their Chinese culture and traditions despite their location being Indochina. They had strong family ties with the family claiming priority for loyalty and support. As previously mentioned, their religious beliefs centred around Taoism and Confucianism. Their ethical system emphasized ancestor worship and dedication to family and friends. In the work setting, they were noted to be sensible and hardworking. (Ontario Ministry of Culture and Recreation, 1979, pp. 15-22)
3.1.4 Conclusion

In identifying the background of the Indochinese refugees, it must be again stressed that only the predominant values and characteristics were presented herein. However, even with this limited perspective of the refugees, it was readily apparent that the scope of change facing these people is very great. Religious beliefs and family ties are themes of their cultures which are much more predominant than in Western culture. The previous stability and slow pace of the Laotians and the Cambodians was certainly different from our industrialized and mobile society in Canada. Undoubtedly, bridging the gap between the lifestyle of Indochina and Canada is a difficult adjustment.

Another significant observation after reviewing literature on the background of the Indochinese related to the importance of the family. Family life was stressed as being the major support system of all the Indochinese regardless of their country of origin or ethnicity. If the family is not intact in Canada, this represents the serious loss of the support system.

3.2 Loss and Grief

A review of the general literature pertaining to loss and grief was also considered important. Given that the refugees have suffered a great loss due to the separation from their former countries, this literature can provide some insight into their feelings.

Bowlby acknowledged feelings of sadness as normal in the event of loss.

Most, if not all, more intense episodes of sadness are elicited by the loss, or expected loss, either of a loved person or else of familiar and loved places or of social
roles. A sad person knows who (or what) he has lost and yearns for his (or its) return. (1980, p. 245)

Mitchell used three key words in understanding the impact of loss. They were: bereavement, grief and depression.

Bereavement is the forcible loss of something that is precious... Grief is the resulting emotional experience of being bereaved... Depression is an important aspect of the grief reaction and is therefore involved in grief work. (1975, p. 30)

In addition to the idea of grief being normal, it was also viewed as a necessity in order to resolve the feelings associated with loss.

The importance of grief is that it is an intermediary phase between the experience of loss and some ultimate restitution. There are strong feelings to be dealt with which otherwise get in the way of the healing process. (Mitchell, 1975, p. 30)

Bowlby also made an analogy likening mourning to healing.

Loss... is as traumatic psychologically as being severely wounded or burned is physiologically... The processes of mourning can thus be likened to the processes of healing that follow a severe wound or burn. (1980, pp. 42-43)

Given this general information about the function of grief following loss, it was not surprising that most refugees experienced feelings of depression. "Depression is the most commonly felt and experienced state". (Suh, 1980, p. 214) The important thing is to recognize when it has gone beyond being a normal grief reaction.

Depression is a complex state and there are numerous theories pertaining to depression. However, in the case of the refugees their depression is a consequence of concrete losses. Considering the dualist view of depression, this type would be classified as exogenous depression because there are definite external factors which have caused the depressed state. This is in contrast to the classification of endogenous depression in which there is no known external cause and
whatever produces the depression must operate from within the individual. (Mitchell, 1975, pp. 51-52)

Bowlby has summarized characteristics of depressive disorders from a review of past studies by Bibring, Beck and Seligman. Bibring (1953) recognized more or less intense degrees of hopelessness and helplessness. Beck (1967) emphasized feelings of being abandoned, unwanted and unloved. Seligman (1973) points out that once a person with a depressive disorder fails at a task, he will feel helpless thereafter even when confronted with problems which are within his capability to handle. (1980, p. 246)

These intense feelings of hopelessness, helplessness and loneliness are in contrast to the healthy reaction to grief.

he is likely to turn for help and comfort to some trusted companion and somewhere in his mind to believe that with time and assistance he will be able to re-establish himself, if only in some small measure. Despite great sadness, hope may still be present. (Bowlby, 1980, p. 245)

Suh spoke to the issue of grief management.

the management includes understanding, time, and an outlet for expressing fears, apprehensions, and frustrations. If the person can be helped to verbalize his or her experiences and to accept the loss and deal with it...it will eventually pass. (1980, p. 214)

The need for social contact and ventilation are great during the time when one is grieving.

In most forms of depressive disorder, including that of chronic mourning, the principal issue about which a person feels helpless is his ability to make and to maintain affectional relationships.

It was further noted that: "The one social factor which seems to correlate clearly with a tendency to depression is social isolation". (Mitchell, 1975, p. 49)
In the event of satisfactory resolution of grieving the outcome can be growth-producing. The mood of depression is none the less potentially adaptive. For until the patterns of behaviour that are organized for interactions that are no longer possible have been dismantled it is not possible for new patterns, organized for new interactions, to be built up. It is characteristic of the mentally healthy person that he can bear with this phase of depression and disorganization and emerge from it after not too long a time with behaviour, thought and feeling beginning to be reorganized for interactions of a new sort. Here again his sense of competence and personal worth remains intact. (Bowlby, 1980, p. 246)

3.2.1 Conclusion

This section has dealt with an overview of literature pertaining to loss and grief. In relating it to the situation of the refugees, it became clear that one could realistically expect the refugees to experience feelings of depression caused by their losses. The issue stressed was that of differentiating between a normal grief reaction and a depressive illness.

3.3 Past Studies on Resettlement

This section dealt with past studies which have been done concerning the resettlement of the Indochinese refugees. Dr. San Duy San Duy Nguyen noted the major studies and their implications in his paper on the mental health needs of the Southeast Asian refugees. A review of these studies indicated the trends in resettlement and the problems being encountered.

The Montero and the Louisiana studies were considered success stories by San Duy Nguyen. The Montero study was carried out between
1975 and 1977 and was based on a representative sample. For the most part, findings revealed success showing that 94% of refugees were employed with a steadily increasing income, 89% of those people could not understand English but were employed regardless of the language problem. However, downward occupational movement was noted particularly among those who had professional and managerial positions in Vietnam. The Louisiana study of 1976 concluded that basically people were adjusting well. This conclusion was based on findings showing only 4% of Vietnamese families on welfare, no involvement with criminal offenses, few minor traffic violations and good performance in school by the children. However, here again, underemployment was seen as the major problem given that 6% of the group functioned in a professional capacity within the United States while 22% had done so in Vietnam. (San Duy Nguyen, 1980, pp. 8-9)

Other studies were not as optimistic and revealed problems among the refugees. Starr et al studied Vietnamese refugees who were considered to be well-settled in that they spoke English well, had the best jobs and were earning the most money among the refugee group. Despite their success, they were found to be suffering from psychosomatic complaints and were least optimistic about the future. The Seattle Study, likewise, revealed a high and continuing level of physical and mental dysfunction which were correlated positively with life changes. (San Duy Nguyen, 1980, pp. 9-10)

The Pennsylvania study was a needs assessment survey which was sent to one thousand organizations involved with the refugee resettlement program. San Duy Nguyen summarized the findings of this study as follows:
1. Respondents speculated that mental health problems among those refugees arriving in 1975 are only now beginning to surface.

2. Depression was the most frequently reported problem among refugees.

3. Anxiety, marital conflict, intergenerational conflict, and psychosomatic illnesses were also frequently cited as presenting problems in refugee clients.

4. The public mental health system saw only 4% of the identified clients.

5. Most respondents felt that the solution to the adjustment problems of the refugees were to be found in strengthening the Indochinese mutual assistance associations.

6. A recommended area of assistance was the continued training of paraprofessionals and the development of training programs for professionals. (San Duy Nguyen, 1980, pp. 10-11)

There were two studies pertaining to the resettlement of the Indochinese refugees in Ontario. The first pertained to the practice of San Duy Nguyen at the Homewood Sanitarium in Guelph. He received 38 referrals of which 10 cases were hospitalized; there were 6 suicide attempts and 40% were diagnosed as depressed.

The most recent study and one which pertains to Toronto, was brought to public awareness in the Toronto Star.

The bright dreams of many of the nearly 12,000 Boat People who found refuge in Metro have turned to nightmares.

A task force studying the resettlement of Southeast Asian refugees in the greater Toronto area reports that many live in overcrowded housing; are unemployed or receiving low wages, are receiving insufficient medical and dental care; and are experiencing mental health problems as a result of the horrors they experienced on the seas and in Asian refugee camps, and the cultural shock of their new way of life.

"The realities of this situation are for some in stark contrast to the expectations," says a 164-page report of the study compiled after consultation with 200 individuals and 100 agencies. (Toronto Star, March 8, 1981, p. 2)
A further study was noted that pertains to the use of indigenous staff in the delivery of social services. This study was carried out by Owan in New York City's Chinatown.

The data strongly suggests that the utilization of indigenous, bilingual-bicultural staff and the provision of adequate services for third world clients can improve productivity and quality of services and result in program effectiveness and efficiency. It demonstrates that the opportunity for direct involvement of minority groups in the solution of their unique problems can provide more efficient and better services and can increase participation among the potential beneficiaries. (Owan, 1978, pp. 16-17)

3.3.1 Conclusions Regarding Past Studies

The majority of studies done clearly revealed that the Indochinese refugees are facing problems in their resettlement. In terms of mental health problems, the following were identified: depression, anxiety, marital conflict, intergenerational conflict and psychosomatic illnesses. In regard to social problems, poor housing, unemployment, underemployment, and language difficulties were noted. Lack of dental and medical care present problems in regard to meeting physical needs. The Toronto Task Force report stated that "competence in the English language and jobs are the major requirements for refugees to settle successfully". (Toronto Star, March 8, 1981, p. 2)

There were various solutions proposed in order to deal with the refugee problems. The Louisiana study strongly suggested the use of mutual aid organizations. San Duy Nguyen suggested an all-encompassing national mental health project for Southeast Asian refugees. The primary goals he set out were as follows:

1. To provide direct services to the refugees
2. To train indigenous, bilingual, bicultural mental health workers

3. To provide consultation and education for various agencies involved in refugee work

4. To coordinate research activities

San Duy Nguyen also suggested the following in regard to problem prevention

1. Our Immigration and Resettlement Policy should encourage the grouping of refugees of similar backgrounds, facilitate family reunification

2. Encourage and strengthen the formation of the indigenous community organizations (also called the Mutual Assistance Associations)

3. An effective system of social services (orientation, language, employment programs, as well as counselling and educational programs, etc.) (San Duy Nguyen, 1980, pp. 16-18)

The proposed solutions of the Toronto Task Force also called for an integrated approach and "recommend improvements in language training and career counselling and improved mental health and children's services". (Toronto Star, March 8, 1981, p. A23) Owen's study spoke in favour of the use of indigenous, bilingual-bicultural staff in the delivery of social services.

3.4 IDENTIFICATION OF NEEDS

Many theorists have written on the basic needs of individuals. For the purposes of this study, the classification of needs was divided into physical needs, interpersonal needs and intrapersonal needs. As revealed by Maslow, physical needs are "of the lower order and most
potent." He contended that until basic needs are met, one will not be concerned with the meeting of higher level needs. (Maslow, 1964, p. 640) The classifications of interpersonal and intrapersonal needs was derived from Dr. Suh's perception of immigration as a process of intrapersonal and interpersonal adaptation. (Suh, 1980, p. 208) Intrapersonal needs refer to needs for satisfactory psychological functioning within the individual. Interpersonal needs refer to needs which are psychosocial in nature involving the person in interaction with his social milieu.

Many of the physical needs of the refugees can be determined by referring to the requirements made of Private Sponsors in regard to providing material possessions. This has been dealt with in detail in the section about Private Sponsorship in chapter II. The requirements included: adequate housing, furnishings, clothing, spending money and food. Other concerns that related to physical needs are medical and dental care as revealed in the study by the Toronto Task Force.

Intrapersonal needs were certainly more difficult to ascertain than were physical needs. Studies revealed that anxiety and depression are common presenting problems. Suh stated the following in regard to depression and the ways by which to deal with it.

Depression is the most commonly felt and experienced state, and it may reach the proportions of becoming a grief reaction if it is not dealt with appropriately... As with any grieving process, the management includes understanding, time, and an outlet for expressing fears, apprehensions, and frustrations. If the person can be helped to verbalize his or her experiences and to accept the loss and deal with it... it will eventually pass. (Suh, 1980, p. 214)

In regard to anxiety, Suh's interpretation was as follows:

The psychological problems of difficulty in adaptation may manifest themselves as anxiety... In general, the management
of the psychological aspects of the refugee will not require basically a very professionalized help when he, in spite of depressive feelings, seems to be adapting in an effective way with the new country and the new environment. Since we are dealing here with the fact of loss, fear of being abandoned, grieving over the lost country, and so forth, realistically, there is nothing one can do about it except offer sympathetic ears. It is often seen that people who are in a position of being helpers tend to feel that they should do more than just listen, that they should be able to do something in a tangible way to take away the sad feelings... and make the person feel better. These things are impossible. It is more therapeutic to help those in acute grief successfully mourn the multiple losses and find new psychological objects of attachment, be it a job, a new way of life, or a new mate. (Suh, 1980, p. 215).

In considering Suh's opinions in regard to dealing with anxiety and depression, the needs in relation to meeting psychological or intrapersonal needs surfaced. The need which can be attended to by others is the need to ventilate problems to a sympathetic listener. This ventilation to an accepting and understanding listener allows one to work through his grief. In the case of the Indochinese refugees their grief and mourning is a necessary and natural process given the loss of their homelands and their former life styles. Another focal area highlighted by Suh was the need to acquire psychological objects of attachment. These are objects outside of the intrapersonal realm and consequently, enter into the classification of interpersonal needs or psychosocial needs.

In determining interpersonal needs or psychosocial needs, one considers those needs which allow one to function in relation to his social milieu. San Duy Nguyen (1980) identified some of these when he described an effective social service system in terms of: "orientation, language, employment programs, as well as counselling and educational programs". The Toronto Task Force study concluded that language and
3.5 **PROBLEM FORMULATION**

Having reviewed the literature relevant to the resettlement of the Indochinese refugees, it was appropriate to proceed with the problem formulation. According to Ripple:

> To formulate is to express in precise form; state definitely or systematically (Ripple, 1960, p. 27)

In the case of this study the precise expression of the problem consisted of three questions. They were as follows:

1. What are the needs of the Indochinese refugees in regard to their resettlement in Windsor?

2. What symptoms appear when needs are unmet?

3. What are the specific social work roles in regard to helping the Indochinese refugees with their resettlement in Windsor?

Ripple also speaks to the purpose of problem formulation:

> The purpose of problem formulation is to specify in advance the frame of reference within which decisions will be made, the precise alternative decisions that may be made, and the conditions leading to each of the possible decisions. (Ripple, 1960, p. 34)

In the case of this study, the frame of reference within which decisions were made pertained to three focal areas being: needs, symptoms of unmet needs and specific social work roles to meet needs. Precise alternative decisions in regard to these areas were specified in the literature review.
The identified needs formed the basis of the first portion of the interview schedule as they pinpointed areas of concern which have surfaced in other settings where the Indochinese have resettled. In summarizing those needs, they were as follows:

1. physical needs: housing, furnishings, money, food, clothing, medical care and dental care,

2. intrapersonal Needs: ventilation to a sympathetic listener,

3. interpersonal Needs: language, employment, orientation, education, social contact.

When needs are unmet various symptoms can surface and the following were identified in the literature: depression, anxiety, marital conflict, intergenerational conflict, psychosomatic illnesses Exploration of these symptoms constituted a further portion of this research study.

The consideration of possible solutions to problems created another focal area of this study. According to the literature these can be summarized as follows:

1. mutual assistance organizations,

2. continued training of paraprofessionals,

3. development of training programs for paraprofessionals,

4. training indigineous, bilingual, bicultural mental health workers,

5. encourage grouping of refugees of similar backgrounds.

Specific social work roles could pertain to the first four of these proposed solutions. Social workers are involved in community organization and such skills could be needed in order to establish mutual aid organizations. The next three proposed solutions involve
training personnel who would be skilled in the mental health field. Social workers could be of benefit in this role but would require training themselves in regard to the cultural differences. The final proposed solution does not seem a feasible role for social work since the refugees have already resettled and their grouping is established. However, social workers could possibly play a role in helping and encouraging refugees to relocate closer to those of similar backgrounds if that was the desire of the refugees.

The researcher did not assume that all the possible needs, symptoms of unmet needs and solutions were revealed in the literature. However, those that were identified provided definite areas from which to work. Respondents were questioned in regard to further suggestions or ideas pertaining to needs of the Indochinese refugees, presenting symptoms of unmet needs and possible solutions as to how to meet those needs.

The exploratory nature of this type of study made it less defined in all dimensions including that of problem formulation. Although it was specific and focused to an extent, there was also a need for flexibility so that respondents not only spoke to the predefined issues but also had the freedom to express new ideas.

3.6 CONCLUSION

The purpose of this chapter was to review literature relevant to the resettlement of the Indochinese refugees and to formulate the problem. As a basis for problem formulation the background of the Indochinese was of interest, as well as past studies and the identification of needs. Problem formulation specified and focused the research study.
Chapter IV

RESEARCH DESIGN AND METHODOLOGY

The purpose of this chapter was to discuss the research design and methodology. It included information pertaining to the research classification, population and sample, data collection group and the limitations of the study.

4.1 RESEARCH CLASSIFICATION

Exploratory studies are defined as:

Empirical research investigations which have as their purpose the formulation of a problem or questions, developing hypotheses, or increasing an investigator’s familiarity of a phenomenon or setting for more precise future research. The intent to clarify or modify concepts may also be predominant. (Tripodi et al, 1969, p. 48)

Finestone and Kahn reveal that:

Many different methods are used in exploratory research. Usually there is a flexible following up of leads...Sellitz and his associates (1959) speak of surveying the literature as a way of building on the research of others...An experience survey may be used to tap the opinions and insights of those familiar with the phenomenon. (Finestone and Kahn, 1975, p. 47)

In the case of this study, the researcher was aiming to develop ideas regarding specific social work roles which would help the Indochinese refugees with their resettlement in Windsor. The method of surveying the literature was used and specific needs and proposed solutions by which to meet those needs were identified. These were used as a basis on which to build in this study. The experience survey was
also utilized in that the interview schedule in effect was used to tap the opinions and insights of those involved with the refugees, as well as the refugees, themselves. Their familiarity with the phenomenon of the Indochinese resettlement qualified them to offer their ideas on the matter.

4.2 POPULATION AND SAMPLE

The population of concern to this study was that of the Indochinese refugees who had resettled in Windsor. There were two main groups from which the sample was chosen; namely, refugees and other individuals involved closely with the refugees. The respondent group of those involved closely with the refugees hereafter will be referred to as the sponsor respondent group. This respondent group consisted of Private Sponsors, Friendship Families and an Immigration Counsellor who was closely involved with the Private Sponsorship Program for the Indochinese refugees in Windsor. The refugees' opinions and insights were invaluable and could not be overlooked since the refugees had experienced first-hand exposure to the resettlement. The sponsor respondent group had not personally experienced the resettlement but had been involved with the process closely from the perspective of trying to help the refugees with their resettlement. Given their familiarity with the resettlement, their insights into refugee needs and possible roles for Social Work intervention, their opinions and insights were also value.

The sample group consisted of fifteen refugees and fifteen sponsors—Private Sponsors, Friendship Families or others who were
involved in roles which entailed close contact with refugees. The purpose of providing the two perspectives was not to provide a comparative viewpoint, but, rather "to tap the opinions and insights of those familiar with the phenomenon" (Finnestone and Kahn, 1975, p. 47). By questioning those familiar with the situation, it was the researcher's hope to answer the three research questions pertaining to needs, symptoms of unmet needs and feasible social work roles for intervention aimed to help the refugees with their resettlement. The focus on these questions was for a practical purpose; that being: "to produce knowledge that can be put to use in planning or carrying on social work programs" (Ripple, 1960, p. 24). In addition to answering the specific questions for research, it was thought that implications about specific policies in regard to the resettlement of the refugees could also emerge.

Sellitiz et al. (1976) classify sampling procedures into two main categories: nonprobability and probability sampling. This research study used one of the sub-groups of nonprobability sampling; that is, purposive sampling.

The basic assumption behind purposive sampling is that with good judgment and an appropriate strategy one can handpick the cases to be included in the sample and thus develop samples that are satisfactory in relation to one's needs. (Sellitiz et al., 1976, p. 521)

In this study, the need was to select sponsor respondents who had substantial experience in working with refugees. Vera Arkell of Operation Lifeline, Rita Chawla of the Multi-Cultural Centre and Wyn Lopes who has acted as a Private Sponsor assisted in the selection of appropriate persons for this purpose.
The selection of refugees for the sample group was based primarily on their willingness to participate in this study. The persons involved in the selection of sponsor respondents were also helpful in regard to selecting refugees for the respondent group. Wyn Lopes was also generous in providing her time and talents and assisted by acting as an interpreter for those refugees who spoke Chinese. A refugee respondent, Long Tran, was also helpful in acting as an interpreter for some interviews.

Purposive sampling was considered to be appropriate, given the nature of this study.

In early stages of knowledge development, when insights that lead to the discovery of variables or to hypothesis formulation are the intent, purposive sampling may be employed. Cases are selected on the basis of their likelihood of stimulating insights within the investigator. In such research, the position is taken that the sample's representativeness is not an issue. (Yeakel and Canter, 1975, p. 105)

4.3 DATA COLLECTION

Data collection was accomplished through the use of the interview.

The advantages of the interview are its appropriateness to complex and sensitive subjects which are often of concern to social work researchers. Information in depth can be secured...and the flexibility of the in-person situation allows for probes and exploration of respondent experiences. (Jenkins, 1975, p. 133)

In the case of this particular research study, the focused interview was utilized.

More commonly used in social research is the focused interview (Merton, Fiske, and Kendall 1956), in which persons interviewed have been involved in a particular situation which has been analyzed by the researcher. The interview is focused on the subjective experiences of the respondents, to ascertain their definitions of the situation. (Jenkins, 1975, p. 135)
The Interview Schedules (see Appendices A and B for copies) consisted of four sections and utilized both open-ended and closed-ended questions. The initial portion of the interview aimed to identify demographic characteristics of the respondents and consisted primarily of closed-ended questions. The questions for refugee respondents focused on their past so that the scope of change they were faced with could be realized. The questions for sponsor respondents focused largely on determining characteristics of sponsors, reason for interest in sponsoring and extent of involvement.

The next two sections of the interview consisted of questions aimed to discern the needs of the refugees and symptoms of unmet needs. Needs and symptoms which were identified by the literature were probed but respondents were also be asked for their opinions concerning the identification of further areas of concern. The use of open-ended questions allowed for any innovative ideas or insights that respondents had to offer. A five-point scale was also utilized (see Appendix C for a copy) and it aimed to clarify and concretize the areas of discussion pertaining to needs and symptoms of unmet needs. Respondents rated the various needs on a continuum from no problem to severe problem.

The final portion of the interview consisted of probing in regard to possible specific social work roles to assist the Indochinese refugees in their resettlement in Windsor. Again, some feasible roles were identified by reviewing the literature and questions were geared toward those already specified. However, again an open-ended question was used asking respondents for further opinions and insights that they may have had to offer.
The researcher conducted all interviews personally with the assistance of an interpreter for those refugees who could not speak English fluently. Most interviews were conducted in the home of the respondents and took approximately one and one-half hours. Questions were asked as outlined on the Interview Schedules and if the respondents had difficulty in understanding the question, the researcher clarified by simplifying and explaining the vocabulary. During the process of the interview, the researcher wrote down the main points of the answers as stated by the respondents. The responses were then compiled in order to determine the main themes of answers and the similarities and differences.

4.4 LIMITATIONS

It was necessary to recognize the limitations of this study. The researcher was aware that the respondents may have been reluctant to reveal their true opinions and insights in regard to their experiences. This may have been the case particularly with the sample group of refugee respondents. The researcher tried to avoid reactions of fear and reluctance by selecting refugees who were willing to participate in this study. This may have created some bias in the refugee sample group. Refugees were also approached through persons with whom they were already familiar so that they would possibly be more at ease and more accepting of the researcher.

The use of the interview as a method of data collection also presented limitations.

Its very flexibility can also mean looseness and unreliability, since each interview situation has different components, and interaction between respondent and interviewer can affect results. (Jenkins, 1975, p. 134)
The exploratory research design also had limitations. Finestone and Kahn viewed research as existing on four levels with unplanned observation being first, the exploratory level second, the descriptive level third and finally, the level of investigating and testing relationships between and among variables. (Finestone and Kahn, 1975, p. 46) The exploratory level is not one of the more sophisticated research levels in terms of offering reliability and validity and general precision which is sought in some forms of research. In addition to the lack of specificity of this study, there was also the limitation of the interviews being a "one-shot" attempt to reveal opinions and insights. This limitation was in contrast to a longitudinal study which studies the way change occurs over time. However, given the purpose of this study, it seemed that the exploratory design was most appropriate despite its limitations.

4.5 CONCLUSION

This chapter has dealt with the methodology of this study. Specific areas which were expanded upon were: research classification, population and sample, data collection and limitations.
Chapter V

DATA ANALYSIS

A purposive sample of 15 refugees and 15 sponsors was chosen. It must be noted that the term 'sponsor' used in reference to the sample group referred to Private Sponsors, 'Friendship Families' and an Immigration counsellor who was closely involved with the Private Sponsorship program. The details pertaining to the sample group were discussed in Chapter IV.

Interviews were carried out which took approximately one and one half hours each. With the exception of one person, all those contacted were willing to participate in the research study. Sponsors were contacted directly by the researcher while some refugees were initially contacted by their sponsors prior to the researcher's contact. This strategy was implemented in order to help alleviate any fears or suspicions that the refugees may have had of the study. In the case where refugees did not speak English, Mrs. Wyn Lopes who acted as the main interpreter for this study arranged the interviews.

The analysis of data was divided into sections which corresponded with the sections of the interview schedule. Numerical data was analysed in regard to the characteristics of respondents and the rating scales. However, much of the collected data was in the form of verbal responses which were summarized by revealing the main themes of the responses as well as the similarities and differences. Distinctions were made between the refugee sample group and the sponsor sample group.
5.1 CHARACTERISTICS OF RESPONDENTS

This section dealt with the characteristics of the two sample groups. The sponsor sample group is dealt with first followed by the refugee sample group.

5.1.1 Sponsor Sample Group

Variables dealt with for the sponsor sample group were: sex, age, occupation, educational background, role with the Indochinese refugees, how interest in sponsorship was aroused, numbers for involvement, time of initial involvement and present involvement with refugees.

Sex

<table>
<thead>
<tr>
<th>SEX</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>9</td>
<td>15</td>
<td>60.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Male</td>
<td>6</td>
<td>6</td>
<td>40.00</td>
<td>40.00</td>
</tr>
</tbody>
</table>

Of the sponsor sample group, 6 (40%) of the respondents were male and 9 (60%) of respondents were female. The larger number of female respondents can be explained by the fact that more females were home
during the day and, consequently, were more readily available to be interviewed. In fact, most respondents stated that they were involved as a marital couple with the refugees.

Age

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>31-40</td>
<td>7</td>
<td>(46.66)</td>
<td>7</td>
<td>(46.66)</td>
</tr>
<tr>
<td>41-50</td>
<td>3</td>
<td>(20.00)</td>
<td>10</td>
<td>(66.66)</td>
</tr>
<tr>
<td>51-60</td>
<td>5</td>
<td>(33.33)</td>
<td>15</td>
<td>(100.00)</td>
</tr>
</tbody>
</table>

range = 31 to 60, mean = 43.53

Of the sample group of sponsors, the age range was 31 to 60 years. The mean age was 43.53 years. This age range is representative of adulthood and a time of life when most people are established in the workforce with an income that allows them to help others financially.

Occupations

In regard to occupations of those in the sponsor sample group, all proved to be well-established in the work force or to have had a spouse who was employed. Those professionally employed included: 3 teachers, 2 priests and a nurse. Four persons worked in managerial positions. Two persons were homemakers while the main breadwinner in the family had
an independent business. Other occupations included: secretary, detective and immigration counsellor.

Educational Background

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade</td>
<td>1</td>
<td>1</td>
<td>6.67</td>
<td>6.67</td>
</tr>
<tr>
<td>School</td>
<td>*****</td>
<td>3</td>
<td>4</td>
<td>20.00</td>
</tr>
<tr>
<td>High School</td>
<td>**********</td>
<td>3</td>
<td>7</td>
<td>20.00</td>
</tr>
<tr>
<td>College</td>
<td>*********</td>
<td>8</td>
<td>15</td>
<td>53.33</td>
</tr>
</tbody>
</table>

Of the sample group of sponsors, only 1 (6.67%) had an educational background at the grade school level while a larger number, 3 (20%) had an educational background at the high school level. Likewise, 3 (20%) had an educational background at the college level. However, a majority, 8 (53.33%) were of an educational background at the university level. Overall, the respondents were of a high level in regard to their educational background.
Role with Indochinese Refugees

<table>
<thead>
<tr>
<th>ROLE</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private Sponsor</td>
<td>6</td>
<td>6</td>
<td>40.00</td>
<td>40.00</td>
</tr>
<tr>
<td>Frship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td>3</td>
<td>9</td>
<td>20.00</td>
<td>60.00</td>
</tr>
<tr>
<td>Both Roles</td>
<td>5</td>
<td>14</td>
<td>33.33</td>
<td>93.33</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>15</td>
<td>6.67</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Of the sample group of sponsors, 6 (40%) were Private Sponsors to the refugees while 3 (20%) played the role of Friendship Family with the refugees. Five (33.33%) were involved in both roles. The "other" role played was that of immigration counsellor and involved only one (6.66%). However, the role of immigration counsellor involved close contact with refugees and sponsors involved in the private sponsorship program.

The respondents who acted as both Private Sponsors and Friendship Families described an overlapping pattern in their involvement with the two roles. Many started out as Friendship Families when the refugees first began to arrive and then moved into the role of Private Sponsor when that program became popular. After the year commitment to the refugees expired, the involvement with the refugees continued but in the
role of Friendship Family. Consequently, the involvement was continued but the role altered over time.

Interest Aroused

TABLE 5
Sponsor Interest in Involvement with Refugees

<table>
<thead>
<tr>
<th>INTEREST AROUSED BY</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church</td>
<td>12</td>
<td>12</td>
<td>80.00</td>
<td>80.00</td>
</tr>
<tr>
<td>Media</td>
<td>1</td>
<td>13</td>
<td>6.67</td>
<td>86.67</td>
</tr>
<tr>
<td>Workplace</td>
<td>2</td>
<td>15</td>
<td>13.33</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Of the sample group of sponsors, 12 (80%) became interested in an involvement with the refugees through their church. Two (13.33%) became involved with the refugees through interest stimulated in the workplace while 1 (6.67%) reported that interest in the refugees was aroused by the media. Overall, it was evident that the church was a dominant factor in getting potential sponsors interested in becoming involved with the refugees.
### Numbers for Involvement

#### TABLE 6

<table>
<thead>
<tr>
<th>Number of Refugees</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10</td>
<td>7</td>
<td>(46.66)</td>
</tr>
<tr>
<td>11-20</td>
<td>0</td>
<td>(46.66)</td>
</tr>
<tr>
<td>21-30</td>
<td>2</td>
<td>(13.33)</td>
</tr>
<tr>
<td>31-40</td>
<td>0</td>
<td>(00.00)</td>
</tr>
<tr>
<td>41-50</td>
<td>0</td>
<td>(00.00)</td>
</tr>
<tr>
<td>51-60</td>
<td>1</td>
<td>(6.66)</td>
</tr>
<tr>
<td>61-70</td>
<td>0</td>
<td>(00.00)</td>
</tr>
<tr>
<td>71-80</td>
<td>0</td>
<td>(00.00)</td>
</tr>
<tr>
<td>81-90</td>
<td>0</td>
<td>(00.00)</td>
</tr>
<tr>
<td>90-100</td>
<td>5</td>
<td>(33.33)</td>
</tr>
</tbody>
</table>

Range = 4 to 100, mean = 43.46

Of the sample group of sponsors, 7 (47.66%) were involved with 10 refugees or less. The remainder of respondents, 8 (52.34%), were involved with a larger number of refugees and 5 (33.33%) were involved with 100 or more refugees. (100 was the maximum number recorded due to lack of specificity past that level).

Those respondents who were involved with 100 or more refugees described a "snowballing effect" in their involvement. The further their involvement, the more refugees they met which again resulted in a more intense involvement in terms of time and numbers.

### Time of Initial Involvement

The majority, 11 (73.33%) of the respondents in the sponsor sample group became involved with the refugees in 1979. A lower number of
TABLE 7

Time of Initial Sponsor Involvement with Refugees

<table>
<thead>
<tr>
<th>YEAR</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>11</td>
<td>11</td>
<td>73.33</td>
<td>73.33</td>
</tr>
<tr>
<td>1980</td>
<td>4</td>
<td>15</td>
<td>26.67</td>
<td>100.00</td>
</tr>
</tbody>
</table>

2 4 6 8 10

Frequency

respondents, 4 (26.66%), became involved in 1980. It is interesting to note that these two years only are given as the time of initial involvement with the refugees. These years represent the peak time for arrival of refugees and for media exposure to the situation. As revealed in the literature there was a two-year program during 1979 and 1980 which authorized the acceptance of 60,000 Southeast Asian refugees into Canada. (Canada Employment and Immigration Commission, 1980, p.1) The fact that no respondent became interested in 1981 reflects the decline in numbers of refugees arriving as well as the decline in overall interest in the refugee resettlement situation.

Present Involvement?

Of the sample group of sponsors, most, 14 (93.33%), were still involved in a relationship with the refugees. Only 1 (6.67%) was no longer involved and this was reportedly the case because the refugee family moved to another city. It was clear that of the sample group of
TABLE 8

Sponsors Present Involvement with Refugees

<table>
<thead>
<tr>
<th>RELATIONSHIP</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>14</td>
<td>93.33</td>
<td>93.33</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>15</td>
<td>6.67</td>
<td>100.00</td>
</tr>
</tbody>
</table>

---

sponsors, a substantial majority had maintained their relationships with refugees. However, it must be noted that sponsors were purposely chosen who had an intense involvement with the refugees.

5.1.2 Refugee Sample Group

Variables dealt with for the refugee sample group were: sex, age, length of time spent in Canada, language of home and school, country of birth for refugee and father, countries lived in during lifetime, former living environment, previous occupation, nuclear family members in Canada, absent nuclear family members, religion and reasons for leaving former country.

Sex

Of the refugee sample group, 9 (57.14%) were male while 6 (42.85%) were female. The larger number of respondents were male. Sex was not a major consideration in selecting respondent. However, an attempt was
TABLE 9
Sex of Indochinese Refugees Interviewed

<table>
<thead>
<tr>
<th>SEX</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>9</td>
<td>9</td>
<td>60.00</td>
<td>60.00</td>
</tr>
<tr>
<td>Female</td>
<td>6</td>
<td>15</td>
<td>40.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>

made to include respondents of both sexes in order to provide both the male and female perspective of the refugee situation.

Age

TABLE 10
Age of Indochinese Refugees

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Cum. Frequency</th>
<th>Cum. Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-24</td>
<td>5</td>
<td>(33.33)</td>
<td>5</td>
<td>(33.33)</td>
</tr>
<tr>
<td>25-34</td>
<td>4</td>
<td>(26.67)</td>
<td>9</td>
<td>(60.00)</td>
</tr>
<tr>
<td>35-44</td>
<td>4</td>
<td>(26.67)</td>
<td>13</td>
<td>(86.67)</td>
</tr>
<tr>
<td>45-54</td>
<td>1</td>
<td>(6.67)</td>
<td>14</td>
<td>(93.33)</td>
</tr>
<tr>
<td>55-64</td>
<td>1</td>
<td>(6.67)</td>
<td>15</td>
<td>(100.00)</td>
</tr>
</tbody>
</table>

range = 17 to 58, mean = 32.33

Of the refugee sample group, the age range was 17 to 58 years and the mean age was 32.33 years. Overall the sample group of refugees was
young with 13 (86.67%) being under 45 years of age while only 2 (13.33%) were over 45 years of age. An attempt was made to interview refugees of a wide age range in order to provide a varied perspective of their experiences and opinions. However, the younger people more often spoke English which allowed the researcher to interview these people personally. Consequently, the refugee sample group had more than one-half (60%) in the 34 and under age categories.

Length of Time in Canada

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>&gt; one year</td>
<td>2</td>
<td>(13.33)</td>
<td>2</td>
<td>(13.33)</td>
</tr>
<tr>
<td>one to two yrs.</td>
<td>11</td>
<td>(73.33)</td>
<td>13</td>
<td>(86.67)</td>
</tr>
<tr>
<td>&lt; two years</td>
<td>2</td>
<td>(13.33)</td>
<td>15</td>
<td>(100.00)</td>
</tr>
</tbody>
</table>

range = 7 to 36 months, mean = 20.26 months

Of the refugee sample group, the range for the length of time spent in Canada was 7 to 36 months with a mean length of time spent in Canada of 20.26 months. It can be noted that the majority, 11 (73.33%), have been in Canada for a 1 to 2 year time period. A substantially lower number, 2 (13.33%), have been in Canada for less than a year and, likewise, 2 (13.33%) have been in Canada for over two years. These figures indicate that the majority of refugees in the sample group
arrived in Canada between June 1979 and June 1980. This time period coincides with the time when most sponsors report their initial involvement with refugees. However, sponsors report their initial involvement primarily in 1979.

Language of Home and School

<table>
<thead>
<tr>
<th>Languages Spoken</th>
<th>At Home</th>
<th>At School</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>Percentage</td>
</tr>
<tr>
<td>Vietnamese</td>
<td>5</td>
<td>(33.33)</td>
</tr>
<tr>
<td>Chinese</td>
<td>2</td>
<td>(13.33)</td>
</tr>
<tr>
<td>Both V.N &amp; Chin.</td>
<td>7</td>
<td>(46.47)</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>(6.67)</td>
</tr>
</tbody>
</table>

Of the refugee sample group, three languages were reportedly spoken in the home. Those were: Vietnamese, Chinese and Laotion. It can be noted that a larger number, 7 (46.67%) spoke both Chinese and Vietnamese at home. Five (33.33%) spoke only Vietnamese at home while 2 (13.33%) spoke only Chinese at home. Only 1 (1.67%) spoke Laotian at home and this man reported that there are only 5 Laotian families in Windsor. Again an attempt was made to provide a varied perspective by interviewing refugees of different ethnic backgrounds. No one from Cambodia was interviewed and, to the best of the researcher's knowledge, there is only one Cambodian family in Windsor.
Of the refugee sample group, a variety of languages were reportedly spoken in the school setting. However, as in the home, Chinese and Vietnamese were the predominant languages. Five (33.33%) spoke both Chinese and Vietnamese in the school setting. Five (33.33%) spoke Vietnamese in the school setting while a lower number, 2 (13.33%) spoke Chinese in the school setting. Three respondents qualified in the "other" category. One had no formal education; another spoke Vietnamese, Chinese, English and French in the school setting and the third spoke Laotian and French at school.

Country of Birth for Refugees and their Fathers.

TABLE 13
Birth Countries of Indochinese Refugees and Fathers

<table>
<thead>
<tr>
<th>Country of Birth</th>
<th>Refugee Respondent</th>
<th>Father of Refugee Respondent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>Percentage</td>
</tr>
<tr>
<td>Vietnam</td>
<td>13</td>
<td>(86.67)</td>
</tr>
<tr>
<td>China</td>
<td>1</td>
<td>(6.67)</td>
</tr>
<tr>
<td>Laos</td>
<td>1</td>
<td>(6.67)</td>
</tr>
</tbody>
</table>

Of the sample group of refugees, three countries were reported as the country of birth. Those were: Vietnam, China and Laos. A substantial majority, 13 (86.67%), were born in Vietnam. Only 1 (6.67%) was born in China and, likewise, 1 (6.67%) was born in Laos.
The same three countries were reported as the country of birth for father. Again those were: Vietnam, China and Laos. However, in contrast to the refugee's birth country, the majority, 10 (66.67%), had fathers who were born in China. A substantially lower number, 4 (26.67%) were born in Vietnam while only 1 (6.67%) was born in Laos. It is interesting to note that although most refugees were first generation Vietnamese, their ethnic background was Chinese. The majority of ethnic Chinese in this sample group accurately reflects the fact that the majority of those refugees who left Vietnam were ethnic Chinese. As revealed in the literature review reports confirmed by the newly-arrived refugees suggest that more than 85% are ethnic Chinese. (Ontario. Ministry of Culture and Recreation, 1979, p. 15)

Countries during Lifetime

<table>
<thead>
<tr>
<th>COUNTRIES</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vietnam</td>
<td>13</td>
<td>13</td>
<td>86.67</td>
<td>86.67</td>
</tr>
<tr>
<td>China &amp; V.N.</td>
<td>1</td>
<td>14</td>
<td>6.67</td>
<td>93.33</td>
</tr>
<tr>
<td>Laos &amp; France</td>
<td></td>
<td>15</td>
<td>6.67</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>4</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Frequency</td>
<td>10</td>
<td>12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 14
Countries of Residence Prior to Immigration to Canada
Of the sample group of refugees, the majority, 13 (86.67%), had lived in Vietnam and Canada. One (6.67%) had lived in China, Vietnam and Canada and, consequently, had previous experience with resettlement. 1 (6.67%) had lived in Laos, France and Canada during his lifetime. However, the time spent in France was as a student and did not constitute an experience in permanent resettlement. Overall, the majority of refugees experienced a major change in coming to Canada to resettle after spending their lives in Vietnam. Most did have temporary experiences in refugee camps in other countries, primarily the Phillipines, but they do not consider this experience as "living" in another country.

Urban vs. Rural Setting

TABLE 15
Former Living Environment for Refugees Interviewed

<table>
<thead>
<tr>
<th>ENVIRONMENT</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban</td>
<td>12</td>
<td>12</td>
<td>80.00</td>
<td>80.00</td>
</tr>
<tr>
<td>Rural</td>
<td>3</td>
<td>15</td>
<td>20.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Of the refugee sample group, the majority 12 (80%) had previously lived in an urban setting. A substantially lower number, 3 (20%) lived
in a rural setting. The scope of change facing those from the rural setting would probably be greater than that for the majority who were from urban settings and accustomed to city life. In fact, most refugees stated that they found Windsor to be a very quiet city and did not find the pace to be hectic at all.

Previous Occupation

Of the sample group of refugees, a variety of previous occupations were reported. Two respondents were professionally employed as teachers and another 2 had their own independent businesses. Other occupations included: midwife, accountant, seamstress, factory worker, screen painting and selling fruit at the market. All of the sample group were employed in their former countries with the exception of 4 younger people who were still attending school.

Level of Education

Of the sample group of refugees, the majority, 8 (46.67%), were of a high school level of education. A somewhat lower number of 4 (26.67%) were of a University or college level of education. A minority of 2 (13.33%) were of a grade school level of education while only 1 (6.67%) had no formal education. Overall, the refugees sample group was well-educated with the majority, 12 (80%) being of a high school level of education or higher. Also, of those at the high school level 4 (26.67%) had plans to continue with education and to attend University at a later time.
TABLE 16
Level of Education of Refugees Interviewed

<table>
<thead>
<tr>
<th>ED. LEVEL</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>****</td>
<td>1</td>
<td>1</td>
<td>6.67</td>
</tr>
<tr>
<td>Grade School</td>
<td>******</td>
<td>2</td>
<td>3</td>
<td>13.33</td>
</tr>
<tr>
<td>High School</td>
<td>****************************</td>
<td>8</td>
<td>11</td>
<td>53.33</td>
</tr>
<tr>
<td>College or Univ.</td>
<td>******</td>
<td>4</td>
<td>15</td>
<td>26.67</td>
</tr>
</tbody>
</table>

The highest level of education that had been attained was used for this data whether the education was obtained in Canada or in the refugee's former country. Although some refugees were well-educated by the standards of their former countries, they are now facing the problem that their qualifications may not be recognized.

Nuclear Family Members in Canada

Of the sample group of refugees, 2 (13.33%) had no nuclear family member in Canada. According to the literature, this would represent a serious loss of support which is usually obtained from family members. The responses showed that 6 (40%) had 4 to 6 family members in Canada, 4 (26.67%) had 1 to 3 family members in Canada, and 3 (20%) had 7 to 9 family members in Canada.


**TABLE 17**

**Family Members of Refugees in Canada**

<table>
<thead>
<tr>
<th>No. of Family Members in Canada</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 family members</td>
<td>2</td>
<td>(13.33)</td>
</tr>
<tr>
<td>1 to 3 family members</td>
<td>4</td>
<td>(26.67)</td>
</tr>
<tr>
<td>4 to 6 family members</td>
<td>6</td>
<td>(40.00)</td>
</tr>
<tr>
<td>7 to 9 family members</td>
<td>3</td>
<td>(20.00)</td>
</tr>
</tbody>
</table>

range = 0 to 9, mean = 5.59

**Absent Family Members**

**TABLE 18**

**Nuclear Family Members of Refugees in Former Countries**

<table>
<thead>
<tr>
<th>No. of Family Members Left Behind</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 family members</td>
<td>1</td>
<td>(6.67)</td>
</tr>
<tr>
<td>1 to 3 family members</td>
<td>8</td>
<td>(53.33)</td>
</tr>
<tr>
<td>4 to 6 family members</td>
<td>5</td>
<td>(33.33)</td>
</tr>
<tr>
<td>7 to 9 family members</td>
<td>1</td>
<td>(6.67)</td>
</tr>
</tbody>
</table>

range = 0 to 8, mean = 5.3

Of the sample group of refugees, the majority, 8 (53.33%) had 1 to 3 nuclear family members left behind. A lower number of respondents 5 (33.33%), had 4 to 6 family members left behind. Only 1 (6.67%) had 7 to 9 family members left behind. Likewise 1 (6.67%) had no family members left behind. Of the sample group, only one respondent reported an intact family in Canada. All others had family members left behind.
and the number of family members behind ranged from 1 to 8. It is impossible to statistically compute or compare the importance of those family members left behind. Most refugees verbalized their concerns and talked of their desire to reunite with their families. The fact that few Indochinese families are intact has a two-fold impact: the loss of the family support system as it previously existed and the creation of worries about absent family members. This could be a significant factor in the adjustment of the refugees.

As revealed in the literature, the family is very important to the Indochinese refugees. In the case of the Vietnamese, it was stated in the following way.

Filial piety is considered one of the most important duties of a person...in case of need, you just ask for help from your nearest relative and the assistance is usually provided as expected. (Ontario Ministry of Culture and Recreation: Citizenship Division, 1979, p. 9)

The same family spirit of sharing was described with the Cambodians as well.

It is to be stressed that the family functions as a social security organization for its immediate relatives only. Financial assistance to an immediate relative is a part of the Cambodian family system; aid to an intimate relative...is regarded...as part of the natural order of things. (Lutheran Immigration and Refugee Service, 1978a, p. 14)

Likewise, the situation was noted to be similar with the Laotians.

solutions to problems are usually sought within the family...in the family there is no particular memory of credits and debits; the family simply deals with individual needs as they arise. (Royle, 1980, p. 59)

Religion
TABLE 19
Religion of Refugees Interviewed

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>FREQ</th>
<th>CUM. FREQ</th>
<th>PERCENT</th>
<th>CUM. PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agnostic</td>
<td>6</td>
<td>6</td>
<td>40.00</td>
<td>40.00</td>
</tr>
<tr>
<td>Christian</td>
<td>3</td>
<td>9</td>
<td>20.00</td>
<td>60.00</td>
</tr>
<tr>
<td>Buddhist Ancestor Worship</td>
<td>5</td>
<td>14</td>
<td>33.33</td>
<td>93.33</td>
</tr>
<tr>
<td>*****</td>
<td>1</td>
<td>15</td>
<td>6.67</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Of the sample group of refugees, 6 (40%) reported that they did not belong to any religion before or since coming to Canada. The largest religious following was that of Buddhism and 5 (33.33%) reported this as the religion which they had practised previously but ceased to practice since coming to Canada. A slightly lower number, 3 (20%) reported that they belonged to the Christian religion and continued to practice their beliefs and attend church in Canada. One (6.67%) reported that his religion was that of ancestor worship and stated that he did not practice this in Canada.

According to the literature, some religious beliefs can play an important role in the life of Indochinese people. Those who were formerly of the Buddhist faith and are presently not practising their religion may experience this as a serious loss. It is difficult to assess the impact of this change since most refugees did not want to talk at length about this matter.
Reasons for Leaving Former Country

There was unanimous agreement in all responses from refugees that the reason they had left their former countries was due to the Communist government. They stated that it was impossible to live under the Communist regime and that they had to leave. This was particularly the case for the ethnic Chinese who were entrepreneurial in business and were very much disliked by the Communists. Some specifics were revealed by refugees about the difficulties in dealing with the Communists. They indicated that they had no freedom, were forced to work for the government and had to hide their money in order to keep it. Another common theme expressed was that of leaving their former countries for the benefit of the future of the family. This was expressed by adults who stated that they came to Canada for the benefit of their children and there were also cases of young adults who were sent by their families being viewed as the key to a hopeful future for the family.

5.2 Needs

The ranked positions of needs as shown on Table 20 were derived from the ordering of the mean scores assigned to needs by the respondents. Sponsor and refugee respondents rated employment in the first rank position as a need. However, it was interesting to note that sponsor respondents scored the need somewhat higher with the mean score being 4.33. By comparison, refugee respondents scored employment somewhat lower with a mean score of 3.81. This trend in scoring was common throughout the study with refugee respondents assigning scores which may have indicated that they perceived needs as less problematic.
TABLE 20

Needs of Refugees as Rated by Sponsors and Refugees

<table>
<thead>
<tr>
<th>Need</th>
<th>Sponsor</th>
<th></th>
<th>Refugee</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>To obtain employment</td>
<td>4.33</td>
<td>1</td>
<td>3.81</td>
<td>1</td>
</tr>
<tr>
<td>To talk to someone who will listen and have some understanding of the situation of the refugees</td>
<td>3.66</td>
<td>2</td>
<td>2.33</td>
<td>7</td>
</tr>
<tr>
<td>To learn to speak English</td>
<td>3.53</td>
<td>3</td>
<td>3.28</td>
<td>2</td>
</tr>
<tr>
<td>Adequate dental care</td>
<td>3.4</td>
<td>4.5</td>
<td>2.61</td>
<td>4</td>
</tr>
<tr>
<td>To meet others and establish social contact</td>
<td>3.4</td>
<td>4.5</td>
<td>2.6</td>
<td>5</td>
</tr>
<tr>
<td>To obtain adequate education</td>
<td>3.28</td>
<td>6</td>
<td>2.78</td>
<td>3</td>
</tr>
<tr>
<td>To be oriented to Canadian life</td>
<td>3.13</td>
<td>7</td>
<td>2.46</td>
<td>6</td>
</tr>
<tr>
<td>Adequate housing and furnishings</td>
<td>2.53</td>
<td>8</td>
<td>1.53</td>
<td>9</td>
</tr>
<tr>
<td>Adequate finances, food and clothing</td>
<td>2.33</td>
<td>9</td>
<td>1.80</td>
<td>8</td>
</tr>
<tr>
<td>Adequate medical care</td>
<td>1.93</td>
<td>10</td>
<td>1.26</td>
<td>10</td>
</tr>
</tbody>
</table>

Overall than did the sponsor respondents. However, in interpreting the lower scores of the refugees, it was also necessary to be aware that their attitude is one of gratitude to be in Canada and they may have been reluctant to indicate the existence of problems for fear of being a burden to the Canadian people. For this reason, the emphasis in portraying the data from the rating scales was on rank positions.
The second and third ranked needs as rated by sponsor respondents were the need to ventilate about problems and the need to learn to speak English. Refugee respondents differed somewhat ranking the need to speak English in the second rank position and the need to obtain adequate education in the third rank position. The main discrepancies in ranking of needs occurred for the needs of ventilation and education. Refugees highly rated the need for adequate education while sponsor respondents ranked it in sixth position. Conversely, sponsor respondents ranked the need to ventilate in a high priority position while refugee respondents ranked it much lower in the seventh rank position. The refugees may have ranked ventilation lower being reluctant to admit to that as a problem for fear Canadians would view them as a burden.

Excluding the discrepancy in ranking of ventilation and education, the other mid-range needs were similarly ranked by sponsor and refugee respondents. Sponsors equally scored the needs for adequate dental care and social contact. Refugees ranked the need for adequate dental care in fourth rank position and the need for social contact in fifth rank position. The need to be oriented to Canadian life was ranked seventh by sponsor respondents and sixth by refugee respondents.

The three lowest ranked needs were responded to similarly by both groups of respondents. Sponsor respondents ranked the need for adequate housing and furnishings in eighth rank position and the need for adequate finances, food and clothing was ranked in ninth position. Refugee respondents also placed these needs in eighth and ninth positions but reversed the order as compared to sponsor respondents. It
is interesting to note that both sponsor and refugee respondents rank the material needs of refugees in a much lower priority position than social or intrapersonal needs. The lowest ranked need by refugee and sponsor respondents was the need for adequate medical care.

The following sections provide the details on the verbal responses provided by respondents. As previously mentioned, the main themes of the answers are presented, as well as the major similarities and differences among responses. Distinctions are made between the sponsor and refugee respondent groups since there was some difference in the opinions expressed by each group.

Housing and Furnishings

Sponsor respondents were questioned as to what they thought about the situation facing the Indochinese refugees in regard to housing and furnishings. The responses to this question were quite evenly split with approximately one-half feeling it presented a problem while the remaining half felt the situation was non-problematic. The factor which clarified the trends in answers was that of considering the time period to which respondents referred.

Most respondents who talked of housing and furnishings during the time period when refugees were privately sponsored or receiving help from the government, felt the situation was problem-free and housing and furnishings were adequate. On the other hand, the respondents referring to the situation of the refugees when they were independent of assistance from Canadians indicated that the situation was problematic. These respondents stated that many refugees were living in dilapidated
houses where they were over-crowded and furnishings were at a minimum. The fear was expressed that "ghetto areas" were being created. The exception to this was noted to be public housing where government subsidies made reasonably satisfactory conditions affordable to the refugees.

In contrast to the opinions of sponsors, refugees unanimously stated that they were very satisfied with the housing and furnishings in Canada. They tended to judge these in relation to their standards from their former countries and many stated that they thought housing and furnishings were better here. Problems which were identified in regard to housing mainly related to the difficulty in finding housing when one cannot speak English very well and the high cost of housing in relation to the finances of some refugees.

Finances, Food and Clothing

Sponsor respondents were questioned as to what they thought about the situation facing Indochinese refugees in regard to finances, food and clothing. The main theme in the answers was that the refugees were getting along on the basics. It was further stated that the refugees had a great tolerance and ability to cope and that they did not place a high priority on materialistic goods. Sponsors felt that refugees were able to buy the types of foods they liked by shopping at Chinese groceterias or specialty shops. Some voiced concerns that refugees, especially young males who did not know how to cook, needed to learn about nutrition and proper diet. The opinion was expressed that many were eating Western "junk food" rather than eating properly. However,
overall, it was the opinion that the situation for refugees in regard to food in Canada was satisfactory. In regard to clothing for refugees in Canada, the opinions varied with some sponsors thinking that clothing donations were totally inadequate while others thought the opposite. There was no consensus of opinion on this matter.

Refugee respondents were also questioned about their thoughts on the situation facing them in regard to finances; food and clothing. The majority did not think they had a problem with finances, but four respondents stated they had a serious problem. Those four who were worried were unemployed and having great difficulty in finding a job. The state of refugee finances depended on several factors being: type of employment, number of working people within the household and outside contributions to finances either by sponsors or by other family members. Overall, most refugees stated they had enough for the essentials of life and they felt that was sufficient for them.

In regard to Canadian food, refugees unanimously thought the food was satisfactory. They stated that they were able to buy the types of food they enjoyed here and saw no problem whatsoever. Some did comment that fresh seafood was more expensive and less common here but other than that, everything was satisfactory. In regard to the topic of clothing, most refugees felt clothing was satisfactory and many stated that they did not really care much about the type of clothing they wore. Some commented on the need for so many clothes in Canada in order to meet the changing seasons.
Medical Care

Sponsor and refugee respondents were asked what they thought about the situation facing the refugees in regard to medical care in Canada. Responses were similar on this topic with both sponsors and refugees stating that they felt the medical service was very adequate. Many felt that the Ontario Hospital Insurance Plan coverage provided for the first year after the refugee's arrival was most satisfactory. Both sponsors and refugees spoke of the refugees commonly being patients of Chinese doctors which eliminated communication problems for many. However, in some situations, there is still a need for an interpreter.

Some other points were brought up which related to medical care. Some sponsors felt there was hesitation on the part of refugees to seek medical care due to their shyness and the language problem which creates further difficulty in understanding the medical system here. Some refugees noted how rushed the visits to the doctor are in Canada and wondered if they took time to thoroughly diagnose problems. They were also unaccustomed to making appointments. Both sponsors and refugees also spoke of self-treatment by some refugees where they would make use of ancient medical treatments on their own. It must be noted that in some cases the after effects of these medical treatments had mistakenly been taken for signs of child abuse.

Dental Care

Respondents were questioned as to what they thought about the situation facing the refugees in regard to dental care. The majority of sponsors felt that many refugees needed dental care due to poor
nutrition and lack of dental care in their former countries. However, despite the need, many were going without dental care because of the high cost. As far as the actual dental care itself, there were no complaints and some sponsors spoke of incidents where dentists had given low-cost dental care to refugees. It was also noted that Operation Lifeline would cover for emergency dental work for privately sponsored refugees. The government covered for emergency dental work for refugees who were government sponsored. Overall, the problems in meeting costs presented for ongoing or preventative dental care which did not involve an extraction.

Refugees unanimously thought the dental care itself was very satisfactory. However, as with the sponsors, they voiced concerns about meeting the costs. Some stated that they were going without dental care because they could not afford it. However, most of the respondents either did not require dental work or had been to the dentist and received some help with payments from sponsors, church groups or welfare. A couple of refugees talked of paying for their own dental care or having Green Shield coverage.

Ventilation

Respondents were questioned as to whether they thought that the refugees were able to talk to someone who understood their situation when they had things that bothered them. Sponsor respondents were evenly split in their responses with half stating that they thought refugees would not ventilate their problems to anyone since they have a very private and independent nature, do not like to impose on others and
like "to keep up a good front". The other half stated they thought the refugees could talk about what bothered them but were more likely to talk about personal problems "with their own people" and about practical problems with sponsors. A couple of sponsors stated that refugees had come to them with personal problems and attributed this to a trusting relationship which was built up after spending much time with the refugee.

The majority of refugee respondents stated that they can talk to someone who understands their situation when they have things that bother them. Only three respondents stated that they would tell no one about problems and would work them out themselves. The majority reported they would confide in family members or refugee friends while approximately one-third of respondents stated they would ventilate to a Canadian whom they trusted. Two respondents stated they would not trust their own people and spoke of jealousies and conflicts among the Chinese, Vietnamese, North and South Vietnamese, etc. Their preference would be to talk with a Canadian since they thought that problems would be held in confidence if told to a Canadian.

Learning English

Respondents were questioned as to what they thought about the situation facing refugees in regard to learning to speak English. The main theme in the answers of sponsor respondents was that learning English constitutes a very difficult task for most refugees. The usual six-month English as a Second Language program was thought to be good but too short for most refugees to learn more than the basics of the
English language. Some felt the program should focus more on conversational English that would be more helpful to refugees in their everyday life.

There was a wide range of descriptions of refugee experiences in learning to speak English. Some talked of refugees who learned the language quite readily while others found it next to impossible to master English. The factors which affected the refugees' abilities to learn English were identified as being: age, previous level of education, motivation to learn, past and present contact with the English language. Overall, it was felt that those refugees who would be most successful in learning English were the young, relatively well-educated persons who were highly motivated to learn and had contact with English-speaking people. It was considered an added bonus for any refugees who had past exposure to the English language.

The majority of refugee respondents also felt that learning to speak English was very difficult. They agreed with sponsors in that the majority thought that six months of English as a Second Language training was not long enough to learn English. Of the respondents, four had no English training at all—two by choice, one who was advised by Manpower to find work rather than learn English and one who was enrolled in the regular school program immediately. Two refugees were allowed to go to English as a Second Language classes for longer than the usual six months. There were some concerns voiced about the discrepancies in regard to the length of time different refugees were allowed to spend learning English.
Some spoke of methods they had used to help them with their English and these included: reading, watching television, and using tapes. Many felt that speaking to those who spoke English was the best way to practise and improve. Young refugee respondents with hopes of attending University voiced fears about the English exams they must pass before being accepted. Some young refugees also stated they felt intimidated to speak up in classes due to their difficulty with the English language. The researcher noticed that many refugees felt self-conscious speaking English and thought the researcher would not understand what they were saying when in fact their English could be understood.

Employment

Respondents were questioned as to what they thought about the situation facing the refugees in regard to employment. The majority of sponsor respondents felt that the situation was a very difficult one wherein most refugees were underemployed and working for minimum wage. Factors identified which contribute to the poor employment situation were: high unemployment rate in Windsor at the present time, discrimination against refugees, lack of English skill of refugees, small physical size of refugees and the fact that the past papers and qualification of many refugees are not recognized in Canada. Sponsors described the refugees' attitude toward employment as positive in that they are very eager and willing to work and will take any job they are offered. They were described as ambitious and hard-working people. Many refugees were reportedly moving to Toronto and Calgary in order to obtain employment.
Overall, the refugee respondents did not voice concerns about employment provided they had a job. With the exception of two respondents, all were underemployed and no one was working in the same position as held in his former country. However, despite the fact that most refugees were working at jobs below the level they were accustomed to and were obtaining low wages, they did not complain. Some voiced concerns about their past qualifications not being recognized and worried that until they could pass an English test, they could not regain their qualifications.

Three respondents were unemployed and voiced many worries about the situation. They were anxious to work, had looked for employment for lengthy time periods, and were still unable to get jobs. They were appreciative of the welfare system in Canada but greatly wanted to be independent of it.

Orientation

Respondents were questioned as to what they thought about the situation facing refugees in regard to orientation to Canadian life. Sponsor respondents were split as to whether or not they felt the orientation provided was adequate. Approximately half of the respondents felt that orientation was sufficient provided the refugee had a Private Sponsor or a Friendship Family. The other half felt that orientation was in no way sufficient and was more a matter of teaching the refugees to survive rather than giving them an understanding of Canadian life and society. One respondent felt that refugees would more quickly learn about Canadian life if they had no Private Sponsor or
Friendship Family. This opinion was based on the idea that refugees became overly-dependent with such assistance.

Those who felt that orientation was lacking extended that opinion to include their own lack of orientation as to how to deal with refugees and how to fulfill their role as Private Sponsor or Friendship Family. Only one person mentioned any formal orientation program and many voiced a need for this. The lack of such programs in the beginning was due to the fact that the situation of the refugee resettlement was a crisis and there was no centralized information when the refugees began to arrive. Sponsors felt that the situation for orientation of both refugees and Sponsors has improved over time with the knowledge and experience acquired. The orientation provided to refugees by other refugees was also viewed as an asset.

Sponsors felt that the refugee attitude toward orientation was positive in that refugees had a desire to learn about Canadian ways and to assimilate. They were viewed as very adaptable people coming from a situation of desperation. Most felt that the refugees would quickly become accustomed to Canadian life.

The majority of refugee respondents did not view orientation to Canadian life as a problem. They felt that life in Windsor was simple, peaceful and much more straightforward and easily understood than was life in a Communist country. Two older respondents stated that they were not worried about understanding Canadian ways and thought they understood but had no intention of changing their own habits and customs. A minority of respondents found it difficult to understand Canadian life because they had limited contact with Canadian people. However, the desire to learn about Canadian life and ways was expressed.
Education

Respondents were questioned as to what they thought about the situation facing the refugees in regard to education. The majority of sponsor respondents recognized that refugees have a high value for education and felt they were willing to pursue education despite obstacles such as: lack of money, language difficulties. Acceptance into Manpower retraining courses depends on ability to pass an English test and this was described as being a "vicious cycle" for some refugees. Some sponsors also questioned the criteria for acceptance of refugees for retraining courses since the decision is partially dependent on the discretion of the Manpower counsellor. Waiting lists for programs were also viewed as problematic as were the limited number of retraining programs. Two respondents commented on the support offered by the Multi-cultural Centre and the Ministry of Employment and Immigration for refugees to go on for further education. It was also noted that Operation Lifeline has two scholarships for refugees and that refugees are eligible for OSAP.

The refugee respondents who were admitted to retraining programs were pleased with them for the most part. However, in some cases the desired programs were not available and the programs offered were in no way similar to the type of work that the refugee did in the past. Some refugees were disappointed that they could not take retraining courses but attributed this to their lack of English skills. As with the sponsor group, some refugees stated a desire to understand the criteria which determined who would be admitted to retraining programs.
The refugee respondents who were in high school found English to be difficult but, overall, stated that the requirements in Canada are less demanding. They revealed a high regard for education but were worried about their abilities to pass English tests in order to gain admittance to Universities.

Overall the refugee respondents were interested in further education. However, some would choose to work and not continue with school in order to make money for families here and for family members left behind in their former countries.

It was noted by one sponsor and one refugee that prejudice and discrimination against the refugees exists in the school settings. The refugee respondent stated that he learned karate in order to protect himself at school. However, he added that some Canadian students did help him in his disputes with others. The sponsor who spoke on this matter stated that the Human Rights Commission is being appealed to in regard to some happenings involving discrimination against refugees in the school settings.

It was surprising that so few respondents spoke about racial discrimination when it is a definite reality in the schools of Windsor. This was made clear by the Windsor Star in its report about the racist happenings at W.D. Lowe Secondary School. The researcher speculates that these incidents were not revealed by most due to feelings of fear and pride. The refugees are a proud and private people and probably did not wish to expose their knowledge of these happenings.
Social Contacts

Respondents were questioned as to whether they thought refugees were able to talk to Canadians and other refugees in order to establish social contacts. Sponsor respondents thought that the refugees were easily able to establish social contacts among their own people. They thought this happened quite quickly and that there was a communication network among the refugee community. They noted, however, that conflicts and differences existed among many of the people and that this could interfere with their desire to socialize with one another. Most sponsors felt that it was much more difficult for refugees to have contact with Canadians and thought that refugees were isolated from Canadians for the most part with the exception of those who acted as Private Sponsors or Friendship Families.

With the exception of one refugee respondent, all stated that they were able to establish social contact with other refugees with ease. Two respondents reflected feelings of mistrust of their own people revealing that there were conflicts and differences. As for contact with Canadian people, most refugees had no contact with Canadians except for Private Sponsors and Friendship Families. A few refugees were able to meet Canadians in the school and work settings. Some of those who had limited contact with Canadians stated that they wished they knew more Canadians. Some stated they had little time to socialize with anyone because they were too busy with work and school.

Enjoyable Aspects of Canadian Life
Respondents were asked if they knew of any aspects of Canadian life that were particularly enjoyable to the refugees. Both sponsor and refugee responses were similar for this question. It was stated by sponsors that refugees enjoyed the way of life in Canada with its freedom and opportunities. Refugee respondents added that they felt a sense of security in Canada where the lifestyle was peaceful and they did not have to contend with war. Sponsors mentioned specifics that they felt the refugees enjoyed such as: swimming, roller skating, soccer, etc. In general, sponsors felt that refugees were open to try everything in Canadian life. Refugees did not speak to specifics and some responded that they did not see life as very different than in their former country.

Further Concerns

Respondents were asked if they were aware of any areas of concern to the refugees that had not been discussed to that point in the interview. Sponsor respondents stated that refugees were concerned about their family members that were left behind in their former countries. All refugee respondents spoke of their worries and concerns for family members not in Canada. They were concerned about their welfare in a Communist country and were also worried about bringing them to Canada in order to reunite the family.

Sponsors thought that refugees were further concerned about being accepted as part of the Canadian community. Refugees did not mention this specifically but stated that they were worried about their future in Canada. The concerns voiced in this regard were by the younger refugees who were anxious to be accepted into university.
5.3 **SYMPTOMS OF UNMET NEEDS**

**TABLE 21**

Symptoms of Unmet Needs as Rated by Sponsors and Refugees

<table>
<thead>
<tr>
<th>Symptom</th>
<th>Sponsor</th>
<th></th>
<th></th>
<th></th>
<th>Refugee</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Anxiety that interferes with daily</td>
<td>3.06</td>
<td>1</td>
<td></td>
<td></td>
<td>2.13</td>
<td>1.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living</td>
<td>2.8</td>
<td>2</td>
<td></td>
<td></td>
<td>1.5</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illness due to stress</td>
<td>1.68</td>
<td>3</td>
<td></td>
<td></td>
<td>1.1</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intergenerational conflict</td>
<td>1.35</td>
<td>4</td>
<td></td>
<td></td>
<td>1.0</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marital conflict</td>
<td>1.16</td>
<td>5</td>
<td></td>
<td></td>
<td>2.13</td>
<td>1.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As shown on Table 21 most symptoms of unmet needs were given low scores which indicated that the symptoms did not create a problematic situation for the refugees. The two scores which were somewhat of an exception and were scored above the mid-point of the continuum were anxiety and illness due to stress as rated by the sponsors.

In terms of rankings, the refugees gave highest rank position to the symptoms of depression and anxiety. This corresponded with the literature which also viewed these two symptoms as most prevalent. The top two ranked symptoms by sponsors were anxiety and illness due to stress. It is interesting to note that sponsor respondents ranked depression lowest. However, this was contradictory to their verbal responses wherein they acknowledged the depressed feelings of refugees. The clarifying point was that sponsors realized that the refugees had feelings of depression but thought overall that they were glad to be in Canada.
Low ranking symptoms as scored by the refugees were illness due to stress, marital conflict and intergenerational conflict. Marital and intergenerational conflict as well as depression were ranked low by sponsors.

The following sections dealt with the details of the verbal responses in regard to the symptoms of unmet needs. Again, the emphasis was on presenting the main themes of the answers as well as the similarities and differences.

**Psychosomatic Illness.**

Respondents were questioned about their opinions in regard to refugees becoming ill due to stress. In regard to this matter, it must be noted, that responses are only opinions and cannot be held as medical fact. When sponsor respondents were asked if they thought refugees had experienced illness due to stress, approximately one-half, 8, answered in the negative. The remaining seven described illnesses that they thought were due to stress and the types of illnesses were: skin rashes, colds, headaches, respiratory distress, ulcers, weight loss, high blood pressure, heart problems, dizziness and nausea.

When refugee respondents were asked if they had been ill more often since moving to Canada, the majority, 8, responded in the negative. The three respondents who stated that they had been ill more often since coming here described the following illnesses: headaches, ulcers, insomnia and dizziness. When asked what they thought caused their illnesses, they did not relate it to stress factors but viewed the illnesses as related to physical factors only.
Intergenerational Conflict

Respondents were asked if they thought that refugees had experienced increased difficulties in getting along with parents and/or children since coming to Canada. The majority, 8, of the sponsor respondents did not think increased difficulties were experienced. Three respondents stated they could not answer. Four respondents stated that they were aware of incidents indicating intergenerational conflict. The main reason cited as explanation for this occurrence was that Indochinese adolescents were Canadianizing quicker than their parents which led to a generation and culture gap between parents and children. This was seen as a source of conflict.

When refugee respondents were asked about intergenerational conflict, the majority, 11, stated that no conflicts existed. The remaining four respondents could not answer given that their parents and children are not here in Canada. No refugee mentioned any family conflict whatsoever and answers in regard to this question were brief. Some refugees seemed surprised by such a question and spoke of their loyalty to the family. Since the family is such a highly-held value by the Indochinese, it is doubtful that any respondents would reveal conflicts to the researcher even if they existed.

Marital Conflict

Respondents were asked if they thought that refugees had experienced increased difficulties in their marital relationship since coming to Canada. The majority of sponsor respondents, 9, answered in the negative while a substantially lower number, 6, were aware of
refugees who were experiencing situations indicating marital conflict. Reasons cited as the cause of marital conflict were changes in the male and female roles in Canada. It was stated that the man's role as breadwinner and authority figure has been altered due to the unemployment situation. Also the creativity of the breadwinner role is gone with many refugees working at whatever job they can manage to get. Overall, this situation has led to a decrease in the confidence of some men. The female role has been altered with some women becoming more outgoing and assertive with the North American influence. Apparently, this leads to conflict when the man cannot accept the woman being more independent.

When refugee respondents were questioned about marital conflict, no respondent stated that there was an increase in difficulties in getting along. Again the same high regard for the marital union would make it unlikely that problems would be revealed to the researcher. Five respondents stated there was no difficulty and the remaining respondents could not answer because they were single, widowed or their spouses were not in Canada.

Depression

Respondents were questioned about the symptom of depression. Sponsor respondents were asked if they thought that the refugees they were involved with experienced feelings of depression since coming to Canada. The majority of respondents, 12, felt that refugees had experienced feelings of depression and a minority, 3, reported no evidence of depression. When asked what the sponsors thought caused the
depression of the refugees, there were a variety of answers. The answer which best summarizes the other responses was: "...what they've lost and adapting to the situation here". Specifics referred to the loss of their country, culture, familiar surroundings and family members. Specifics in regard to adapting here were: employment problems, language problems and problems in adjusting to the cultural changes. However, despite the description of the refugees as being somewhat depressed, most sponsors stated that they did not view the depression as severe and thought that most refugees were very thankful to be here.

Sponsors respondents were asked what they thought would alleviate the refugee's feelings of depression and offered many suggestions. Most referred to the importance of the manner in which refugees were treated and stated that one must treat refugees as equals showing them respect and showing that Canadians care about them and their welfare. Allowing refugees to express their feelings and offering them reassurance was also viewed as important to alleviate depression. In terms of concrete factors, obtaining suitable employment and learning to speak English were perceived as important elements to alleviate depression. Support and contact among the Indochinese people themselves was also considered crucial.

When refugee respondents were asked if they experienced feelings of depression since coming to Canada, the majority, 11, reported that they had while a minority, 4, reported no feelings of depression. Losses from the past were reported as the main cause and loss of family members was most commonly reported as contributing to feelings of depression. Lack of employment and difficulties in learning English were factors in
the present stated as contributing to feelings of depression. One
refugee captured the feeling of loss well by stating that: "The normal
way of life is gone and I miss it."

Refugee respondents were asked what they thought could alleviate
their depressed feelings. Some described avoidance techniques and
stated that keeping busy by working or studying harder was the way to
alleviate depression. Many reported that having contact with people and
talking to them was helpful. For some, the solution cited was to be
reunited with their families by bringing them to Canada from Indochina.
Practical aspects such as: getting a job and learning to speak English
better were viewed by others as factors which would alleviate
depression. A couple of refugees stated that nothing could change their
feelings of depression but were philosophical about the matter talking
of life in general as characterized by suffering and despair.

Anxiety

Respondents were questioned about the symptom of anxiety. Sponsor
respondents were asked if they thought that the refugees experienced
feelings of anxiety that would interfere with their daily living since
coming to Canada. The majority, 12, responded in the negative while a
substantially lower number, 3, stated that they were aware of refugees
who were experiencing anxiety that would interfere with daily living.
Sponsor respondents thought that the anxiety was caused by a lack of
knowledge of Canadian life and separation from family members. They
thought that anxiety could be alleviated by time, reassurance, and
contact and communication with others. It was also thought that when
refugees encountered success experiences in any element of Canadian life this was very helpful in dispelling anxiety.

Refugee respondents were asked if they experienced feelings of anxiety to the point that it would interfere with daily living since coming to Canada. The majority, 12, stated they had not while a minority, 3, reported they had experienced anxiety that would interfere with their daily living since coming to Canada. Causes of anxiety were reported as being: no job, lack of understanding about Canadian life, language problems, loneliness, isolation, and concerns about health. Two of the 3 refugees who reported anxiety stated this was only in the beginning and the feeling had since dissipated. However, one refugee was still quite anxious and having difficulty functioning in his daily life.

5.4 FEASIBLE SOCIAL WORK ROLES

Meeting Place for Refugees

Respondents were asked what they thought about the idea of having a meeting place where refugees could meet with other refugees about things that concern them. The majority of sponsors, 12, were in favour of the idea but 3 of those 12 had some doubts. Three sponsor respondents did not think it was a good idea. All refugee respondents were in favour of the idea of a meeting place but did anticipate problems in such an endeavour.

The sponsor respondents who were against the idea of a meeting place for the refugees questioned the feasibility of the idea at this time because of the conflicts and jealousies among the Indochinese
people. They stated these conflicts existed to the point where refugees would not speak to each other. Those sponsor respondents with doubts also voiced concerns about the lack of unity among the people and further added that at this time there is no leadership among the Indochinese people. A further reservation was voiced in regard to the seeming preference of some refugees to spend time at home rather than going out to social functions. Of the majority who favoured the idea, most had no reservations and thought that a meeting place for the refugees could be very helpful.

The refugee respondents also had some reservations about the idea of a meeting place although they all thought it was basically a good idea. The issue of conflicts and jealousies among the Indochinese people was expressed as a concern by many. One suggestion was that there would be a need for two meeting places, one for the Chinese and one for the Vietnamese. The problem of no leader figure within the Indochinese community was also voiced. Further concerns pertained to the organization, operation and financing for a meeting place. Some refugees felt that they were too busy with work and school to have any time for involvement in regard to a meeting place.

Respondents were also asked how they thought such a meeting place could be best used to serve the refugees. Following is a list of suggestions compiled from both sponsor and refugee responses to this question.

1. to meet together and socialize
2. to provide ongoing orientation re: Canadian customs, culture and daily living
3. to provide information to Canadians re: Indochinese customs and culture
4. to teach children the history of their former country
5. to share knowledge re: employment opportunities
6. to provide recreational activities, e.g.: singing, dancing, acting, pool, cards, etc.
7. to provide further English classes
8. to act as an information centre where government information could be centralized for both refugees and sponsors
9. to provide a place where government policies could be explained and translated
10. to hold traditional and holiday celebrations
11. to provide counselling by an older indigenous leadership figure

Professionals Needed to Help Refugees?

Respondents were questioned as to whether they thought more people professionally trained to help others with their social and family life are needed to work with the refugees. Both the sponsor and the refugee respondent groups were evenly divided in regard to those who agreed and disagreed with the need. The sponsor respondents who did not think more professional people were needed thought that more people were needed but, not necessarily professionals. They thought it was more important to have people who cared about the refugees and would be friends to them. They felt it would be a long and slow process before the refugees could accept professionals trained to help others with their social and family lives. The concept of revealing problems to strangers is a
foreign one to refugees. The refugee respondents who disagreed with the idea felt there was a need for an acceptance of refugees from the general Canadian public rather than a need for the involvement of professionals. Some respondents stated that the refugees were independent people and had no need for help from professionals. A couple of refugee respondents did not know as they found the whole notion of professionals helping others to be very difficult to comprehend and not a thing that they were at all accustomed to.

Respondents were also asked what they thought were the important things for professional people to know if they were to work with the refugees. Following are two lists compiled from answers given by refugee and sponsor respondents. The first list pertains to knowledge and the second list pertains personal characteristics that both sponsors and refugees stressed as being very important for any professional person who would work with the refugees.

Knowledge needed by professional:

1. understanding of background, customs and habits of Indochinese people
2. understanding of basic needs of refugees
3. understanding of family and group theory and dynamics
4. understanding of legal system
5. understanding of government policies and ability to explain them
6. understanding of Canadian customs and characteristics and ability to explain them
7. understanding of Canadian resources available to refugees
The list which follows consists of personal characteristics considered to be important for a professional who works with refugees. The personal attributes of the professional person seemed to be considered more important by both refugees and sponsors. Some respondents suggested that it would be important for the professional to be an indigenous leadership figure in order to be accepted by the refugees and in order to thoroughly understand the people. However, others thought that the role could be fulfilled by Canadian professionals.

1. patience and accepting attitude toward refugees to the point of getting to know refugees individually and appreciating their uniqueness
2. caring attitude mixed simultaneously with the attitude that refugee's need their independence and must be allowed to develop as individuals in Canada
3. active, energetic person
4. open attitude and willingness to answer questions and explain matters
5. kindness and desire and interest in helping the refugees
6. respect and appreciation of refugees and their background and customs

Desired Living Location

Respondents were asked about the refugees' desires to live near others of a background similar to their own. A majority, 10, of sponsor respondents replied that they thought the refugees they sponsored would
like to live near others of their background. A minority, 4, did not hold this opinion. One respondent felt it did not matter to the refugees and three sponsor respondents did not know.

The refugee respondents were split three ways in their answers to the question about preference for living near others of a similar background. Four respondents stated that this was their desire while 5 respondents felt that it did not matter either way. Six respondents did not want to live near others of a background similar to their own but stated that they would prefer to live close to Canadians. They thought that this would be more beneficial to them in terms of learning Canadian ways and customs.

**Canadian Government Involvement**

Respondents were asked if they thought that the involvement of the Canadian government was helpful with the resettlement of the Indochinese refugees in Windsor. Both sponsor and refugee respondents stated that the Canadian government had been very helpful in its intervention with the refugee situation. Only one sponsor respondent did not view the government as a visible part of the resettlement.

Respondents were also asked about their ideas as to other ways that the Canadian government could be of further help to the refugees. Many valuable suggestions were made by sponsor and refugee respondents. Following are the suggestions that were made by the sponsor respondents:

1. a follow-up program after Private Sponsorship to assess how refugees are coping in the community
2. a dental coverage program which covers for preventative dental work.

3. more staff, including an interpreter, at the Manpower Centre to alleviate one person of all the responsibility for dealing with refugees and to provide a sharing of the power in regard to decisions made which rely on the discretion of the person acting as refugee liaison.

4. more staff, including an interpreter, at the Immigration Centre.

5. longer English as a Second Language classes with more emphasis on conversational English.

6. more retraining programs offering a greater variety of course with more positions for refugees.

7. more family reunions by offering to relocate refugees in other parts of Canada and by sending for refugee family members who are still in Indochina.

8. closer liaison between government and community agencies to build a support network to deal with problems of the refugees.

9. assistance with a meeting place with subsequent teaching of refugees in order that they could sustain and continue it as a self-help centre.

10. change in the incentive clause of the Welfare Act in order to allow a person on welfare to work more before deductions are taken off the welfare cheque.

Of the refugee respondents, approximately one-third did not make suggestions about further help from the government. This third either felt that the government had already done enough to help or were unable
to make suggestions. The responses given by the other refugees revealed themes in the answers which showed that refugee priorities were on employment and language. The suggestions which relate to these items were made by several refugees. Suggestions were as follows:

1. longer English as a Second Language classes
2. more employment counselling dealing with job availability, job applications, etc.
3. more retraining courses in order to allow refugees to acquire skills suitable for employment in Canada
4. explanation of government policies which effect refugees with policies being written down and distributed to ensure refugees an opportunity to understand their rights and the policies which effect them
5. an interpreter on staff at Immigration, Manpower and Welfare

5.5 CONCLUSION

This chapter has dealt with the analysis of data according to sections as divided in the interview schedule. Numerical data has been analysed in relation to characteristics of the respondents and the rating scales. However, the majority of data collected was in the form of verbal responses and this data has been summarized with the emphasis on revealing the main themes of answers and the similarities and differences among responses. insert 1605.1
Chapter VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this chapter was to provide a summary and conclusions which would reveal the highlights of this research study. The main aim was to answer the research questions which were:

1. What are the needs of the Indochinese refugees in regard to their resettlement in Windsor?

2. What symptoms appear when needs of the Indochinese refugees are unmet?

3. What are the specific social work roles in regard to helping the Indochinese refugees with their resettlement?

Recommendations from the research study were also an important part of this chapter. Recommendations pertained to concrete actions which would better allow refugee needs to be met and to the pursuit of further studies which could help to pinpoint the specifics needed in regard to certain ideas.

6.1 SUMMARY AND CONCLUSIONS

6.1.1 Characteristics of Respondents

This research study had two sample groups; namely: sponsors and refugees. The sponsor group consisted of those who were closely involved with the refugees and the respondents were Private Sponsors, Friendship Families and an Immigration counsellor. There were 15 respondents in each of the sample groups.
The sponsor sample group was described using the following characteristics: sex, age, occupation, educational background, role with the Indochinese refugees, source of interest with the Indochinese refugees, number of refugees involved with, and the time of initial involvement. Frequency, percentage, mean and range were the statistics used to describe the sample characteristics.

Of the sponsor sample group, 9 respondents were female and 6 were male. The age range was 31 to 60 years and the mean age was 43.53 years. All respondents and/or their spouses were well-established in the work force. Respondents were of a high educational background with the majority (53.33%) being of a university level of education. The majority (93.33%) acted in the role of Private Sponsor and/or Friendship Family to the refugees. The one 'other' respondent acted in the role of Immigration counsellor. The majority (80%) became interested in playing a role with the refugees through their involvement with their churches. Interest was aroused for the minority of respondents by the media or the workplace. Approximately one half (47.66%) of the sponsor sample group was involved with 10 refugees or less and the other half of the group was involved with larger numbers. Of the latter half, 5 (33.33%) were involved with 100 refugees or more. The majority (73.33%) became initially involved in 1979 and the other respondents were initially involved in 1980. The majority (93.33%) reported that they were still involved in a relationship with the refugees.

The general profile of those involved with the refugees was derived from the characteristics of the sponsor sample group. Overall, the profile presented of a middle-aged, well-educated, church-going
individual who was established in the workforce and reasonably comfortable and settled in his own life. This profile was understandable in that such a person has his own needs met to the extent that he is able to give to others. Also being involved with the church indicated that he ascribed to a set of values which were humanistic in nature.

The refugee sample group was described using the following characteristics: sex, age, length of time spent in Canada, language of home and school, country of birth for refugees and their fathers, countries lived in during their lifetime, urban vs. rural setting in former country, previous occupation, level of education, family members in Canada, absent family members, religion and reasons for leaving former country.

Of the sample group of refugees, 9 respondents were male and 6 were female. The age range was 17 to 58 years of age with the mean age being 32.33 years. The majority (73.33%) had been in Canada for a 1 to 2 year period. Approximately one-half of the refugee sample group (46.47%) spoke both Chinese and Vietnamese at home while the lesser numbers spoke Chinese, Vietnamese or Lao only. In the school setting, one-third (33.33%) spoke Vietnamese, one-third spoke Vietnamese and Chinese and the minority spoke only Chinese or other languages. The majority of refugees (86.67%) were born in Vietnam while the majority (66.67%) had fathers who were born in China. Those who had lived only in Vietnam and Canada during their lifetime represented a majority (86.67%). There was a majority (80%) who had lived in an urban setting in their former country.
All were employed in their former countries with the exception of the younger people who were students. In regard to education, the majority (53.33%) were of a highschool level of education but approximately one-half of that group planned to pursue a university education. There was a minority of refugee respondents (13.33%) who had no family members in Canada and the remaining majority had a range of 1 to 9 nuclear family members present in Canada. However, there was also a minority (6.67%) that had no family members left behind in former countries. The remaining majority had a range of 1 to 8 family members who were not in Canada. The largest number of refugees (40%) were agnostic while the largest number (33.33%) who ascribed to any religion reported they were Buddhist but did not practise their religion in Canada. The refugees were in unanimous agreement in regard to the reason why they left their former countries. All stated that they left due to the Communist regime. The specifics of the answers varied but the Communist theme was predominant.

The general profile of the refugee was derived from the characteristics of the refugee sample group. Overall, the profile presented of a relatively young person who has been in Canada for a one to two year time period having left his former country to escape the Communist regime. He was born and lived in an urban setting in Vietnam for his entire lifetime prior to coming to Canada. He is of ethnic Chinese background as indicated by the fact that his father was born in China. Vietnamese and Chinese are spoken in the home. He was either employed or continuing with his education in his former country prior to coming to Canada. He was agnostic or a Buddhist. Since coming to
Canada his family has not been intact as some family members have been left behind. The profile presented is a generalization but it can help to portray the scope of change facing the refugees in their resettlement.

6.1.2 Research Questions

There were three research questions of this study. They were answered by consideration of the literature review, the data analysis and the experience of conducting this research study.

What are the needs of the Indochinese refugees in regard to their resettlement?

As indicated by the literature the refugees have various needs in regard to their resettlement. These were outlined as being:

1. physical needs: housing, furnishings, money, food, clothing, medical care and dental care
2. intrapersonal needs: ventilation to a sympathetic listener
3. interpersonal needs: language, employment, orientation, education, social contact.

The priority was to determine which of those needs, if any, were creating a problematic situation for the refugees.

Physical needs, with the exception of dental care, were ranked low on the scales by both sponsors and refugees. The problem with dental care was not the care itself but meeting the bills to pay for the dental care. Despite the low rankings of the physical needs, the verbal responses indicated that refugees were getting along "on the basics" in regard to physical needs. Although they certainly could have had more
materially, refugees did not view meeting physical needs as a problematic situation for them.

The intrapersonal need to ventilate to a sympathetic listener was ranked in third position by sponsors who felt that many refugees could not talk to anyone about their problems. However, refugees themselves, ranked this need much lower placing it in seventh position and most reported that they could talk to family members or refugee friends if they had things that bothered them.

The interpersonal needs constituted the priority area of needs with employment, language and education taking the top positions in the rating of refugees. Likewise, sponsors gave high rankings to these needs. Orientation was of somewhat lower priority since most refugees had the benefit of help from a Private Sponsor or a Friendship Family. Also refugees reported finding Canadian society more straight-forward and simplistic than the complications that had faced them under the Communists. The orientation need may have been much more problematic for refugees who did not have the benefit of involvement with Canadians. Social contact also rated as a lower priority since there is a strong communication network among the Indochinese refugees which was noted by both sponsors and refugees. Only one refugee reported limited contact with his own people. Contact with Canadians was lacking for many Indochinese but they still had social contact with their own people. Also some refugees noted that they were too busy to do much socializing.

In summarizing the main identified needs which can be problematic to the Indochinese refugees in their resettlement, they were: employment, language and education. These needs are basic to one coping
financially and socially in our society. In effect, they can be seen as the bridge to belonging and being a contributing member of Canadian society. Education is a highly-held value in Indochinese society and consequently is desired by the refugees. They are of a hard-working and independent nature and, therefore, their desire for employment is understandable. The need to speak English is basic to fulfilling both of the other identified problematic needs. The findings of this research study were similar to the Toronto Task Force Study which stated that "competence in the English language and jobs are the major requirements for refugees to settle successfully". (Toronto Star, March 8, 1981, p. 2)

What symptoms appear when needs are unmet?

As revealed by the literature, various symptoms can present when needs are unmet and these were outlined as being: depression, anxiety, marital conflict, intergenerational conflict and psychosomatic illnesses. The priority was to determine if the appearance of any of these symptoms was creating a problematic situation for the refugees.

Most scores by both sponsor and refugee respondents were low on these scales. The two scores which rated above the mid-point of the continuum were anxiety and illness due to stress as rated by the sponsors. All other mean scores were toward the lower end of the continuum indicating that the situation is non-problematic for the refugees. The symptom scored highest by refugees was that of depression and in the verbal responses most refugees reported some depressed feelings. Likewise, sponsor respondents reported that they were aware of refugees feeling depressed but yet they gave depression a low score.
This discrepancy made it difficult to interpret the importance of symptoms. A further difficulty presented when the refugees' reluctance to expose personal problems was also considered as a factor.

Overall, judging on the basis of the literature, the data and the researcher's experience in doing this study, it was concluded that depression was the most commonly presenting symptom but most refugees were coping satisfactorily with it at this point. Refugees, for the most part, were able to verbalize their depressed feelings and acknowledge the source of their depression. Most stated they could talk to someone when they had things that bothered them and they had other ways by which they dealt with their depressed feelings. See Chapter V for the details on this matter. Perhaps those who will later encounter difficulties with a prolonged depression are the ones who stated that they avoid their depressed feelings by working or studying harder. At some point they will have to deal with and resolve these issues.

As indicated in the literature by Suh, most refugees were dealing adequately with their depressed feelings.

As with any grieving process, the management includes understanding, time, and an outlet for expressing fears, apprehensions, and frustrations. (Suh, 1980, p. 214)

Nguyen also noted the symptom of depression but as a natural occurrence in the adjustment process which is prevalent during the sixth to thirty-sixth month after arrival in Canada.

After the more immediate tasks of resettlement are completed, the refugees now have time to reflect more deeply on their ordeal and their losses, and to appreciate the realities of their new life. Most refugees accept their situation and make a satisfactory adjustment. Those who fail to come to terms with the new realities...often become disillusioned and develop emotional problems.
Almost all the refugees will continue to experience for many years to come a deep sense of loss which results from their uprooting, their removal from their customary social network support system, and their transplantation in a new culture. (Nguyen, 1980, pp. 6-7)

Of the other symptoms, anxiety was the second in priority. It was rated in first position by the sponsor respondents and tied for first position as rated by refugees since it had a similar score to depression. Anxiety was noted to be most prevalent during the early months of arrival and was described as a fear of the unknown. Once refugees became more familiar with Canada and had some understanding of the way of life they became more comfortable and the majority stated that they were no longer anxious. Practical factors of learning the language and obtaining employment were important in dispelling anxiety and giving refugees a sense of security.

The other symptoms ranked lower and will not be dealt with in detail in this chapter since they did not create a highly problematic situation for the refugees and consequently are not high priority. For details about marital conflict, intergenerational conflict and illness due to stress see chapter V. It was also noted that the reliability in regard to these symptoms is lacking since refugees were reluctant to expose any information to the researcher about personal family matters. In regard to illness due to stress, a medical opinion would be necessary to substantiate opinions.

What are the specific social work roles in regard to helping the Indochinese refugees with their resettlement in Windsor?

There were some feasible social work roles suggested in the literature and questions were asked pertaining to the idea of a meeting
place for the refugees, the need for more professionals to work with the refugees, and the desired location for refugees to live. Further questions were also asked about impressions on the involvement of the Canadian government and suggestions for further help. All of these questions aimed to answer this research question about feasible social work roles to help the refugees with their resettlement.

Before specific social work roles were conceptualized, it was important to be aware of more general themes which emerged and would effect the overall framework for intervention with the refugees. One thing which emerged more clearly than specific social work roles was the importance placed on the relationship between refugees and the person in the helping role. Both sponsors and refugees remarked on the importance of the helping person being kind, considerate, etc. See Chapter V for the details on this matter. The importance placed on the helping relationship was very reminiscent of the stress in social work on the worker-client relationship. This implied that social workers could be suitable personnel in positions working with refugees.

Another important consideration in regard to intervention with the refugees also became clear. That consideration entailed the basic philosophical necessity to utilize services and intervention techniques which would be congruent with the nature and basic characteristics of the refugees. For the most part, the refugees are independent and ambitious individuals who are anxious to get ahead but also like to maintain their privacy and are unaccustomed to the western concept of social work and other helping professions. Consequently, intervention must be of a nature which recognizes these characteristics and allows refugees to maintain these qualities.
This would call for approaches which are open to refugee input and involvement in order to allow for independence. A focus on more practical matters would be appropriate in order to allow for privacy and also given that priorities of refugees relate presently to language, employment and educational difficulties. Perhaps after time and the establishment of a trusting relationship, services could entail dealing with matters of a more personal level.

A further area considered prior to conceptualization of specific social work roles was that of the overall social service network presently servicing refugees. This consists of Canada Manpower, and Employment and Immigration Canada as the prime governmental agencies involved. Individuals involved from the private sector are Private Sponsors and Friendship Families with the non-governmental organization of Operation Lifeline. Other agencies which serve refugees are any community agency which may come into contact with refugees; for example: hospitals, schools—English as a Second Language and job retraining courses, welfare, Children's Aid, etc. English as a Second Language classes, recreation programs and counselling of a practical nature are services which are offered at the YM-YWCA for the Indochinese refugees. Outlining the existent services for refugees made clear the overall picture of social services and allowed gaps in service and additions to present services to be better conceptualized by the researcher. Many of the suggestions for specific social work roles have derived from suggestions made by sponsor and refugee respondents during the process of this research.
The need for a meeting place for the refugees was indicated by this study and the YM-YWCA has responded to meet this need. All refugees reported that they thought the existence of such a place was a good idea although certain reservations were voiced. The majority of sponsors also thought that the idea was a good one but again hesitations were voiced about rushing into the matter. See Chapter V for the details of this matter. At any rate, the idea was received favourably enough to warrant further consideration. Social workers could be useful in the planning and operation of such a place.

It was suggested by both sponsors and refugees that Canada Manpower, and Employment and Immigration Canada needed more staff as well as staff of a qualified level. These positions would seem very suitable for social workers who have the skills to deal with people, and a value base which promotes the importance of the worker-client relationship. Social workers are also trained in communication skills and could work on ways by which to better communicate government policies to the refugees. This was one thing that numerous refugees mentioned they would like to better understand. The addition of more staff to each of these government agencies would help to alleviate one person of some of the responsibility of his position. It would also diffuse the power from one person when certain decisions made regarding refugees are left to the discretion of one individual.

A need which has been made clear by the literature, the sponsor and refugee respondents, and the researcher's experience in conducting this study, is that of a greater understanding of the Indochinese by Canadians. Presently, there is a great deal more published material
available on the refugees as well as a wealth of experiential knowledge gained by Private Sponsors and Friendship Families through their interaction with refugees. A social work role could consist of collecting and compiling this information so as to better educate the public about the Indochinese people. This service could be especially beneficial for professionals in community social service agencies who are lacking in the knowledge necessary to deal with the refugees. The social worker who filled this position would largely be in the role of an educator and the inclusion of refugees would be essential. A further responsibility of this job could consist of acting as a liaison between social service agencies in order to assess refugee needs on an ongoing basis.

Another social work role could provide education to the Indochinese about the services available to them in Canada. Such a position would consist of having a working knowledge of the agencies of the Windsor community and having the ability to direct refugees to the service which could best meet their needs. It would also be important to help with practical matters such as filling forms out, writing letters, explaining procedures and red tape matters, etc. Teaching refugees problem-solving skills in order that they can learn to decipher Canadian bureaucracies would also be an important function. This role would compliment the preceding role in that it would aim to educate refugees about Canadian services which can be helpful to them in meeting their needs.

A final social work role could consist of recruiting more Canadians to act as Friendship Families. Refugees indicated that they do have contact with many refugees but are lacking contact with Canadians.
Their attitude toward learning about Canadian culture is positive and many felt that contact with Canadians would be the best way to learn. More contact between Canadians and Indochinese would also be helpful to Canadians in gaining an understanding of the Indochinese.

6.2 **RECOMMENDATIONS**

The final section of this research study dealt with recommendations. These recommendations pertained to concrete action which would better allow refugee needs to be met. Some of the recommendations pertained to social work roles while others are outside of the realm of social work intervention. Recommendations also dealt with further studies which could help to pinpoint the specifics in regard to certain ideas.

Recommendations were:

1. English as a Second Language classes should be extended for a longer time period and more emphasis should be placed on conversational English. This matter should be pursued further by those within the educational system.

2. Retraining courses for job skills should be expanded with more courses being offered and more positions being open to Indochinese refugees.

3. The prime governmental agencies dealing with the Indochinese refugees—Canada Manpower, and Employment and Immigration Canada—should have additional staff including some with a social work background. Some indigenous workers would also be necessary.
4. An ongoing study should be conducted on the services being offered at the YM-YWCA in order to determine their effectiveness and to determine the length of time the need for such services exists.

5. Personnel at the YM-YWCA should be made aware of other programs viewed as useful by refugees and sponsors in this study. Such ideas could initiate new programs for refugees.

6. The YM-YWCA programs should gradually evolve into programs of a self-help nature and aim to establish indigenous leaders within the Indochinese community.

7. A community social work position should be created which would focus on educating Canadians about the Indochinese refugees. A prime target group would be those who work in the social service agencies and have dealings with Indochinese refugees. The focus with the general public would be on promoting acceptance and understanding of the refugees. Such a position could also involve responsibilities for acting as a liaison person between agencies and assessing refugee needs on an ongoing basis. The person filling such a social work position would need special training pertinent to the Indochinese culture, customs and background.

8. A social work position should be created which would focus on educating the Indochinese refugees about available social services and resources available to them in Windsor. Such a position would entail having a working knowledge of the social service agencies in order to help refugees learn the ways to best utilize such services.
9. Further recruiting of Friendship Families should be undertaken in order to allow refugees and Canadians more personal contact. The culture gap can be bridged only by each group of people learning more about each other. This recruitment could possibly be undertaken by staff at the Multicultural Centre who may wish to use a similar program with people of other nationalities.

6.3 CONCLUSION

This chapter has dealt with the conclusion and recommendations of the research study. The research questions were answered with consideration given to the literature, the opinions of respondents and the researcher's experience in conducting the study. Recommendations were made with the goal of promoting refugee resettlement in the best way possible.
Appendix A

INTERVIEW SCHEDULE FOR REFUGEES

A.1 CHARACTERISTICS OF RESPONDENTS

1. Sex; male? female?
2. Age?
3. How long have you been in Canada?
5. Where were you born?
6. Where was your father born?
7. What countries have you lived in during your lifetime?
8. Before coming to Canada, did you live in an urban setting? a rural setting?
9. Before coming to Canada, what was your occupation?
10. What level of education have you achieved?
13. What religion do you belong to? Are you able to practice your religion in Canada?
14. What were your reasons for leaving your former country?

A.2 NEEDS

1. How are you finding your living situation in Windsor; i.e.: housing and furnishings?

2. How are you finding things in Windsor in regard to the essentials of life; i.e.: finances, food, clothing?

3. How have you found the medical services to be when you have needed a Doctor?

4. How have you found the dental services to be when you have needed a Dentist?

5. Do you have anyone who understands your situation that you can talk to about things that bother you? family? refugee friend? immigrant friend? Canadian-born friend?

6. How has the situation been for you in trying to learn to speak English?

7. How has the situation been for you in trying to get a job?

8. How has the situation been for you in trying to learn about Canadian life?

9. How has the situation been for you in going to school in Windsor?

10. Have you been able to meet many people here in Windsor? Canadians? Other refugees?

11. Are there any aspects of life in Windsor which you have especially enjoyed?

12. Are there any areas of concern to you that we have not discussed yet?
A.3 SYMPTOMS OF UNMET NEEDS

1. Have you been ill more often since coming to Canada? If so, what type of illnesses have you had? Do you know what caused your illnesses?

2. Have you had more difficulties in getting along with your children and/or parents since coming to Canada?

3. Have you had more difficulties in your marital relationship since coming to Canada?

4. Have you experienced feelings of depression (that is: feelings of sadness, hopelessness, absence of vitality, preoccupation with negative thoughts, low self-image and self-esteem, etc.) since coming to Canada? If so, can you identify what makes you feel depressed? If so, do you know what would alleviate your feelings of depression?

5. Have you experienced feelings of anxiety (that is: feelings of dread, uneasiness and apprehension from an unknown source) that interfere with your daily living since coming to Canada? If so, what do you think makes you feel anxious? If so, what do you think could help you to feel less anxious?

A.4 FEASIBLE SOCIAL WORK ROLES

1. What do you think about the idea of having a place where you could meet with other refugees about matters of concern to you in Canada?

2. If you would like to see such a place, what do you think it would be best used for?
3. Do you think more people professionally trained to help others with their social and family life are needed to help you become accustomed to life in Canada?

4. If you answered yes to the preceding question, what do you think is important for professional people to know who would be working with you?

5. Would you like to live near others who have a background similar to your own?

6. Can you think of any ways that the Social Work profession could help you with your resettlement in Windsor?

7. Do you think that the involvement of the Canadian government has helped with your resettlement in Windsor?

8. Can you think of any other ways that the Canadian government could be of assistance with your resettlement in Windsor?
Appendix B

INTERVIEW SCHEDULE FOR SPONSORS

B.1 CHARACTERISTICS OF RESPONDENTS

1. Sex; male? female?
2. Age?
3. What is your occupation?
4. What is your educational background?
5. What was your role with the Indochinese refugees in Windsor? Private Sponsor? Friendship Family? Both? Other?
6. How did you become interested in acting as a Private Sponsor or a Friendship Family?
7. How many refugees have you sponsored or acted as a Friendship Family to?
8. When did you begin to act as a Private Sponsor or a Friendship Family? (that is: date that refugee(s) arrived)
9. Are you still involved in a relationship with the refugee(s) whom you sponsored or acted as a Friendship Family to?
10. What is the definition of your sponsoring group? church-related? club-related? workplace-related? other?
B.2 NEEDS

1. What do you think about the situation facing the Indochinese refugees in Windsor in regard to housing and furnishings?
2. What do you think about the situation facing the refugees in Windsor in regard to the essentials of life; i.e.: finances, food and clothing?
3. What do you think about the situation facing the refugees in Windsor in regard to medical care?
4. What do you think about the situation facing the refugees in Windsor in regard to dental care?
5. Do you think that the refugees are able to talk to someone who understands their situation when they have things that bother them?
6. What do you think about the situation facing the refugees in Windsor in regard to learning to speak English?
7. What do you think about the situation facing the refugees in Windsor in regard to employment?
8. What do you think about the situation facing the refugees in Windsor in regard to orientation to Canadian life?
9. What do you think about the situation facing the refugees in Windsor in regard to education?
10. What do you think about the situation facing the refugees in Windsor in regard to meeting people and establishing social contacts? Other refugees? Canadians?
11. Are you aware of any aspects of Canadian life that you think are particularly enjoyable for the refugees?
12. Are you aware of any areas of concern to the refugees in Windsor that we have not discussed yet?

B.3 SYMPTOMS OF UNMET NEEDS

1. Do you think the refugees you sponsored have experienced illnesses due to stress since moving to Canada? If so, what type of illnesses did they have? heart disorders? asthma? skin rashes? colitis? migraine headaches? high blood pressure? other illnesses?

2. Do you think that the refugees you sponsored have experienced increased difficulties in getting along with their children and/or parents since coming to Canada? (Intergenerational conflict)

3. Do you think that the refugees you sponsored have experienced increased difficulties in their marital relationship since coming to Canada? (Marital conflict)

4. Do you think that the refugees you sponsored have experienced feelings of depression (that is: feelings of sadness, hopelessness, absence of vitality, preoccupation with negative thoughts, low self-image and self-esteem, etc.) since coming to Canada? If so, can you identify what makes them feel depressed? What do you think could help alleviate their depressed feelings?

5. Do you think that the refugees you sponsored have experienced feelings of anxiety (that is: feelings of dread, uneasiness and apprehension from an unknown source) that interfere with their daily living since coming to Canada? If so, what do you think
makes them feel anxious? If so, what do you think could help alleviate their anxious feelings?

B.4 FEASIBLE SOCIAL WORK ROLES

1. What do you think of the idea of a meeting place for the refugees where they could meet with other refugees about things that concern them?

2. If you agree with this idea, how do you think it could best be used to serve the refugees?

3. Do you think that more people professionally trained to help others with their social and family life are needed to work with the refugees in Windsor?

4. If you think more professional people are needed to work with the refugees, what do you think are the important things for them to know?

5. Do you think that the refugees you sponsored would like to live near others of a background similar to their own?

6. Can you think of any ways that the Social Work profession could help the refugees with their resettlement in Windsor?

7. Do you think that the involvement of the Canadian government has helped in the resettlement of the Indochinese refugees in Windsor?

8. Can you think of any other ways that the Canadian government could be of assistance in the resettlement of the Indochinese refugees?
Appendix C

RATING SCALE

The scales that follow each relate to topics that we have discussed in our interview. Please rate them by circling the number that you think best describes each in relation to the situation it creates for the Indochinese refugees in Windsor. Number 1 at the left side of the continuum indicates that there is not problem while number 5 at the right side of the continuum indicates that there is a severe problem. The numbers between 1 and 5 can be circled to indicate that a particular topic falls between the extremes in regard to the situation that it creates for the Indochinese refugees in Windsor. If one of the scales is not applicable, please put an 'X' on the line beside the scale.

1. The need for adequate housing and furnishings

1 2 3 4 5

2. The need for adequate finances, food and clothing

1 2 3 4 5

3. The need for adequate medical care

1 2 3 4 5
4. The need for adequate dental care

5. The need to talk to someone who will listen and have some understanding of the situation of the refugees

6. The need to learn to speak English

7. The need to obtain employment

8. The need to be oriented to Canadian life

9. The need to obtain adequate education to adjust to Canadian life

10. The need to meet others and establish social contacts
11. Depression

1  2  3  4  5

12. Anxiety which interferes with daily living

1  2  3  4  5

13. Increased difficulty in the marital relationship (marital conflict)

1  2  3  4  5

14. Increased difficulty in getting along with children and/or parents (intergenerational conflict)

1  2  3  4  5

15. Illness due to stress

1  2  3  4  5
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VITAE AUCTORIS

Linda Marshall (maiden name, Linda Lockridge) was born in Wingham, Ontario on October 2, 1952. She attended Wingham Public School and F.E. Madill Secondary School in Wingham. Upon graduation from high school in 1971, she enrolled at Victoria Hospital School of Nursing, London, Ontario. In 1973 she graduated with an R.N. diploma and commenced employment on the psychiatric unit of Victoria Hospital. In 1974 she started her studies at King's College, University of Western Ontario, London and continued to work on a part-time basis in Nursing. She graduated with a B.S.W. degree in 1978 but continued with the profession of Nursing until 1979 when she took a position as a social worker at Family and Children's Services in London. She married David Marshall on June 2, 1979. In August, 1980 she moved to Windsor in order to take the M.S.W. program at the University of Windsor. She is presently employed at Windsor Group Therapy Project and expects to Graduate in October, 1981.