A Family Life Program to Assist Caribbean Immigrant Families of the Malton Seventh-day Adventist Church in Their Adjustment to Canadian Culture

Haskell G. Edwards

Andrews University

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Edwards, Haskell G., D.Min.

Andrews University, 1990

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A FAMILY LIFE PROGRAM TO ASSIST CARIBBEAN IMMIGRANT FAMILIES OF THE MALTON SEVENTH-DAY ADVENTIST CHURCH IN THEIR ADJUSTMENT TO CANADIAN CULTURE

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Haskell G. Edwards
August 1990
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ABSTRACT

A FAMILY LIFE PROGRAM TO ASSIST CARIBBEAN IMMIGRANT FAMILIES OF THE MALTON SEVENTH-DAY ADVENTIST CHURCH IN THEIR ADJUSTMENT TO CANADIAN CULTURE

by

Haskel G. Edwards

Faculty adviser: Walter B. T. Douglas
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University
Seventh-day Adventist Theological Seminary

TITLE: A FAMILY LIFE PROGRAM TO ASSIST CARIBBEAN IMMIGRANT FAMILIES OF THE MALTON SEVENTH-DAY ADVENTIST CHURCH IN THEIR ADJUSTMENT TO CANADIAN CULTURE.

Name of researcher: Haskell G. Edwards

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Date completed: August 1990

The rapid increase of Caribbean immigrants into Canada, especially to the large Metropolitan centers, coupled with the separation-reunion syndrome which results from their "shift" pattern of migration have contributed significantly to the alarming decadence of the Caribbean immigrant family. This project seeks to design and implement a seminar series that will help spouses and parents of these families to understand and identify with the nature of the challenges brought about or accentuated by migration, and also to help them develop strategies and skills for effectively coping with these challenges.
The project explores the historical and sociological context in which West Indian culture developed, the pattern of Caribbean migration to Canada, and the nature of their adaptation to the Canadian context. To determine what specific church involvement is indicated, the project undertakes a brief Biblical review of the origin, nature, purpose, and role of marriage and the family, and shows that the church has a theological mandate for involvement in social dysfunction, especially as it relates to society's basic unit—the family.

The research suggests that the answer may lie in such ministries as a seminar series informed by insights from the social sciences as well as from the Bible, designed to help strengthen family ties in a new cultural environment, to rebuild damaged self-concept—especially in children and youth, to provide motivation for family planning and achievement—especially in areas that focus on their reasons for migration, and generally to help move them forward in their adaptation process as new Canadians. The package that has evolved can easily be used by clergy or laity alike.

The reaction of the participants in the initial implementation of the seminar series confirmed the magnitude of the task and the reality that seminars such as these may be a major contribution in resolving the presenting problem. The responses of the participants suggest the need for a similar program targeted at single
parents and an appropriate program that responds to the needs of youth.
DEDICATION AND ACKNOWLEDGEMENT

To those who expressed love, understanding, and care when it was most needed this work is dedicated: to Leroy and Veloria who opened their home to me without reserve and with such warmth and camaraderie; to Del, Lisa, and Arlene who suffered want without complaint because Dad had responded to a call to serve humanity; but especially to my wife, Iris, who with love and vision unreservedly urged me to take a leave of absence without pay in order to follow the conviction of my heart, and who murmured not one day because of the consequent constraints on the family life style. May I ever be grateful and repay you with unreserved love since no other gift will suffice.

I also express my gratitude to Dr. Walter Douglas, my faculty advisor, and to the other members of my committee Dr. Sara Terian and Dr. Benjamin Schoen who gave so freely of themselves in guiding me through this project to successful conclusion.
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CHAPTER I

INTRODUCTION

Purpose of the Project

The purpose of the project was to design and implement a family education seminar series and support system specifically targeted to the families of the Malton, Ontario, Seventh-day Adventist Church, with the intent (1) to help them contextualize and improve their parent-child and spousal relationships in their new socio-cultural environment, (2) to help them ameliorate the effects of culture-shock, and (3) to reassess, and modify, where indicated, their original objectives for migrating. The design was intended (1) to help the participants achieve a greater sense of their social environment and how it affects their lives; (2) to understand better and be more prepared to adjust to the role expectations of their spouses and of their children; (3) to achieve a heightened sense of worth as persons; (4) to obtain skills in dealing with the problems in the family, the educational system, as well as in the society at large; and (5) to obtain a fuller understanding of how their lives can be made richer with God at the center. It was also designed to help me become better prepared for intentional ministry in the area of
family crisis especially as it affects Caribbean Canadians.

Justification for the Project

In the course of my pastoral ministry in Metropolitan Toronto there has occurred a gradual emergence of thought that something is significantly wrong with the Caribbean Canadian family system. Families both within and without the church are facing the same kind of dysfunction and are being frustrated and incorrigibly disrupted. In 1984 a conviction began to develop and mature in my inner consciousness that something needed to be done to arrest the strengthening storm. I began to test my thoughts and convictions at our informal weekly prayer meetings by framing the issue around some Biblical theme that addresses the church's social responsibility. I was amazed at the depth of feeling evoked by the discussions, the unanimity of thought concerning the need for a ministry within the church to address the presenting problem, and the groundswell of a sense of corporate conviction that something must be done to counteract the decadence in the Caribbean Canadian family.

After some time I began to do more careful investigation within the community at large. This further corroborated my conviction of the need. Gradually, I decided that the way to proceed was through the academic supervision that a Doctor of Ministry program provides.

In the initial stages of inquiry, I was directed to the book West Indians in Toronto, which confirmed my
observations about the Caribbean Canadian family and moved me beyond those observations to point to two patterns of migration,¹ almost unique to West Indians, that impact negatively on family stability:

1. One spouse migrates for educational purposes. Once graduated and established that spouse is joined by the other members of the family. The separation period is usually very long. The evidence suggests that this lengthy separation period impacts negatively on spousal and parent-child relationships.

2. Sometimes a single mother arrives first, establishes herself, and is joined later by her children after a lengthy period of separation, and sometimes after establishing a new spousal relationship. In this case the effects of the lengthy separation period is further complicated by the new father figure in the family.

When these problems of separation-reunion are compounded with the usual problems faced by migrant families and the additional problems faced by visible ethnic minorities within the cultural milieu, the stage is clearly set for serious disruption of the migrant family and for the accenting of other problems of adjustment which then impact further on family life.

Having established to my satisfaction the reality and nature of the problem, I proceeded to research both the

¹Julliette Christiansen, Anne Thornley-Brown, and Joan A. Robinson, West Indians in Toronto (Toronto: Family Service Association of Metropolitan Toronto, 1982), 67-70.
social agencies and available literature to discover whether approaches such as is here contemplated have been used by the practitioners or developed by the academicians. No such program could be found. I did discover one organization that has conceptualized such a program. Some work is being done to address the problems of single-parent families, battered wives, abused children, and other identifiable patterns of disrupted family life; but apart from regular family counselling, little has yet been attempted to deal with "families-in-tact" before they experience separation crisis.

The church is uniquely qualified to address this concern. By the very nature of its mission, the church must be centrally concerned about the well-being of the family within its ranks, as well as within the community at large, and, acting as "salt," do all it can to stem the tide of disintegration of the families within the society. In addition, the Biblical view of marriage and family can and should form a cornerstone or foundation on which to construct any model that can address the problem successfully.

**Description of the Project**

This project undertakes a brief socio-historical survey of family life in the West Indies, of immigration patterns of West Indian families into Canada, and of their integration into Canadian life and culture. Particular attention is given to the kind of problems that accompany
their migration and to understanding the status of the average West Indian family in Toronto in order to provide a background against which to help such families expedite their resocialization into Canadian life and culture.

Using the Bible and the works of Ellen G. White as primary sources, an attempt was made to state briefly a theological necessity for undertaking this project. The importance of the family in the Christian world view was examined. The church's mandate for social involvement was presented, especially focusing on the church's responsibility to address dysfunction in the society and in the family in particular.

A review of the literature was undertaken to ascertain what work has been done in the specific area of the presenting problem and to obtain as much information as possible that may be of assistance in developing the project. The social agencies of Metropolitan Toronto were also researched to determine the nature of the programs now being offered to Caribbean Canadian families as a means of addressing the present concern.

The major emphasis of this project is the development of a seminar series complete with all suggested audiovisual material recommended and all group processes outlined. This seminar series was field tested with the families of the Malton Seventh-day Adventist Church. These and other Caribbean Canadian families that come under its sphere of influence constitute the target population.
Methods for implementing the seminars are developed and outlined along with an approach for recruiting and training volunteers as seminar facilitators and as post-seminar support networkers.

The seminar series was field tested once before the completion of the project, and a participant evaluation questionnaire was developed and administered at the end of the series. Interviews were conducted with a representative number of participants three to four weeks following the final seminar. The responses to the questionnaire and the interviews are variably summarized by using a descriptive qualitative approach or a simple quantitative analysis as the information derived may suggest.

**Definition of Terms**

Several terms are used in this project that are not in general use either in the society at large or in the area of inquiry, or have been coined specifically for this project. To assist the reader in fully grasping the meaning of statements incorporating these terms, the following definitions should clarify their usage.

**Caribbean Canadians.** West Indians living in Canada are more often called Canadian West Indians, West Indians in Canada, and other similar terms, with the emphasis on West Indians rather than Canadians. I have struggled with that approach and have finally concluded that West Indians who have migrated to Canada with an intent to adopt Canada
as their home country need to see themselves as Canadians first if adaptation process is to be accelerated. Thus, any word or words preceding Canadians must serve as descriptive of the kind of Canadians. "Caribbean" is chosen here instead of "West Indian" because the project seeks to address all Canadian residents of Caribbean origin which may include the Guyanas and some of Central America -- hence, the term "Caribbean Canadians."

Great Disappointment. This term is used in historical literature but is perhaps most familiar to those religious groups that owe their origin to the Millerite movement of the second quarter of the nineteenth century. The Millerites anticipated the Second Advent of Christ to take place in the fall of 1844. They convinced many thousands of Christians to prepare for the designated day of the Advent. When the day came and passed with no unusual event taking place, Miller's followers were shattered, some even renouncing their Christian faith. That day, October 22, 1844, is referred to as the day of the Great Disappointment.

Present Truth. "Present Truth" derives from Peter's usage in 2 Pet 1:12 (KJV). His letter was addressed to those "established in the present truth." The term became popular with the beginnings of the SDA church which tended to believe that God reveals truth that is applicable to particular eras. They saw the judgment-hour message of Rev 14:6-12 as particularly applicable to "end
time" beginning in their day. They saw the judgment as very imminent and believed God had charged them with the responsibility to disseminate that truth to man. They even named their first periodical Present Truth.

**Work-Worship.** "Work-worship" is coined to describe the experience outlined in Isa 58 as "God's chosen fast." The concept for the term derives from Ellen G. White's commentary on that passage saying that "It is working together with Christ that is true worship."

**Lead Couple.** Couples who were used as small group facilitators were called lead couples. They were not experts in any way. They were to attend to benefit their own marriage and family but were different from the other guest couples in that they were to be trained to grasp the philosophy that undergirds the seminars and be enlisted to deliberately work for its success both during the seminars and in support groups following the seminars.

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1The Seventh-day Adventist church recognizes Ellen Gould White, who died in 1915, as an authentic prophet of God. She began receiving 'visions' shortly after the 'great disappointment' and became a powerful voice in the development of the church throughout the second half of nineteenth century and the early part of the twentieth century.

CHAPTER II

PRESENT STATUS OF THE PROBLEM

Historical and Sociological Framework

Slavery

Any program to address the family life of peoples originating from the Caribbean must take into account the history of the region from the time of Columbus' first visit in 1492 when the territories were peopled by the Arawak and Carib Indian tribes. The European newcomers' harsh treatment of the native Indians resulted in their gradual annihilation.1 Eric Williams wrote a classic work on the historical development of the Caribbean, as well as other works on the social history of the region. He also became one of the most outstanding politicians of the region as prime minister of Trinidad and Tobago. He attempts to crystalize the extent of the decimation process by pointing out that while the estimated population of Hispaniola in 1492 was between 200,000 and 300,000, that number declined by 1508 to 60,000, by 1514 to 14,000 and by

1David Lewenthal, West Indian Societies (Toronto: Oxford University Press, 1972), 31.
Bartholome de Las Casas fought for and won the well-being of the Indians in 1511, but only by accepting "negro" labor from Guinea under the pretext that the "labour of one Negro was more valuable than that of four Indians." In order to meet the need for laborers in a large agriculturally based economy, the Spanish government turned first to convicts, then to white slaves, then foreign Europeans. When this source of labor proved inadequate, and industry and economics were further frustrated by the fact that Spanish settlements tended to follow the gold rush to the mainland of Central America, the Spanish government resorted to the introduction of a trickle of Negro slaves. With the shift from cotton and tobacco crops to the development of large sugar cane plantations and factories, the need for a large labour force turned this trickle into a gushing torrent.

Thus, from the beginning of the second half of the seventeenth century, Africans and West-Indian-born descendants of African slaves, have greatly outnumbered all other West Indian residents. But, because they felt like

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2 Ibid., 35-39.
3 Ibid., 40-43.
prisoners in a strange land, they thought of Africa as their home even though their memory of it was minimal. Succeeding generations were brainwashed to despise Africa and slaves born there. They lost most of their African heritage and culture, and, at the same time, were deprived of attachments to any new home or culture to replace the ancestral one. They had no country, no home, and no racial pride. Further, their sense of personhood was emasculated by the brutality and dehumanization of slavery which was practiced in a most degrading form particularly in the West Indies.¹ Slaves lived in huts assigned to them on the plantation. They were issued clothing and small plots of land on which to grow enough food to feed themselves. They were forbidden to speak their mother tongue and were ridiculed because of their physical features and their cultural practices. They were forced to accept the value system of their masters, even their masters' negative perception of Africa. They were, under the British system, stripped of all legal rights, even the right to marry. Thus, even where conjugal relationships developed, the slavemaster could break up, at his whim, the family unit that ensued.²

After Emancipation

Edith Clark, who did an anthropological study of

¹Lowenthall, West Indian Societies, 41-46.
²Christiansen, Thornley-Brown, and Robinson, 12-14.
three Jamaican communities, points out that under slavery little place was given to a stable family, and even less for the stable kinship relationships that evolve when there is permanent contact among kin. The father's place in the family was never secure. He had no legally or culturally sanctioned authority over it and could, in fact, be removed from it at any time by the slave master. The mother, then, was the stabilizing factor in the "family," and the slave owner was responsible for her support. The father's role in the conjugal relationship could very easily end with procreation. The "culture" as it evolved within slavery did not require or expect the "husband" to be a protector or provider for mother or children. Clark further points out that even though emancipation gave the man the possibility of land ownership, economic stability, and security against familial disruption, his marginal role in the family did not change since it had been prescribed by societal patterns established over centuries of slavery. Raymond Smith in his study of three villages in Guiana enlarges on Clark's comments in a very significant statement.

The household group tends to be matri-focal in the sense that a woman in the status of mother is usually the de facto leader of the group, and conversely the husband-father, although de jure head of the household

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2 Ibid., 20.
group (if present), is usually marginal to the complex of internal relationships of the group.¹

The functions of the father in the family are minimal and largely involve the tasks related to providing food, shelter, and clothing for his wife and children.²

Bazil Mathews, who like myself served as a cleric in Trinidad and had a keen interest in the crisis experienced in the indigenous West Indian family as seen through the eye of Trinidad communities, commented on the importance in West Africa of the "bride-price" as establishing the legitimacy of a marriage. He points to the disappearance of that part of the West African culture in the West Indies, saying:

The New World slave trade and the New World slave plantation wrought the destruction of the African family organization and left the slave family in shambles of confusion, mutual distrust and insecurity.³

While some of his comments are open to question, there is little doubt about the resultant confusion. Fernando Henriques calls attention to the fact that in some black families in Jamaica "concubinage" to a male of a higher social class is preferable to marriage within one's own race.

²Ibid., 258.
³Bazil Matthews, Crisis of the West Indian Family! A Sample Study (Mona, Jamaica: Extra Mural Department of the University of the West Indies, 1953), 10.
own social class.¹ Smith says that Guianese main class, that is, lower class "negro" society, except in the case of a childless young woman, has no ascriptions or prescriptions about marriage or common-law marriage. The matter is entirely up to the couple concerned.² Edith Clarke in her Jamaican study says that

... marriage cannot be considered at all unless the conditions proper to it are fulfilled or appear capable of fulfillment. And some of these conditions place marriage beyond the reach of large numbers of the population, while others make it necessary to postpone marriage until after a preliminary period of cohabitation.³

Those conditions require the man to own a house and preferably some land. He must be able to provide his wife with a higher lifestyle than in concubinage by "releasing her from the anxiety and drudgery of earning a living."⁴

Hyman Rodman, in his study of lower class families in Trinidad, noted that while such families accept the values of the other social classes towards marriage and legitimate child bearing, they "stretch" these values to include non-legal union and illegitimate children within


²Raymond J. Smith, 180-181.

³Clarke, 78.

⁴Ibid.
that union as desirable.\(^1\) Their situation in poverty forces this "value stretch" in such a way that while marriage remains the ideal, it is such because of the legal advantages and not because of any moral considerations.\(^2\) Even this legal advantage is questioned by Raymond Smith as being any significant factor in motivating persons towards getting married.\(^3\) In fact, Clarke would say that there is some sense of contempt for couples "who just pick up themselves and marry right off."\(^4\) To be truly woman means to bear a child, and that would usually happen before marriage. To be truly man means to be able to impregnate a woman as proof of one's virility, but not with any necessary acceptance of the responsibility that that act initiates.\(^5\)

Development of Kinship Culture

In this culture of poverty, even if the man does not assume his responsibility as parent, the mother is not left on her own. Whether the remnants of the kinship bonds of the African society or the facts of proximity and commonality that have existed within the West Indian


\(^2\)Ibid.

\(^3\)Smith, *The Negro Family in British Guiana*, 178.

\(^4\)Clarke, *My Mother Who Fathered Me*, 83.

\(^5\)Ibid., 96.
community are responsible, very strong kinship bonds remain the norm. Matthew captures the spirit of most West Indian villages. He says:

There . . . every one is ready to find or create the cousin link between himself and the next person. If we "grew up together," we certainly are cousins; if we were reared in the same house we are more nearly brothers or sisters than cousins. And these distant but intimate clan relationships are still given societal significance and recognition, for instance in preferred treatment in the world outside the village. . . . No villager passes another without dropping a greeting. They greet one another not as John or Jane, but usually as Cousin John and Cousin Jane; and often simply as Cousin or Macomere.¹

This kind of society provides security, encourages stability, and builds self-esteem whether or not there is a father in the home. In this setting, anybody's business is everybody's business. Village elders act as village council while the elderly women act as counsellors in feminine marital affairs.² Children are aware that the village elderly men and women are as much interested in their development as are their parents and that they may be disciplined by them or reported by them to their parents.

Discipline

It remains true, however that the major person involved in the discipline of the child is the mother— even where the father lives at home. The major form of discipline is "flogging" or spanking, whether at home or at

¹Matthew, Crisis in the West Indian Family, 90.
²Ibid., 82.
school. Children may be the object of verbal shoutings and lacerations that in a different culture may be captioned "verbal abuse" or "physical abuse." This treatment, however, is balanced by such outward signs of tenderness and acceptance that the very child who glowingly describes his "flogging" will enlarge upon his mother's devotion to him. Corporal punishment, until recently, was the norm at school and was inflicted for such casual offenses as talking in class, arriving late, and sometimes even for assignments improperly done. But, here at school, too, teachers took personal interest in each child, whose parents were personally known to the teacher.¹

Migration Process

When family and kinship bonds are as strong as we have seen, separation results in trauma. In the Caribbean, and especially so among the lower classes, both the process and the pattern of migration tend to further aggravate the trauma.

Michael S. Laguerre, in his study on the impact of migration on the Haitian family, described in clear detail the process of migration, as he saw it in 1975. This process involved not just the would-be migrant but also the entire family and close circle of kinfolks. They all see it as their project and in that sense of reality all the members of the family collaborate to ensure that the

¹Clarke, My Mother Who Fathered Me, 157-158.
necessary funds for passage and expenses are accumulated. Others who are unable to contribute financially contribute as motivators. Laguerre says:

The pre-departure period is a time when household members renew strong dyadic relationships with the migrant-to-be. The members of the family make known to the prospective migrant their wants. They talk to him on a one-to-one basis concerning his coming role in the bettering of their future, making him responsible for the future of the remaining ones, so that he will not forget them...Older relatives will strengthen their emotional relations with him because they may not be able to see him again.1

Further, this period of transition results in family stress due to many uncertainties. For example, will the experiment work? Will the would-be migrant like the host country? Will the would-be migrant find a job and decide to stay? Will the family investment end in futility? If it is a household head, will the new structural changes in the household work?2 What is true for the Haitian family is also true for the other Caribbean families more or less.

Migration Patterns

Contributing to the family and migrant stress is the shift system in the Caribbean pattern of migration in

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2Ibid.
which the family is broken up and dislocated. One spouse, or sometimes both spouses, precede the rest of the family in their migration to Canada. Children are left behind with their grandmother, aunt, cousin, or distant kin. Sometime the children are separated from their siblings. ¹ This pattern continues to the present as a necessary evil due to financial incapacity. West Indians are usually not informed about and, hence, do not take advantage of the Canadian Immigration policy that provides cash advances for passage and, in some cases, even freight and hotel charges to be repaid in small monthly payments as the immigrants settle into a job. ² Further, a fear exists among some who are aware of the immigration policies on financial assistance. While this fear perhaps is unfounded, they believe that any serious effort to urge the immigration authorities to implement this policy towards Caribbean-originated immigrants would drastically reduce the flow of immigrants from the Caribbean.

Migration Statistics

Prior to 1967 the flow of immigrants to Canada from the Caribbean was very slow. It increased significantly after the introduction of the point system in Canadian

¹ Christiansen, West Indians in Toronto, 67-70.

² Wolseley W. Anderson and Rudolph W. Grant, The Newcomer: Problems of Adjustment of West Indian Immigrant Children in Metropolitan Toronto Schools (Toronto: York University, 1975), 29.
immigration policies. In 1956, for example, only 2,000 West Indians were admitted to Canada: whereas in 1969 that number had reached 13,096, with an annual average during 1967-1972 of approximately 10,000.\(^1\) From 1956 to 1981, 225,750 persons born in the Caribbean were admitted to Canada as "landed immigrants." The statistics show further that more than two-thirds of the Caribbean immigrants to Quebec and Ontario arrived 1970-1979.\(^2\) These figures do not include the many thousands of Caribbean immigrants who arrive in Canada via England. Nor does it account for the children born of Caribbean Immigrants parents in Canada. Statistics show that 21.8 percent of all West Indian immigrants settled in Quebec and 67.7 percent settled in Ontario making a total of about 90 percent settlers in those two provinces alone. The largest numbers settled in Montreal, Quebec, and Toronto, Hamilton, Waterloo, and Kitchener in Ontario.\(^3\) Leon Muszynski, in his work for the Social and Planning Council of Metropolitan Toronto, pointed out that the most recent estimate of the size of Metropolitan Toronto's visible minority population includes 200,000 to 230,000 blacks,\(^4\) most of whom are West Indians.

\(^1\)Ibid., 10.


\(^3\)Ibid.

Adjusting

How are so many newcomers, largely of one visible minority group, adapting to the new country? Having been drained financially by the requirements of migration, the newcomers waste no time in seeking their first job. Here immigrants meet their first disillusionment. Their skills, significant in the "point" system to qualify them as "landed immigrants," are devalued because they do not represent any Canadian experience or, variably, any Ontario or Toronto experience.¹ They almost invariably have to accept lower status jobs. After several similar and unproductive encounters, "The expectation of status acquisition bitterly gives way to the reality of status reduction."² This bitterness negatively impacts on the process of adaptation, because while their expectation was that Canada, the land of opportunity, would provide them with immediate upward mobility, they experience reality to be just the opposite. One study shows this downward mobility to be especially pronounced among West Indian immigrants. Five times as many West Indian respondents reported working as laborers than originally planned to do so. However, job satisfaction increased significantly

¹John Roth, West Indians in Toronto: The Student and the Schools (Toronto: Board of Education of the Borough of North York, 1976), 21.
after seven years. Lower job status results obviously in lower family income. Wilson Head, in a study done in 1980 through the auspices of York University in Toronto, showed that West Indians were the lowest income earners, and significantly so, among the sample group of immigrants—Europeans, South Asians, and West Indians. This was further aggravated by the fact that 31.3 percent of West Indian families, as compared with 10.3 percent of Europeans, and 3.3 percent of South Asians, were headed by single mothers earning one salary. Ramcharan's study argued that the highest level of job dissatisfaction for any immigrant group was experienced by West Indian males. He also showed that when occupational expectation was achieved, economic adaptation was likely to be increasingly experienced.

This has significant bearing on the type of housing the immigrant can afford. Head's study showed that while 30 percent of all categories owned their own homes, only 2.3 percent of West Indians did. That compares with 33.7 percent of Europeans and 10.0 percent of South Asians.

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1Subhas Ramcharan, "The Adaptation of West Indians in Canada" (Ph.D. dissertation, York University, Toronto, 1974), 268.


3Ramcharan, The Adaptation of West Indians in Canada, 270.

4Ibid.
Further, because of the polite discriminatory practices in housing, the most desirable accommodations are usually not available. Thus, in their initial stages of adaptation, West Indian immigrants find themselves largely concentrated in certain high density areas of the inner city where rent is within their reach.¹

The lower job status experienced among other variables demands adjustments in plans for the family reunification. When job status equal to their expectation is achieved, they move to more prestigious accommodations --apartment or house--and tastefully furnish the home before sending for the children, either together or in shifts.² This may take anywhere from one to fifteen years.³ Hence, children left in the Caribbean as toddlers may rejoin their parents as teenagers or young adults.⁴ The longer the period of separation, the more difficult the adjustment and the re-establishment of parent-child bonds. In Toronto large numbers of children and adolescents are finding the adjustment most difficult and disillusioning. They join parents who, in effect, are strangers. They resent the lengthy separation and grieve the loss of their home, friends, and surrogate parents. "In short, they are

²Ibid., 61.
³Christiansen, *West Indians in Toronto*, 74.
⁴Ibid.
confused and lost."¹ Catapulted from a familiar society with well-established patterns and large circles of friends and inter-generational acquaintances within an extended family, they find themselves in a foreign metropolis, in a nuclear family who are strangers, and with almost no friends. This all impacts negatively on the personality of the child, especially the adolescents who have their own developmental problems of adjustment towards adulthood.

The problem of adjustment for the late-arriving children is further complicated by the school system. The challenges they face there are too many to outline here.² The gravity of the situation can be partially sensed from an article in a Metro-Toronto weekly. The article reports Lennox Farrell, Chairman of the North York Black Education Committee as saying:

Eight out of 10 (black) students are failing in North York schools and 60 percent of all black students are in basic level classes. These are the students who end up in psychiatric hospitals and the jails, instead of becoming useful citizens. . . .³

Head is not far off base when he says that "The West Indian Family in Canada faces a complex set of problems, perhaps unique in the western world."⁴

¹Ibid., 76, 77.
²See Appendix 1 for more information on this.


Literature Review

The limitation of space imposed on this project does not lend itself to the development of a comprehensive literature review. Therefore, the purpose of this section is to give a brief overview of the minute amount of work that has been done specifically relative to the problems of Caribbean people who migrate to Canada.

Mass migration did not begin until 1967. Thus, serious concern about the adaptation of the Caribbean immigrant family into Canadian society did not surface until the beginning of the seventies. Several works, which began to appear about 1973, focused on the coping abilities of Caribbean immigrant students from grade school to post-secondary education and the need for changes in the system itself to facilitate the adaptation process. The most significant of these writers are John Roth, who researched for one of the school boards of Metropolitan Toronto,¹ Anderson and Grant of the Sociology Department of York University,² and Christopher Beserve and Winston Lloyd Brown who presented Ph.D. dissertations dealing with the


influences of the home environment on the education of Caribbean immigrant children.¹

Others addressed a more general theme. Alfred Wingrove Thompson, who in a master's thesis was one of the earliest to look at the general patterns of Caribbean immigrants to Canada, focused on the cities of London and Hamilton.² His work was no major contribution, but it is mentioned here to show the beginnings of concern about the problem. In 1974, Subhas Ramcharan completed his Ph.D. dissertation which analyzed the social, cultural, and economic adaptation of West Indian immigrants with special reference to the effect of their racial background on their adaptation process.³ One year later Wilson A. Head completed a study sponsored by the Ontario Human Rights Commission which dealt with the question of discrimination against blacks in all areas of life in Metropolitan Toronto.⁴ This was followed by another short study in 1979

¹Christopher Beserve, "Relationship between Home Environment and Cognitive Personality Characteristics of Working-Class West Indian Pupils in Toronto: Consequences for Their Education" (Ph.D. dissertation, University of Toronto, 1976); Winston Lloyd Brown, "West Indian Youth in Metro Toronto: The Relative Effect of Home and School Related Variables on Their Attitudes towards Participation in Post-Secondary Education" (Ph.D. dissertation, University of Toronto, 1984).


³Subhas Ramcharan, "The Adaptation of West Indians in Canada" (Ph.D. dissertation, York University, 1974).

⁴Wilson A. Head, The Black Presence in the Canadian
on problems of adaptation of West Indian immigrants in Canada's multicultural environment.\textsuperscript{1} Again in 1980, he completed a similar study, this time comparing adaptation and immigration among European, South Asian, and West Indian immigrants.\textsuperscript{2} In that same year Joan Fraser, as a lay person, published her moving personal experience of the impact of migration and adjustment problems on her and her friend.\textsuperscript{3} And in 1982, Christiansen, Thornley-Brown, and Robinson, three social-work practitioners, completed their thoughtful work intended for persons in the helping professions who work with Caribbean Canadian families and their children.\textsuperscript{4}

It is to be noted that none of these works except for the one by Christiansen, Thornley-Browne, and Robinson addressed the problem from a practical point of view.

Nothing of significance has been done since 1984. Christiansen's work is helpful not as a program but only as

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\textsuperscript{2}Wilson A. Head, Adaptation of Immigrants in Metro Toronto: Perception of Ethnic and Racial Discrimination (Toronto: York University, 1980).

\textsuperscript{3}Joan C. Frazer, Cry of the Illegal Immigrant (Toronto: Williams-Wallace Productions, 1980).

\textsuperscript{4}Christiansen, West Indians in Toronto.
an awareness mechanism for the helping professionals. The area of practical programming for family adaptation remains an open market.

Metro Toronto Social Agencies

I found several voluntary and charitable community organizations designed specifically to deliver services targeted at the Caribbean Canadian community. In addition, several government programs were directed at meeting their needs. It is not necessary in this report to outline all of these organizations and the services they render. Suffice it to say that the majority of the organizations concentrate on education, recreation, immigration problems, upgrading, employment counselling and job placement, personalized marriage and family counselling on request, skill training, leadership training, and cultural, educational, and social activities.

Of all the programs researched, five offered services in the area of family counselling, three attempted to offer services to help families from the Caribbean in their adjustment challenges in the Metro Toronto cultural context; namely, Jamaican Canadian Association, Universal African Improvement Association, and Harambee Centres. The first two functioned on a very limited scale, primarily with family and marriage counselling services. The Harambee Centres is the only one with a comprehensive design for action that covered most of the areas
intentioned by this research. The major areas not covered were self-esteem, motivation, adolescence, and preparation for adulthood. But it would not be surprising, given their clear concerns, if suitable programs in these areas are contemplated.

The name Harambee connotes the idea of people working together. Conceived in 1985, it's intent on bringing together all agencies or organizations working for the common good of the Caribbean Canadians. However, due to many factors including funding, Harambee is off to a slow start. Also, cast as its family program is in a purely sociological framework, it is not likely to be as effective as a similar program designed intentionally also to take into account the spiritual dimensions of life. However, this program is the one to watch if it ever is launched.

How then does one justify another program with similar goals? First, Harambee has not spelled out how it intends to achieve these goals, and it cannot be taken for granted that the broad outline of intent will ever be concretized in reality and be effective. Second, as mentioned above, Harambee comes to conceptualizations with a different set of presuppositions. Hence, it may be anticipated that the results may be different. Third, even if the programmes were identical, the prospective clientele is so large that it is beyond reason to believe that one project could reach all who need the services. What it may
conceivably call for is not elimination, but cooperation. The projects, however, are neither identical in concept nor methodology. Furthermore, this researcher conceives the area related to adolescent motivation and preparation for manhood as one of the very urgent areas of need within the Caribbean Canadian community.

Conclusion

The status of the problem, then, is one that calls for action now. The historical background portrays a warping of family concepts and family structure in a way that has seriously damaged marriage and family life as practiced in the Judeo-Christian tradition. The migration patterns that have characterized Caribbean Canadians, along with a lack of preparation to face the realities of a new society and the counter-productive attitude of the host culture to the Caribbean Canadian newcomer, have all contributed to the destructive patterns of marriage and family life that require urgent attention if the Caribbean Canadian family is to be saved. The issues have only just begun to be addressed, as the review of literature and the survey of the social agencies have pointed out. A continuous and vigorous problem-solving approach to the challenges must be taken by those who recognize its existence and are committed to its resolution. It is hoped that this research will provide one important change agent to this end.
CHAPTER III

THE BIBLICAL AND SEVENTH-DAY ADVENTIST
VIEW OF THE FAMILY

In the very beginning of the first book of the Bible, and repeated throughout the entire Bible, the theme of marriage and the family is very dominant. Again, as we examine the last book of the canon, the theme is similarly diffused, albeit symbolically, even to the very last appeal where the multitudes from the nations celebrate the final marriage contract.¹ Between these two books are multitudes of references to the literal marriage among real humans beginning with Adam and Eve and their sons and running through their offspring to Noah, Abraham, and the children of Israel, to the concepts of polygamy and levirate marriage. These concepts and many more are profusely present, especially in the Old Testament but also in the New. In order adequately to identify and address the needs of the family from a foundation of truth, it is vital to be clear on the Biblical teachings about the family and about the preunderstandings with which one approaches the subject. Those preunderstandings are deeply rooted in the

Bible and in Seventh-day Adventist traditions. Without attempting to be exhaustive in scope or detail, this chapter seeks to outline my grasp of both the Biblical and the Seventh-day Adventist view of marriage and the family. Limitation of space, however, dictates that only aspects of marriage and family that are very central to the thesis can be dealt with.

Inception of and Relationship between Marriage and Family

It is of great significance that the family as it has come to us from antiquity is not the work of man but of God. Moses' record of God's first command to man to "be fruitful, and multiply, and replenish the earth,"¹ and of the marriage act, leaves some doubt as to which came first, the marriage act or the first command. There is little doubt, however, that the command to replenish takes precedence in the context of God's purpose in creation. For without the replenishing, the earth could never be filled with the knowledge of the glory of God. However, to accomplish God's purpose the man needed a "help" or a mate suitable to him. Without that one, he was incomplete in many ways but especially so if the command to replenish must be carried out. This really must not be allowed to overshadow the broader reality that just as neither man nor woman is complete or completely fulfilled without the

¹Gen 1:28; 2:24.
other, so neither marriage nor family is complete nor completely fulfilled apart from each other. The reality then is that both the family and marriage belong to God and were originated by Him. "By divine permission a man and a woman may cooperate with God's purpose and become part of it. But the home they establish remains His establishment.1 If, therefore, marriage and family are endemic in the order of creation and are not distinctly Christian, it follows that the laws that would govern the ideal functioning of both are not necessarily Christian but are fundamental to God's purposes.2 It is worthy of note that when Jesus had to answer questions on marriage and divorce, he went beyond the Mosaic code and grounded marriage and its conditioning norms in the creation episode.3

However, if marriage and the family are seen only in the context of God's purpose of filling the earth with people, then we may all perceive ourselves as pawns or toys in the hand of a master scientist. But God had a more sublime purpose, the propagandization and declaration of His glorious character.4 Bruce Narramore makes a case to

1Larry Christensen, The Christian Family (Minneapolis, MN: Bethany Fellowship, 1970), 11.
3Matt 19:3-9.
4Isa 43:6,7.
show that God's design anticipated that man, made in His image, would reflect and participate in this glorious character, that the family would be the center for modelling this character and thus disseminating it around the world. It is in this imaging of God's glorious character that meaningful life and happiness reside. Further evidence that the family was crucial in God's design is the fact that four of the ten commandments speak to the well being of the family. Numbers 7 and 10 call for a hands-off attitude regarding spousal relationships; Num 5 elevates the parental role in the eyes of children and, Num 4 provides a time of rest for family togetherness and spiritual upliftment, just as the family itself provides a place of rest from physical, emotional, and spiritually draining activity. It is not without significance that the place of rest and the time of rest are the two institutions handed down from creation. God's vision was of families and family members who experience meaningful, holy, and happy life in time and space. Any work for the restoration of the family ought to reckon with God's design.

Nature of Marriage and the Family

Permanence

If we had only the story of creation as recorded in chapter 1 of Genesis it would have been easy to conclude

that marriage is the invention of society. Chapter 2 gives more substance to the events of creation Friday and helps significantly towards the understanding of the nature of marriage and the family. These chapters, taken as a unit, suggest that marriage welds two persons, male and female, into a bond that is stronger than the bond between parents and children, and creates thereby a permanent home for the raising of children. It seems that Gen 2 suggests an ideal in which the only time children "leave" home is when they "cleave" irrevocably to a spouse. What is implicit in the creation stories is made explicit in Jesus' answer on the question of divorce. He presents marriage as a bond that should last as long as life lasts, and sees this bonding as originating with God. The cleaving in Gen 2 is descriptive of the bonding of two sheets of paper with glue. Both sheets will be hurt in any attempt to separate them.

Monogamy and Heterosexuality

The normative scriptures not only enjoin permanence but also monogamy and heterosexuality. The help "suitable" to Adam, in order to fulfill the command to be fruitful and

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1Gen 2:24; 1:27, 83.

multiply, had to be female in gender. Here again Jesus makes this very explicit. There was no other way. Further, it was one "helper" that God gave. When the marriage was solemnized, the cleaving was to one "wife" and seemed to have room for no other. Polygamy may have developed as a pattern in patriarchal times and in the nation of Israel, but there is never a divine approbation given. Contrarily, in the case of Abraham, divine disapproval was evident. God did not even refer to Hagar as a wife; she was a bondwoman whom Abraham must send away. Some scholars even argue for a monogamous ideal in Israel. Certainly the prophetic messages endorse monogamy.

Covenant

Covenant is the term used for the most binding agreement known in God's Word. In the Holy Scriptures marriage is often described in covenantal terminology. The Genesis story does not spell out the covenantal relationships of marriage, it only alludes to it. Ross T. Bender in Christian in Families suggests the following

1Matt 19:4; Mark 10:6.
2Gen 21:12.
4See footnote number 3 on page 37.
5Seventh-day Adventists Believe, 297.
about the nature of covenants: "A covenant cannot be terminated, only violated. Violating it rips and tears apart that unity of life which has been sealed by God himself."¹ Gen 2:24 seems to suggest this kind of relationship, for there is no apparent "escape" from marriage in its use of the terms "leave," "cleave," and "one flesh" which Atkinson sees as "the three strands from which a human marriage is made."² What is only implicit in Genesis becomes a chorus in the prophets who draw strong analogies between human marriage and the relationship between God and Israel in the Old Testament, and between God and the church (the New Israel) in the New Testament. This kind of covenant relationship is seen in such prophets as Isaiah, Jeremiah, Ezekiel, Hosea, and Malachi in the Old Testament, and in Ephesians in the New Testament.³ In Hosea the covenantal commitment is stretched to its limits when Hosea is told to buy back Gomer after her life of prostitution. Hosea's personal experience is used by God to mirror what God's covenant with Israel is really like.⁴ In Eph 5, the covenantal constancy of God takes Jesus to

¹Ross T. Bender, Christians in Marriage: Genesis and Exodus (Scottdale, PA: Herald Press, 1982), 61.


³Isa 54:1-10; Jer 31:31-33; Eze 16:8; Hos 2:16-19; Mal 2:14,16; Eph 5:20-32.

⁴Hos 14:1-8.

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the cross and the tomb in order to save his wife, the
church. In both books, God's covenant with his chosen
"bride" is presented as the original to which the analogous
experience of human marriage must look for patterning the
basic elements of the covenant—faithfulness and a deep and
passionate love that forgives even the most heinous foible.
These analogies broaden and deepen our understanding of the
nature of marriage as intentioned by the creator. Covenant
motivates love for each other, who as sinners, "do not
merit love." It urges one on to the "patience and
forbearance and persistence and forgiveness which
characterize the husband of Israel." It urges one towards
achieving the agapic love which is absolutely necessary if
marriage is to be advanced and beautified. This study of
typology should help us to see ourselves as "sorry
specimens of married partners and create in us a yearning
to learn from God the art of reconciliation and
restoration."¹ In this kind of relationship, the marriage
and the family are secure and everlasting.

**Intimacy and Pro-creativity**

Intimacy within marriage reaches its zenith in
sexual intercourse. Gangel suggests that Gen 2:24,25
implies that "sexual relations . . . existed before the
fall . . . and do not seem to be restricted uniquely to

¹Geoffrey W. Bromiley, *God and Marriage* (Grand
pro-creation."¹ This sexual intimacy seems to be essential, but not the only element, in the term "one flesh." They were one in Adam's body, and Eve was created from Adam's rib in such a way that she filled the void of loneliness (Gen 2:18) in his life, and became a helper complementary to him. Thus, when the marriage covenant uses the parallels "leave" and "cleave," it is dealing with the substitution of one relationship that is parental with a deeper and more intimate inter-personal relationship that is spousal.² This intimacy is much greater than sexual.³ A case may even be made for placing the emphasis on "one" rather than "flesh." This intimacy involves the emotions—"were not ashamed"—and affects and tends to unite both man and woman at the very depth of their being.⁴ It is, in fact, the closest possible human relationship.

The concept of one flesh is still more. It is this intimate relationship, this wonderful sexual oneness, that provides the atmosphere, the covenant relationship, the stability for the fulfillment of the command to "be fruitful and multiply." Childbirth and family life were to


²Sell, 54-55.

³Atkinson, 79-80.

become a joyous aspect of their "one-flesh" relationship.\(^1\) The one-flesh relationship provided the foundation for the nurturing and not just the birthing of children. Gen 1:27,28 and 2:24 are deeply intertwined in the implementation of the intentional creating pattern, the building of the church and society on marriage and the family.\(^2\)

**Roles**

The Bible reveals six different roles within the family circle, namely, husband, wife, mother, father, children, extended family. The adequate fulfilling of all these roles contributes significantly to the well-being of the family and its individual members. For the purpose of brevity, they are discussed as four.

The role of husband-father is first alluded to before the fall, but is more expressly stated and defined after the fall, and perhaps as a result of it.\(^3\) That role is one of ruler-provider. This role developed in later generations into the patriarchal system in which Abraham modelled as household head and family priest. For his execution of this responsibility God commended him. In the period of land distribution after the Exodus, men were the sole receptors of property with a very minor exception made

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\(^1\) Atkinson, 83.

\(^2\) *Seventh-day Adventists Believe*, 303.

\(^3\) Gen 3:16-19; 2:24.
as a result of the protest and legal appeal to Moses of Zelophehad's four daughters.\(^1\) The issue was so new and difficult, that Moses refused to act without a clear mandate from God. This role of family leadership is reinterpreted in the New Testament.\(^2\)

The New Testament introduces two important concepts that broaden and make more acceptable the leadership role. One is headship as Christ is the loving head of the church to the point where His life and death were centered around the well-being of the church. The love that is spoken of in Eph 5:28 is agapic and not erotic. That is, the husband who claims this headship must love his wife, as God loves his church, without reference to whether or not she deserves His love.\(^3\) This introduces the second point of "mutual submission."\(^4\) In his Ph.D. thesis at Marquette University in 1985, Stephen Francis Miletic, writing on this concept of mutual submission, says:

By redefining subordination and headship in terms of New Creation theology, the author of Ephesians has dislodged androcentric marriage from its power base of domination and relocated it into the sphere of discipleship which participates in and makes a contribution to the New Creation. Marriage is no longer a question of the 'stronger' versus the 'weaker,' it is no longer a question of the 'ruler over the ruled'. Because marriage is now linked to the

\(^1\)Num 26:33; 27:1-11.


\(^3\)John MacArthur, Jr., The Fulfilled Family (Chicago: Moody Press, 1985), 76-77.

\(^4\)Eph 5:21.
process of reconciliation and uniting, the process of salvation which brings about the New Creation and which must be manifest in Christian marriage.¹

Paul never says the husband is to make the wife submissive and vice versa. Submission within marriage is to be mutual and voluntary; and being mutual there is no inferiority in worth or position. Further, submission never means obeying spouse rather than God.²

If this concept could be taught and caught, the role of the wife-mother would become more honourable, more acceptable, more realizable. Her role is that of child-bearer and nurturing-homemaking companion.³ Howell suggests that this role concept was a new idea in the first century A.D.: "To accept women on equal terms of self-giving . . . was like a streak of lightning in a blue sky."⁴ Paul in the first century was expressing a radical view, and it is proper for Christian families today to take note.

If the spousal roles and relationship were to conform to this pattern, beauty would be in the home, and the stage would be set for parents to place their children on their priority list for love, commitment, and training

¹Stephen Francis Miletic, "'One Flesh': Ephesians 5:22-24; 5:31 Marriage and the New Creation" (Ph.D. dissertation, Marquette University, 1985, 136. (University Microfilms International.)

²Maston, 173.

³Gen 3:16; Titus 2:14,15.

⁴Howell, 67.
with firmness and tenderness. Love expressed for children stimulates love and obedience in children. They will model their parents and not find it difficult when those parents are old to reciprocate that care, commitment, and love.

We have dealt with the nuclear family, but the extended family was very vital in the Bible. Abraham's household numbered in the hundreds. When Jacob went to live in Egypt, he went as a large extended family. Jesse's sons remained within the family structure long after they had their own families. The extended family filled a role largely left void in today's nuclear or conjugal family. As Bender put it in describing some of the values of the extended family:

Both affection and tension were scattered throughout the larger family network. The wife, for example, could work through some of the tensions she was experiencing in her relationship with her husband by talking it out with her mother, her sister, her brother, her grandmother, or anyone of several persons intimately related to her. The influence, or pressure, if you will, of that larger kinship group was brought to bear upon the quarreling spouses to resolve their problems, or, if that were impossible, at least to maintain the appearance of unity so as not to embarrass the larger family.¹

Many more values pertain to the extended family, as is shown elsewhere in this project, but this is a key factor in the migration patterns of West Indians, and it speaks volumes about the way West Indians deal with the challenges they face in a new society. The suggestion of substituting the extended family with the church family as

¹Bender, 113.
in *Seventh-day Adventists Believe*\(^1\) is ideal, but so often it is not practical, depending largely on the demonstration of agape within the community of believers and also on their residential proximity.

**Migration and Adaptation**

From the point of the fall to the present, a pattern of migration of families has called for adjustments and adaptation. This adaptation had its problems from the start. Out of the beautiful garden, Adam and Eve went to the uncultivated and cursed earth overgrown with weeds and thorns and brush, brought under ordered cultivation only by dint of Adam's toil and sweat. Adam and Eve found nurturing of children to be a challenge and tragedy from the very beginning, as Cain killed his brother. No one knows the family feuds that preceded this tragedy. No one understands the grief and pain Eve, in particular, must have felt in ensuing years as she mourned Abel's death and Cain's delinquency.

And this was only the beginning. Cain abandoned his parents and went to Nod "as a wandering nomad."\(^2\) Lamech, his offspring, became the first polygamist in history and was also guilty of murder, perhaps multiple murders.\(^3\) After the flood Noah and his family had to make

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\(^1\) *Seventh-day Adventists Believe*, 307-308.

\(^2\) *Gen 4:16*.

\(^3\) *Gen 4:19-23*.
the most shocking adaptation to a decimated and depopulated earth. It is not impossible to believe that this had something to do with Noah's drinking problem.\footnote{Gen 9:20.} Abraham's migratory experiences resulted in problems too numerous to outline here. And the fact that there continued to be relative cohesiveness in his family may be attributed at least in part to the extended family and the patriarchal system.

But compared to the adjustments due to migration that Jacob and his clan had to make in Egypt, and Israel had to make in Canaan, Abraham had it easy. To his dying day Joseph saw himself as a foreigner in Egypt and made arrangements to ensure that even his bones would not be allowed to rot there.\footnote{Gen 50:25.} God was Himself so concerned about the plight of alien migrants that He reminded Israel, through Moses as they were on the verge of what they hoped would be a permanent home in Canaan, that "He \ldots loves the sojourner, giving him food and clothing." Therefore, He called upon them to love the sojourner "for you were sojourners in the land of Egypt."\footnote{Deut 10:18-19.} Bender discusses the impact of society on the family. He says:

Without doubt the social environment within which the family lives shapes its values, its pattern of interaction, its styles of life. Some sociologists have concluded that in the traffic between the family
and the larger society, the traffic is more of a one-way street from the wider environment to the family shaping it into its mold. If this is the case, it is clear that no single family by itself alone will be able to understand those shaping influences.¹

In the time of ancient Israel, most of the migration was "en bloc," and yet God forbade any intermarriage and, in fact, required the total destruction of the conquered people for fear of their shaping influences.² Where the migration is in the pattern of single families the shaping influences would be greater still. This, however, is largely the pattern of migration we face today, and it is entirely the pattern experienced by West Indians. Bender, reacting to Talcott Parsons' observation that in the nuclear family the husband-wife relationship is the main foundation pillar of stability, says:

Two forces have conspired to weaken and disrupt the family system. The first is the weakening of the support structure which surrounds or undergirds the nuclear family as extended family ties are diminished. . . . The second is the greater pressures on the husband and wife of modern family living which makes intimacy more difficult even as it becomes more important.³

It follows, then, that in the disruption of the extended family system, which is the Biblical norm, the family stability and security is at greater risk of rupture. Since the church is the voice of the Bible, it

¹Bender, 109.

²Deut 7:2-5.

³Bender, Christians in Families, 112-113.
must enunciate clearly the norms set forth therein, and since the norms as outlined are so compelling, it follows that the church has a responsibility to penetrate society with the Biblical message about the family.

Ellen White and the Family

This Biblical message is deeply imbedded in the works of Ellen G. White. Her writings have crucial significance to the church on a vast number of issues relative to the formulation of theological thought and church policy. Further, she has been with the church from its very beginning, and was early recognized as a prophetic voice to the church.

Literary Focus

From the early days of her literary life that prophetic voice spoke with clarity on the subject of marriage and the Christian home. Her contribution is pervasive through her writings, as may be demonstrated by the over eighty pages of references in the Comprehensive Index,1 and at least four major works that contain compilations of much of her counsel relative to marriage and the family.2


Biblical Connections

One cannot read Ellen White for long without realizing how much her writings are immersed in scripture. Her writings on marriage and family are no exception. An examination of the scriptural index of the Comprehensive Index, referred to above, indicates that White made repeated and sometimes comprehensive comments on all of the major scriptural passages that deal with marriage and family. This must be seen in the context of her overall attitude to scripture. She says that the Holy Scriptures "are the standard of character, the revealer of doctrines, and the test of experiences."¹ It is instructive to study how determined she is to be true to this principle. For example, she is amazing in her presentation of the principle of mutual submission in Eph 5:22-29. She writes:

When husbands require complete submission of their wives, declaring that the women . . . must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture this way, they do violence to the design of the marriage institution.²

In another place she says:

. . . it was not the design of God that the husband should have control, as head of the home, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation

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of Christ to the church. If he is a coarse, rough . . .
overbearing man . . . he is not the husband in the
ture significance of the term. . . . Do not try to
compel each other to yield to your wishes. . . . Both
husband and wife should be willing to yield his or her
way or opinion.¹

Reliance on Her Writings

This faithfulness to the Word of God has
doubtlessly helped to solidify the Adventist commitment to
and trust in White's writings. It has also helped to
establish her role within the church. Something else may
well have happened in the process. The church may have
trusted her interpretation of scripture to such an extent
that it has often not felt the necessity to do its own
search of Scripture. This search has been often neglected,
resting calmly in the confidence that her work on the theme
is sufficient, even though this is contrary to her own
guidance. Today the church is faced with challenges which
she never conceived of and which need answers. She did not
know the term "invitro fertilization" or "anencephalic
organ transplant." It is clear that sometimes she offers
no easy answers to many of the challenges we face today,
and sometimes she offers no answer at all. The church must
answer to these challenges by doing its own Biblical
theological research.

This, then, is the background with which this
research comes. The family is in the center of the ball

¹Ibid., 116-119.
field and not in the stands. All that can be done must be done to ensure that the family performs well. Every believer who catches the vision of work-worship must run with God's vision of the family and let the good news be known in society. Therefore, the church must plumb the Word and discover, theologically, principles that address the present dilemma in marriage and family.

The SDA Church and Its Emphasis on Marriage and Family

The home and family is central to Seventh-day Adventist thinking and practice. This is evidenced in many ways such as the fact that at every level of the church there is a department of family life; that there are distinct programs for every aspect of family life, namely, childhood, youth, preparation for marriage, marriage and family and parenting. In February each year, eight days, including two Sabbath worship services, are set aside for strengthening Adventist family life. In the Review and Herald of 10 February 1966, F. D. Nichol wrote a very strong defense of the practice of setting aside one Sabbath for Home and Family Altar. He said:

Why set apart a day for this? someone may ask. The question is a good one. Unquestionably many worthwhile causes and projects might be considered as the theme for a Sabbath sermon... Yet there are only fifty-two sabbaths in the year. Then how can we find a special sabbath for each? The answer is, we can't. But we would follow immediately with the firm, even emphatic comment that we must find a place each year for a special consideration of the Christian home and
the relation of the family altar to such a home.¹

The church sees this as so vital that it prepares appropriate and comprehensive programs each year to be used at the local church during this designated week. The home is further strongly emphasized in the writings of Ellen G. White (see above). Yet the church does not have a clearly defined theology of marriage and the family.

The reason for this goes back to our history. The Millerite movement was almost entirely concerned with eschatological research and prophetic interpretation. After the great disappointment in 1844, a small group of Miller's followers devoted themselves more than ever before to a more careful study of the Bible and the prophecies and to engage in a series of Bible conferences that hammered out eight specific points of belief² that became the foundation pillars of Seventh-day Adventism. None of these were related to either marriage or the family. Miller and his followers were all steeped in Protestantism and brought with them a strong belief in 'sola scriptura' "and the unity and self-authentication of Scripture."³ Hence, the understanding of the family within the Seventh-day


Adventist tradition must be based on the Scriptures, all and only. But the obsession with prophetic interpretation and doctrinal clarification of essential truth had absorbed the attention of the church through its early years so thoroughly that little corporate energy was left to look incisively at issues such as the family that, though important, were not very sectarian or divisive. When one examines the fundamental beliefs of the Seventh-day Adventist church, one discovers that as late as the statement in 1976 edition of the Church Manual, no mention is made of marriage or the family.1 As Damsteegt puts it,

Initially the SDA theology of mission had two focal points: (1) The affirmation of the validity of the Advent experience of 1844; (2) The necessity of a restoration of certain neglected Bible doctrines (particularly the Sabbath) before the occurrence of the parousia.2

The historical hermeneutics and obsession of Adventists with eschatology coupled with their sense of "present truth" left little room for the development of a theology of the family. Small wonder that the statements of fundamental beliefs did not address the issue. But it is also true that because of the church's commitment to Biblical theology and to the principle that "all scripture is necessary,"3 it was almost inevitable that sooner or

1Seventh-day Adventist Church Manual (Washington, DC: General Conference of Seventh-day Adventists, 1976), 32-49.

2Damsteegt, 295.

3Ibid., 299.
later the church would find it necessary to address the issue of marriage and the family, since it is such a pervasive motif in all of scripture and in the works of Ellen G. White.

Recently, a book entitled *Seventy-day Adventists Believe* (quoted above) has been released by the Ministerial Department of the General Conference of Seventh-day Adventists. It presents a Biblical basis for each of the twenty-seven points in the fundamental beliefs. Number 22 deals with "Marriage and the Family." Although it touches on a wide variety of areas, it does not deal with any in depth, as may be expected in such a short article. For instance, the pressing issue of homosexuality is treated in a blunt half page, and appears more like an extended creedal statement. Besides, many other issues—euthanasia, abortion, and others too numerous to mention—are not mentioned at all.

A two-page paper entitled "An Affirmation of the Family" prepared for the Department of Church Ministries of the General Conference of Seventh-day Adventists is yet to be released. Written by John Youngberg and others, it lists in eleven points, somewhat in the form of a creedal statement with scriptural support, what it calls "affirmations"¹ on which the family and marriage must be

built. As creedal statements the authors state what they believe the facts are, but do not seek to understand "how it could possibly be that the facts are what they are."\(^1\) This is the work of systematic theology and needs to be done.

The issues facing the church on matters related to marriage and the family are enormous. Without a definitive position on key issues, each member becomes something of a law to him or herself. What is worse, with each member drifting in an unchartered ocean it is easy to get carried away and sucked in by the unsuspected tide which already inexorably seems to be overtaking many. Further, without a clear position, the voice of the family is somewhat muffled in the midst of a bedlam of voices. Something needs to be done. A clear theology needs to be developed. The church can hardly wait.

The Church Addresses the Needs of Disadvantaged Families

The question of marriage and the family has been addressed so far within a Biblical and Christian understanding. Is it only our concern then to address religious and Christian families? Are the parameters of the church's involvement with the family restricted to families \(^1\)in its immediate religious community, or must its involvement extend beyond these boundaries

unconditionally into the furrows of society at large, especially ministering to the needs of the families of disadvantaged groups within society with a loving, caring mandate born out of a sense of involvement with and responsibility to the warp and woof of the social fabric? This research seeks to address this question by looking at social responsibility as seen through the eyes of the gospel prophet and of the Messiah Himself.

Formal Religion

In one of the most moving passages, Isaiah describes and denounces (58:1-5) the decadence of the nation's religious experience and issues a strong call for reform (58:6-14). In the very beginning of his book he had pointed to God's terrible disgust of all their animal sacrifices and their meticulous observance of feast days while refusing at the same time to "seek justice, correct oppression, defend the fatherless, plead for the widow."\(^1\) At the beginning of this book he issued his first call for reasoned reform.

In chap. 58 there is a trumpet-like call as if summoning "the people to a holy war, or to announce the beginning of a solemn day of worship."\(^2\) Apparently the

\(^1\) Isa 1:17.

urgency here is not for protection against the danger of an invading army, but protection from the army of sins that invades and disrupts the ethical values of societal life, and from sin that blurs the spiritual vision. When the worshippers ask why, in spite of their outward zeal, God was paying no attention to their worship, God responded that their worship was rooted in selfish pursuit and what grows out of it—the practice of oppression.\footnote{George F. Knight, \textit{Isaiah 56–66. The New Isaiah, International Theological Commentary}, ed. George Knight and Frederick Carlson Holmgren (Grand Rapids, MI: Wm. B. Eerdmans Pub. co., 1985), 24.} It is as if he were repeating what he had earlier declared, that "this people draw near with their mouth and honour me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote."\footnote{Isa 29:13.}

**True Worship**

Leaving the negatives of formal religion, the prophet moves on to show in vss. 6-14 and most clearly in vss. 6-8 that true worship involves not only the talk of justice and righteous judgments, but the actual practice of the same in one's relationship to humanity. True worship must seek to remove the "chains of injustice," the "knots of hard bargaining," and the breaking of every yoke and
freeing of all oppressed persons. Ellen White focuses this yet more clearly.¹

To become a toiler, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which Heaven can smile upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifest in good works, in caring for the needy, the fatherless, and the widow, are genuine fruits, and grow naturally on a good tree.²

Verses 8, 9 seem to contrast with vs. 3 and say that the worshipper whose worship takes him into the furrows of the inner city, the reservation, the township, the commune, where to spend oneself on behalf of those on whose backs weighty crossbars of oppression and suppression are placed, receives the continuous notice, guidance, and blessings of Yahweh. Unlike those who fast without attracting God's attention (vs. 3), these hear his voice. As soon as they cry for help, he presents himself saying, "Here I am." He goes before them as their righteous one" (margin, NIV)³ and vanguard, and goes behind them as their rearguard, guiding them "continually," strengthening their "frame" for the draining activity of work-worship with which they are involved and satisfying all their needs as

¹Knight, Isaiah 56-66, 143-145.
²White, Testimonies to the Church, 2:24.
³Herbert sees this as having a connection with Jeremiah's picture of Messiah (Jer 33:16) as "The Lord Our Righteousness."
if they owned a well-watered garden with a never-failing spring.

**Jesus' Mission**

It is, perhaps, not without significance that this concept of work-worship enunciated by Isaiah, the gospel prophet, and so beautifully expressed by Ellen White seems to become central in the ministry of Jesus at its very inception. Luke records the pivotal public statement of Jesus about His mission as occurring in the very early stages of that ministry in His own hometown of Nazareth when He was invited to do the reading from the prophets in the synagogue on the Sabbath day. It is not clear whether this specific passage was chosen for him. In any case, He clearly recognized the significance of Isa 61:1-2 for His ministry. Luke records it as follows:

> The Spirit of the Lord is upon me, because He hath anointed me to preach good news to the poor. He hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Following the reading He delivered a homily and in the process made two important points: that He Himself was the fulfillment of the prophecy, which fulfillment is in the context of a work-worship experience, and (2) that His mission was concerned not only with spiritual needs but, initially, with temporal needs. In the first case, it is

as if He were summarizing the purpose of His mission—to restore the fortunes of the disadvantaged, temporarily and eschatologically. Even the preaching of the gospel is placed within the context of the disadvantaged. It is clear that the gospel is for all, but it is for the rich only to the extent that they feel disadvantaged even by sin and recognize their spiritual poverty. He said: "I came not to call the righteous, but sinners . . . "¹ Ellen White suggests that it was not by chance that He was of lowly birth. She says,

Had he possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned His society; therefore He chose the lowly condition of the far greater number of the people.²

The most powerful demonstration of God's concern on behalf of the disadvantaged is the fact that Jesus spent large amounts of time feeding the hungry, healing the sick, and delivering the demon-possessed.³ At this early stage of His ministry, he referred to the work He had done in Capernaum. And though the intended meaning of the proverb "Physician, heal thyself" may never be fully known, yet in the context of his own socio-economic status, it is very plausible that He might be reading their thoughts as

¹Matt 9:13 (RSV).

²Ellen White, Manuscript 9, 1896, quoted in the Seventh-day Adventist Bible Commentary, 7:903-904.

saying, "Why don't you demonstrate your mission right here by releasing from affliction and oppression your own self, your family, and your kinfolk? Then we'd believe you."

The second point, that the mission of Jesus was concerned not only about spiritual reality but sought first to address the real temporal needs of humanity and thereby lead them gently to the gospel, was introduced by the verses in Luke. White points it out this way:

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. . . . He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly, He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to me.1 (Emphasis supplied.)

Throughout the ministry of Jesus this focus remained constant. In the parable of the Good Samaritan (Luke 10:25-37) He calls for ministry to the bruised, downtrodden, and afflicted, making it clear that it is the work of the one who is preparing for heaven to minister to one's neighbor, and by neighbor is meant everyone of God's children in the world. This too is made very clear by Ellen White:

Christ has linked His interest with that of humanity, and He asks us to become one with Him for the saving of humanity. . . . If we are Christians, we shall not pass by on the other side, keeping as far as possible from the very ones who most need our help. When we see human beings in distress, whether through affliction or

1Ellen G. White, Review and Herald, 17 December 1914, quoted in the Seventh-day Adventist Bible Commentary, 7:903-904.
through sin, we shall never say, this does not concern me.

When John the Baptist and his followers faced doubt about the mission of Jesus, the message Jesus sent him was, "Go tell John what ye have seen and heard, the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have good news preached to them."\(^2\) Jesus had the unique capacity to enter into the depth of the human experience and to "minister to the poor from inside the situation of poverty," just identifying with them without being paternalistic.\(^3\)

**Our Mission**

Perhaps the next most significant passage that highlights the ministry of Jesus and ours, in its relation to the disadvantage, is Matt 25:31-46. What this passage implies is that the love of God is fleshed out in loving acts and social justice towards all members of God's human family. No New Testament scripture more adequately captures the spirit of Isa 58 in its condemnation of all forms of oppression, and its condemnations are expressed in much stronger language and outline more serious

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\(^1\) White, *Desire of Ages*, 504.


consequences. Those who may want to restrict the "brethren" of vs. 39 to Christians may take note of the following statement by White:

It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. . . . Love to man is the earthward manifestation of love to God . . . And when his parting words are fulfilled, "Love one another as I have loved you" (John 15:12), when we love the world as He has loved us, then for us His mission is accomplished. We are fitted for heaven, for we have heaven in our hearts. 1 (Emphasis supplied.)

If this love would permeate our inner selves, we would not too readily interpret away Jesus' command to the rich young ruler: "go sell what you possess and give to the poor" 2—especially when the same message is repeated elsewhere in the context of an appeal to relax all anxiety and put complete trust in God to supply all needs. After reassuring His disciples of God's loving care, He tells them, "Sell your possessions and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that do not fail. . . . For where your treasure is there will your heart be also." 3 It is also instructive that He and His disciples kept a common purse and the early church actually followed His instructions and sold their possessions and distributed to

1 White, Desire of Ages, 640-641.
2 Matt 19:21 (RSV).
the needs of the poor. Sider challenges the Christian church to drastically reshape both its theology and its entire institutional church life so that the fact that God is on the side of the poor and oppressed become as central to its theology and institutional programs as it is to Scripture.¹

Based on our brief review of key Old and New Testament passages, it seems that involvement in society with a view to addressing the needs of the disadvantaged within the social order is an intrinsic dimension of the church's mandate. It is, in fact, essential to the worship experience. This concept is endorsed in the Seventh-day Adventist Church Manual. It says:

In every community where they live, Seventh-day Adventists, as children of God, should be recognized as outstanding citizens in their Christian integrity and in working for the common good of all. While our highest responsibility is to the church and its commission to preach the gospel of the kingdom to all the world, we should support by our service and our means, as far as possible and consistent, all proper efforts for social order and betterment.²

The book Seventh-day Adventists Believe, though not as clear or direct in its presentation, paints a picture of ideal Christian families modeling family life for the benefit of the families of society. It says:

. . . and those families that respond to His call will have a strength that will reveal real Christianity. The church made up of those families will grow; their

young people will not leave; they will portray to the world a clear picture of God.\(^1\)

The last clause suggests a mission to the world for the family. But this mission is not developed in the chapter. It is perhaps expressing in capsule form what is the pre-understanding of the Seventh-day Adventist Church of its responsibility to the families of society. But pre-understanding is not enough. In the 1980s when traditional family patterns are being seriously challenged, when issues such as homosexuality, invitro fertilization, male/female and spousal role distortions, incest, sexual deviance, sexual abuse of children and spouses, surrogate parenthood, abortion, serial polygamy, adultery, divorce and remarriage, and other ills are absorbing the mind of society at large, the church needs to clarify the Biblical truth about these issues for the benefit of its own members and for recommending to the society at large models of marriage and family life that are beautiful and successful. It would be an exciting reality to have people committed to the Biblical model and living that model as a demonstration to the world.

The basis for any such mission must be the central gospel mission fleshed out in a unique model. This mission is seen as working for all disadvantaged persons, both temporarily and eschatologically. Bender offers a number of interesting suggestions on how this might be

\(^1\)Seventh-day Adventists Believe, 308.
accomplished by the Christian family, several of which are appealing, namely:

1. The family is to live for the world. Instead of turning inward like a pond, it should turn outward like a river, refreshing itself constantly from its source while offering life energizing principles to all in its path. It may accomplish this by model covenant family living, active participation and interest in local, and even global community affairs, even global peace.

2. The family is to develop patterns of openness that would include singles and espouse and promote tender, loving sex as is manifested only within the covenanted love relationship of Biblical marriage.

3. The family should be a training center that teaches largely by modelling the nature of quality human relationships and the permanent nature of the family as community.¹

Christian families must seek to grow into being the kind of community designed by the creator. Centered in Christ we may seek to approximate, reflect, and demonstrate to the world the beauty of a marriage that "becomes a living prototype, two persons working at becoming one and finding between them the forgiveness, the sacrificing love, the servanthood, and the fulfillment which puts life together."² This kind of unconditional involvement for the good of society, may in fact be one of the most powerful mediums for extending the gospel.

¹Bender, 142-180.

CHAPTER IV
RESPONSE TO THE PRESENTING PROBLEM

We must answer the question: How can we address the needs of the Caribbean Canadian families of the Malton Seventh-day Adventist Church in such a way that the new patterns of parent-child and spousal relationships 'become a living prototype' for the entire Caribbean Canadian subculture to imitate? This chapter seeks to postulate principles that are deemed suitable for dealing with the presenting problems. Chapter 5 fleshes out the details of how the program will be designed to implement these principles.

The concepts here considered are such as would positively impact on such areas as adaptation to a new country, spousal roles and responsibilities in a new country, parenting in a new country, self-identity and motivation, and achieving adulthood in a new country.

Adaptation Strategies

Confrontation

Chapter 2 pointed to the significantly high job status reduction experienced by most Caribbean immigrants to Canada, especially the men, as being diametrically
opposed to the status acquisition anticipated. It pointed to the consequent housing status reduction which, in Toronto, means largely government-subsidized housing. It outlined the consequent lengthy separation of children from parents, the problems of re-establishing bonding, the resulting lostness that children face, and the grieving for home and country they experience. It also alluded to the educational crisis in which our children and especially our youth find themselves enmeshed.

How can the Caribbean Canadian deal constructively with these problems? First, they should be helped to clearly define the nature of the problem. This definition is crucial if they are to have the desire and fortitude to initiate change. They must come to grips with the nature of the migration process, its impact on their children left behind with surrogate parents. They must seek a corporate clarification of the impact of the new society on their lives, a clarification of the reality of breaking their cultural identity with the old country, of their need to espouse the new, of grieving of the loss of the old. They must be brought to accept the necessity of a conscious and deliberate orientation towards adaptation of the new.

If they do not, they will remain caught between the old and the new—misfits, perpetual immigrants. Ester
Krimer, in her study for her doctoral thesis on the impact of Argentinean immigrants to Canada, put it well:

We did find, however, the ones who had come with the wish of some day returning. As we look at their experience, they could be considered as quasi adapted. Their life seems to escape from their hands. Some have lived in Canada for more than ten years, and their return seems to be a new illusion, similar to the illusion described in the motivation to emigrate. The term 'quasi-adaptation' emerges from the fact that they have learned a new style of life in the new country and they have learned of the existence of two worlds that they maintain separate and in conflict. A part of them has remained hooked to their past, living a kind of permanent remembering and projecting to the old. Somehow, they seem to be able neither to return and enjoy life in the always remembered and wished for old life nor to immerse themselves fully in the present. They seem to live in a trap, neither in the old country nor in the new one, abandoning the effort to restore a meaningful continuity. Their world of meanings is dissociated, confused and in constant conflict.

This description is an accurate portrayal of vast numbers of Caribbean immigrants to Canada. This orientation must be confronted. It must be confronted in Caribbean Canadians particularly because, contrary to Charles Sluzki, who observed in Family Process, 1979, that the "collective myth that 'they will return to the country of origin after sometime'" collapses after about six months, the Caribbean Canadians seem to retain this myth for long years, some even into retirement.


2Ibid.

Recommendations for Change

This confrontation must be accompanied by recommendations for a systematized approach to change and adaptation. Headley Tulloch, one of the early writers on blacks in Canada, says, "If we do not form a strong attachment to our new country, we will never have the feeling that we belong."¹ The process recommended is:

1. Identify the areas of unfulfilled expectation and determine whether they are realistic or unrealistic. The unrealistic must be grieved and left behind;

2. Resist the urge to lay blame at someone else's doorstep as being counter-productive and self-crippling;

3. Personally own problem and turn it into a challenge for the family;

4. Initiate normal problem-solving processes such as brainstorming for possible solutions, evaluating the options, choosing the best solution as a family, and making that solution the family goal. Outline the steps necessary to achieve the goal, and project tentative time for goal realization, periodically evaluating progress and making room for mid-course corrections.

5. Work corporately as a family towards the goal with the settled conviction that with God nothing is impossible.

Spousal Roles and Responsibilities

When the Caribbean immigrants arrive in Canada they bring with them all that society has taught them about the nature of a home and the roles and responsibilities of spouses. These roles and responsibilities may often be in conflict with the Canadian reality.

The Caribbean Husband/Father

For example, in the Caribbean it was and still is largely true that a man should not propose to marry a woman unless he owns a house. He should not put his bride in rented quarters. He is expected to be the economic backbone of the family. Marriage must change his bride from a common ordinary woman into a lady.¹ But, as Raymond Smith points out, this economic responsibility was almost the sum of the husband/father responsibility.² While he was important for the socialization of the children, it was largely as father-figure, and his continuous presence and involvement with the children was generally not expected or received. The family was matrifocal.³ Edith Clarke points out:

... the boy received no education as to his duty as a father. He accepts from his elders that children are woman's concern and that there need be no avoidance of procreating until such a time as he is in a position to

¹Edith Clarke, The Mother Who Fathered Me, 78.
³Ibid., 223.
fulfill the natural obligations of husband and father. Nothing in his experience has enabled him to learn the meaning to this paternal relationship, nor has the society helped by example or precept.

While it is true that these patterns are more pronounced among the "lower class negro family" and are not all pervasive, yet "there is ample evidence to show that these generalizations are broadly true." This view agrees with the family-life patterns unscientifically observed and experienced by myself in my developmental years in the island of Tobago.

The Canadian Challenge

The significance of this is very crucial for adaptation to the Canadian environment. First, the husband-father among Caribbean Canadians cannot usually be depended upon as the economic backbone of the family. (The depreciation of skills and job status reduction has been referred to in chapter 2.) Discrimination in the market place meant in 1982 that Caribbean Canadian black men would under earn the general population by $2,400. Added to that has been the limited employment options for men due to discrimination and the trade union principle that the 'last hired are the first fired.' Further, the Caribbean

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1 Clarke, The Mother Who Fathered Me, 162-63.
2 Muszynski, 25.
3 Ibid.
4 Brotherhood Community Centre Project, A Manual for Servicing the Needs of Toronto's Black Community (Toronto: Author, 1973), 44.
Canadian female has great mobility and flexibility in the
Canadian market, working primarily as nurses, secretaries,
and domestics.\(^1\) Even when women do not work, it is easy to
qualify for social assistance as homemakers. Together
these factors drastically alter the traditional Caribbean
male role of breadwinner and by themselves alone could
create significant destabilization within the family. As
already has been shown, these are not the only new and
significant factors affecting the family. Ester Krimer,
reflecting on the impact of such factors on marriage and
family life of immigrants, says:

> We may hypothesize . . . that when the optimum
equilibrium within the family is disturbed it may
produce symptoms of maladjustment or conflict. If the
crisis situation affects them in a high degree, the
family system and integrity is at risk and prior
problems within the family may now be magnified and
increased.\(^2\)

**Education**

The real question to answer is how can such
families be rescued from the brink of rupture and
disintegration? The first significant approach here and
always is a process of education. The factors involved in
this process can be enumerated as follows: (1) Help the
couple and the family to grasp the nature of the changes
that are impacting on the well being of the family.
(2) Examine spousal roles and relationships in the

\(^1\) Ibid.

\(^2\) Krimer, 226-27.
Caribbean and contrast them with roles and relationships in Canada, providing suggestions for change--especially in the areas of roles, communication, conflict management, and economic power in the family. (3) Help them adjust their family to the nuclear model without the extended family network. They must internalize the reality that immigrants, like transplants, either adapt and thrive or live as misfits, in constant conflict between the then and now, the there and here. (4) Help them understand the adjustment demanded for their men is more difficult because of confused and lower self-concept due to status reduction on the job, in the society, and, in their perception, even in the home. Teach them how to positively reinforce self-concept of each other where it has been bruised by the new social realities.

**Communication**

Communication is the key to helping couples clarify and accept the new roles and responsibilities they must accept within the family. Therefore, they must learn to understand the need for new communication patterns and must find ways to achieve it. Here, all of the communication skills generally in vogue in the literature are appropriate. This is particularly important in conflict resolution. Couples must learn that the patterns for dealing with conflict in the Caribbean, such as verbal combat, obscenities trumpeted within the hearing of the
immediate community, physical combat, and physical abuse are likely to produce very negative and destructive results in Canada, and that they must commit themselves to more acceptable and productive approaches. Some alternative and acceptable approaches are: (1) to avoid the silent treatment and attack the problem not the person; (2) use "I messages" to communicate non-threatening feelings about the problem and to elicit empathy; (3) use "win/win" solutions to family problems or conflict resolution by mutual agreement; (4) use a methodical approach, namely, deal with problems as they come up, get information on the table; (5) identify and own one's share of the problem, explore alternatives, evaluate options and make choice, commit self to a joint decision; (6) pray.

Finances

Since finances are such a large factor in the family break down and since the nature of economic power has shifted so drastically in the new environment, it is very important to help the family think through the past, present, and future of finances in their family and how to use finances constructively in family building. They must come to accept the fact that different societies and different generations of people conduct their lives differently though not necessarily better. The wisdom of conducting the family finances as a family firm should be explored; and included in this would be such themes as
financial priorities, needs versus wants, the place of credit, the family bookkeeper, spousal allowance, constructing the family budget, long-term financial goals, and monthly budget review. By lifting the family budget out of the "my versus yours" syndrome and replacing it with a "we" syndrome, it is possible to diffuse much of the potential "ego" deflation that the social patterns place, especially upon husbands. Developing a successful communication pattern in dealing with finances may also strengthen the marital bonding and over-all spousal relationships, as well as providing a good atmosphere for parenting and a model for children and teens.

Parental Responsibilities

Parenting

In the Caribbean, the extended family model that obtains, even in the absence of a strong father figure in the home, provides the atmosphere for balanced development of children. But in the Canadian scene which is largely without any extended family patterns, and where the challenges have multiplied many times over, the task of parenting successfully becomes an almost superhuman challenge. Successful parenting does not happen just because parents love their children and dream great dreams for their future. There must be a plan of implementation. This demands a sense of the nature of the task, some
knowledge of parenting skills, and a commitment to the challenge.

Kay Kuzma, in *Prime Time Parenting*, reflects on the value of the task as follows:

Parenting is the most important career a mother or father can pursue. It has critical, deep-seated and long term effects. In this one career no one else can substitute for you with the same degree of meaning. No one can ever really take your place.¹

She, therefore, calls on all parents to award to this job career status equal to the paid career of their lives. Any lower status negatively affects their attitude and performance at this all-important task. "A positive attitude is a prime prerequisite for a successful parenting career."²

If this is true in the general sense in which she describes it, it is particularly true when it applies to Caribbean Canadian parents because of the impact of separation and reunion, and the problems of adjustment of visible minority children and youth in a majority culture.

The parents need to be fully aware of the nature of these adjustment challenges, already briefly described in chapter 2 and more fully presented in the seminars. But this awareness is vital in order to be able to respond intelligently and meaningfully to the needs of their children. The job is so challenging that no parent in this


²Ibid., 15.
nuclear-family culture can shelve the responsibility without significant damage to their children. The home influence is paramount and lasting. Russ Campbell presented a powerful and searching commentary on home influence when he wrote:

Many people feel that regardless of how well they do their job as parents, their efforts have a small effect on their teenagers. But the opposite is true . . . The home is stronger than any other influence in determining how happy, secure, and stable a teenager is, how he relates to adults, peers, or children; how confident he is in himself, and how he responds to new or strange situations.¹

Parents cannot excuse themselves on the basis that the situation for them and their children is new and strange. They must develop coping skills and teach them to and model them for their children. These children must constitute for them a very strong additional reason why they should work assiduously to preserve and improve the quality of their marital life.

They must also learn the art of parenting. One of the prime qualifications must be to be able to put themselves in the place of their children. Ellen White speaks of this in very clear language. She says that

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and bring their minds down to understand the wants of their children.²

²White, Testimonies to the Church, 2:387-88.
This attitude is especially needed as their children grieve through the loss of home, country, and surrogate parents, family and friends, and re-establish bonding with their biological parents, who, more than likely, are almost strangers to them due to length of separation and the developmental changes which both children and parents have since experienced. It is a necessary attitude as the children build new connections with home, school, and society at large. In their study of 1975 at York University, Anderson and Grant described how the lack of awareness and wrong attitudes on the part of the parents as regard their children's awareness could produce negative results. They wrote:

Because the majority of parents share the a priori preferences for Canadian schooling, they conclude that once the initial visit to the school has been made with the new-coming student, it is then up to him or her to maximize the use of the immense opportunities. Parental vigilance and continued contact with the school over the early weeks and months is given a low priority in relation to the many other activities associated with the parents own pursuit of success in the society. The closeness of contact among school, parents and community generally, which is the ethos particularly in the rural West Indies, in which the parent is relatively assured that the school is taking personal care of and interest in his children's welfare and progress, is readily assumed to be similar in the urban Toronto context. If ever the early weeks reports show that the child is not doing well, then the fault, in the mind of the parent, is all too quickly set down to the negligence, even the ingratitude, of the child who is remonstrated with for not making use of the rich opportunities which they sacrifice. Thus the conflicting viewpoints of students and parent tend to
cause family rifts and aggravate an already difficult problem.

A further cause of a wrong attitude could be parents who are so engrossed with their personal drive to success in their new country that they have little time to really listen to their children's needs, feel their hurts, and provide catharsis for their emotional wounds. They must search for ways to adjust their own programs in order to be available to their children. They must bring themselves down to their level and deal with them as they would like to be treated if in their place. They must learn the way the educational system functions so that they can be of the greatest help to the children and be ever able to anticipate their needs. They must be able to spot areas of low adjustment in their children and find resources to help them over the hump. These resources are readily available in such places as the school itself, the libraries, parents' groups, the community centers and organizations such as the Jamaican Canadian Associations. They must be aware and involved and make their children comfortable in their love.

Discipline, Modeling, and Motivation

One particular area in which Caribbean Canadian parents need to develop skills is in the disciplining of their children. The pattern of discipline that obtained in

'Anderson and Grant, 68.
the Caribbean and was accepted as normative is largely illegal and unacceptable in Canada. Edith Clarke described what she observed in Jamaica thus:

Whenever we touched upon the subject of upbringing there was hardly a case in which our informant did not expatiate upon what he called the 'floggings' he or she had received in childhood from parents or teachers. And our own observation of parental discipline were of the violent manners in which even the youngest of children were rebuked. Children are shouted at in a way which appears brutalizing to anyone outside the particular culture. The child responds to this by being equally noisy and violent cries.¹

Without passing judgment on their disciplinary patterns, we must readily conclude the necessity of a new approach in Canada, not only because it is largely illegal but also because it is unacceptable. The children would grow to resent it, resist it, and react to it.

First, then, let us clear the air on the meaning and purpose of discipline. Ellen White says:

The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. Therefore, as soon as he is capable of understanding, his reason should be enlisted on the side of obedience.²

Ross Campbell says that discipline is "training a child in mind and character to become a self-controlled, constructive member of society."³ These are in a high degree of harmony. But Ellen White takes the idea of

¹Clarke, My Mother Who Fathered Me, 156-57.
²White, Child Guidance, 23.
enlisting reason still further. She says that "the true object of reproof is gained only when the wrong-doer himself is led to see his fault and his will is enlisted for its correction."¹

The purpose then is self-government. The method is appealing to reason and enlisting the will. Ross Campbell would add that this method must first be underscored by the parent's responsibility to communicate love to the child as "the first and most important part of good discipline."²

Another essential quality is that the parents must model self-government, self-control, self-reliance if they hope to be successful in appealing to their children's reason. They should help their children develop good listening skills by modeling. They should eliminate negative criticisms and put-downs and use their "praise" technique skillfully. They should demonstrate respect for their children's thoughts, feelings, and decisions and make allowance for them to make mistakes. They should learn how to use the "logical consequences" technique, and how to negotiate and compromise. They should never fail to implement a program of family conferences or family rally. Finally, they should do all in their power to build self-esteem in their children, always remembering that self-worth has its root in the fact that we were created and

¹White, Child Guidance, 23.

²Campbell, How to Really Love Your Child, 30.
redeemed by the great God of the universe. If the parents succeed in building high self-esteem, the flaws within the social system and the put-downs teens face, instead of hindering their drive to success, will urge them forward and upward.

This subheading has emphasized the value of modeling. This concept is being touted more and more today. But Ellen White many decades ago emphasized it very strongly. It is useful as we close this section to emphasize the importance of the principle by quoting her. She says:

Children imitate their parents, hence great care should be taken to give them correct models . . . fathers and mothers should ever present their children the example they wish to be imitated . . . . The power of imitation is strong; and in their childhood and youth, when this faculty is most active, a perfect pattern should be set before the young.

White also says: "In cultivating that which is best in themselves, parents are exerting an influence to mold society and uplift future generations." Parents who would dare to take these principles seriously will find a joy in discipling their children and will live to see the wonderful results in the beautiful character and personality of their children.

Preparation for Adulthood

Preparation for adulthood is already in progress

1White, Child Guidance, 215.
2White, Adventist Home, 72.
when the parent enlists the child's reason and will, and when the parent places increasingly greater responsibility on the child. But this process must be greatly accelerated during adolescence at the time when the child is passing through the physical and emotional changes that are the precursor to adulthood.

Parents must develop an understanding that their teens are at the very insecure life stage of self-definition, and that they demand the best parenting skills of which their parents are capable. Haim G. Ginott in *Between Parents and Teenager* says, "Parents of teenagers face a difficult dilemma. How to help when help is resented; how to guide when guidance is rejected; how to communicate when attention is taken for attack."¹ Fitzhugh Dodson suggests that the teen feels somewhat as though a civil war were raging within. One part of him/her is anxious to operate without dependence on parents, while another part craves for "the comfort and security associated with being emotionally dependent on . . . parents."² If this dependence/independence syndrome is not understood, harnessed, and structured, it could sometimes lead to disastrous results. Rudolf Dreikurs put it in the context of ambition when he said:


Often it is ambition, not recognized or properly channeled by parents, school, and church that drives boys and girls towards delinquency and crime. It is so much easier for an ambitious girl to receive recognition and admiration through sexual adulation than through academic achievement. When parents and teachers scold and criticize, the admiration of an infuriated male may provide her with the only opportunity to feel wanted and accepted. The ambitious boy who cannot successfully compete with the excellent student, may feel big and heroic by being truant, by gambling and drinking, and by taking out on girls. He may become a hero only by smashing windows, stealing, or even worse acts of violence.1

If parenting teenagers is challenging, it is far more challenging to parent teenagers who were separated from their parents as children in the Caribbean and re-united as teenagers in Canada after a lapse of many years. Or, alternately, they may be teens whose Caribbean Canadian parents are "hooked in the past, living a kind of permanent remembering and projecting to the old" country,2 with its traditional patterns of dealing with teens as children even in the way they discipline. These teens must deal with the normal developmental problems of adolescence, while also dealing with the problems of cultural adaptation. This may happen at the same time they are adjusting to a new family with its own set of challenges.

What can parents do? Parents must broaden the application of the principles outlined under the previous subheading. Primarily then, they must offer their children


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unconditional love, that is love without reference to their teens' assets, liabilities, or handicaps, no matter how they act, or even if their behavior is detestable.¹ This kind of love must not only be given but felt by the teens, through the transmission of care, respect, acceptance, forgiveness, time spent with teens, trust, an understanding ear, and, especially, utilizing all the communication skills available in order to provide an atmosphere where their teens can express their thoughts, feelings, and fears without condemnation. Parents must equip teens for autonomous thinking and acting and play the role of consultants, guides, and co-workers rather than dictators, judges, or censors. Parents must be aware that the search for independence sometimes makes teens rebel against parental wishes. Parents must learn to deal with such rebellion with tact and wisdom, resisting the urge to give ultimatums, but guiding them through rebellion with love, compassion, and with the hope and prayer that the rebellion will remain in the realm of "normal" and not escalate to the "abnormal" "involving trouble with the law, drug abuse, or sexual difficulties."² Parents must help teens through cultural and familial adaptation as presented elsewhere in this project. They must accept that they will excel at their job of parenting only to the extent that they work

¹Campbell, How to Really Love Your Child, 25.
²Dodson, How to Discipline with Love, 294.
themselves out of the need to parent their teens by training them for disciplined self-government, helping them to handle life's challenges with increasing independence, and letting them go free at the appropriate time.

    Immigrants are like transplants
    They adapt and thrive
    They fail to adapt and live as misfits
    In constant conflict between the old and the new
    Perpetual immigrants.
CHAPTER V

FAMILY EDUCATION SEMINARS

The seminars bear some resemblance to the popularized marriage-enrichment-workshops concept in that they place emphasis on the major themes in building marital bonding, growth, and fulfillment. However, at least four significant approaches make them more different than similar. First, the seminars were designed for a particular target population--Caribbean Canadians--and were slanted to their interests. Second, they were not conceived as retreat because they were intended to reach Caribbean Canadian families with adaptation and family crisis problems, and it was presupposed that these were least likely to take advantage of retreats for both social and financial reasons. Therefore, the seminars were intentionally designed to be as convenient to the target population as possible in the areas of location, cost, and time. Third, the seminars emphasized adaptation as a major component, indeed, as a foundation on which all other building blocks must be placed. And, fourth, they placed the challenges of marital life and the challenges of parenting in a new cultural context in juxtaposed relationship between the old and the new.
Each seminar was held on weekends with a two-week interval between seminars. The sessions ran from 7 pm to 9 pm on Fridays, Saturdays, and Sundays.

**Seminar I: Understanding and Relating the Migration Experience, Impact and Adaptation**

The first seminar comprising of three 2-hour sessions dealt with such themes as the separation-reunion syndrome, comparison of marital and family-life patterns in the native country and in the country of adoption, comparison of the social, educational, and work environment, and how to relate to unfulfilled expectations.

During the first session much time was spent reminiscing together on the nature of family life in the old country, in a sense grieving over what was lost by leaving it behind. Time was also provided to see what was gained by migrating, in some sense seeking to affirm that the decision made was the right one. That having been established, the group thought through together in a brainstorming session the problems or challenges that the separation experience imposed on them and their children. The presentation closed with an emphasis that runs through the whole series—that immigrants like transplants either adapt and thrive or fail to adapt and live as misfits, perpetual marginals in constant conflict between the old and the new. A 30-minute video presentation entitled Be a
Good Boy Now\textsuperscript{1} dramatized the separation challenges that children face when their parents migrate leaving them behind with family or friends. The session was climaxed with the group reaction, and then dispersal into small groups studying how to prepare to reunite with children after a lengthy separation. Small-group reports were summarized on an overhead projector.

The second session explored the life changes the new immigrant faces in the natural, social, occupational, and educational environments. It examined the impact of work on the woman's role as wife and mother. Spousal and family roles were examined in the light of a new balance in economic power in the home, the increased independence of women because of increased economic power, the powerful influence of such movements as feminism on social patterns, and the busy schedules of work, study, and homemaking. The additional challenges that children and youth face as they relate to the new environments was dealt with along with the need for parental awareness of these challenges, not only in the social order and the different home environment but also within the educational system. The session was climaxed with a 30-minute video drama that is a sequel to the video drama--Only My Best Will Do--in the preceding session.\textsuperscript{2} This dramatized the problems of family

\textsuperscript{1}Be a Good Boy Now (Toronto: Ontario Educational Communications, 1977).

\textsuperscript{2}Only My Best Will Do (Toronto: Educational Communications, 1977).
reunification and how the educational system impacts on the newcomer student. It sensitized parents regarding the challenges with a view to helping them to be vigilant in regard to their children's education and to work through the kind of responsibility they must assume for their children's educational advancement. In small groups, the participants discussed and itemized ways to help children adjust to the new family, social, and educational realities, and develop strategies to avoid marginality. The results were brought together in a final large group for augmentation, clarification, and crystallization.

Session number three began with a 20-minute slide presentation entitled For What Did I Come To This Country?1 which presented several women and their children outlining their reasons for migrating to this country, presenting the joys and regrets experienced, and the fact that some expectations were unrealized, some unrealistic. Small groups then discussed their own reasons for migrating. Participants outlined anonymously on a sheet of paper which expectations had been or were being realized and which were not. Returning to the whole group, we initiated the process of identifying the problems stemming from unfulfilled expectations in marriage, the home, their children, parent-child relationships, work, education, or any other. We developed a 5-point approach to identify and

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1 For What Did I Come to This Country (Toronto: Cross-Culturual Communication Centre, 1976).
deal with unfulfilled expectations.\(^1\) Three problem areas were dealt with at some length, namely, status reduction versus status acquisition, education, and marginality versus citizenship acquisition and lifestyle. Another area of caution discussed here was Caribbean Canadians' drive to success and its possible effects on their children, both negative and positive, and the need for parents to deal creatively with this challenge. Small groups were asked to select one of the areas of unfulfilled expectations and to use the 5-point approach to work their way through as a family to find ways of dealing with it. In the large group, reports from as many groups as possible were discussed with reaction and suggestions. Participants were encouraged to implement the 5-point approach in their homes.

**Seminar II: Building Spousal Relationships in a New Culture**

Seminar 2 was designed to help couples become increasingly aware of the impact of the new socio-cultural environment on their roles, relationships, and responsibilities in order to help them to be attitudinally prepared to make adjustments in their behaviour patterns. It was also designed to help them develop skills to make those adjustments.

The first session began by involving the large

\(^1\)See "Recommendations for Change, above."
group in comparing and contrasting the roles of wives and husbands in the Caribbean and in Canada. The group then reflected on how easy or difficult it has been for them personally to make the transition. Several openly shared as they felt comfortable. In small groups, participants searched for constructive ways to facilitate positive change. They brought their findings back to the large group. The impact of the working wife and mother was explored and put squarely within the context of the status reduction of the husband, due especially to loss of economic power. The results in the dysfunctional patterns, especially in the husband, were observed and alternative coping strategies were discussed. The need for communication as the key was considered, and the challenge for spouses to affirm each other was presented in the form of Howard Clinebell's *Intentional Marriage Method.*

The second session concentrated more fully on communication in the family. The nature of family communication patterns in the Caribbean was reviewed. It was established that a new socio-cultural situation demands new patterns of communication. An evaluation sheet helps the participants to assess their level of communication. The importance of body language and active listening were presented together with the destructive nature of vertical

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communication—talking up or down to people—and the fact that poor communication may build thick "walls" between spouses. How to change the "walls" into a "gateway" was discussed against the background of the value of "I" messages and "feeling" responses. These concepts were role played, and further clarified and strengthened in small-group practice exercises. The session ended with the second part of the Intentional Marriage Method.

The final session in this seminar dealt with conflict management and family finances. The session commenced with an exploration of the approaches to conflict management that are typical of the family in the Caribbean. The group reflected on the degree of their effectiveness in the Caribbean and the undesirability of implementing the same approaches in Canada. Hot and cold anger were examined and discarded as inappropriate approaches to conflict resolution because a "win/lose" power struggle ensues which always results in family loss. Healthy and unhealthy reactions to anger were presented along with strategies for coping with anger. The "no-lose" or "win/win" method of dealing with conflict was presented as a better way. Steps were outlined demonstrating how to implement the "no-lose" method. Small groups entered into practice sessions learning the skills of the "no-lose" method.

The second half of this session dealt with family financing in a new cultural milieu. Again a comparison was
made between the then and the now. The nature and possibility of a family "tug-a-war," especially when each spouse has an independent economic base, was discussed. Ways to avoid such "tug-of-wars" were explored. The value of family economic planning was emphasized, not only to avoid conflict but also to build an economic future for the entire family. The need to get into the housing market was discussed. Strategies to implement a program toward home ownership were presented. A discussion was initiated on how to alter the tradition that makes the wedding a financially draining event and transforming it into an event to help provide a "start" for young couples.

Participants were introduced to the details of planning and implementing a consolidated family budget. Techniques for conflict resolution were very vital in this session. The session climaxed with the final part of the Intentional Marriage Method.

**Seminar III: Parenting for Success**

The third seminar, entitled "Parenting for Success," was presented under the following subheadings: Reunion and adjustments, discipline, understanding self-worth, motivation, and preparation for adulthood.

In the first session the parents were helped to think through the problems their children face as a result of the initial separation and subsequent reunion. The emotional upheaval that each situation causes the child
needs to be understood by parents if these parents are to grasp and accept the necessity for planning personal emotional and intellectual preparation to appropriately introduce their children to, and nurture them in, the new socio-cultural context. This preparation involved elements such as understanding the build-up of resentment, perhaps directed at them, and of grief, perhaps directed at their lost home, culture, and surrogate parents in the old country. It involved accepting the reality that they might be almost strangers to their children due to a lengthy period of separation, and that the children might not feel at home in their biological parents' home. It involved an understanding of the impact on the child of the new home, school, and community environment, how these environments differ from their former environments, and in what ways the parents might prepare to help their children deal with the differences. It involved a conscious awareness that their long hours away from home, especially where the mother works at a paid job, poses a particular problem for the immigrant child who was always accustomed to parental or extended family care and supervision at home, and whose adjustment may be greatly hindered if proper alternative accommodations are not implemented. This session addressed these problems and utilized Landis' and Haer's checklists that help parents assess whether they are providing the proper environment for the social adjustment of their children, and whether, in fact, their children are
well-adjusted. The difference between punishment and discipline was highlighted in this session, and new approaches to family communication and discipline were introduced. The place of corporal punishment as the norm for discipline was examined against the background of Canadian child-abuse laws and also against their inherited legacy of slavery. Associated with these concerns as they impact and ought to impact on parents was the significance of the parents' usual emotional state of anger when administering corporal punishment. The parents were urged to implement a new program for child guidance and discipline based upon the approaches discussed and role-played in this session.

The second session dealt with the place of self-esteem in the development of the child and adolescent, and how to build it. The session suggested that the value of human worth is not dependent on beauty, wealth, intelligence, or accomplishments—as is widely held, but rather on the fact that every person is precious in the eyes of the creator-redeemer. When this sense of human value is caught, it largely eradicates feelings of low self-esteem and places on parents who have a sense of respect and reverence for God and His creations a burden to eliminate "put-downs" and all forms of negative approaches.

1Paul Landis and Joanne Haer, Helping Children Adjust Socially (Chicago, IL: Science Research Assoc., 1954), 4-7, 24.
to nurturing their children as God's 'heritage' placed under their stewardship. Parents communicate to their children a sense of worth by their manner of communication to them. They build positive self-concept by their own self-concept, by giving love and positive strokes such as hugs, kind phrases, and encouragement. Doing the opposite sends negative messages to children about themselves, and gradually children grow to perceive themselves through the words and acts of their parents and family. Low self-esteem tends to result in low motivation which results in low goal setting and lower achievement orientation.

Building motivation and achievement orientation was dealt with as it affects people at large because parents who are highly motivated become positive role models for their children. The importance of positive self-image and motivation for visible minorities was strongly emphasized because the majority culture tends to portray visible minorities in a negative light to the detriment of the self-image of the minority children and youth.

The final session looked at what it means to be a teenager. It focussed on the challenges and incongruities of the teen years, placing emphasis on the accentuation of challenges that teens face who have experienced the separation-reunion syndrome of immigration, and especially so when the separation period is lengthy. It challenged parents' ingenuity in nurturing to avoid deviancy and delinquency among their youth. Progressive maturation from
puberty to adulthood was outlined, including the development of thinking from the concrete to the abstract, resulting in matching of wits with parents. The naturalness of teenage rebellion was discussed within the context of the development of independence and maturation. The need for parental communication with and availability to their teens is heightened at the same time that the teens are developing independence. Some poor parental postures were outlined and the positive demonstration of unconditional love was strongly encouraged. Loosening control must be a conscious attitude on the part of parents, and this must always be within an atmosphere of trust which may mean opening up one's home to one's teenager's friends. Working to build a friendship relationship with teens was set forth as highly valuable in helping them towards adulthood.

Organization and Implementation

Size, Structure, and Function of Personnel

For the effective operation of the program as designed, for every four guest couples in attendance, one couple was chosen to serve as small-group facilitators. Hereafter, that couple is referred to as lead couple. Since the design suggests that twenty guest couples should be the target for each seminar series, it was necessary to obtain and train five couples. Their function in the seminars was to make friends with the participating
couples; alternate as registration secretary, help them relax and become as one family; attend to their every need, including lay counseling when initiated by the participating couples; assist the director in making sure that all arrangements are in place and that snacks are served; and, most of all, facilitate group process at least once each evening of the seminars with their designated small group. As far as possible, they worked with the same group, comprising ideally of one lead couple and four guest couples, throughout the seminar series with the hope of developing bonds that might extend beyond the seminars. The lead couples served primarily to ensure that group process developed and was maintained. Since facilities were available, one or two extra persons were invited to be available to provide nursery services.

Support Network

The five couples who served in the seminars as lead couples were to be the core of the support network system. It was conceived that if they were kind and tenderhearted during the seminars, the guest couples would be delighted to establish an on-going relationship with them. The lead couples were encouraged to have the group members exchange telephone numbers among themselves and with the lead couple so that together they may form a support network. They were encouraged to call each other both for friendship, encouragement, and to help each other deal with issues as
they came up. The design suggested that the lead couple would call each team couple at least twice per month, the husband calling once and the wife calling once. In that call, the lead couple would seek to find out how the other team couples were getting along, not so much for information as to help keep the network going, with the hope that this network would eventually become somewhat of an extended family. The lead couple would attempt to arrange an occasional group fellowship of some kind with the other team couples, especially during the month immediately following the close of the seminars. It was hoped that by interpreting the gospel to the team couples by their very life and service they would be seen as model Christians and would serve as catalysts for the guest couples to establish similar Christian commitment.

Recruiting Personnel

It was designed that all personnel be vibrant and successful Seventh-day Adventists and well-adjusted couples. A brief introduction of the seminars was made during a Sabbath morning service defining the kind of personnel desired with an invitation for interested couples to contact the director. Since an adequate number was not achieved, the director engaged in personal canvassing of couples deemed to be of the calibre desired.

Training Personnel

The training of the couples was conducted as two
2-hour sessions on two successive Sabbath afternoons preceding the launching of the seminars. The training sought to cover four areas: namely, personal preparation, prospecting, presentation, and post-seminar facilitating.

Personal preparation covered such items as the master's method of reaching the heart of man, the pre-requisite of experiencing and understanding the nature of salvation, the place of prayer in this approach to ministry, and how to communicate God's love. Prospecting dealt with the mechanics of getting couples to attend the seminars. It was presupposed that those who needed the seminar most would be the least likely to attend. A strategem for encouraging such to attend was advanced.

Presentation dealt with the seminars themselves, the lead couples' role in the seminars, tips on running a small group, and helpful hints on lay counseling. The last section dealt with how to build the small group into a support network.

Seminar Format

The seating arrangement was very informal. The participants sat around tables in order to expedite the functioning of the small-group process. Each lead couple sat at a different table as attendance warranted so that their function could be as unobtrusive as possible and

1Details of Training Manual may be found in appendix II.
without any obvious assignment to the task. Chairs were easily moved around to face the lecturer, the screen, or the group members. Developing small groups that are cohesive is essential to the concept, so an attempt was made to ensure that they functioned at least once each session for a minimum of ten to fifteen minutes. Small groups were structured for group building, learning, and development of close ties to serve as extended families. Dyads and triads were structured to simulate spousal and parent-child encounters.

The lecture occupied much less than 50 percent of the time. Further, it was not usually a straight lecture, but a free interchange with questions and opinions exchanged in dialogue form, as seemed most appropriate. The intent was "to go with the flow" while maintaining a clear purpose and direction. Lectures were further enhanced by overhead cartooning or similar device, or done in conjunction with other multi-media presentations that dramatized the issues dealt with in the lectures. It was deemed crucial to maintain a sense of movement throughout each session and to hold the participants' interest and avoid boredom.

Facilities

Since research showed that those most in need of the possible benefits of the program were the ones least likely to attend, very early in the design of this project
it was determined that it would be desirable to obtain a facility as close to the target group as possible. That seemed to suggest that the first priority would be the recreation rooms in apartment buildings and, second, community centres. Such facilities in the target area were very limited and their use in great demand. While these must remain the first and second priorities, our options need to be completely open so as not to frustrate the program for lack of the first or second options. School classrooms were eventually chosen, but even churches must not be ruled out. Churches, however, need to be the last choice, except where the target group are members of that church so as not to prejudice some who may otherwise desire to attend. The cost of the facilities was well within our budget.

Equipment and Visuals

The search for suitable audiovisual material was an on-going endeavour. Two videos were identified and adequate arrangements made for their utilization. These were very effective and dealt with the experience of a youth separated from his mother as a child when she migrated to Toronto and reunited as an adolescent when he joined her in Toronto and found himself with a relatively strange woman as mother, in a strange country, among strange people, and needing to fit in with a vastly different educational system. It was anticipated that
these videos would touch a deep responsive chord in many participants as they identified with the situation dramatized. This was realized. Thus, the videos provoked warm and wide discussions. The slide presentation in "adaptation" was also a helpful series; especially in focussing on unfulfilled expectations. Other suitable materials would help to bring yet greater variety to the programming for other seminars, and an on-going search to obtain such materials persists.

The audiovisual equipment for use were donated by the Ontario Conference and included a slide projector, an overhead projector, a portable screen, a video cassette and screen, and a stereo player. The transparency masters were largely developed by utilizing the talents in art of some of the youth of our church. The production of the transparencies was made possible by a grant from the Ontario Conference. The seminar personnel have cause to be grateful.

Advertising

With the uncertainty of participants, it seemed the better part of wisdom to advertize in several ways. Four different methods were utilized. Church members were encouraged to invite appropriate couples to attend and to hand out fliers. The five lead couples were invited to do door-knocking and telephoning in the immediate target area. One social organization operating in the same general area
was used as a promotional channel. Advertising was also done in one major ethnic newspaper.

**Registration**

It was decided that no fees would be charged. True, such funds would help to cover costs, and experience has shown that people are more committed to something for which they have paid their money. But it was decided that the low morale and lack of initiation on the part of the target population could wipe out these advantages. The target group may not be willing to spend money on something they were not even motivated to attend. Registration was done on a first-come-first-served basis. Further implementation would obviously be subject to modification as further experimentation may suggest.

**Nursery Services**

It was believed that nursery services would provide a distinct advantage. Participants may decide to attend or not attend based on the availability of such services. However, while we planned with this in mind as a first option, we had to be aware that the facility obtained for the seminars could dictate whether or not we could accommodate such a service. We were fortunate to find suitable facilities. We obtained suitable personnel from the church to operate the nursery program as it became necessary to implement it.
Financing the Project

I took a leave of absence without pay in order to devote myself to the development of the project. The Ontario Conference did not stand aloof, however. They awarded me a small stipend during the period of research and have made further grants to cover the cost of supplies, equipment, advertising, rent, and other incidental expenses connected with the actual running of the seminars. The utilization of volunteer personnel has reduced the overall costs to the minimum.
CHAPTER VI

EVALUATING THE SEMINAR SERIES

Many organizations, including the church, often have entrenched programs, projects, and policies without examining their validity, effectiveness, or continuing relevance. Any program that demands the expending of costly human resources ought to be placed periodically under the scrutiny of evaluation. The program may sound beautiful in its conceptualization and in the mechanics of the design, but if it does not achieve specific, desirable goals, if it does not approximate identifiable objectives, and if these goals and objectives are not currently relevant, then the raison d'etre of such a program must be questioned. Bearing this in mind, an evaluation instrument was developed with a view to measuring, by descriptive-qualitative approach or a simple quantitative analysis as the information derived may suggest, the effectiveness of the seminar series and their relevance to the target population.

The Evaluation Instrument

The evaluation instrument was designed as a questionnaire to be administered at the end of the last
session of the seminars. The questionnaire was comprised of eighteen questions on four typewritten pages. Questions 1-5 requested basic information such as age, sex, number of sessions attended, length of Canadian residence, and number of years married. These questions were not intended to weigh in the overall evaluation but were requested to supply pertinent demographic information.

The first substantive question, Question 6, sought to evaluate the mechanics of the seminar such as the quality of the lectures, the design of the seminars, the quality and relevance of the materials used, the audiovisuals used, the effectiveness of the group processes, and the overall content. Question 7 measured the benefits of the seminars on the family life of the participants as well as their adaptive strategies within the society. Questions 8 and 9 attempted to discover areas where the seminars may have been weak. Question 10 sought more specifically to discover the level of acceptability of each session presentation as regards usefulness, effectiveness, and current and anticipated impact of the seminars on the participants' personal and family life. Question 11 sought offensive statements or concepts that may have been offensive in the presentations. Questions 12, 13, and 17 solicited ways to improve future seminars. Questions 14 and 15 sought to establish the best time to run the seminars. Question 16 explored the wisdom of charging a fee for the seminars. Finally question 18 tried
to discern whether the participants attended mostly as couples or as single parents. (See appendix 3 for full text of questionnaire).

The follow-up interviews were intended to test the continuing and long-term impact of the seminars on the life of the participants and their families. The questions, framed as modifications to question 7 in the evaluation questionnaire, were as follows.

As a result of the seminars
1. Did you improve your ability to cope in Canada?
2. Did you gain any knowledgeable and/or skill that has helped your family life to improve?
3. Have you noticed any changes in your family as a result of the seminars?
4. If another seminar like the last one were offered, would you attend?
5. If another seminar like the last one were offered, would you encourage your friends to attend?
6. In your opinion, what specific benefit(s) if any can this seminar series provide for Caribbean Canadians?

Administering the Instrument

The instrument was administered on the final evening of the seminars at the end of the last session. The last session occupied the full two hours allotted, hence, the evaluation was done in overtime. Participants were presented with the importance of this evaluation for the
refining and future development of the seminars. This did not surprise them for at the very beginning of the series they were told that the program was a pilot project and their input for its improvement would be solicited. All those in attendance elected to stay and complete the questionnaire. However, because it was done after the full two-hour session, a sense of unease and a desire to finish as quickly as possible was evident.

The questionnaires were handed to the participants and pencils made available. Participants were reminded that to retain anonymity, their names should not be written on the questionnaire in order to provide freedom to express themselves as they felt. The seminar director explained questions 6, 7, and 10, and provided freedom for clarification of any other questions as they went along. The questionnaires were all completed within fifteen minutes.

The follow-up interviews were conducted via telephone ten months after the seminars were concluded. The interviews were targeted to be no more than ten minutes long. This was achieved with only two or three exceptions. The exchange was warm and free-flowing. The interviewees were told that the purpose of the interview was to gather information on the impact of the seminars on their personal and family life. They were also told that notes were being taken on their responses. The questionnaire and interview sessions went smoothly. The renewing of acquaintances was
welcomed by those for whom I had served as pastor in their congregation.

**Summarizing the Evaluation**

Of the forty registrants, between fifteen and thirty attended each evening. Fifteen couples and ten singles were registered. Of the ten single attendees represented seven were married and living with their spouses, one was a divorced parent living alone, and two were single parents. The two unwed parents attended only one evening. The evaluation evening was attended by seventeen participants, seven couples and three single parents attending alone. The age range of all the respondents were between 31 and 45 years except for two over 65 who volunteered as a lead couple. Of the seventeen attendees, one couple had been in Canada only six months. All others had been in Canada between seven and eighteen years with an over-all average length of residence of 12.05 years. All respondents, excluding the senior couple, had a marital life of 11 to 18 years with an average of 15.17 years. Of those responding, one had attended only two sessions, one five, and one six sessions. Five attended three sessions and five attended seven sessions. Only four attended all nine sessions. All respondents were living with their spouses, but three attended alone.

Questions 6 to 17 constituted the substantive part
of the evaluation and the responses to these questions are summarized separately.

Question 6

How would you evaluate the following aspects of the seminars (select one response for each item).

Table 1 shows that all respondents rated the seminars either good or very good in almost every category.

**TABLE 1**

**EVALUATION OF SEMINARS**

<table>
<thead>
<tr>
<th>Areas Evaluated</th>
<th>VG</th>
<th>G</th>
<th>A</th>
<th>P</th>
<th>VP</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interesting lecture</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Seminar design</td>
<td>8</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Materials used</td>
<td>9</td>
<td>7</td>
<td>1*</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Audiovisuals used</td>
<td>8</td>
<td>6</td>
<td>1**</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Group processes</td>
<td>9</td>
<td>6</td>
<td>2***</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Overall content</td>
<td>12</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

* Attended 7 sessions
** Attended 5 sessions
*** 1 = 9 sessions; 1 = 5 sessions
VG = Very Good, G = Good, A = Average, P = Poor, VP = Very Poor, NR = No Response

In "materials used," one respondent rated the series as average, and similarly in "audio visuals used." In the use of audiovisuals, two respondents left the question blank. "Group processes" was rated as good or very good by fifteen
respondents; the other two rated it average. It may be of some significance that one of these two attended every session. Therefore, that conclusion should not be ignored. The group was obviously satisfied with the "overall content" since sixteen rated it as good or very good and one did not respond. Viewed in percentages, the series received a 61.39 percent rating as very good; 31.37 percent rating as "good," making a total of 92.76 percent; 3.92 percent said it was average; 2.94 percent gave no response.

**Question 7**

On the following page place an "x" below the most appropriate response to each question. From a total of 85 responses, 59 (69.41 percent) said "Yes, to a great extent"; another 22.35 percent replied, "Yes, somewhat." Only two of 85 responses indicated "no benefit," one responded "not sure," and four items left unanswered. The summary then appears very favorable. Area "B," however, leaves some cause for concern and further research. Since the average residence in Canada for the participants has been 12.06 years, perhaps there were little new information they could learn, but this should not be taken for granted. (See table 2.)

**Question 8**

If your answer to #7e is "No" please explain.

There were not any "No" responses to 7e.
<table>
<thead>
<tr>
<th>Question</th>
<th>Yes to a Great Extent</th>
<th>Yes Somewhat</th>
<th>No Really</th>
<th>Not Sure</th>
<th>No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Did you increase your knowledge of the difference between the West Indian and the Canadian lifestyle?</td>
<td>12</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>b. Did you improve your ability to cope in Canada</td>
<td>7</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>c. Did you gain any knowledge and/or skill that will help your family life to improve?</td>
<td>13</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>d. Have you noticed any positive changes in your family as a result of the seminars?</td>
<td>15</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>e. If another seminar series like this one were offered would you encourage your friends to attend?</td>
<td>12</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>
Question 9

What topic(s) had you hoped would be dealt with, and you would definitely like to see included in any future series? Only three participants responded to this question. One said, "I would like to get more in depth in all of the topics. They are all interesting." Another said, "I wish it would be a little longer." The third respondent said, "'How to Answer Our Children' should be a little longer." This concern was also expressed verbally during the seminar. My over-all impression is that there is a great desire for more of the same. Probably this is how it ought to be. It would have been unfortunate if participants had finished the sessions feeling they had been too long, repetitious, or unnecessary.

Question 10

The following themes were presented in the seminar series. Indicate in the space provided if you attended that presentation. On a scale of 0-10, where 10 represents the highest score possible, write the number that represents your score for each theme's usefulness for Caribbean-Canadian families, your score for the effectiveness of each presentation, your score for the extent to which each presentation is already affecting positively your family life (current impact), and your score for the anticipated future impact of the presentation on your family life (future impact).

This question seemed to puzzle the respondents. The question may have been too long and too involved. There is substantial evidence that the question was misunderstood by many resulting in a very skewed finding. A few examples are worth mentioning. Respondents A and E each attended
all nine sessions—suggesting a high degree of interest. In all but one of the indices in question 6, respondent A rated the program as "very good." The category of visual aids is rated as "good." Similarly, responses to four of five categories in question 7 is "to a great extent, and the other "somewhat." Question 9 elicited this response: "I wish it would be a little longer." Question 16 elicited the answer "Yes." Yet, on question 10, respondent A rated every area of every theme with a "0," except for four categories which were rated with three "1s" and a "2." The implication seems to be that the scores must be interpreted in reverse, with "0" being the highest possible score. Respondent E, on the other hand, whose response to questions 6, 17, and 16 were almost identical to respondent A, scored each category but four with a "10," the other four with "9." Hopefully this indicates a clear grasp of question 10.

Of the seventeen respondents, only eight completed question 10 at all for the sessions they attended. By co-relating their responses to the questions, it appears that four understood question 10. These four rated the sessions they attended very highly with 8, 9 or 10. Between the four there were eighty individual responses according to categories. Seventy-two of these were scored "10," six were scored "9," and two were scored "8." That is, out of a possible score of 800, these respondents rated the seminars "790" or at the 98.75 percentile.
Of the four other respondents mentioned above, "A" seems to use "0" as the highest possible score; "B" is likely using "0" as the highest score; and C and D are uncertain. It is difficult, therefore, to use these to suggest any meaningful results. The scores are definitely not as high as the first group, except for A. Not much more can be said with certainty. These eight responses are exhibited in appendix 5.

Three of the other respondents have recorded enough scores to warrant their inclusion here. "I" attended three sessions and scored "usefulness" and effectiveness with "0" throughout. "Current Impact" has two "0s" and one "5"; and future impact was scored once only with a "5." J, who attended all sessions, scored usefulness only and awarded the score of "0" to eight sessions and "1" to the other sessions. K also attended all sessions and scored only "usefulness," using a check mark only, presumably a mark of approval.

Question 10 was a very important question, but the result must be considered inconclusive notwithstanding the high scores which E to H and apparently A, I, and J have given it. The question needs to be reworked for any future seminar.

**Question 11**

Were any points of view expressed during these seminars with which you were not comfortable?
Thirteen respondents said "No"; two respondents left the question blank; two respondents said "Yes." One of the two who said "yes" offered no explanation. The other said, "When I found out where I was going wrong in my life." The conclusion seems to be that the substance and presentation of the seminars were entirely comfortable and acceptable.

**Question 12**

What are some of the changes you would like to see in the structure of the seminars? This question was open-ended and elicited the following responses:

1. Seven respondents offered no suggestions
2. Four responded as follows:
   "More debate."
   "Entire family discussion."
   "More play to portray reality."
   "More practical exchange of family problems."
3. Three responded as follows:
   "Longer program."
   "Need more weeks."
   "Need more time to elaborate on the topics."
4. One respondent said, "More people need to attend."
5. Another said, "More pictures and handouts."
6. One responded, "Should be held all at one time."
7. Finally one said, "It was good."

The responses are all encouraging. The ones
relating to more discussion, role play, and group work must be taken seriously. Longer programs may be counterproductive as cutting in too deeply into participants' time. Repeat seminars may be the answer. Handouts must be packaged more carefully. If a fee were charged, this would be more practicable.

The extent of small-groups activity is here called into question. Subject presentation and immediate feedback left less time for small-groups activity than was originally intended. Thus, there was little time for bonding within the groups. Also, because of the inconsistent attendance patterns it was difficult and sometimes impractical to maintain identical groups. This weakened the bonding element. This, probably more than any other factor, contributed to the non-implementation of the support network planned.

There is a need to rethink the allocation of time for subject presentation. It may be wise to cut back if it can be done without loss to the subject matter; this would provide more time for small-group activity and role play.

Question 13

What did you wish would happen in these seminars that you did not see happen? Nine respondents offered no suggestions to the question. Four similar responses were:

"Better attendance, younger couples."

"A larger turn out of West Indians."
"More people attending."

"Attendance."

One said, "I wish the sessions would be longer and have more role play." Another said: "More detail." Four responded with similar ideas:

"More debate."

"Children voicing their feelings and views."

"Helping people open up."

"More role play."

The matters of children and attendance would be covered in the conclusions. This matter was addressed in comments on the previous question.

**Question 14**

Was the time the seminars were held suitable for you?

Six checked "Very suitable"

Six checked "Somewhat suitable"

Four checked "No but manageable"

One checked "No, very unsuitable."

**Question 15**

What time of the week and/or day would you suggest for holding future seminars?

Three respondents definitely showed disfavour to Friday evening, and five more wanted it only Saturday and Sunday. The rest offered slight variations from the pattern that was followed. One respondent wanted it Sunday
through Friday. Six respondents offered no suggestions. Overall, the time selected seems to be favorable to the majority of would-be participants.

**Question 16**

Do you think we should charge a fee for these seminars?

Eleven respondents said "yes," a fee should be charged. Some reasons:

"Because they are very good."

"Yes, a small one."

"To help with the overhead."

"They are very helpful, plus everybody else does it."

"Because they are very important to the New Canadians from the Caribbean."

Five respondents said "no." They offered these suggestions:

"Because the attendant (sic) would be poor."

"No, the unable but needed (sic) ones will not be able to attend."

"Most people are normally absent from seminars when they have to pay."

"Those who need them most might not be able to take them."

"Cost turns away the people that need to hear it most."

A better than two to one ratio favors charging. It seems that locale and circumstances must be considered.
Question 17

Can you think of two other ways to improve future seminars?

Only four persons responded to this question:
Three persons suggested more advertising and publicity.
One person suggested changing the time and days—presumably to Saturday at 8:00 p.m. and Tuesday at 7:30 p.m.

These responses again suggest a general overall satisfaction with the series and offered no substantive recommendations.

Question 18

Put a check mark in the appropriate box below:

/__/ I am living with my husband (wife) but attend alone.
/__/ I am attending with my husband/wife.
/__/ I am a single parent and attending the seminary alone.

Three said they were living with their spouse but attended alone. One did not respond. Thirteen said they were attending with their spouse.

Follow-up Interviews

The follow up interviews were conducted about ten months following the end of the last seminar. This time lapse gave increased opportunity for the families to observe the impact of the principles communicated in the seminars on their personal and family life. Eighteen
telephone interviews were conducted and centered around question 7 of the evaluation administered the last evening of the seminars. The key questions asked and some of the responses received follow: (See also table 3.)

The questions asked were the same as "7b, 7e," and "7d," except that verb tenses were changed to reflect the lapse of time. Number "7e" was divided into two parts to determine whether participants were still personally interested in the seminars, as well as to discover their feelings about the value of the seminars for Caribbean Canadians at large.

A comparison of the responses was very gratifying. Whereas at the close of the seminar, 41.18 percent and 47.06 percent, respectively, responded "Yes, to a great extent" and "Yes, somewhat" to the question of "coping . . . in Canada," in the follow-up interviews the response was 88.88 percent and 5.30 percent, respectively. The concern raised earlier about the response to this question is probably overridden by the strong response in the follow-up. On the question dealing with "knowledge and/or skill," the response changed from 76.45 percent and 17.65 percent, respectively, to 88.88 percent and 0 percent, respectively. The question dealing with "positive changes in the family" produced percentage responses in the same categories immediately after the seminars of 88.23 percent and 5.88 percent, respectively, and ten months later of 72.22 percent and 16.66 percent. The final questions relating to
"attending again" elicited a response of 70.59 percent and 17.65 percent at the close of the seminars in the respective categories of "Yes, to a great extent," and "Yes, somewhat." Ten months later the response divided between their personal attendance and their promotion was 94.44 percent and 5.56 percent in the same categories. The response was identical in each question. The responses show that the impact of the seminars on the participants' personal and family life did not significantly change with the passage of time. In fact, the passage of time did strengthen their desire to encourage others to attend such seminars. Their comments on the questions are of great interest and are recorded in appendix 4. The final question on the follow-up interviews was not quantifiable. But their responses, taken as a whole, reflect a sense that benefits would be derived in any area of concern raised in the seminar series.

Summary

Attendance

Although forty people registered only twenty-three were present at the opening session. From then to the end of the seminars, attendance fluctuated between fifteen and thirty. Thus an identical group was never in attendance on any two consecutive evenings. While this did not affect seriously the functioning of the large group, it significantly militated against any effective small-group
work. Over time it must be evaluated whether the benefits from operating a community-based seminar series at low cost or no cost to the participants outweighs the advantage of conducting it in a residential setting at higher costs. A comparison should also be done to show whether the attendance pattern would be more consistent if a fee were charged.

Three other aspects of attendance should be considered. First, twenty-nine SDAs and eleven non-SDAs were in attendance. One should be encouraged by the percentage of non-SDAs in attendance. Second, of the forty registrants, thirty-four had lived in Canada seven or more years, one for four years, three for two years, and three for less than one year. The average length of residence in Canada for all registrants was 12.075 years. Obviously, the seminars did not significantly attract the newer immigrants. Third, younger couples were not attracted to the seminars. The age range of participants, as shown elsewhere, was between 31 and 45 years except for one senior couple. The average years of marriage of those responding to the evaluation questionnaire was 15.176 years. This is disturbing because a significant number of marriages and families begin to rupture during their earliest years. This indicates that serious study needs to be made to find ways of attracting younger couples and newer immigrants to the seminars.
Registration Fees

Those who attended the seminars were largely couples that could pay a modest fee without hurting. Those for whom they were especially made available by utilizing a "no-charge" policy remain largely unreached. It seems wise to experiment with a fee structure that will not exclude any unable to pay. Those who completed the evaluations, by a ratio of more than two to one, recommended charging a fee. This may also have a positive effect on attendance, which, in turn, may improve group process.

Advertising

The strategy in advertising was to present handbills and newspaper ads that were non-religious to remove any religious bias from the minds of would-be participants. This was not fully achieved. Many participants as well as non-participants indicated that they assumed that "Family Enrichment Seminars" were conducted by religious persons or groups. The advertising strategy needs to be rethought. It is doubtful, however, that it is possible to disabuse all minds that such programs are religiously sponsored.

Of the forty registrants, none indicated that they were attracted to the seminars by newspaper advertisement. Six said they were attracted by friends, the seminar director, or the church. Nine offered no response. The tentative conclusion is that the value of newspaper ads is

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dubious, except as a means of creating awareness. Many people in casual conversation indicated that they saw the ads. That awareness may be of great value in the future. It is clear that there should be no reliance on it as a means of determining attendance.

**Single Parents and Children**

Much of the group work and even warm-up exercises were structured around couples. This made the single parents feel just a little uncomfortable. Until a series is put together for single parents, it may be wise to consider structuring the seminars in such a way that all sessions that are applicable to single parents also should precede those that are strictly for couples, and to replace warm-up exercises and group-work in these sections with materials that may be appropriate for either couples or single parents. Then the sessions for couples may be made optional.

The suggestions in some evaluation questionnaires that children should be drawn into the seminars seems difficult to implement. The value is obvious. But there is question as to the attention span of children, their level of appreciation and interest in the materials covered, and what that would do to the size of the group and the level of participation within small groups. Another forum that would be more appropriate would be to include children at one session of the seminars with
planned group work and unlimited attendance.

Support System

The program designed as a support system was never fully implemented. The follow-up work was promoted during the lead couples' training. Guidelines for implementing were discussed and an outline of the training seminar was left with each lead couple. The importance of the follow-up work was further emphasized at the end of the seminars. Participants exchanged phone numbers within their groups. Yet nothing happened after the seminars closed. Lead couples did not take the initiative to implement follow-up activities, and the seminar director did nothing after the seminars to motivate them to activate the support system as designed. Some participants are reported to have discussed the seminars and their impact from time to time at church, but in no structured or methodical form, and with no clearly defined purpose. One participant indicated that they did talk about implementing the follow-up. It did not get any further than that.

This area needs significant address in any future seminars. It should not be taken for granted that lead couples will follow through. The seminar director must assume responsibility for implementation.

Conclusions

General

The seminar series made a very positive and long-
term impact on the lives of the participants and their families in all but one of the areas anticipated. The response to the questionnaire and to the follow-up interviews suggested that the participants achieved a greater sense of their social environment and how it impacts on their lives; that they understood better, and were more prepared to adjust to the role expectations of their spouses and of their children; that they obtained and utilized significant additional understanding and skills in dealing with the problems in the family and to some extent in the society at large, and in the educational environment; and that they grew to understand and internalize a greater sense of worth as persons of value within the social order.

The one area that no attempt was made to evaluate is the impact of the seminars on their understanding of how their lives might be made richer by placing God at the center. Any measurement of this aspect was construed to be premature and, perhaps, could be counter-productive. It was also felt that an answer to this concern was not crucial to establishing the validity of the seminars.

One of the reasons for the lack of coordination of the follow-up program through the lead couples is the fact that by the time of the seminars, I (who had been the director) had been reassigned to new responsibilities. This reassignment influenced negatively any impact the program might have had on the target church.
However, in another sense, its impact has been felt. Word of my interest in and involvement with the well-being of Caribbean Canadian families preceded me to my new assignment and demands were made on my time both from within and without the new congregation for family counseling, family-life programming, and lecturing on related topics. At the time of this writing, the development of a family life department is reaching completion with major new thrusts planned to include the seminar series to be launched in five weeks. One may reasonably anticipate that with determination this will have a far-reaching ripple effect.

**Shift System**

An education process needs to be initiated to help alert the Caribbean peoples, especially those who contemplate migration, of the negative impact that the "shift system" of migration is likely to have on their family life. An approach may be needed to sell this concept to the immigration department, who in turn can make such an education program mandatory for each would-be immigrant. This may result in discouraging some from migrating, and in helping others to redesign their plans for family reunification.

**Male Role**

When one considers the negative impact the culture of slavery had on the role of the West Indian
husband/father in the family, the fact that the marginal family role continued to a greater or lesser extent through the decades since slavery, and the fact of low self-esteem that the Caribbean-Canadian male in particular experiences as a result of lowered job status, lowered social status, and lowered economic status within the family, one must conclude the necessity for significant education and resocialization of both the West Indian male and the Caribbean-Canadian male to assume their proper roles within the family for the stability and well-being of the entire family. This may well be a significant key to a better future.

**Professional Growth**

The process of fleshing out and implementing the seminar series had made a profound impact on my growth and development. The research into the theological basis for social involvement and into the nature and well-being of marriage and the family has changed for the better the nature of my preaching and my sense of the mission of the church. I am better equipped to minister to families in crisis, in general, and to Caribbean Canadian families, in particular. This is so because my theology is sharpened, I have a better understanding of the nature of immigration and its impact on the immigrant; I understand better and can more adequately relate to the background of the Caribbean family, the patterns of their migration to
Canada, and the nature of their struggle for adaptation in this new society; I have learned some of the ways of surmounting and helping others surmount the challenges to their life and family that the very fact of migrating to a new country such as Canada imposes on the newcomer. I am much better prepared to minister with compassion and understanding to the Caribbean Canadian family in particular, and, indeed, to all families, in general. And in the process, I am convinced I have built or strengthened a bridge between the church and the secular society.

Recommendations

It cannot be anticipated that any research or program will answer all relevant questions and meet all pertinent needs. Instead, the research usually raises more questions and the program exposes greater areas of need. This project is no exception. This section provides some of my impressions on areas that seem to be inviting urgent attention.

The importance of this project to the Caribbean Canadian family has been clearly confirmed by the respondents to the evaluation questionnaire. These respondents have also struggled with the need to get this information out to the wider Caribbean Canadian subculture. Seminars, as here conducted, are a slow dissemination process. It may even be slower in reaching the most needy because of their apparent reluctance to attend. Therefore,
a serious attempt should be made to repackage some of this material in a form that can be presented to large groups of people at once, and to use such format as a supplement and inspiration to the seminars themselves. This would not obviate the need for the seminars since each person needs to tailor the program to fit one’s self and family, and since it is in a small-group setting that particularization is most likely to occur.

Other significant areas of family needs were not addressed adequately or at all in these seminars. A separate single parents' seminar series needs to be packaged using much or most of the materials developed, but adding and deleting as necessary and putting it in a format with which single parents can more readily identify. Some evaluation respondents called for involvement of children in the seminar. Perhaps a follow-up series needs to be developed that will provide for such interaction. Of even greater importance, perhaps, is the need to address the problems of our youth who largely seem to be sailing on an uncharted sea and may be headed for shipwreck. Many of these youths are now far beyond the reach of their parents. Along with the third seminar on parenting, therefore, and as a follow up to it, a series needs to be packaged aimed at addressing the youths themselves in the situation in life where they find themselves, with a view to helping them appreciate the need for radical change and to help provide the motivation for such change.
An additional area that allows for further study is how to maximize the good will generated by a project such as this for the purpose of gospel proclamation. After all, the gospel provides the only final answer to all these challenges. This focus must always be kept clear so that in all our doings we realize that the greatest doing of all is to prepare people for the kingdom of heaven.
SEMINARY I

UNDERSTANDING AND RELATING TO
THE MIGRATION EXPERIENCE:
IMPACT AND ADAPTATION

I. Description of Seminar

A. Goals during seminar: To help participants

1. Visualize the difference between life in Toronto (Canada) and life in the Caribbean.

2. Understand the impact of the new environment on them and on their children, especially as it relates to their self-esteem and education.

3. Understand the impact of job status loss on their self-esteem and their family.

4. Reflect on the impact of change from majority to minority status.

5. Understand the significance of the separation-reunion syndrome and especially so on the children.

6. Accept the reality that their migration experience is not unique.

7. Perceive that "unfulfilled expectations" is characteristic of the migration process, and that the new reality demands appropriate adjustments.

8. Identify their unfulfilled expectations, and those of their immediate family.

9. Grasp why many of these unfulfilled expectations are a source of family irritation.

10. See the need for aggressive adaptation.

11. Create new hope for them and their family within their country of adoption.

B. Behavioral objectives

As a result of this seminar, it is anticipated that each couple or family head will be able to:
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1. Adopt fully his/her new country of domicile and move on with the process of adaptation.

2. Be proactive in helping children adapt to their new social, cultural, linguistic, and educational, etc., environment.

3. Deal realistically with status reduction on the job, in the home, and in the society.

4. Deal more creatively and empathetically with the acting out behavior patterns in his/her youth, which may be due, partially at least, to the impact of separation and reunion, the grieving for the lost home, and the problems of adjustment to a new home.

5. Initiate or strengthen a programme to deal with "unfulfilled expectations" so as to strengthen family relationships and family goal setting and achievement.

6. To bring to the surface the various family problems and challenges that stem from the migration process and to aggressively explore solutions to these problems and challenges.

II. Introduction

A. Registration

B. Getting acquainted
   Ask participants to give name, place of birth, time of arrival in Canada, and something really missed from the home country.

C. Looking ahead
   Man a raw meat im look fiah' (It is only logical for one to seek solutions to one's problems)
   Ooo larf lars larf bess
   (Don't be angry because someone laughs at you. Your day will come)

\footnote{Cleary, *Jamaican Proverbs*, with illustrations by Keith Reece (Kingston, Jamaica: Brainbuster Pub., P.O. Box 8, Kingston 15, n.d.). The proverbs in these seminars, with slight modifications in some cases, are taken from this compilation.}
Wen yuh an inna lian mout yuh ah fe tek time draw it out.
(Great skill and patience has to be exercised to get out of a difficult situation.)

Pig arx im mooma, 'wha mek yuh mout so leng?
Pig mooma ansa, yuh a grow yuh gwi larn
(Age brings reason/Experience teaches wisdom.)

Time langa dan rope
(Time heals all wounds)

D. Years of pastoral counseling among Caribbean Canadians.

E. Observation of the tenuous nature of spousal relationships, parent-child relationship, school adjustment, etc., delinquency, social integration

F. Demand for action
1. Social agencies' programmes researched
2. Corpus of literature
3. Need for a new dimension in programming

G. Seminars
1. Outline: Three seminars each three sessions long, and each session lasting about two hours.
   a. Leaving the Old Country and adopting the New. Separation/reunion, family and marital patterns, the new society, work, expectations.
   b. New spousal roles and relationships, communication, the working wife and mother, budgeting.

2. Time of seminars: dates and time of the day.

H. Methodology

Lectures, small groups, role play, etc., large group discussion and feedback, slide and video presentations.
III. Leaving Family, Home, Country, and Culture

A. Which of the following definitions do you think is most appropriate? and why?

1. Home--a home is a house, apartment, or other shelter that is the usual place of residence for one's family or household.
   --a place in which one's family affections are centered.
   --a place where people with common household ties live.

2. Family--Parents and their children.
   --Any group of persons closely related by blood as parents, children, uncles, aunts, cousins.
   --A group of persons who form a household under one head, and may include parents and children, and/or other relatives, and/or other persons who mutually agree to live as one household under the same shelter.

B. What comes to your mind when I say:

1. Home in the West Indies.
2. Home in Canada/Toronto?

<table>
<thead>
<tr>
<th>HOME</th>
<th>FAMILY</th>
</tr>
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<tbody>
<tr>
<td>WEST INDIES</td>
<td>TORONTO</td>
</tr>
<tr>
<td>WEST INDIES</td>
<td>TORONTO</td>
</tr>
</tbody>
</table>
C. Home and family life in the Caribbean
   Extended family - grandmother, aunt, etc.
   Working mothers - in garden, relaxed pace.
   Working in the city - grandmother take over family
   Maid - affordable
   Children - open environment - pasture, woods
   - play unsupervised
   Large or small house - generally detached
   Relaxed neighborly environment - everybody knows everybody
   Climate
   Parental authority and child discipline
   Discipline - work of all community
   Swimming/sports
   Fruits and foods galore
   Community school and church
   Stability
   Recreational life, etc.

D. Problems of separation

1. Grief at parental loss may result in slow adjustment to new home.

2. Surrogate parents may interpret negative reactions as "rudeness."

3. Rudeness may result in spanking (licks).

4. Further negative reaction may result in being moved to a new home. This may also occur for health and financial reasons.

5. Sometimes siblings are left in the care of different families such as paternal grandmothers and may not meet again until reunification in Canada.

6. Parental expectations for reunion are realized but in a very lengthened time frame.

7. Reunion usually occurs when parents assess that they have sufficiently established themselves.

8. Reunion may occur prematurely due to breakdown of arrangements with surrogate parents.

9. Parents are unaware of the extent to which they have themselves changed and the gap there might be between parents and children.
10. Parents are therefore as psychologically unprepared for the reunion as the children.¹

E. CARTOON

TRANSPLANTS

IMMIGRANTS ARE LIKE TRANSPLANTS
THEY ADAPT AND THRIVE
THEY FAIL TO ADAPT AND LIVE AS MISFITS
IN CONSTANT CONFLICT BETWEEN THE OLD AND THE NEW —
PERPETUAL IMMIGRANTS

F. Video:  Be a Good Boy Now²

G. Large Group feed-back session

1. How did you feel when you were preparing to migrate, and when you actually separated from your family and friends, etc.

2. How did your children feel?

3. How do you know what they felt? etc.

4. How do people prepare to receive newcomers?

H. In small groups (4+1 couples) discuss:
   How would you prepare to receive your newcomer?
   What age is s/he? Why?

I. Report to large group

J. Climax and promotion of session 2

¹ Christiansen, West Indians in Toronto, 74-78.

² Be a Good Boy Now (Toronto: The Ontario Educational Communications Authority, 1977).
Session 2

New Home, New Family, New Culture, New Society

I. Warm Up Exercise

"Baggage in hand, my flight up the escalator was one of horror. It was the first time, remember, that I had come face-to-face with stairs that moved, doors that opened by themselves, trains that ran underground. I knew that somewhere, up those moving stairs and through the door, Jenny was waiting for me, but at that moment I was alone. I watched everybody going up the stairs to be sure that all those who got on, got off at the top. Then I jumped on. A moment of fear when I thought my bags and I would disappear with the step in front of me at the top, then I leapt off. A few steps and I was faced with a door that opened by itself, Jenny on the other side. I jumped, dropped my bags, Jenny and everybody else laughing. I gathered myself and bags together and, with a sigh of relief, fell into Jenny's arms. To this day I laugh when I remember my first moments on the not-so-firm ground of Canada."¹

Large group: What are some of the shocking, scary, disturbing, etc., experiences you or your family experienced upon arriving in this country?

II. Lecture and Feedback

A. 1. New Home and New Children
   Apartment. No playing in hallways. Little time outdoors.

   Home a prison/basement apartments.

   People next door, but they are not real neighbors.

   Parks—but children need supervision—parents short on time.

2. The pattern among many Caribbean families of lengthy separation (1-15 years) result in new parent-child bonding with surrogates.


Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
3. Children left as infants or toddlers may rejoin parents as adolescents and strangers.

4. Children leave behind all that is familiar, sometimes even siblings.

5. Met by parents who may be strangers, sometimes by step-parents and siblings or half siblings born in Canada.

6. Parents work long hours. No substitutes such as grandmother or other relative.

7. Little opportunity for new bonding with parents.

8. Children feel "cheated" by parents but can't express their feelings.


10. Behavioral problems might deepen with parental negative statements of expectation of immediate adjustment to the "new" family.

11. Parental blame for family disruption and ungratefulness can create further anxiety, confusion, grief, and acting-out behavior.¹

12. Action-reaction syndrome may end in truancy and delinquency.

B. The climatic extremes/changes in daylight hours.

- Joyce Fraser tells her own experience with the sun.
  (Work [domestic]): "...Jenny called. 'What are you doing?' she asked...'I'm doing the dishes.' 'At this hour?' 'Why, what time is it?' I asked. 'Ten o'clock,' she remarked. I looked out the window, the sun had just gone down, there was still a faint glow in the sky. When I thought this over, I realized that I had never seen a clock in the house except for the watch my employer wore. I usually tried to tell the time from the sun, which I later found out was very different from my own country, where the sun usually sets between five and six in the evening. In Canada, it goes down between nine

and ten during the summer - in the winter you don't see much of it at all, but that's a different story. In the short time I had been in Canada I had had many shocks, more than I needed for sure, but this seemed the most bizarre. I had moved to another planet -- the customs were different, the people were different, and now even the bloody sun was way off schedule."

C. Ester Krimer, writing about the experiences of immigrants to Canada from Argentina, sums it up well in a way that is not foreign to Caribbean immigrants:

The life change is so intense that they have to relearn almost everything all over again -- how to speak, to walk, to eat, to move, and to live in the new world. They become like a vulnerable dependent child from a psychological point of view, their emotional feelings of again being a little dependent child are understood as emotional regression.2

D. What are some other life changes the immigrant faces? Get Responses -- Record on overhead -- Discuss.

1. Funny accent and strange words and ideas
2. Walking as if to catch up with the world - racing
3. Width of roads
4. Size and height of buildings
5. Funny food
6. Moving from majority to minority status. Blacks were everywhere present and now are hardly anywhere present.
7. Role models almost non-existent
8. Negative perception and portrayal of blackness

1 Frazer, The Cry of the Illegal Immigrant, 8.
9. Reduction in status in housing, society, and job
10. Social taboo on spanking – often seen as abuse
11. Invasion of privacy by social workers
12. Intrusion of the law in running of the home

E. Education

1. Large schools and complex system
2. Teacher-student relationship less authoritarian, more egalitarian
3. Approach to learning less rigid—with more responsibility on student
4. Not only textbook and note learning, but more questioning, discussions, reference materials, research papers, tapes, slides, videos, movies, microfilms.
5. Freedom of expression in classroom
6. Respect for, without subservience to, teacher
7. Rotating classrooms
8. Language difficulty resulting in confusion, depression, withdrawal and non-participation, isolation, name-calling, etc.

F. The educational system can be still more problematic for the child because of the challenges the parents probably face, especially single parents.

1. Their own adjustment problems.
2. Long strenuous work hours.
4. Limited formal education.


2Christiansen, West Indians in Toronto, 79-80.
5. Unfamiliarity with, and hence intimidation by, the Canadian school.

6. Inability to assist children with their school work.

7. Reluctance to visit teacher due to intimidation.

8. Need for children to assume significant household responsibilities.

9. Trusting the school to do everything possible for their children.

10. Unaware of their own role in their children's education.

11. Fear to take time off work to visit the school.

12. Misinterpreting request to visit school may result in scolding student.¹

G. Work - male

1. Lack of Canadian experience or Toronto experience leads to low paying job.

2. Low communication skills may lead to poor relations with peers and supervisors.

3. Substitution of diligence and hard work may evoke hostility from peers and exploitation by employers. Overworked/underpaid.

4. Sometimes the only black on the job.

5. Research done by Leon Muszynski² points out that West Indian and Portuguese men under earn the general population by $3,000.00 per year. West Indian women are even worse off, under earning the general population by $3,800.00 per year. Black, along with other visible minorities, the evidence suggests, are "concentrated in very low paying jobs in Toronto." He says that while their

¹Ibid., 81.

qualification for the job market is partly to blame, there is also evidence that suggest that this disadvantage is further reinforced by discriminatory practices. The situation is further compounded by the indication that in times of tight economy and high unemployment, third world immigrants to Ontario experience unemployment that is significantly higher than other immigrants. In 1971 the rate was double that of other immigrants. Immigrants arrive and are shocked when they suddenly find that skills rated highly as reasons for allowing immigration are suddenly devalued because of lack of Canadian experience.

6. This leads to underemployment and lower job status which leads to lowered sense of personhood, loss of self-esteem, and may even result in deep hurt, anger, depression, and even paranoia. Consequently, many West Indian men resort to gambling, alcohol, 'running around', and neglect of home responsibilities.

H. Work - female

Some similar problems but employment more available. On-the-job frustrations similar, but outlets for frustration more limiting due partly to rigid Victorian values demanded by custom of females.

I. Marriage

1. Greater job availability for women may be used as basis for assessing economic power in the home thus increasing marital stress.

2. Financial power leads to more independent attitude. This is strengthened by the feminist movement.

3. The greater protection of women and children in the social order also lead to attitudes of independence.

4. Demands on her time for work and education necessitate a shift in spousal roles within the home, for hired help is beyond their economic capacity.

1 Christiansen, West Indians in Toronto, 71-72.
5. All of these factors may lead to additional marital stress as the husband in particular struggles.¹

Rosemary Browne, Member of British Columbia Provincial Parliament and a native Jamaican, commenting on the drastic life changes demanded by the Caribbean immigrant says that the shock of the winter temperature is symbolic of the kind of shock new Caribbean immigrants experience, especially those from the rural Caribbean to the large Metropolitan areas of Canada such as Toronto.²

Questions

J. Video: Only My Best Will Do

K. Feedback

What did you/did you not like about his introduction to Canada?
What could have been done to ease the shock of his introduction?
What factors led to his educational problems?
How could his parents have helped to avoid these problems?
What is the role of parents in their children's education here in Canada?
Why do Caribbean Canadian parents not fit easily into that role?
How should parents act to turn the tide of failures among Caribbean Canadian children?
What about language skills? Should there be a definite tutorial program? Should there be oral language training as with foreign language students, thus recognizing the place of Canadian English? etc.

L. (10 min.) Brainstorm in small groups (4 + 1 couples)

What are some of the things parents can do to prepare for the arrival of the separated children, to establish bonding with them and to help them

¹Ibid., 72-73.

adjust to the new reality? Attempt to get at least five significant points.

1. By reading and reflection parents should put themselves in the place of the child leaving bonded relationships in a secure and familiar environment and think through how they would like to be treated.

2. Plan a welcome party with friends who have children of similar age as theirs.

3. Send books and videos about life in Canadian society, school, and housing, showing positive and negative aspects.

4. Plan vacation to coincide with the arrival date.

5. Take newcomer on trips to see the city, parks, lakes, museums, and places of interest in general.

6. Be a friend to the newcomer and do not expect him/her to treat you as a parent initially.

7. Talk and chat about everything, but especially about back home. Let them ventilate.

8. When they are melancholy do not scold or anger them. They may be grieving the loss of home, country, and surrogate family.

9. Be able to accept their 'home feelings' without censure, without accusing them of ungratefulness for all you have done for them.

10. Introduce them to the school and monitor their adjustment by regular visits to the school, and by encouraging them to talk out their feelings.

11. Ensure they get into a programme such as English as a Second Language (ESL).

12. Introduce them to the neighborhood library. Register them and show them how to use the library.

M. (15 min.) Large group
Record points on overhead
Discussion
Close with overhead: "Nursery"
Promote Session 3
Session 3
Dealing with Unfulfilled Expectations

I. Getting to Know Each Other

One person to volunteer to point out three persons by name, preferably first name. When name is called, participants stand up. The last person standing points out three other persons by name, remembering to end with the name of one participant who has not yet participated in the name matching exercise. The game stops when we have run out of steam or when minutes are up, whichever is sooner.

II. Reasons for Migrating

A. (20 mins) Slide Presentation: For What Did I Come To This Country? or any other multi-media presentation of same issue.

B. (10 mins) Groups of: 4 + 1 couples: Discuss and identify "For what did you come to this country?"
Central reason or reasons only.
Do not record the same reason twice, instead place "x" beside reason to indicate number of persons with that reason.

Are personal goals for coming being realized?
Hand-out sheets to record findings. Put no names on sheets. Hand them in.

<table>
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<tr>
<th>Expectations</th>
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<tbody>
<tr>
<td>Reasons for Migrating</td>
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<tr>
<td>1.</td>
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<tr>
<td>2.</td>
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--Record in "word" form on transparency all the reasons given for migrating.
--Identify the areas of unfulfilled expectation.
--Identify the problems stemming from unfulfilled expectations--in the marriage, the home, the children and youth, education, work, etc.
--Discuss what can be done about them.
Are they realistic?  
Do they need modifying?  
How can they be achieved or modified?

III. What You Should Do:

Suggestions:

A.  
1. Do not blame others for the problem or transfer it to someone else. You'll tend to do nothing about it.
2. Recognize the problem for what it is. Blame, avoidance, sublimation will not help.
3. Own the problem as your problem. Don't feel sorry for yourself. Own it and explore ways of overcoming it or surmounting it; e.g., race/education/unemployment.

B. Discuss problem with family, making sure the discussion is not a gripe session but a problem-solving session.

C. Brainstorm

1. Identify the problem.
2. Make a list of possible solutions.
3. Evaluate and choose the best solution.
4. Establish this as family goal.
5. Outline steps necessary to achieve the goal.
6. Set a target date for achieving goal and work towards it.
7. Periodically evaluate progress and make mid-course corrections where indicated.

D. Galvanize the family around the goal—work together.

1. Talk success—use positive reinforcement.
2. Someone said: What the mind can conceive And the heart can believe You can achieve.
3. Sir Edmund Hilary would never reach the
summit of Mount Everest had he not taken the first step. Take your first step now. Delay is dangerous.

4. Put God into your planning. He is able to do "exceeding abundantly above all that we ask or think."

5. Be realistic enough to recognize and accept the expectations that need modifying, e.g., spousal roles and parent-child roles.

6. Remember Francis of Asisi's prayer:
   Lord, give me
   The serenity to accept the things I cannot change
   The courage to change the things I can, and
   The wisdom to know the difference.

E. Some specific areas where problems surface:

1. Marriage and the home (Spousal relationships will be dealt with indepth in Seminar II.)

2. Different patterns of respect and communication. (This will be dealt with partly in Seminar II and Seminar III.)

3. Devalued skills, loss of status and underemployment.

4. Self-esteem (Dealt with in seminar III).

5. Educational opportunities but along a treacherous pathway.

6. Housing—basement apartments, etc.

"I had begun to relax a little when she jokingly said, 'Do you know what a basement is?' She told me to look through the window. I was horrified when I saw the grass above the window—we were living under the ground. She laughed, said that she was scared too, at first, when she found out that her room was below the earth. She told me every building in Canada had a basement and it was perfectly safe to live in them. Safe or no, I found myself constantly looking up at the ceiling thinking that if the house caved in, how would we get out, who would know we were down
there. I prayed for morning to come."

F. Some problem areas that we will not be able to come back to in any depth:

1. Devalued skills, status reduction instead of status acquisition, underemployment, and unemployment.

2. Education.

G. One significant area where adjustment is mandatory because it conditions one's thinking and attitude towards so many things--to stay or go back "home."

"It is staying in Canada until: my children grow up, they finish their education, or I amass a few dollars."

Many of us think of ourselves as West Indians living in Canada--for the time being. Many live here ten years and more but never become citizens.

Why? Plans to return home.
This is home. Chances are slim you'll return.
Even those who do return do not stay there for long.

This attitude has the effect of keeping one "a perpetual immigrant. . . . If we do not form a strong attachment to our new country, we will never have the feeling that we truly belong." Ester Krimer comments that such persons experience only 'quasi-adaptation'.

"They have learned a new style of life in the new country and they have learned of the existence of two worlds that they maintain separate and in conflict. A part of them has remained hooked to their past, living a kind of permanent remembering and projecting to the old. Somehow, they seem to be able neither to return and enjoy life in the always remembered and wished for old life, nor to immerse themselves fully in their present. They seem to live in a trap. . . .

---

1 Fraser, The Cry of the Illegal Immigrant, 8.

Their world of meanings is dissociated, confused and in constant conflict.\(^1\)

H. Another area where urgent attention is needed is the education of the children. Christopher Beserve, in a dissertation at the University of Toronto for his doctor of philosophy degree notes in a study of the influence of the home environment on the education of Caribbean Canadian children, that while the working class Caribbean Canadian parents have "high academic and vocational aspirations for their children," they fall short in three crucial areas that will help their children realize their parents' dreams. Namely,

1. The parents provide few and inadequate opportunities for their children to develop language skills.

2. They are very lax in providing encouragement for their children to use educational materials.

3. They are little involved in their children's learning experience at school.

If we are going to see our children achieve, this must change.\(^2\)

I. Caution: Caribbean Canadians' drive to success sometimes leaves parents little time for the children.

Long hours at work.

Evening school.

Their own class preparation assignments.

What are the possible effects this can have on the children? (Positive and negative).

How can parents deal creatively with this challenge?

Suggestions:

\(^1\)Krimer, "The Psychological Impact of Immigration," 217.

\(^2\)Christopher Beserve, "Relationship Between Home Environment and Cognitive and Personality Characteristics of Working Class West Indian Pupils in Toronto: Consequence for Their Education" (Ph.D. diss., University of Toronto, 1976), 173.
1. Family conference to discuss ideals, goals, and objectives to help children become part of decision making and implementation.

2. Discuss how to find time for each other:
   a. Study together
   b. Weekends together in activities
   c. Quality caring time.

3. Plan study programme to ensure you'll be at home X evenings per week.

4. Plan programmes so both parents are not away consistently on any evening.

5. Set time aside for checking on children's education—re homework assignments. Make sure they are done.

6. Do chores together.

J. In your group, select one of the unfulfilled expectations you identified and work it through as if you were one family:

1. Identify the problem.

2. Brainstorm possible solutions.

3. Decide course of action.

4. Outline steps necessary to achieve goal.

5. Project time for goal achievement.

K. Large group

Take report from as many groups as possible. Get group reaction to problem and solution. Offer suggestions. Encourage to go home and implement.

L. Conclusion

The slide presentation we looked at in beginning of this session ended with these significant words:
"Mother in a new land trying
For the new life you are buying
Your hands must keep strong
And your heart as long
As the ones you born
Need you to be strong."
M. Overhead: Nursery Cartoon

Promotion of second seminar.

Close: Prayer (yes).
I. Description of Seminar

A. Goals during seminar

1. To bring to full awareness the impact of the new social context on spousal roles and consequent relationships.

2. To make the spouses see the impact on the ego, the family responsibilities, and, especially, on the children of the working wife and mother.

3. To help them see that a changed environment demands a graceful acceptance of a need for changed roles and responsibilities.

4. To help them learn the value and mechanics of good communication in the family.

5. To help them see that changed financial power demands a new approach to finances, and to provide a model.

B. Behavioral Objectives

At the end of this seminar, couples should be able to:

1. Work out in a constructive fashion acceptable roles for themselves using good communication skills.

2. (Husbands) to accept more readily the greater autonomy of the wife in the home. (Wives) to perceive empathetically the difficulties husbands face in adjusting to this new reality and to affirm their husband's every effort in the adjustment process.

3. Find ways to help build each other's self-esteem and self-confidence.

4. Incorporate into family life good
communication skills and establish and implement spousal communication patterns, family conferences, or family evenings.

5. Develop and implement a more practical and positive family budget.

6. Develop a long-range financial program for the family based on adjusted family objectives.

II. Warm Up Exercises

A. Working Together

1. Have each couple search together on their persons for the following items:
   a) 1 rubber band [Hold you together. Firm but elastic.]
   b) 37 cents [Who had the money or credit cards? Where is the financial power in your family?]
   c) 1 blue or yellow comb [Colours of male and female.]
   d) 1 mirror [it only points out flaws, you do the change.]
   e) 1 wallet-size picture of either spouse or one of your children [importance of family members to you.]
   f) 3 credit cards [basis of many a family feud].
   g) 4 Shoe laces tied together [family of four-close-knit.]

2. First couple with all objects will get A PEN. or Couple with greatest number will get A PEN.

B. Established Bonds

Ask participants to introduce themselves and spouse. Ask each to tell in one or two sentences something funny or exciting that happened to them or their family since last meeting.

C. Spousal Relationships

Have one woman enumerate the role responsibilities of her husband when they lived in the Caribbean. Have the group add to the list. Check to see how many agree to each role. Have one woman enumerate the role responsibilities of her husband here in Canada. Have the group add
to the list. Check to see how many agree to each role.

Repeat the process with the men.

Put results on overhead.

<table>
<thead>
<tr>
<th>Roles</th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
</table>

B. Large Group: How has the shift in role responsibility affected relationships as husband and wife? As parents? How easy has it been for each to make the shift? What is seen as areas where the adjustment has not yet been fully made?

C. Other role responsibilities not mentioned:

<table>
<thead>
<tr>
<th>MEN</th>
<th>WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Babysitting</td>
<td>1. Breadwinner</td>
</tr>
<tr>
<td>2. Cooking</td>
<td>2. Finance planner</td>
</tr>
<tr>
<td>3. House cleaning chores</td>
<td>3. All household chores</td>
</tr>
<tr>
<td>4. Cooking</td>
<td>4. General shopping</td>
</tr>
<tr>
<td>5. Washing</td>
<td>5. Groceries</td>
</tr>
<tr>
<td>6. Dishwashing</td>
<td>6. Yardwork</td>
</tr>
<tr>
<td>8. Yard work</td>
<td>8. Snow remover</td>
</tr>
<tr>
<td>11. Breadwinner</td>
<td>11. Decision maker</td>
</tr>
<tr>
<td>12. Finance planner</td>
<td>12. Others</td>
</tr>
<tr>
<td>13. Kitchen garden</td>
<td></td>
</tr>
<tr>
<td>14. Family recreation</td>
<td></td>
</tr>
<tr>
<td>15. Decision maker</td>
<td></td>
</tr>
<tr>
<td>16. Others</td>
<td></td>
</tr>
</tbody>
</table>

D. Traditional male/female, husband/wife roles in Caribbean.

E. Christian orientation: male leadership - Bible based overdone - e.g.,

1. Man and woman - gainfully employed
   Home chores - woman; man relaxes.

2. Money/bills/credit cards.

3. Decision making.
Compliance

Cartoon

Man: Pontificating
(One hand in pocket, pocket, other gesticulating walking around living room, "Honey, this is what we'll do."

Woman: Sitting. Looking up at him. Folded arms. "If that's what you want, that's "Okay."

Compliance: no longer the name of the game.

Warta mo dan flowa, Yuh fe member that time langa dan rope. [When it seems to be too much to take, remember that time heals all wounds.]

F. Small Groups (4 + 1 couples)

What can we do to turn our minuses into pluses? How can we facilitate positive change?

G. Feedback and report
Use overhead transparency of "Nursery"

H. Working Wife

1. Impact of the working wife on the West Indian Canadian family. [Lecture interrupted by questions.]

2. How to deal with it.

3. Male—superiority complex—socialized to control. Controls wife and treats her as less than man.

Drive to Power

Just as in the function of the spermatozoon in its relation to the ovum, man's attitude towards nature is that of attack and penetration. He removes rocks and uproots forests to make space for agriculture. He dams rivers and harnesses the powers of water.¹

The sex organs and the sex cells manifest a polarity and complementarity in morphology and

in function. In the act of sexual union the male organ is convex and penetrating, the female organ is concave and receptive, the spermatozoon is torpedo shape and attacks, and the ovum is a sphere awaiting penetration. That this polarity and complementariness should not be confined to the physical but also be reflected in the character of man and woman is a view as old as history.²

4. Most women allowed wife abuse
   "Yuh man nuh raily lub yuh if im nebba lick yuh."

5. But man controlled family's economy.

6. Canada:
   a) Wife works for her own money.
   b) Maybe "Take home pay" may be more than husband's.
   c) Financial power balance shifts.
   d) Her own bank accounts.
   e) Her own credit cards/credit rating.
   f) Her own time payment purchases.
      Result: Breakdown of relationship of trust. But "Distrust does to marriage what termites do to a wooden building."

I. Other problems (challenges):

1. Wife tired in evening/inadequate sex partner.

2. Husband assumes greater responsibility in house
   a) Supervise children's study time.
   b) Prepare dinner, etc.

3. Husband--failure as provider.

J. Uneasy adjustments must be made:

1. Adjustments are not easy on the male personality.

2. If he has been forced into lower job status the, result is likely lower self-esteem.

3. The increased autonomy of his wife clashes with assumption of what he grew up to accept as woman's responsibility.

²Ibid., 104.
4. This may further impact on his self-esteem—resulting in further status reduction.

5. Results: irritability, hopelessness, anger, stay away from home.

"When the optimum equilibrium within the family is disturbed it may produce symptoms of maladjustment or conflict. If the crisis situation affects them in a high degree, the family system and integrity is at risk, and prior problems within the family may now be magnified and increased."³

Cartoon
Two pressure cookers
One with lid firmly on.
One with lid being removed.
(Steam showing)

5. Open Question

How does male (husband) cope?
Who is responsible for his coping?
What should he do?
  b. Emotional or physical abuse? No.
      Unproductive and negative.
  d. Affirm each other.
  e. Wife, be very supportive, remembering that in this area change is much harder on the men.

K. Couples sit together: Intentional Marriage Method (IMM)

CARING AND CONFRONTATION = GROWTH
Read Eph 4:15

"Telling the truth in love we should grow up in every way."

1. A or C affirms what she especially appreciates in B or D, e.g., I appreciate in you your warmth and understanding, your eyes when you

look at me . . . as many items as possible. B or D then does the same thing.

2. Discuss how you feel about what you did.

3. Write on a card all the things your mate expressed as appreciations in you—all you can remember.

4. Exchange lists and see how well you listened.

5. Communication skills improve by listening.

J. 5 mins. Wrap up

Gather back into large group. Emphasize importance of each doing as much as possible to affirm the other and build his/her self-esteem on a regular basis, and as homework.

Share specific things, especially what your spouse would like to hear. Write love notes to each other affirming each other.

OVERHEAD: NURSERY

Promo for Session II Communication.
I. Warm-Up Exercises

A. Communication

What is something you love about your spouse which you had not noticed before you were married?

OVERHEAD

If yuh nuh guh a man fiah-side
Yuh nuh no ow much fiah-tik bwile im pat.
(You only get to know someone's personal affairs by getting close to that one)

Cartoon

Put on slide of open fireside made of three stones with wood fire burning.
Two persons sitting around fireside chatting looking into each other's eyes.

B. Communication in marital life.

1. Communication in the Caribbean family
   a) When? Where? How?
   b) Is time available in your home?

2. Communication in Canada
   a) Is time available in your home?
   b) Hindrances
   c) Make time
   d) In any case communication will occur. verbal/non-verbal; good/bad; excellent/poor
      Which is it for you?
      Which will it be?

3. Role Play - Use only two.
   a. Scene I (3 mins.)
      Director as husband and one wife (woman)
      Husband home after long day. Dinner finished. Husband glued to T.V. Ball game in progress.
      Wife wants to talk about something she had on her mind for some time.
Fred Ivalene

b. Scene II (3 mins.)
Iva is very angry because Fred got home one hour after supper time, second time in a row. The colder the supper gets the hotter she gets under the collar. Finally, she hears the key in the key hole. She prepares to meet Fred. (Cold treatment).
c. Replay: OK scene. (3 mins.)

4. How Do You Communicate?

BROKEN HEART

HEART
ABUSE
NON-COMMUNICATION
JUDGMENTS
BLAMES
PUT DOWNS
DEMANDS

COMMUNICATION
LOVE ACTS
TOUCHING
FORGIVENESS
COMFORT
AFFIRMATION

How do you communicate? Do you open up yourself? Do you really listen?

5. Test yourselves: (Director reads as participants mark handouts).
a) Do you find it is difficult to communicate with your mate (wife/husband?) YES NO
b) Does your mate seem to have difficulty understanding what you mean? YES NO
c) What do you think your mate would say about your ability to communicate? GREAT SO- SO IMPOSSIBLE
d) As your mate talks to you, do you find it difficult to keep your mind from wandering to other things? YES NO SOMETIMES
e) When your mate talks to you, do you go beyond the facts being discussed and try to sense how s/he is feeling about the matter? YES NO SOMETIMES
f) Do certain things or phrases your mate says prejudice you so that you cannot objectively listen to what is being said? YES NO SOMETIMES
g) When you are puzzled or annoyed by what your mate says, do you try to get the question straightened out as soon as possible? YES NO SOMETIMES
h) If you feel it would take too much time and effort to understand something, do you go
out of your way to make sure you understand what is being said? YES NO SOMETIMES

i) When your mate talks to you, do you try to make him/her think you are paying attention when you are not? YES NO SOMETIMES

j) When you are listening to the other person, are you easily distracted by outside sights and sounds? YES NO SOMETIMES

6. Communicating - non-verbally
   a) Shaking your head "yes" or "no"
   b) Smiling
   c) Frowning
   d) Displaying anger or frustration—slamming door after quick walk
   e) Facial expression—puzzlement, deep thought
   f) Look of surprise, excitement, worry or fear
   g) Thumbs down for "no" or "up" for yes
   h) Thumb and first finger in a circle for "OK"
   i) Crossed fingers to say "I hope so"
   j) Finger at mouth to say "be quiet"
   k) Hand cupped around an ear to say "I can't hear"
   l) Hand waving goodbye, or beckoning to someone to come
   m) Hand held out—"please give me that", or up to say, "stop"
   n) Two hands held out to say "I don't know"
   o) Two hands clapping to show approval.

7. Dyads: Checking Out
   Have mates exchange sheets, quickly go over each other's responses. Note where you differ with your mate's responses. Try to discover the reason for the difference.

   Comment: Important to know how others see us. Would you recognize yourself if you were to see you walking down the street? Did you recognize your voice the first time you heard it recorded?
   Your spouse is the best person to help you become a better person.

C. Caring and Listening

1. Father at desk. Books stacked all around. Wife sits with one book in hand turning pages, and note book in front of her. I feel like a terribly slow learner In acknowledging that only in recent years Have I come to learn That listening is a primary way By which I become a significant person In my own eyes and in the eyes of others. And I must continually relearn it.

2. I

Two persons talking
One with large ears and large eyes paying closer attention to her with gesticulating hands and worried brow.

II

Two persons, one with big mouth talking. Other with small ears and eyes watching TV or reading by saying um?...um?...um?

CAPTION

Blessed are your eyes Whoever hath ears for they see, and let him listen. your ears, for they hear.

3. Draw two birds as described below in Matt 13:15 sitting on limb of a tree side by side one with eyes closed, nestled down as if asleep— the cock. The other standing up looking at him, trying to talk, flapping wings. Is he dead? What should be my next move? Paraphrase of Matt 13:15

"This man's heart has lost its tenderness and with his ears he can hardly hear And with his eyes closed he cannot see."

Matt 13:15, etc.

What can I do to get my mate to communicate?

---

2David Augsburger, Caring Enough to Hear and Be Heard (Ventura, CA: Regal Books, A Division of G. L. Pub., 1982), 36.
4. Six possible messages when you talk:
   a. **What you mean to say**: Meanings are in persons, not words.
   b. **What you actually say**: Meaning not transmitted in all communication, just oral and visual signs—sound, words, pauses, tones, omissions, forced expressions, gestures, postures, respiration, perspiration.
   c. **What your mate hears**—based on inferences, hunches, not facts.
   d. **What your mate thinks s/he hears**.
   e. **What your mate says about what you said**.
   f. **What you think the other person said about what you said**.

5. Someone has said that the average person:

   Hears one half of what is said.
   Understands one half of what he hears.
   Believes one half of what he understands.
   Remembers one half of what he believes.

   **Vital to listen caringly.**

   **Cartoon**

   Man and woman facing each other with the word "message" artfully done from mouth to ear with one person speaking.

   The word is not the meaning if the wrapper is not the chocolate. Communication is a meeting of meanings. My meaning will never perfectly match yours.

6. Johari window

7. **Cartoon**

   **SHARING LIFE TOGETHER**

   Man and woman swinging together

   The person who cannot reveal herself, cannot love.

---

3Ibid., 25-27.

4Ibid.
The sharing of the human condition -
its beauty and its deformity,
its joy and its pain,
its wisdom and its folly,
its hope and its despair -
draw us together.

8. But if communication is poor, we may build
a thick wall between us.
Then brief dyad exercise with couples, each
to each.

9. Excellent Communication
Steps
PRESENCE: I am available.

ATTENTION: To person/words/message/tone/feelings/expression. I'll
give you my whole self
for this moment.

AUTHENTIC INTEREST: Look with eyes of your
mate. I'll not be so
protective of self that
I cannot feel what you
feel.

SUSPENDED JUDGEMENT: My great need—
understanding. I'll
refuse to evaluate or
offer an opinion until I
understand.

PATIENCE: No rush, now. I'm
listening. Express your
feelings fully.

RESPONSE: I will respond simply,
directly, clearly,
openly, honestly. But I
will do so tenderly,
lovingly, and non-
judgementally.

MUTUALITY: I will stay with you and
the issue at hand till
we resolve it with
mutual satisfaction.

10. Role play "I" messages.

5Ibid., 144.

6Augsburger, 120, 90-119.
Man Woman

Hold hands facing each other

I have many fond memories of the You of yesterday, but also some frustrations. I look forward to the You of tomorrow with anticipation knowing that you will be different from every previous You.

You are the centre of my dreams and I walk into tomorrow with my hands in yours determined to do all I can to make our tomorrows better than today.7

11. Using above overhead, have husband and wife, tell each other these thoughts and while sharing generally.

COMMUNICATION BUILDING BLOCKS

COMMUNICATION WALL 9

<table>
<thead>
<tr>
<th>SUSPICION 5</th>
<th>REVENGE 6</th>
<th>IGNORING 7</th>
<th>SELFISHNESS 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>PUTDOWNS 1</td>
<td>ANGER 2</td>
<td>DISRESPECT 3</td>
<td>CRITICISM 4</td>
</tr>
</tbody>
</table>

7Ibid.
C. Marriage Communication

1. Express your dreams and interests to each other often: I would like...

2. Implement a regular common interest project.

3. Regularly affirm each other: I love you because... etc.

4. Avoid nagging, put-downs, judgments and the like.

5. Seek your mate's advice always.

6. Don't correct your mate in a public way.

7. Have quiet hours together.

8. Place emphasis on positive things.

9. Be an optimist.

10. Level with your mate, speaking the truth in love.

11. Plan a once-a-week marriage improvement conference.

12. Maintain a teachable attitude always.

13. Exchange love note, leaving them in hidden places.
14. Be quick to listen, slow to talk, and slow to get angry. (James 1:19) Berkeleys.

15. Use pleasant word to turn away anger.

D. IMM (Clinebell)

Last evening you exchanged with your spouse affirmation of appreciation. This evening we continue the Intentional Marriage Method.

Part II

Again in couples.

A or C express to B or D what is needed from the other—as many needs as can be listed quickly. E.g., "Honey, I need from you more touching, more affirmations, etc."

Then B or D repeat to A or C his needs in the same way.

Discuss how you feel about this exchange. List on the reverse side of card last evening all the needs expressed by your partner. Check each other's list and discuss how well you heard each other this time. Make corrections where necessary.

Now work together:

1. Pick out those needs on both cards that are the same or similar and put an A beside them.

2. Put a C on those that conflict or collide.

3. Put a B on those that are left.

Bring your cards with you tomorrow evening. Don't forget them, it's very important.
SEMINAR II
Session 3A
Conflict Resolution and Family Financing

I. Conflict Resolution

A. (15 mins.) WARM-UP

1. Select someone (A or C) select B or D. Its a get acquainted session. Talk for 5 min - about anything you choose. I'll stop you at 5 mins.

2. Sit back to back - same dyads and answer the following questions on the card provided:
   a) What was the colour of your partner's eyes.
   b) How many rings did s/he wear?
   c) On what fingers were the rings.
   d) Does s/he wear glasses.
   e) What is the colour of his/her shoes?
   f) How do you think this person was feeling? (one or two words)
   g) What one thing did you observe about the other person that made you feel good about that person?'

3. Turn around and discuss your answers together.

B. The Problem

1. Cartoon of woman and man

   Woman talking loudly, Man breaking the
   furrowed brow of walls of a dam with
   anger. Gesticulating a sledge hammer or
   in anger. a stick of dynamite.

   Which is worse?

"Starting a quarrel is like breaching a dam; so drop the matter before a dispute breaks out."

Prov. 17:14

Someone has said:

During the first year of marriage the husband talks and wife listens.
During the second year of marriage the wife talks and the husband listens.
During the third year of marriage the husband and the wife talk and the neighbors listen.

Is that true in your family?

2. Large group: In your opinion what is the usual method that most people in the Caribbean use to settle conflicts?
   a) Verbal combat
   b) Verbal obscenities trumpeted within the hearing of the immediate community
   c) Physical combats
   d) Physical abuse: one-up-manship
   e) Machette/cultass/gun
   Other answers

3. Tendency to transplant that approach here

Iris as teacher: Most of the fights are initiated by West Indian children. Conflicts cannot be avoided.

4. Some of us who hate loud talking and quarrelling deal with conflict in another way.

Cartoon

Pressure cooker on stove with lid on securely. No steam and pressure escaping everywhere.

What can happen?

Some of us keep the lid on our anger.

With what results?

Repress: refusal to admit anger.

Hurts inside--shows outside in critical attitude: irritableness, scapegoating.

Worse, it may destroy your health.

Tobago: Yuh kyar tark arl yuh warnt. Ih nuh guh bore ole ina mi kin.

Words come very close to boring holes deep down in your very being.
5. These two methods may be called: Cold Anger/Hot Anger. Method?
a) Cold Anger: Cartoon
b) Warm Anger
"She shrinks from opening to you all the emotions of her soul, for you have treated her feelings with contempt; you have ridiculed her fears and pompously advanced your opinion as though there were no appeal from that."²

Cartoon

"Have you seen a man hasty in his words there is more hope of a fool than of him."

Prov. 29:20

Prov. 15:1
Soft answer; does that mean no answer at all?

7. Bill and Janet suggestion at a marriage workshop.

Bill: "We have no problems whatsoever. I know that Janet gets up tight quite a bit, but then she has always been that way, and she is a lot like her mother. I've learned to ignore it, and because of that we have a great marriage.

"Bill simply doesn't talk to me and there is so much tension between us that the children talk about it and worry. I get so angry at Bill that sometimes I think I hate him, and then I feel guilty about that. It gets even worse when I try to talk with him and he says there's no problem. I am just up tight. What in the world can we do?"

What was the problem?
Simmering anger. Cold anger
Two strangers living under the same roof. Feeling under anaesthetic: made to sleep. Freeze.
In some ways cold anger is worse?
But is fight or freeze the only ways of dealing with conflict?

²White, Testimonies to the Church, 2:260.
8. It takes as much energy to support a bad marriage as a good one
Grow up: don't blow up or freeze up.
Anger: A demand -
   I want something and my way.
   Tunnel Vision.
I am angry because: I am good; you are bad.
   I = OK; You = not OK.
Anger: directed outwards. The fault is out there.

9. Why are hot or cold anger bad? 3
"Evil speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer." 1
Unkindness, complaining, anger and abuse saddens Jesus and shuts your family door on him.
a. Closes channel of communication.
b. Breaks down self-respect and self esteem on both sides.
c. Sees others through labels - mule, cheat, pig, mean, etc.
d. Loses rationality--desire to get even.
   One-up-manship.

C. Is there any better way?

   First. Is it wrong to be angry?  (Answers)
   Even Bible: "In your anger do not sin." 4

1. Role play: "Confrontation"
   Bill has just returned from work. Jane is in the kitchen preparing dinner. Bill greets her warmly. Then walks into the living room only to see a new colour TV set there. He thinks Jane has gone out and bought a new TV set she knows they cannot afford--so many bills to pay. Immediately his blood pressure rises and he is hopping mad.
a. Wrong way to handle.
b. Better way.

2. What is the difference between these two approaches?
a) The first is win/lose solution
b) The second is win/win solution
c) The first says I'm OK/you are not OK
d) The second says I'm OK/you are OK

3Eccl 7:9.
3. But: Self-assurance
   Self-esteem will help us with our own feelings.
   Ownership of feelings brings freedom to be; to relate; to grow.
   When you blame it on others:
   a) Lose self control.
   b) Clam up.

4. Warning signals of anger
   a) Mindreading:
      I know what you are thinking.
   b) Criticizing--judging:
   c) Labeling and generalizing--Men are beasts.
      You are a grouch, etc. Hard to lose labels.
      "Angry pebbles." When you label each other, you tear down self respect.
   d) Frustrated, non-communication.

5. What causes anger?

6. Unhealthy reactions to anger:
   a) Ignore your emotional reactions.
   b) Deny your emotions.
   c) Keep your anger locked in the bottom of your stomach. Make sure it doesn't bother your head.
   d) Keep your mind focused on the dispute for a good backhand slam at your mate.
   e) If you really get mad, blame your mate.
   f) Don't learn from your emotions.

7. Healthy reactions:
   a) Be aware of your emotions.
   b) Admit your emotions.
   c) Investigate how the emotion got there.
   d) Share your emotion with your spouse.
   e) Decide what to do with your emotion.

8. Coping strategies:
   a) Don't avoid conflict with the silent treatment.
   b) Don't invest in the emotional stock market.
   c) If possible, choose the place and time to express your disagreements.

5 Wright, Communication: Key to Your Marriage (Ventura, CA: Regal books, 1974), 103-106.

6 Ibid., 103-106.
d) Attack the problem, not each other:
1) avoid direct accusations with "I" statements.
2) remember to forget.
3) no wise cracks re: in-laws, relatives, mates appearance.
4) no dramatics.

e) Don't throw your feelings like stones.
f) Stay on the subject even if it hurts.
g) Offer solutions with your criticisms.
h) Never say, "You never..."
1) turn down the volume.
2) don't exaggerate

i) Don't manipulate your mate with, "It's all my fault."

j) Be humble - you could be wrong.
k) Practice active listening.
l) Use "I" messages.
m) Take time out - cool down.
n) Keep no scores.

9. No-Lose Method
Used by: Management - labor
Business partners
Out-of-Court settlement, etc.

  a) Sometimes by husband and wife:
     Negotiation
     Good when power is about even on each side.

  b) Uneven
     My wife and I go shopping with money she
     has worked for to buy a dress
     1/2 hour looking
     I am tired. Sees nice dress.
     Honey, I have decided this is the dress for you.
     OK, that's fine. Go ahead and buy it...and wear it.
     Win/lose--No.
     Lose/win--No
     No lose

c) Conflict resolution by mutual agreement on the ultimate solution.

d) Steps in creative problem solving
1) Start dealing with problems as they come up
2) Get information on the table
3) Listen and share needs and feelings
4) Identify and own your share of the problem
5) Explore alternatives -- brainstorm

7Ibid., 157.
6) Evaluate and choose one or combination
7) Commit yourselves to implement
8) Pray together

10. Small Group
   a) Lena and John go shopping looking for a dress for Lena. They have been shopping for half an hour and she has tried on several dresses that look nice to John. John is getting bored and thinks of things he has to do in the garden. (Develop as a no lose situation. Use "I" messages).
   b) Wife walks into bedroom and sees husband's dirty underwear on the floor. She is very upset.
   c) Husband helps with the house chores. Then it's time to go and get the kitchen garden bed ready. He wants his wife to help him. Wife says she is tired, and besides that's his responsibility. He gets upset.
III. Financial Management

A. The Problem

1. Pennies taking Many pennies steps towards man. on their way out.

   "Oh money! money! money!
   I am not one of those who
   think thee holy
   But I often stop to wonder
   How thou can't go out so fast
   when thou comest in
   so slowly.

   Author unknown

2. How were finances handled in your parents home in the Caribbean? How did you handle finances in your home in the Caribbean? Did you have credit cards? Did your wife have established credit independent of you (husband)? Could she go to the bank and borrow money without your signature? Did you operate a family budget?

3. Situation here:
   Two salaries
   Often immigrant wife's salary exceeds husband's salary
   Wives asserting financial power - spending independently, credit cards, established credit
   Male adjustment to balance-of-power tilt
   Cartoon: Money Matters in Marriage. - Wants versus Needs.

4. Dangers of financial Independence for Family Security
   a) Prov 30: 24-25
   "Four things on earth are small,
   but they are exceedingly wise:
   The ant are a people not strong,
   Yet they provide their food in the summer."
   b) Planning is vital.
   Prov 24:3-4: "By wisdom a house is built, and by understanding it is
established; by knowledge the rooms are filled with all precious and pleasant riches."

Hard times for lack of wise planning:
Prov 22:7:
"The rich rule over the poor,
And the borrower is the slave of the lender"

Someone said:
People buy things they do not need
With money they do not have
To impress neighbors they do not even like.

Unknown

B. Handling the Problem

1. Housing Costs
Anything we can do?
What about extended family concept?
With insistence on no-lose method of conflict resolution is this concept practicable here?
Some follow it increasingly
Italians, Greeks, Southern Asiatics
Cost of apartment - How to survive
Cost of house
Pooling together - buying
Few Caribbean-Canadian families are beginning to follow same practice
Social advantages
Economic advantages

2. Give our youth a better chance
Weddings—draining financially
Why not cash gifts?
How?
Advantages:
a) Invitations without exception—no enemies
b) Ease on pocket book
c) Better economic entry into wedlock
d) Wedding a community affair as in West Indies

Examples

3. Investments

4. Budget
a) Too much month—cartoon
b) Begin where you are—transparency
c) What we own—transparency
d) What we owe—transparency
e) Planning the budget—transparency
f) Goal—short, medium, and long term—transparency

5. Conflict resolution in financial matters
   Close session with IMM PART 3

C. Intentional Marriage Method, part 3.

1. Discuss the A needs. Pick one that seems most important and most achievable for both of you.

2. This is a marriage-growth goal. Plan exactly how and when you take action to meet it. Success is important.
   You may want to write out a brief description of the change you plan to make and what and when each of you must take what specific action to implement it. This will allow you to evaluate.

3. Implement in groups of two couples. Choose your couple now. Check on each other to see how you are doing with your growth goal. It's good motivation. Once that goal is met, pick another. When the As are finished, go to B group and then to C.

D. Promote Seminar III and close.
SEMINAR III

PARENTING FOR SUCCESS

I. Description of Seminar

A. Goals during seminar

1. To help the participants crystalize the problems and challenges for parenting that they face in their new socio-cultural context.

2. To attempt to identify the underlying causes for these problems and challenges.

3. To help the participants identify ways of dealing with these problems and challenges.

4. To help the participants recognize the necessity of understanding how the educational system works and their role as parents within the system.

5. To help the participants understand the rationale for the laws that deal with children's rights and how the social and legal system functions.

6. To present the need for rapid adaptation to the system.

7. To compare and contrast the attitudes to corporal punishment in the Caribbean and the Canadian societies.

8. To present alternative disciplinary approaches as more desirable, especially given the Caribbean heritage of slavery, and the Canadian law.

9. To present models by which parents can help children, adolescents, and themselves build positive self-images.

10. To help sharpen their understanding of adolescence and youth and how to discipline and motivate them to success as models by which to prepare their children and youth for successful adulthood.
B. Behavioral Objectives

As a result of this seminar, it is anticipated that the participants will be able to:

1. Initiate new and more acceptable ways of dealing with the problems and challenges of parenting in a new socio-cultural context.

2. Become more involved in the educational system, especially as it relates to the educational development of their children. Hence, they will frequent the school and get to know their children's teachers and demonstrate their interest in, and their determination to realize, educational progress for their children within the limits of their capability.

3. Play a very active role in their children's study programme, and in broadening their vision of the possibilities open before them.

4. Implement a more positive attitude towards Canada's approach to child welfare, and reorganize their discipline patterns as the case may be along the lines taught in the seminar.

5. Implement a family programme of motivation, image-building, and achievement stimulation for them, their children, and their youth.

6. Implement a programme for developing self-confidence and independence in their adolescents and youth, being ever aware that they are training them for responsible adulthood.
Session 1
Parenting in a New Environment

II. Part 1 - Reunion and adjustments

A. Warm Up -

1. Dyads: Look into each other's eyes for two minutes, and without words, trying to read what the other is feeling.

2. Share what you were feeling and what you thought your peer was feeling.

3. Large group: What sensations did this experience create in you.


1. Use "NURSERY" overhead
   Separation

2. Cartoon
   Mother & Father   Family   Country Home
   with   waving   in background
   suitcases   Children   narrow road
   looking   crying   man on donkey
   back   one child   trees & fruit
   clings to trees
   grandmother   around home


4. Preparation of parents
   a) Picture
      of
      oversized
      Baby in
      mother's
      arms
      They are being reborn into a shockingly new
      socio-cultural environment.
      Treat them with tender loving care.
      Plan your programme to enable you to be on several weeks vacation when they arrive.
      Take them places. Introduce them to the country.
Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings and bring their minds down to understand the wants of their children.

b) Remember your own childhood (cartoon + quote)
c) Love is tender. Nourish it (cartoon)
d) Remember to model cheerfulness and contentment (cartoon)
e) Fun and play (cartoon)
f) Touch of love (cartoon)

Emotional Upheaval

C. Effects of Separation/Reunion

1. Separation
   a) Confusion—did they really understand parents migration?—have they been rejected, abandoned?
   b) Grief of loss
   c) Acting out behaviour—labeled "bad" or "rude"
   d) Punishment for acting out—spanking maybe.
   e) Moved to new surrogate if acting out persists or for health and financial reasons
   f) Exceptions: Where child grew mostly with grandmother.
   g) Sometimes children divided between two or more families—loss of parents and siblings
   h) Where fathered by different man—to father's family never to see each other again until immigration.
   i) Length of separation.

2. Reunion
   a) Great preparation—new clothes, new furniture (on credit).
   b) Parents partly adapted, new lifestyle.
   c) Children—little knowledge of what to expect.
   d) Leaving behind all that is familiar.
   e) Meeting parents who are like strangers.

1 White, Testimonies for the Church, 1:388.
   a) Strange people
   b) Wide streets
   c) Fast traffic
   d) Tall apartment buildings
   e) Living in cooped-up apartment
   f) Inclement weather
   g) No extended family
   h) No one home during the day
   i) Unfriendly neighbors
   j) Oversized everything, including land
   k) Strange customs
   l) Strange way of speaking
   m) Loneliness
   m) Resentful for leaving him behind
   o) Resentful for wrenching him away from Grandma (his real mother)
   p) Resentful for not having time to spend with him
   q) Desire to return
   r) Parents expressing anger for child's ungratefulness
   s) Child's withdrawal because of anxiety
   t) Child's unacceptable behavior
   u) Punishment--spanking maybe
   v) Child blamed for family problems
   w) Action-reaction cycle
   x) School in a mess
   y) Friends are hard to find
   z) Loss of self-identity

   To all of this adjustment to family and culture, you must make the traumatic adjustment to the education system.

D. Usually the parents are grateful for the excellent system. They trust their children to teachers with them no questions asked.

1. Child/Adolescent
   a) Canadian school much larger
   b) Canadian school more complex
   c) Rotating classrooms confusing
   d) Larger classes (esp. children from the country)
   e) Teachers not community people, but strangers
   f) Freedom of expression and open discussion replace authoritarian classroom style
   g) Difficulty understanding and being understood
   h) No English as a Second Language class
i) No patience from teacher, who expects them to know English, unlike the Italian or Greek, etc.
j) Facing racial discrimination
k) Behind in reading and math
l) Children may become depressed and withdrawn
m) May withdraw from all non-compulsory activities
n) Little or no verbalization in class
o) When asked questions, may say they do not know
p) Teachers believe they are slow, dull, or retarded
q) Classmates think them "weird"
r) They become victims of name-calling
s) Teachers do not see parents and may conclude lack of parental concern

2. How many parents help in the adjustment? One mother says:

"Working mothers are not necessarily to be condemned for being away from home so much or for being so busy when they are home. They are often the salvation of a special family situation. But if, while her children are young, a mother works simply so that they may have a better house in a finer neighborhood, more stylish clothes, more costly recreation, vacation, or education, she may discover--too late--that what they really needed was more mother."¹

Anderson and Grant researching the causes of the many problems that we face in the education system with our children, say:

"The closeness of contact among school, parents, and community generally, which is the ethos particularly in the rural West Indies, in which the parent is relatively assured that the school is taking care of and is interested in his children's welfare and progress, is readily assumed to be similar in the urban Toronto context. If over the early weeks reports show that the child is not doing well, then the fault in the mind of the parent is

¹Marion Leach Jacobsen, How to Keep Your Family Together and Still Have Fun (Grand Rapids, MI: Zondervan Pub. House, 1973), 17.
all too quickly set due to the negligence, even the ingratitude of the child who is remonstrated with for not making use of the rich opportunity which the parent has procured for him at great expense and sacrifice. Thus the conflicting viewpoint of student and parent tend to cause family rifts and aggravation in an already difficult situation."

3. Parents

a) Work closely with your children to help them adjust.
b) Assume responsibility for your children's education.
c) Become acquainted with the education system.
d) Visit their teachers often enough to know their problems and to let them know you stand with them.
e) Help the children adjust to the open communicative and discipline style in the school system by an open communicative and discipline style at home.
f) Monitor the child's progress on a continuing basis.
g) Help or provide help for your child with homework.
h) Affirm your children's self-esteem at home and at school.
i) Get close to and stay close to your children.
j) Nurture your child as from babyhood.
k) Don't demand their love, but win it all over again.
l) Find every way to avoid carrying two jobs.
m) Work hard to build a beautiful spousal relationship, for your own good and for the wellbeing of the children.
n) Spend fun time together as a family - regularly.
o) Plan a weekly family evening.
p) Make dinner time an interesting family time.
q) Help your child grieve through loss of "home".

E. Group Work

Anderson, The Newcomer: Problems of Adjustment, 68.
1. Divide in groups of four couples with one lead couple.

2. Discuss what some of the problems and challenges we face as a family in relating to our children.

3. Appoint a group leader.

4. Bring to the large group the problems or challenges your group found to be very important.

5. Large group: Report and feedback.

6. Hand out:
   a) How to detect if your child is well adjusted.
   b) Administer Parent Self appraisal Checklist:
      (Londis & Haer: Helping children Adjust Socially)

7. Wrap up.

8. Promote next session.
III. Discipline

F. 1. What does discipline mean? Answers
What is punishment? Answers
Is there a difference? What?

Ross Campbell:
Discipline is "training a child in mind and character to enable him to become a self-controlled, constructive member of society."

E.G. White:
"The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. Therefore, as soon as he is capable of understanding, his reason should be enlisted on the side of obedience."

"The true object of reproof is gain only when the wrong-doer himself is led to see his fault and this will is enlisted for its correction."

One boy home from school.
Mother: Were you a good boy today?
Boy: Of course I was a good boy. You can't do much wrong when you're standing in a corner.
He was made to behave. Was he truly disciplined?

"Making a child feel loved is the first and most important part of good discipline."

2. What about spanking? Is it good discipline? Responses
Does the child feel loved when you are spanking?
Why do you spank? For whose benefit?

1 White, Child Guidance, 23.
2 Ibid.
3 Ross Campbell, How to Really Love Your Child, 30.
What is your emotional feeling when you spank? Angry?
Suppose you put off the spanking until you are really calm, will you still spank?

"Application of behavioral control techniques without a foundation of unconditional love is barbaric."^4

Someone:
Kids are like canoes. They both go straight when they are paddled from the rear.
Have you ever thought if paddling is so important, how come couples don't get paddles for gifts when they launch out on the sea of matrimony?

OVERHEADS (6)

3. What about child abuse and the law?
Would spanking in love ever leave marks on the skin?
Are Caribbean Canadians above the law?
The power of discipline is not in the force of the blows.

Have you ever been spanked and got more angry the more you were spanked?

4. Elvert and School Master in days of "benching"
Got away: Stones on school, Run for cover.

5. What about remnants of slavery?
People with slavery background and heritage should renounce destructive patterns inherited from slavery.

OVERHEADS (5)

6. What alternatives are there?
- Conflict resolution above
- Win/Win
- Natural consequences
  a) Provide choices making sure the child understands the consequences of each choice.
  b) Allow the child to choose one.

^4Ibid., 80.
c) Accept the child's choice with respect and goodwill.

d) Follow through kindly but firmly.

e) If child grows unhappy with the choice, encourage him/her that there always will be other times to make better choices. This is motivation for responsible decision making.

Discipline

7. Logical Consequences -- group exercises

a) "Two boys, 15 and 16, worked during the summer for their father. He left early in the morning and demanded that the two boys be in the shop by 9:00 a.m. Because of the distance, mother had to drive them, but the boys did not get up on time. Mother coaxed and pushed because father punished them when they were late by deducting from their pay. He not only demanded that mother get the boys to work on time, but also that she tell him how late the boys were in order to figure out the deductions. The mother sided with the boys against the father, thereby stimulating them to provoke father so that mother would feel sorry for them when father punished them.

Being in the middle, she was blamed by both parties; by the father because she did not always tell him when the boys were late, and by the boys because she sometimes did."  

How would Logical Consequence deal with this?

Discipline

7. Logical Consequences II

a) Logical consequence express the reality of the social order, not of the person; punishment, the power of personal authority. Eg. Joe, age 8, simply would not get himself dressed in time to get to school. Often he could not decide what to

wear. Mother would scold him, nag him, often end up selecting his clothes for him and then driving him to school because his friends had already left. Threats and tears, nagging and spanking were all of no avail. Finally, one day in utter exasperation she said to Joe, "I'm sick and tired of nagging you. It's up to you to decide what to do, but I am not going to drive you to school today." Now it was Joe's turn to put on the temper tantrum, with tears and recriminations and all to no avail. Joe walked to school by himself and was half an hour late. The next day Joe was dressed on time and waiting for his friends to come by and pick him up to walk to school."

Discipline

Logical Consequences III

A family had been having trouble with many items left out of place throughout the home. At a family meeting, it was decided that each member of the family should check to make sure that all of his or her possessions had been put away properly. If any item was left out of place, such as a book which belonged in a bookcase in a bedroom (and not on the family room floor), or a coat which belonged in the closet (not left over a chair), then that item was picked up by the mother and put in a box in the parent's bedroom. Any item put in the box was not returned to the owner until the next Sunday at the next regular family council meeting. After that decision, only rarely did an item have to be put away.

OVERHEAD

Family Rally - Weekly

1. To establish team spirit - winning team
2. To establish and identify family purpose

6Ibid., 38.
7Ibid., 65.
8Kay Kuzma, Prime Time Parenting, 286-287.
3. To inspire family with importance of standards or code of behavior
4. To discuss team strategies, how the family can meet its goals.
5. Long range planning - vacations, special occasions, etc. paying off bills.
6. To encourage participation and discussions
7. To bring up problems and discuss solutions
8. To work on family projects together
9. To listen to others and learn more about them
10. To encourage leadership skills by asking the children to take the lead in some aspect of the rally
11. To have fun and enjoy each other

OVERHEADS (2)
I. Warm Up. Tell the group one small thing that happened to you that made you feel particularly good about yourself.

II. Self-worth

B. Life is not worth much unless we feel from within that we are persons of value.

Low self-esteem may result in many unusual behavior patterns:

- Depression
- Unproductiveness at school or job
- Low personal goals or no goals
- Withdrawal
- Truancy
- Delinquency
- Drugs
- Sex

Abuse of others
Angry feelings and expression
Possessiveness
Protectiveness
Overly jealous attitude
Self-hate
Fear
Anxiety
Etc.

We must build self esteem in our children and mates. The first means is the understanding of self-worth.

C. The true foundation of human worth

WE ARE CHILDREN OF GOD

Matt 5:9 Our father which art in heaven.

I AM VALUABLE
Ps 8:5, 6:
"...Thou hast made him little less than God, and
dost crown him with glory and honor.
Thou madest him to have dominion over the works
of Thy hand."

D. Is the problem of low self-esteem widespread?

1. In a study done on the causes of depression
among women, Dr. James Dobson found that more
than 50 percent of the women marked "Low
Self-Esteem as their #1 problem and another
30 percent placed it among the top five
causes in a list of ten factors.
In his personal observation, even among
seemingly happy and healthy and happily
married women, "personal inferiority and
self-doubt cut the deepest and leave the most
wicked scars."¹

2. What about the men?

¹James Dobson, What Wives Wished Their Husbands
Knew about Women (Wheaton, IL: Tyndale House Pub., 1975), 22.
Many men feel as insecure and worthless as do similarly troubled members of the gentle sex. In fact, low self-esteem is a threat to the entire human family, affecting children, adolescents, the elderly, all socio-economic levels of society, and each race and ethnic colour. It can engulf anyone who feels disrespected in the eyes of other people. At least 90 percent of our self-concept is built from what we think others think about us. I can hardly respect myself, obviously, if the rest of the world seems to believe that I am dumb or ugly or lazy or boring or uncreative or undesirable.¹

But, we?

Dr. Robert Ardrey has written "... the average human being, as I judge it, is uneasy. He is like a man who is hungry, gets up at night, opens the refrigerator door and doesn't exactly see what he wants because he doesn't know what he wants. He closes the door and goes back to bed.

"Not knowing what we really want, we go through life with a strange inner hunger unsatisfied. It is something like having a holiday without knowing exactly what you want to do and where you want to go, or how you want to spend your limited time. When you finally decide what you want to do, and where you want to go, it's too late."²


That unsatisfied inner hunger leads to anxiety, self-disgust, etc.

"Self-disgust leads to self-rust
Self-esteem puts you on the beam."³

¹Ibid., 24.


³Ibid.
3. Are we Caribbean Canadians in as bad shape as the rest?
   No scientific studies. But examination of the effects of immigration and slow assimilation would suggest that there may be a higher degree of low or damaged self-esteem among us.

Large Group: Have you detected feelings of inferiority among West Indians? Some symptoms: possessiveness, protectiveness, anxiety, fear, self-hate, self-deprivation, low self-confidence, jealousy, withdrawal, critical, judgmental...

E. What is the solution?


   **Love Yourself**

   "I may be young, I may be old,"
   But I am somebody
   For I am God's child

   "I may be educated, I may be unlettered,"
   But I am somebody
   For I am God's child

   "I may be black, I may be white,"
   But I am somebody
   For I am God's child

   "I may be rich, I may be poor,"
   But I am somebody
   For I am God's child

   "I may be fat, I may be thin,"
   But I am somebody
   For I am God's child

   "I may be married, I may be divorced,"
   But I am somebody
   For I am God's child

   "I may be successful, I may be a failure,"
   But I am somebody
   For I am God's child

   "I may be a sinner, I may be a saint"
   But I am somebody
   For Jesus is my savior
   I am God's child"
"Parents have a remarkable power to preserve or damage the self-esteem of a child. Their manner either conveys respect or disappointment and disinterest."

"Self esteem is the most fragile attribute in human nature; it can be damaged by a very minor incident and its reconstruction is often difficult to engineer."

Look out! "He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others."

Affirm your children's worth. Give them a sense of security, love, support and freedom. Praise their good points, their progress, their advancements.

Parents - stroke your children. Positive strokes create a good feeling and strengthens the child's self-concepts. Negative strokes create negative feelings and damages the child's self-concept.

<table>
<thead>
<tr>
<th>Positive Strokes</th>
<th>Negative Strokes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active listening</td>
<td>Frowns</td>
</tr>
<tr>
<td>Respect child's individuality</td>
<td>Put downs</td>
</tr>
<tr>
<td>Appreciation</td>
<td>Pushing away</td>
</tr>
<tr>
<td>Hugs/worth</td>
<td>Ignoring</td>
</tr>
<tr>
<td>Smiles</td>
<td>Disinterest</td>
</tr>
<tr>
<td>Kind phrases</td>
<td>Belittling</td>
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<tr>
<td>Sincere praise, etc.</td>
<td>Criticism, etc.</td>
</tr>
<tr>
<td>&quot;You can do it&quot;</td>
<td>Name calling</td>
</tr>
<tr>
<td>Non-judgmental&quot;</td>
<td>Judgments</td>
</tr>
</tbody>
</table>

So, the child is influenced by:

a) Stroking
b) Parent's own self-concept

2. Watch the message you send your child

a) Why can't you be like the Fords' children:

^Dobson, 31.
I'm not ok, they are ok.

b) Don't play with any of the children in this community. They are no good.

I'm ok, they are not ok.

c) Child should be loved and cared for in a warm and sensitive way by parents who feel good about themselves.

I'm ok, you are ok.¹

NEGATIVE STROKES

Master Sergeant Stop bawling

The state trooper If you can't hold yourself together you're going to have to quit that job.

The preacher You ought to give yourself enough time to get ready so you don't get into jams like this.

The advisor Whatever you do don't stick a knife in that toaster--you'll get electrocuted.

Mr. Know-it-All Let me show you once and for all how this toaster works.

Judge That was a dumb thing to do.

Flatterer Well, honey, I think you are the best cook in all the world.

The clown Maybe we could get you on TV for the toast burner of the year award.

The analyst I know you—you're doing your best to make me late for my meeting.

The sympathizer Calm down, everything's going to be all right.

The interrogator How come you didn't check the toaster when you put the bread in it?

The escape artist O c'mon--let's just forget it.

3. Begin somewhere

"Even if we fail, we can feel great, for we know we did what we had to do—we had to try."
"I'd rather attempt to do something great and fail, than attempt to do nothing and succeed."

God pushes us out in faith so that we can discover who we are and what we can do and be as individuals.¹

4. Balanced Self-esteem

Esteem: Setting a value on the worth of someone.

Balanced self-esteem

| Healthy Esteem | Realistic Appraisal | Equal to Others |
| Pride Appraisal | Unrealistic Appraisal | Superior to others |

Low Esteem

Unrealistic Appraisal Inferior to others²

"High self-esteem is not a noisy concert. It is a quiet sense of self-respect, a feeling


of self worth. When you have it deep inside, you're glad you're you."

"Helping children build high self-esteem is the key to successful parenting."1

5. Practice:
Role play: Grade III student comes home.
Mom and Dad greet her: Hi, Jill?
Hug and kiss. How was school today?

Jill: I don't like school anymore.
It's so boring. (Take it away).

Groups of two families with a third team family.

Son, 14, brings home report from school
counselor. Your child has not been doing
well in his classes and after doing adequate
testing and consultation, we have concluded
that your son, who has been performing at the
basic level, should be sent on to our
Secondary School (trade school) at

Parents and son discuss and decide a plan of
action.

Observing couple reports on process and
answers questions as to prior parental
involvement in the child's education and how
parents handle situation to help boost self-
worth of child.

III. Motivation

A. Master your situation—transplant

1. When you remove a plant from one area to
another you say you have transplanted it. A
certain amount of adjustment is necessary to
ensure a further healthy growth. Immigrants
are somewhat like transplants to a new
country. They have to adapt to new social
and economic patterns.

1Dorothy Corkille Briggs, Your Child's Self-Esteem
"The test of the new arrival lies in how well he uses his resourcefulness to become the master, not the slave of his situation."¹

2. Set low goals--achievement will be low. Aim at nothing and you'll succeed. A great drive, a powerful determination, a consuming desire, will easily compensate for little or limited talent.²

Do you know any of our children . . . and adults who are afraid to set their goals high? Who can't look much past their boots?

Do you know some who succeed because they aim at nothing?

Do you know some who have goals, but low motivation to achieve their goals?

3. An interview analysis done by Kahl in 1953 among 24 W.I. males with similar background and intelligence sought to find out why half of them made plans for college while the others did not. He found that the "pre-eminent" factor accounting for the difference was parental pressure.³

The parents of the 12 had goals which they did their best to transfer to their children.

4. Norman Vincent Peale wrote:

"You can also gain success. Stop thinking failure. Think and pray and work. Get a goal, clearly define it, and never give up. But first start working on your thoughts. Precondition them with sound positive thinking. When you precondition your mind you are in the process of transforming your life. We transform our lives by how we think. The Bible says '...be


³Beserve, Relationship, 51.
transformed by the renewing of your mind' (Rom 12:2)."

The implication is that it is possible to change one's life by changing one's attitudes.

5. Following are some examples attributed to F. Carlton Booth:

"Some of the world's greatest men and women have been saddled with disabilities and adversities, but have managed to overcome them."

"Cripple him and you have a Sir Walter Scott."

"Lock him in a prison cell, and you have a Jan Bungan."

"Bury him in the snows of Valley Forge, and you have a Gen. Washington."

"Strike him down with infant paralysis, and you have a Franklin D. Roosevelt."

"Deafen a genius composer, and you have a Beethoven."

"Have him or her born black in a society filled with racial discrimination and you have a Booker T. Washington, a Harriet Tubman, or a Washington Carver."

"Call him a slow learner, 'retarded', and write him off as uneducatable, and you have an Albert Einstein."

6. People's success in life depends not so much on who they are or where they are, but on whether they can dream big dreams, and find the motivation to transform those dreams into reality. Don't let others determine for you what you may do or who you may become.


Black preacher: Discarded student
Refused employment
He had a dream
He became an outstanding world evangelist

Abe Lincoln went to the Black Hawk's War as a Captain and came out a private. Failed. Failed many more times, but became President.

F.W. Woolworth got a job in a dry goods store when he was twenty-one, but his supervisor wouldn't let him wait on any customers because he "didn't have any good sense."

Colonel Sanders of Kentucky Fried Chicken fame became a millionaire after most men would have retired. He got an idea; a dream. That dream transformed his road-side chicken stand into the billion-dollar business today.

Monopoly. Most successful game was invented by an unemployed worker in Atlantic City, N.J., for his children during the depression of the 30s because he couldn't afford to buy them toys. But he had time and a brain.

Anna Selayola, a successful blind business woman and writer said: "Always act as if it were impossible to fail and God will see you through." Using William James language she was a "tough-minded" woman. She had "the inner power to stand up to difficulties," in spite of all the negative forces in her path. It's not that she wasn't aware of the negative forces. She first refused to let her mind dwell on them. She crowded out the negative thoughts and replaced them with thoughts of hope, optimism, and success.

7. Teach your children tough-mindedness

"Love yourself - or go through life achieving far less than you should achieve.

1 Peale, Amazing Results, 6.

Tell yourself that you are handicapped because of your race, creed, or color, and you will never try to succeed. Tell yourself that people are prejudiced against you, and you will not try at all or will quit after a few feeble efforts.¹

Desire to avoid failure will freeze you, fossilize you, prevent you from taking the only wise step forward.

This fear is at the root of the problem of non-achievers, or low-achievers.

B. Cause of Low Motivation

1. When we consider the question of what is responsible for the inadequate motivation of particular individuals, we find that there are two possible answers. First, the deficiency in motivation may be the result of a deficiency in personality. The motive to avoid failure may be too strong and the motive to achieve too weak. This can produce a general resistance to achievement-oriented activity.²

If you want to overcome this motive to avoid failure, you must first understand it.

2. Fear of Failure = Fear of embarrassment = Fear of loss of self-esteem = Fear of ridicule (by friends, etc)

Instinctively you try to avoid the exposure of your "self-dignity to the hazard of public ridicule."³

Result: avoid the possibility by not trying.

Example: New class. Teacher asks you question. Not sure of the answer, but you

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¹Ibid., 49.


³Schuller, *You Can Become the Person You Want to Be*, 5.
have an idea. Do you offer your idea? No. Rather, you say: "I don't know." Why? Fear of embarrassment.

3. Fear is a paralyzing power. It stops:
   - salesman from making a call
   - a young man from marriage proposal
   - job hunter from interview call
   - man from important career change
   - youth from pursuing educational goals.

C. Cure for low motivation

1. Inspire him? For when the God impulse stirs the brain, not only is ATP released—all types of power to succeed are released!
2. How to overcome paralyzing fear

Remember:

Failure is not a crime. Low aim is—almost. Eliminate this fear, or freeze and die.
Set all the goals you want. If you harbour this fear of failure you'll not get off the runaway.
Instead, turn a negative, crippling force into a positive and dynamic force for good.
   Failure doesn't mean you are a failure. . . . It does mean you haven't succeeded yet.
   Failure doesn't mean you have accomplished nothing.
   It does mean you have learned something.
   Failure doesn't mean you have been a fool. . . . It does mean you had a lot of faith.
   Failure doesn't mean you've been disgraced. . . . It does mean you were willing to try.
   Failure doesn't mean you don't have it. . . . It does mean you have to do something in a different way.
   Failure doesn't mean you are inferior. . . . It does mean you are not perfect.
   Failure doesn't mean you've wasted your life. . . . It does mean you have a reason to start afresh.
   Failure doesn't mean you should give up. . . . It does mean you must try harder.
   Failure doesn't mean you'll never make it. . . . It does mean it will take a little longer.
Failure doesn't mean God has abandoned you. . . . It does mean God has a better idea!¹

**Conquer Fear**

Stop your fears before your fears stop you.
Fear not that you might fail . . .
Fear rather that you will never succeed.
Fear not that you might be hurt . . .
Fear rather that you might never grow.
Fear not that you might love and lose . . .
Fear rather that you might never love at all.
Fear not that man might laugh at your mistakes.
Fear rather that God will address you "O ye of little faith."
Fear not that you might fail again.
Fear rather that you might have made it the next time.²

D. Dealing Positively with Negatives

1. "A positive thinker does not refuse to recognize the negative. He (just) refuses to dwell on it."³

Therefore, crowd out the negative thoughts. Replace them with positive affirmation.

"Advance with the confidence you will not fail and God will crown your efforts with success."

Find and follow God's plan for your life.
Phil 2:13.

Phil 1:6

2. There is a "Gigo" formula in computer language:
"Garbage in - Garbage out"
i.e., Feed garbage into the computer and garbage will come out.

¹Schuller, *You Can Become the Person You Want to Be*, 86.

²Ibid., 87.

³Peale, *Amazing Results of Positive Thinking*, 1.
Some people use the "Fifo" formula:
Failure in - Failure out
i.e., Feed failure pictures into the mind and
failure will be produced.

Try the "Siso" formula:
Success in - Success out

Fed success pictures into your
imagination and success will come out.¹

Rather run the risk of doing something (even)
imperfectly, than the security of doing
nothing perfectly.

"The only way to fight weeds is to plant
thick healthy grass."
"The only successful way to destroy a
negative emotion is to verbalize a positive
statement."²

Put God into your plans:
Prov 3:6 "In everything you do put God first
and he will crown your effort with success."

Don't allow excuses to hold you back:
I'm too old, too sick, they're too
prejudiced, I've no money, education.

3. Don't allow past misfortunes to block your
vision of the future.
I'll never trust anyone again, because . . .
I'll never marry again because . . .
Someone was sympathizing with a man who
had lost his father. The man responded,
"Well we just look ahead—you can't get very
far looking in the rear view mirror."

Joe Clark lost his prime ministerial job
largely on a phrase he coined: "Short term
pain for long term gain."
There's a world of truth in it.
He was just too frank.

E. Now why am I saying all this to you? Shouldn't I
be saying it to your children? Maybe. But—

¹Ibid., 6.
²Schuller, You Can Become the Person You Want to
Be, 133.
1. Monkeys not the only copycats

Children imitate their parents; hence great care should be taken to give them correct models. . . fathers and mothers should ever present their children the example they wish to be imitated . . . The power of imitation is strong; and in the childhood and youth, when this faculty is most active, a perfect pattern should be set before the young.1

Cartoon showing mother doing house chores, and a 3-year old with apron like mother and working in doll house.

"In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations."2

2. There is no greater power on earth to influence your children than you:

Your models of life first of all—example
Your planning with them for their life—guidance
If your life is not well motivated
If you suffer from low self-esteem
If you have no goals or low goals
If you lack in enthusiasm and optimism
If you lack in backbone, toughmindedness, stick-to-it-iveness
If you are controlled by a Fear of Failure
If you do not crowd out negative emotions, replacing them with positive affirmations
If you are a procrastinator
If you constantly excuse your activity and blame other people and circumstances for it
If you are not achievement oriented

1White, Child Guidance, 215.
2White, Adventist Home, 172.
If you do not dream big dreams and strategize to achieve them
If you live for you and yours alone, and not for others
If you suffer from the "I can't" disease
If you do not act as if it were impossible to fail
If you do not have faith in the supreme power of God to see you through successfully
Then, without even trying
You will communicate to your children all your negative values, attitudes and thoughts.¹

Helping them plan their lives is a valuable exercise, essentially to the extent that your ideas modelled demonstrated are in the attitudes and actions of your own life programme. Remember: Fifo - Failure in, failure out. Siso - Success in, success out.

3. Hence the objective of this session is primarily to help you as parents assess and improve your roles as models, and secondarily to help you focus on the kind of ideas you may want to expose your children to.
   But always remember that you as a model is worth more than thousands of speeches or lectures on motivation.
   When you build self-esteem in your children and model for them the underlying principles of success, they will succeed.
   Without even trying, you will communicate to your children all your negative values, attitudes, and thought.
   "Parents, are you working with unflagging energy in behalf of your children? All heaven is interested in your work . . . God will unite with you, crowning your efforts with success."²

Cartoon: Parent thinking

Words: What else can I do for June?

E. In couples:

¹Author unknown.

²White, Adventist Home, 205.
1. What achievement goals do we want for our children? Why?

2. Are they likely to achieve it if they model us?

3. What new goals do we need to set ourselves in order to become better motivators for our children?
SEMINAR III
Session 3
On Becoming an Adult

I. Warm-up: Relive your experience when you were a teenager. Describe in your small group what you found to be most difficult to cope with during those years, or relate one experience that describes one of your great difficulties.

One person from each group summarize the group's response in 90 seconds.

II. Preparation for Adulthood
A. Facing Teen Crisis

1. Mark Twain: "When I was sixteen I thought my father was the stupidest man in the world. When I got to be twenty-one, I was amazed at how much the old man had learned in five years!"¹

Is he speaking for most teens? (Group responses)
Do you think this way about the teenagers?
"The teen years are intolerable . . .
"Live through them as well as you can . . .
"Keep your teenager in line as best as you can . . .
"No love is possible during this trying time . . .
"They usually straighten out by the time they are twenty five . . ."
"Parents of teens are to be pitied . . .
Teens don't know the word "gratitude" or "appreciation . . ."

2. If teenage problems are difficult to cope with, they are even more difficult for teenagers separated from their parents who immigrate to Canada and, after a long period of time, send for those teenagers to join them.

They have established strong bonds with surrogate parents.

Reasons for the lengthy separation is generally not made clear to them. They are at the very insecure life stage of self-definition and major adjustments. They must establish bonding with a very new family. They must also make the major adjustments that migration demands of everyone. They must relate to mothers who are sometimes still very young and who may even introduce them as brother, sister, nephew, niece. They must internalize the feeling of rejection and alienation that such parental posture foist on them. They must deal with the inevitable conflicts between them and their parents, sometimes step-parent or boyfriend. They must often deal, if female, with the reality that they pose a threat to their mother, or may become victims of sexual abuse by their step-parent, step-boyfriend.

The result: confusion, lostness, delinquency. Parents may call in Children's Aid Societies.

3. Even parents without the immigration syndrome face crises with their teenagers. The following examples of teenagers and their parents are from case histories by Ginott.

Andy's mother: "All I want is for my son to be happy and secure."

Andy (14 yrs): "I wish she'd stop talking about my happiness. It is she who makes my life miserable. Her whining and worrying drive me crazy."

Joy's mother: "It nearly kills me to see her go to an out-of-state college. She is so young. I miss her so much. She is all I have."

Joy (18 yrs): "My mother wants to live my life for me. She would breathe for me if she could. She thinks I am so sweet I would melt into air

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1 Christiansen, *West Indians in Toronto*, 77-88.

if she isn't around to hold an umbrella over me. I wish she'd let me live my own life."

Leonard's mother: "I worry about my son. He does not take care of himself. He has always been a sickly child."

Leonard (16 yrs): "My mother hovers over me like a helicopter and I am fed up with her noise and hot air. I think I am entitled to sneeze without an explanation."

B. Parental Challenge

Ginott: "Parents of teenagers face a difficult dilemma. How to help when help is resented; how to guide when guidance is rejected; how to communicate when attention is taken for attack."

Says the father of Allan, age fifteen:

"My relationship with my son is a tragedy of errors. I am his friend. He considers me his enemy. I want his respect, but I get his contempt."


Who is an adolescent? "An adult waiting to happen."

C. What are the characteristics of adolescence?

1. Rapid physical growth and body changes. Is it easy for the adolescent to adjust to the changes? Preoccupation with the body becomes intense. Parents should:
   a) Try to understand their feelings not tell them how to feel.
   b) Encourage them to openly discuss their questions about their physique.
   c) Don't force your teenager to be too practical. Should they wear clothes till worn out? Should they buy cheap clothes?

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¹Ibid., 17,18.

²Ibid., 20.

2. Sexual maturation - feeling and urges become intense. Fantasies and masturbation common. Parents don't caution or lecture them about the responsibilities that accompany sexual maturation. But provide an open environment in which discussions about sex can take place. Treat open door sensitively.¹

3. Development of intellect. Movement from concrete to abstract thinking. Matching their wits against their parents. Egocentric—can't tolerate parents narrow thinking --ideas of greatness.²

4. Rebellion and withdrawal. Adolescents tend to rebel against parents and parent's values.

"Parents . . . seem to believe that if they handle things right, their teenagers won't rebel against them. But realistically we don't have that choice. We only have a choice of whether our adolescents will go through a normal rebellion or an abnormal one involving trouble with the law, drug abuse, or sexual difficulties."³

ADOLESCENT

Many teenagers have an inner radar that detects what irritates their parents. If we value neatness, our teenager will be sloppy, his room messy, his clothes repulsive, and his hair unkempt and long. If we insist on good manners, he will interrupt conversations, use profanity, and belch in company. If we enjoy language that has grace and nuance, he will speak slang. If we treasure peace, he will quarrel with our neighbors, tease their dogs, and bully their children. If we like good literature, he will fill our home with comic books. If we stress physical vigor, he will refuse to exercise. If we are concerned about

¹Ibid.
²Ibid.
health, he will wear summer clothes in freezing weather. If we are worried about air pollution and lung cancer, he will smoke like a chimney. If we prize good marks and academic standards, he will sink to the bottom of his class.

Bewildered, parents respond with a predictable sequence of desperate measures. First, we get tough. When this fails, we switch to kindness. When no results follow, we try reasoning. When gentle persuasion falls on deaf ears, we resort to ridicule and rebuke. Then we return to threats and punishments.1

5. Peer group assumes vital importance.

D. Stages of Adolescence2

Early Adolescent

Ages 10 - 13— topsy-turvy— Biological changes start
--- Emotional feelings
--- Impulsive action

Parental controls begin to loosen.
Parental role -
Encourages participation in family discussion
making modelling responsible adulthood.
Do things together with adolescent in his/her own interests.
Support, encourage growth and development.

Calvin (13) and father visit art gallery of abstract art:

Calvin: These pictures don't make any sense.
Father: What do you know about art? Have you read any books on the subject? You would do well to get an education before you express an opinion.

Calvin: (deadly look at father) I still think the picture stinks.

(Insulted, hurt, revengeful. He gets back at dad. No help in art appreciation.)
Clara: Criticizes modern painting.

1Haim Ginott, Between Parents and Teenagers, 23-24.

Mother: You don't like abstract art?
Clara: I sure don't. It's ugly.
Mother: You prefer representational art?
Clara: What's that.
Mother: You like it when a house looks like a house, and a tree like a tree, and a person like a person.
Clara: Yes.
Mother: Then you like representational art.
Clara: Imagine that. All my life I like representational art and didn't know it.

What's good about this encounter?

"The more you emphasize his childishness, the more your youngster will be inclined to imitate the mannerisms of adults. Thus you may impede his inner maturation by undermining his self-confidence as an adult-to-be."

2. Ages 14-15 - Middle stage (transition)
Settling into a familiar pattern in peer culture.
"Willingness to stretch and to learn" realizing break away time approaches.

Discovering strengths and weaknesses

Parents:
More a consultant, co-worker, partner in family discussions and planning.
Assigning more family responsibilities in areas that demand trust.
Working with adolescent to overcome challenge.

3. Ages 16-20 - independence, pulling up roots

Phase II

More time spent outside the home.
Plans for work and tertiary education.
Summers working, camping, etc.
Friends brought home--introduced to parents. Sense of serious relationships.

Parents:
Partners, consultants "I'm here to help if you need me."

4. Recognize the need of freedom to fail. Allow the exercise of autonomy. Fitzhugh Dodson describes adolescence interestingly. His description deserves your attention.

Cartoon

"An adolescent is a civil war within himself. Part of him wants to become emotionally independent of his parents and stand on his own two feet. But another part wants to remain a dependent child, with all the comfort and security associated with being dependent on his parents. Your teenager particularly in early adolescence, will fluctuate back and forth between the wish for independence and the wish for dependence. . . ."¹

(On one side draw capital under seige from within.)

5. Avoid these tragic parental postures

a) Parental apathy
b) Poor communication
c) Distrust
d) Lack of essential role
e) Insecurity
f) Lack of understanding
g) Unreal expectations
h) Authoritarian control
i) Abuse
j) No time together--feelings of neglect and rejection.

E. Adolescent's Greatest Need—Unconditional Love

Teenagers want to feel genuine love from their parents?

1. What is genuine love? Unconditional love
   a) Love is conveyed.
      "No matter what teenager looks like."
      "No matter what his assets, liabilities, handicaps."
      "No matter how he acts."
      You express love even when you detest his behavior.

¹Fitzhugh Dodson, How to Discipline with Love, 293-94.
b) Demonstrate: Triad in dramatic presentation.
   Father and Mother and daughter home 2:00 a.m. Curfew 12:00 p.m. Mother pacing floor, etc.

c. Remember always:
   1) Teenagers are adults trying to happen - blunders.
   2) Teenagers act usually like teenagers -
   3) Much of my own teenage behavior was unpleasant.
   4) I must do my part to help them mature.
   5) Their future depends on my unconditional love.

   "If I love them only when they please (conditional love), and convey my love to them only during those times, they will not feel genuinely loved. This in turn will make them feel insecure, damage their self-image, and actually prevent them from developing more mature behavior. Therefore, their behavior development is as much my responsibility as theirs."¹

2. Many, maybe most, teens do not feel truly loved by their parents. Most parents truly love their teenagers. Few parents know how to transmit love.

   The security of the teenager and the quality of the parent-child bonding are largely dependent on the quality of the marital bonding.²

   a. Care
   b. Respect
   c. Acceptance
   d. Forgiveness
   e. Trust

   a. CARE
   Give me a good role model for my sexual identity and future marriage.

¹Ross Campbell, How to Really Love Your Child, 25.

Give me your "presence" not your presents. (Don't buy me love by giving me everything I want.) "Focused attention" spells "love." Spend time with me. I need you (maybe more than when I was younger).

Make our home a comfortable and inviting place to bring my friends and please make them welcome. (Encourage teens to develop many friendships, relationships.)

Talk to me when I need it. (At 2:00 a.m. or whenever!)

Listen, listen, listen and don't talk back until it's your turn.

Don't be afraid to be firm or say "no" when you think I'm in danger morally, mentally, or physically. But when you do, please have a good reason.

b) RESPECT

Give me standards or principles to live by, but let me develop my own value system.

Establish policies (including possible consequences) with me before an offense, not in the middle.

Don't change the rules in the middle of the game.

Treat me like an "almost" adult, not like a little kid.

Don't demand: ask with a "please."

Don't lecture: suggest. Don't tell me: show me.

Respect my need for privacy. If you want to know something, ask. Don't pry.

Introduce me to God as my father and friend, but don't force pharisaical rules down my throat.

Don't expect me to be something you're not.

c) ACCEPTANCE

Let me always fill my emotional tank at your ever-flowing fountain.

Show me in word and action that I'm loved supremely . . . and unconditionally.

I need at least one hug a day . . . don't be afraid to reach out and touch me.

Show an interest in my activities.

Look for the good in me twice as hard as you look for the bad.

Allow me to express my feelings without condemnation. Tell me what I am doing right.
d) FORGIVENESS
   Remember, God isn't finished with me yet. Forgive and forget the mistakes I make.
   I need an understanding parent . . . not a perfect one. Don't be afraid to say, "I'm sorry."

e) TRUST
   Share your teen experiences . . . your hurts, successes, and feelings with me.
   Encourage me to do my best, but be realistic about my interests and abilities.
   Encourage me to reach for the stars.
   "With God, nothing is impossible" (Mark 10:27)
   Introduce me to excellence in books, music, art and science that I might choose excellence as my personal goal.
   Don't be paranoid . . . trust me appropriately.
   Give me enough rope to get tangled occasionally, but not enough to hang myself.
   Don't be afraid to let me discover things on my own.
   Allow me to learn from consequences.
   But if the consequences are overwhelming, please stand by me.

   Teenagers reflect rather than imitate love. Mirror effect or monkey effect.

F. Some important tasks of parenting a teenager.
Main job--working yourself out of a job.

   Individual tasks
1. Communication--key to parenting teens.
   Telephone: Both persons speaking but one person can't hear--poor receiver.

2. Pass on your belief system--If you must be your children's model, your belief system must be important enough for you to pass on to children.

3. Pass on your value system.

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4. Encourage autonomy—Equip teens for autonomous thinking
   - (express, repress or confess) - feeling
   - (help him learn life skills) - doing
   - (help him learn to make decisions) - choosing
   "True autonomy is achieved when the teenager develops a sense of self-respect accompanied by a responsible spirit and a willingness to reach and set goals."¹

Adolescent

5. "It is not helpful to ask a teenager 'what's the matter with you? Why can't you sit still? What has suddenly gotten into you?' These are unanswerable. Even if he knew, he could not say: 'Look Mom, I am torn by conflicting emotions. I am engulfed by irrational urges. I am burning with unfamiliar desires.'"¹
   "Don't ask them 'Why don't you grow up?' That's what they are trying to do—perhaps trying too hard. Your question will send the message: You're not succeeding. Negative reinforcement."²

   Don't try to be too understanding. They think their feelings unique. They are insulted when you say: When I was your age . . . so I know exactly how you feel.

6. Nurture self-acceptance by
   a) Supportive love
   b) Helping them tell the truth about themselves

7. Develop responsibility
   Not primarily by lectures and warnings. But by trial and error; by helping them assess their performance constructively

8. Help your child to become a friend.
   How could parents use this to help teen develop responsibility? Large group

¹Earl D. Wilson, You Try Being a Teenager, 79.
²Ginott, Between Parents and Teenagers, 80.
Adolescence
Introduction

A Declaration of Independence

G. Group work--Role play

John, 16 - fine boy - knows rules. Be in by 12:00. Comes in 1:00. Be in at 1:00. Comes in 2:30.

John's attitude: I'm old enough to take care of myself. You can trust me.

Father's had it. He grounds John for a week. "Because you can't seem to get home on time, you can't go out any night this week and you can't drive the car."

Thursday evening: John's friend drives up in his car. John walks out, gets into the car and drives away. He returns 11:00 p.m. with no comment.

Family row. Parents: If you are going to live in this house, you're going to have to obey the rules."

John: "When are you going to understand that I am not a kid anymore."

Do you agree with how the parents handled it? What would you do?

1. Your son (15) is failing in math in grade ten. You receive a note from the teacher that unless he makes significant improvements and turns in all his assignments he will have to repeat the course? How do you handle this situation? Teenagers are awkward.

2. You have just recarpeted the family room. Seventeen-year-old Tom spills glue on the carpet in your very presence. What do you do? Don't attack personality attributes. Don't criticize character traits. Deal with the situation at hand.

3. Your daughter (17) is attending boarding college in the U.S. You find out without any doubt that she is on drugs. She has been a good student. You have plans to send her to university in the U.S. at her request. What do you do when you find out?
4. Karen (18) monopolizes the telephone in spite of pleas. How do you bring order to the situation?

H. Summary

Overhead of Transplant

West Indian parents migrate to Canada as a land of opportunity for two main reasons:

1. Economic prosperity
2. Educational advancement for themselves and their children.

For many families this remains largely a dream. For many, many more the dream has turned into a nightmare.

Living with themselves as parents has become increasingly difficult as they watch their dreams and hopes for their children fade away into nothingness, and worse yet, so often turn into catastrophe after catastrophe.

So many of our children from the onset of adolescence take full control of their lives in the most tragic ways.

Thirteen-year-old girls leave home to become street walkers and end up as prostitutes.

Our youth abandon their educational goals and become waifs, pickpockets, shoplifters, pimps, pushers, dealers, drug addicts, and criminals of every order. They end up in the detention centre with all kinds of charges against them. Embarrassed parents must appear in court in support of their dream cum nightmare. Many of them are experiencing the revolving door effect with the police, the court system, and the jails. They become experts at how the correctional system works for that's where they spend most of their lives.

How can we get our youth to stop their aimless, hopeless loitering, vagrancy, crowding the lobbies of the apartment building, the corridors of the schools, the shopping plazas?

How can we arrest their tragic involvement with the law instead of having the law arrest them? Do we just blame the justice system? Do we just fault society?
How do we get them back on track with a wonderful dream for life and with motivation to achieve that dream and abort forever the terrible nightmares?

How can we get our youth to achieve status in the job market and the society?

How do we get them away from becoming hookers and pushers to become doctors and children of the books?

The challenge is great. We cannot sit idly by and do nothing—whether they are my children or your children, or June Brown's children. Your problem must be my problem. We must realize that in a way your destiny is the destiny of all of us. We are all in this web of humanity together.

I suggest the answer to all these enigmatic problems lies chiefly in the home, in successful parenting. It is true that some of the worse brats come from some of the best homes. But even there, there is usually some foul up somewhere—even though indiscernible by the parents—unhappy though outwardly successful marriages, emphasis on material success to the neglect of the emotional needs of children and youth, and sometimes even unsuspected physical abuse, emotional abuse, and sexual abuse.

(OVERHEAD)

"Many people feel that regardless of how well they do their jobs as parents, their efforts have a small effect on their teenagers. But the opposite is true. Evidence indicates that the home wins hands down in every case. The home is stronger than any other influence in determining how happy, secure and stable a teenager is; how he relates to adults, peers, or children; how confident he is in himself, and how he responds to new or strange situations. Regardless of the many distractions in the life of a teenager, the home has the deepest influence upon his life."

1 Ross Campbell, How to Really Love Your Teenager.
APPENDIX II

LEAD COUPLE'S TRAINING MANUAL
LEAD COUPLES' TRAINING SEMINAR

A. Preparing yourself  Luke 4:18

1. Isaiah's appeal (Isa 58:6-8)
2. Context of Isaiah's appeal
3. Ellen White on Isa 58:

   This is the special work before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. . . . The Lord has spoken to us by his prophet. The thoughts of the Lord and his ways are not what blind, selfish mortals believe they are or wish them to be. The Lord looks on the heart. . . . You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them. . . . If you put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "then shall thy light rise in obscurity, and thy darkness be as the noonday. . . . Read Isaiah 58, ye who claim to be children of the light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hard-hearted worldlings, read it."

   It is working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruit, which are frequently tied on; but fruits that are manifest in good works, in caring for the needy, the fatherless, and the widow, are genuine fruits, and grow naturally upon a good tree.²

   Every act of justice, mercy, and benevolence makes melody in heaven. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. . . . Every merciful act to the needy, the suffering, is regarded as though done to Jesus.

   ¹White, Testimonies for the Church, 2:33-35.
   ²Ibid., 2:24.
When you soccouer the poor, sympathize with the afflicted and oppressed and befriend the orphan, you bring yourself into a closer relationship with Jesus. This is what it takes to draw near to God.1

4. The Seventh-day Adventist Church Manual

In every community where they live Seventh-day Adventists, as children of God, should be recognized as outstanding citizens in their Christian integrity and in working for the common good of all. While our highest responsibility is to the church and its commission to preach the gospel of the kingdom to all the world we should support by our service and our means, as far as possible and consistent, all proper efforts for social order and betterment.2

5. Discuss: Jesus' method

MH143 "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, and ministered to their needs, and won their confidence. Then He bade them "follow me."

9T 189-890 "If we would humble ourselves before God and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one... Learn of me, Christ says... Why do we not honour the Lord by manifesting tenderness and love for one another? If we speak and act in harmony with the principles of heaven, unbelievers will be drawn to Christ by their association with us."3

6. Train yourself not to improve on Jesus' method.

7. Prerequisite: Your experience of Salvation - Are you sure?

8. Discuss: Your understanding of salvation.

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1 Ibid., 1:25.
2 Seventh-day Adventist Church Manual, 75.
3 White, Ministry of Healing, 143; Testimonies to the Church, 9:189-190.
9. Communicating God's love in your person, personal interest, sympathy, understanding, etc.

10. Prayer—its place in Jesus' ministry and yours
   a) Very few one to one
   b) Extensive private
   c) Substance matters, not form

8. Kind, courteous, tenderhearted, pitiful

   The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. . . . He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly, he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men.1

   In His intercourse with others, He exercised the greatest tact and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. . . . He never made truth cruel, but ever manifested a deep tenderness to humanity. Every soul was precious in His sight.2

   A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity.3

   Christ's method alone will give true success in reaching people. The savior mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs, and won their confidence. Then he bade them "Follow Me."4

B. Prospecting

1. Attitude: Most needy, least likely to attend.


3Ibid., 22.

2. Knock on doors with handbills.
3. Identify Caribbean Canadian couples.
4. Make friends, get phone number or full name and address.
5. Encourage them to attend and promise to remind.
6. If necessary, accompany them—inform director ahead of time. S/he may be expecting your help.
7. Call other couples you know and invite them—there are very few families that will not derive significant benefit.
8. Identify families in the church who may particularly benefit. Encourage them to attend.
9. We are looking for twenty couples, but those may not be that easy to get. Take nothing for granted.
10. Begin prospecting at least two weeks before the seminars begin.

C. Post seminar facilitating: Follow-up

1. Establish friendship especially with your group couples.
2. Make your group couples your special responsibility.
3. Attempt to call them at least twice per month.
4. Make your calls just casual friendship calls.
5. If possible, arrange a dinner or potluck with your four group couples within one month of the end of the seminars. Watch for opportunity to visit their homes.
6. Be alert to their questions about religion.
7. As opportunity comes, exalt Christ. Go slow on doctrines.
8. Invite to church when right opportunity is present.
10. Communicate God's love.
D. Hosting the Seminars

1. Leaders group prayer prior to beginning each seminar.

2. Silent prayer at beginning of each seminar. Be wise as serpent/harmless as dove.

3. Prayer at the seminar publicly only with groups permission, and as it grows out of the setting.

4. Your place in the Seminars:
   Be at seminar centre 15 - 30 minutes before due time.
   a. Help set up.
   b. Welcome and make guests comfortable.
   c. Come dressed like one of them—casual.
   d. Be ready to counsel with couples at their initiative.
   e. Be alert, kind, thoughtful—help as needed.
   f. Be prepared to lead small group: lead couple
   g. Solidify friendships at small group.
   h. Build small group into support group.
   i. Exchange phone numbers in small group. (Third session).
   j. Assist in registration.
   k. Seminar appraisal.

E. Tips on Leading Small Groups

1. Groups grow when there is openness and self-discipline.

   The Johari Window
   The larger the area known to self and others, the greater the basis for trust and relationship.

2. Groups grow when there is cohesiveness in it. Cohesiveness means group loyalty or the ability of the group to stick together.
   a) Cohesiveness encourages productivity, morale, communication.
   b) Dramatic increase in cohesiveness occurs when the group role structure stabilizes. They then work effectively.
   c) Increase in cohesiveness increase pressure on group members to adopt group norms.

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d) Increase in cohesiveness occurs when marginal member—potential dead wood—get positive attention.
e) One of the most basic social rewards for the group member is agreement in the group. Disagreement is a social punishment. But it is sometimes necessary for growth.¹

   Helpful norms:
   a) Acceptance
   b) Freedom of expression
   c) Member participation
   d) Listening
   e) Dealing with feelings
   For Basic Skills of group members and leader, use chapters 1 and 3 of Effective Leadership in Small Groups.²

4. **Leadership Styles in Group Work**
   a) The Bureaucratic Leader: rule-centered and pre-established. They--impersonal, interested in personal security.
   d) Democratic Leader: "we"--desires to serve. Believes better decisions and more productivity under democracy. Involvement.
   e) Laissez-Faire: almost non-leader. Members make all decisions. Leader little involved in discussions.³


5. For handouts to lead couples, use chapters one and three in *Effective Leadership in Small Groups.*

Outline of Handout

**Leading Effectively in Groups**
- Context of Groups
- Location
- Psychological and emotional composition
- Group Norms
- Acceptance
- Freedom of expression
- Member participation
- Listening
- Dealing with feelings
- Factors that Affect a Group
- Limit the size
- Make a contract
- Clarify roles

**Basic Skills for Effective Group Leadership**
- Listen
- Summarize
- Ask questions
- Cope with conflict
- Be patient
- Share leadership
- Distinguish personal from group needs
- Facilitate
- Perform maintenance
- Comfortable with silence
- Focus on issues
- Problem solving and evaluation
- Terminating
- Set goals
- Enabling

**Understanding Member Roles: Task and Maintenance**

**Task Roles**
- Initiating activity
- Seeking information
- Giving information
- Giving opinion
- Elaborating
- Coordinating
- Summarizing
- Testing feasibility

**Group Building or Group Maintenance Roles**
- Encouraging
- Gatekeeping
- Standard setting
- Following group decision
- Expressing group feelings

---

¹Turner et al., *Effective Leadership*, 9-15, 21-29.
Both Group Tasks and Group Maintenance Roles
   Evaluating
   Diagnosing
   Testing for Consensus
   Mediating
   Relieving Tension
   Understanding Acceptance of Expressed Feelings

Summary

Leadership in Groups
   Introduction
   Identifying One's Leadership Style
   Analyzing Interpersonal Interactions
   Leadership in Organizations
   Summary

F. Lay Counseling

No attempt to make lead couples skilled counselors, but make them aware of some key factors in the counselor and clarify the goals of counseling. Material for this section is drawn largely from Hubbard's The Lay Counselor.¹

1. Pre-counseling: Develop attending skills by using SOLAR position.
   - Squarely face the client
   - Open posture
   - Lean toward the other person
   - Eye contact maintained
   - Relaxed atmosphere²

2. Rapport
   He suggests a three-step model.
   a) Define the problem
   b) Establish behavior goals that may effectively deal with problem
   c) Outline programme for reading goals

3. Skills needed to help the client define the problem.
   a) Respect for the client as a person of worth
   b) Genuineness in words, attitude, and actions
   c) Primary level empathy - understanding clients feelings
   d) Ability to keep client focussed on the problem--do not be over-anxious to provide solutions.

²Ibid., 50.
First, one must clearly understand the problem.

4. Skills needed to establish behavior goals
   a) Advance accurate empathy—get at client's hidden or veiled feelings.
   b) Self-disclosure—as person with problems and struggles—but remain focussed on client's problems.
      "I've tried everything. I just can't stop smoking?"
      "Are you sure you are not just playing games?"
      "Well, what do you mean?"
      "Who puts the money down on the counter to buy? Who lights the cigarette? Who inhales? The doctor? Me?"
      "You are playing games. You don't really want to quit."
   d) Immediacy—dealing with issues present in session such as trust level, bogged down, differing values. Be alert to these.
   e) Goal setting
      i) Goal here means behavior achievement that contributes to problem management partially or fully.
      ii) Goal must be clear. Commitment to it firm.
         A. Clearly state goals and subgoals—specific.
         B. Build commitment to achieve.
      iii) Client may not state goal as behavior. Help him/her reduce it to behavior. eg. We want a happier marriage. Ask: What three things can you do that will make your mate happy? (Specific things not now doing?)
      iv) Program for reaching goals (See K.S. Wiggins)
         A. Client must determine if goals are attainable.
         B. Client must determine if goals are reasonable.
         C. Client must commit himself/herself to implementing the programme.
         D. Client must set place and hour of the day for implementing the programme.
         E. Counselor must provide continuing positive reinforcement.
APPENDIX III

EVALUATION QUESTIONNAIRE
EVALUATION QUESTIONNAIRE

By filling out this questionnaire you will help us improve the program for subsequent participants. Your help is greatly appreciated.

1. What is your age? __________________________

2. What is your sex? Male _____ Female ________

3. How many of nine seminar sessions did you attend? __________________

4. How long have you lived in Canada? ________________

5. How long have you been married? ________________

6. How would you evaluate the following aspects of the seminar? (Select one response for each item.)

<table>
<thead>
<tr>
<th>Very Good</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Very Poor</th>
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7. On the following page, place an "X" below the most appropriate response to each question.
a. As a result of attending these seminars did you increase your knowledge of the differences between the West Indian and the Canadian lifestyles?

b. As a result of attending these seminars did you improve your coping ability in Canada?

c. Did you gain any knowledge and/or skills that will help your family life to improve?

d. Have you noticed any positive changes in your family as a result of the seminars?

e. If another seminar series like this one were offered would you encourage your friends to attend?

8. If your answer to question #7e is "No" please explain.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

9. What topic(s) had you hoped would be dealt with, and you would definitely like to see included in any future series?

________________________________________________________________________
________________________________________________________________________
10. The following themes were presented in the seminar series. Indicate in the space provided if you attended that presentation. On a scale of 0-10, where 10 represents the highest score possible, write the number that represents your score for each theme's usefulness for Caribbean-Canadian families, your score for the effectiveness of each presentation, your score for the extent to which each presentation is already affecting positively your family life (current impact), and your score for the anticipated future impact of the presentation on your family life (future impact).

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11. Were any points of view expressed during these seminars with which you were not comfortable?
   Yes ____________  No ____________
   If yes, what were they? __________________________
   __________________________
   __________________________

12. What are some changes you would like to see in the structure of the seminars?
    __________________________
    __________________________

13. What do you wish would have happened in these seminars that you did not see happen, if anything?
    ____________
    __________________________

14. Was the time that the seminars were held suitable for you? (Circle the most appropriate letter below.)
   a. Very suitable  c. No, but manageable
   b. Somewhat suitable  d. No, very unsuitable

15. What time of the week and of the day would you suggest holding future seminars?
    __________________________
    __________________________

16. Do you think we should charge a fee for these seminars?
    __________________________
    Why/Why not? __________________________
    __________________________

17. Can you think of two other ways to improve future seminars?
    __________________________
    __________________________

18. Put a check mark in the appropriate box below:
   /__/ I am living with my husband/wife, but attend alone.
   /__/ I am attending with my husband/wife.
   /__/ I am a single parent and attending the seminars alone.
FOLLOW-UP INTERVIEW

Questions

As a result of the seminar series:

1. Did you improve your ability to cope in Canada?
2. Did you gain any knowledge and/or skill that has helped your family life to improve?
3. Have you noticed any changes in your family?
4. If another seminar like the last one was offered would you attend?
5. If another seminar like the last one was offered would you encourage your friends to attend?
6. In your opinion what specific benefit if any can this seminar series provide for Caribbean Canadian families?
Some significant responses to the questionnaire are outlined below.

Question #1: Did you improve your coping ability in Canada?

1. "Yes. To me in particular. As breadwinner, I might have thrown in the towel. It's worth it. Surviving on one salary is difficult. The seminars helped us adjust."

2. "Yes, definitely. We sit down in church as friends and talk about it. We cope better. We are not down on the kids so much."

3. "Yes. I am more tolerant with the children. I listen a lot more. I am more understanding."

4. "Yes. For sure. Not if or but. Positively yes. I've had a program with the kids, and my wife's style of treating them. I learned to understand and cope with them better."

5. "Yes, in many ways it helped us look at some things differently. We worked on our problems, especially communication. This new approach does solve problems."

6. "Yes. I learned a lot. I spend more time with the children. I pay attention to their questions and help them generally."

7. "Yes. I learned to see myself as a Canadian and not as a West Indian."

8. "Yes, especially the ideas on parent-child relationships. Like talking instead of being mad. I also learned to appreciate the kind of problems children face; and why they sometimes have low motivation."

9. "Yes. I don't have to give up in life. Shout for what you want. I can better help children at school, and motivate them."

Question #2: Did you gain any knowledge and/or skill that has helped your family life to improve?

1. "Tactfulness . . . when bored or irritated I learned to be patient. When I remember what I learned I calm down. My wife and I sometimes remind each other what we have learned and it makes a difference."
2. "Yes . . . my listening skills have improved. I invite the children more to talk out their problems. . . . I am more in contact with the school."

3. "Sure. Patience in situations that used to anger me. Communication is one of my barriers. I am talking a lot more with my husband especially. I am getting him to talk."

4. "Definitely yes. Especially about my son. I would have thrown him out already. But things are somewhat better."

5. "I am more patient. We have better communication. Our answers are not so sharp anymore. Even when we are mad we make up easily."

6. "My husband and I are more in love . . . Our son is still a problem but he prays to the Lord to help him do better. He is now interested in school a lot more."

7. "Communication is the big area. If something happens we discuss it freer now."

8. "I learned to listen. I have the basis for helping others. I learned so much I have taken my children out of public school. They have improved 100% in private school."

9. "Communication with him. I learned how important my time for the family is. I spend more time with the children. Parents should be friends to their children."

10. "Yes. Home life has changed. My role as husband has changed. I accept the change as necessary and good. I spend more time with the children."

11. "We tried the family conference. It has helped our communication in the family."

12. "With the kids things weren't bad."

13. "Yes. Not quarreling as before. We speak differently to the children. We don't blame so much."

14. "We are more tolerant, more understanding, especially with the children. We feel what they feel."
Question #3: Have you noticed any changes in your family as a result of the seminars?

1. "Yes. My wife and I have come closer to one another. We are beginning to have a relationship with the children in a new way.

2. "With the children yes. They treat me more like a big sister. We are drawn together much closer. I am trying to be more like Christ. But my husband, that's a different matter. If I can only get him to attend!"

3. "My association is improved. I am spending more time with the children."

4. "The group work we did and the role plays were some of the very problems we were having. They really helped me. . . . My wife talks to me much better. We talk with and not at. . . . The children are more willing to come with their problems. We listen more keenly to the children and spend more time with them--all credit to the seminars."

5. "Things rise and fall a little bit--go and come."

6. "Not really.'

7. "Yes, I learned to talk a lot more and not hold back. I learned to listen."

8. "Yes, definitely. It works. It is working."

9. "No family except grown children."

10. "Yes. Knowing they are out of public school. They changed. I communicate with my husband freely. Our children speak more with us."

11. "Yes, both Jan and I are more ready to accept the Canadian way of life. We are taking steps to adapt and integrate into the society. The pressures in society are hard on the kids. But our communication is better, they talk out more. Our life has improved."

12. "Yes, O yes. Kirk got straps a lot. We were mad at him. But we have cut down on the strap. Instead we talk to him. Those problems no longer exist, such as failing at school, truancy, conflict with the law, and staying out without our knowledge and permission."

13. "It built my confidence."

14. "Things had improved when things were fresh in our memory. But things die out."
Questions #4 and 5: If another seminar like the last one was offered would you attend? Would you encourage your friends to attend?

With few exceptions the responses were straightforward and very positive. The few additional responses are as follows.

1. "I would like to attend again. There is a lot to learn. A lot to share with others. Yes, I'd invite friends. I'd go out of my way to invite friends."
2. "Yes. I'll try to get him."
3. "Definitely. You should always have these. I will invite others, especially new comers."
4. "I would help a large group to attend."
5. "Yes. Sure. We got to know we don't know it all. There is lots more to learn."

Question #6: This question asked "In your opinion what specific benefit(s) if any can this seminar series provide for Caribbean Canadian families?"

Included below is an outline of the various responses.

Participant #1:

"It is really helpful in mother's relationship with the children. I even love them more. I am able to use soft answers. I treat them with respect. I don't put them down any more. . . . It helps with ideas on family management, and to cope with life in general . . . . It's a very, very good programme in all phases."

Participant #2:

"I did not get the sessions on adjustment."

Participant #3:

"It brings closer relationship between spouses."
"The life style here is different. It helps to adjust."
"The seminars let us realize the need for cooperation."
"It brings calmness in our relationship and especially in dealings with the children."

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Participant #4:

"It would help them, especially new ones, to adjust, and build self worth."
"It helps them to be a lot closer to each other."
"I see some sides of me and some sides of the kids I didn't see before. That helps me in dealing with them. Putting myself in their shoes."

Participant #5:

"Coming from another country it helps to answer the questions why things are as they are, what to do about them, and how to cope."

Participant #6

"They help to cope better. They help to adjust to society. They need to get it in to new comers before the damage is done."

Participant #7:

"It helps me to cope with things much better. it helped a lot of people."
"Remember our son. I would have thrown him out already. But things are better."

Participant #8:

"They help a lot. There's a lot to learn. They are very interesting. Relating to teenagers who have separated from them and then reunited. . . . A lot to learn (repeated over and over again). Spousal roles are better, especially him . . . it needs a person who has no other job."

Participant #9:

"It helped them learn how to cope and how to deal with problems."
"It helped them straighten out problems in a nice calm way."
Participant #10:

"It's a different life style. Both parents have to work because of economic situation. It helps them to cope better. They are both partners helping each other with home chores. Financially, wife has more money. They learn how to control it."

Participant #11:

"Would help especially in areas of communicating in North American way of life; in the area of finance. Here they have to learn to share financial responsibility."

Participant #12:

"Helps kids in adjusting to school."
"Helps parents to be more active in their children's education."

Participant #13:

"Helps people to adjust to Canadian system."
"Helps parents to make proper preparation for children when they come."
"Parental time with children. I spend more time with them, and pay attention to their questions."
"I learned a lot."

Participant #14:

"Helps them to see themselves as a Canadian contributing to Canada. Making Canada seem a better place. Adjusting to new lifestyle. I wish more folks from our church had attended."

Participant #15:

"Every Caribbean Canadian should attend these seminars."
"They help a marriage that is going down the drain."
"They build closer family relations."
"They help to foster better parental and spousal communication."
"They were good. We should invite people to turn out in large numbers."

The respondents had no suggestions.
APPENDIX V

FACSIMILE OF QUESTION 10 RESPONSES
A. 10. The following themes were presented in the seminar series. Indicate in the space provided if you attended that presentation. On a scale of 0-10, where 10 represents the highest score possible, write the number that represents your score for each theme's usefulness for Caribbean-Canadian families, your score for the effectiveness of each presentation, your score for the extent to which each presentation is already affecting positively your family life (current impact), and your score for the anticipated future impact of the presentation on your family life (future impact).

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11. Were any points of view expressed during these seminars with which you were not comfortable?

Yes [ ] No [ ]

If yes, what were they? ____________________________

______________________________

______________________________

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11. Were any points of view expressed during these seminars with which you were not comfortable?

Yes [ ] No [✓]

If yes, what were they?

__________________________________________

__________________________________________

__________________________________________
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Yes [ ] No [ ]

If yes, what were they? When I found out where I was going wrong in my life.
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Yes _______  No _______

If yes, what were they?

______________________________

______________________________

______________________________

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Yes  No

If yes, what were they?

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11. Were any points of view expressed during these seminars with which you were not comfortable?

Yes [ ] No [✓]

If yes, what were they?
__________________________________________________________________________
__________________________________________________________________________

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10. The following themes were presented in the seminar series. Indicate in the space provided if you attended that presentation. On a scale of 0-10, where 10 represents the highest score possible, write the number that represents your score for each theme’s usefulness for Caribbean-Canadian families, your score for the effectiveness of each presentation, your score for the extent to which each presentation is already affecting positively your family life (current impact), and your score for the anticipated future impact of the presentation on your family life (future impact).

<table>
<thead>
<tr>
<th>THEME</th>
<th>Attended</th>
<th>Usefulness</th>
<th>Effectiveness</th>
<th>Current Impact</th>
<th>Future Impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigration and Education (Sample)</td>
<td>Yes</td>
<td>2</td>
<td>9</td>
<td>10</td>
<td>8</td>
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<tr>
<td>a. Leaving Family, Home, Country,</td>
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<td>and Culture</td>
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<td>b. New Home, New Family, New Culture</td>
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<td>New Society</td>
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<td>c. Dealing with Unfulfilled Expectations.</td>
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<td>d. Building Spousal Relationships in</td>
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<td>a New Culture</td>
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<td>e. Patterns of Communication; Differ-</td>
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<td>ences and Change Implementation.</td>
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<td>f. Conflict Resolution and Family</td>
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<td>Financing</td>
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<td>g. Parenting in a New Environment.</td>
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<td>h. Understanding Self-Worth.</td>
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<tr>
<td>i. On Becoming Adult</td>
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</tbody>
</table>

11. Were any points of view expressed during these seminars with which you were not comfortable?

Yes ___________ No ___________

If yes, what were they? ________________________________

______________________________

______________________________
APPENDIX VI

HANDOUTS
Signs of Lack of Self-worth

1. Is afraid to play games because he might not win.
2. Cries, pouts, or exhibits other negative behavior when he doesn't win or get his own way.
3. Constantly gives things to people to buy their attention and friendship.
4. Complains, "They don't like me," or "They won't play with me."
5. Brings things from home to get teacher's and children's attention and approval.
6. Does not ask questions or is afraid to answer questions.
7. Brags or boasts by saying such things as "I'm better than you are."
8. Often asks teacher or children, "Do you like me?"
9. Displays extreme competition with other children.
10. Is jealous when child or teacher shows attention to others.
11. Does not defend self with words or actions.
12. Does not initiate contacts with others.
13. When asked to do something, immediately says, "I can't."
14. Afraid to try things for the first time even when the teacher offers to help.
15. Carries a blanket or pacifier, or has thumb in mouth wherever he goes.
16. Exhibits excessive, undesirable behavior, such as biting, kicking, hitting, etc.
17. Seeks attention by doing something prohibited or by acting silly or by disturbing others.

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1 Kay Kuzma, Understanding Children (Loma Linda, CA: Loma Linda University, 1978), 184-186.

265
18. Is critical and judgmental of others—tattles.

19. Blames others for his own mistakes and finds excuses for his behavior.

20. Calls others names, such as "baby," "dummy," etc., in order to make himself look better.

21. Exhibits such behavior as lying and stealing or otherwise being deceptive.

22. Is afraid to be left in a new situation or with a new person.

24. Deliberately disobeys.

24. Deliberately hurts others or himself.

25. Does not participate in group activities.

26. Does not ask for things he needs.
7 HELPS FOR A HAPPY HOME

1. Eliminate criticism.
2. Look for the acceptable actions of your child.
3. Accentuate the positive.
4. Tell others about the good qualities that your child has.
5. Thank your child for his contribution (no matter how small) to the family's well-being.
6. Don't try to teach when the adrenalin is flowing.
7. Set decent time aside for instruction and training.
7 IMPORTANT SKILLS TO MAKE YOU A BETTER PARENT

1. Increase your listening skills.
2. Respond to the need . . . rather than the argument.
3. Respect what others say . . . and feel.
4. Clarify and summarize for accuracy.
5. Relax; it's ok if you're not always right, or don't always win.
6. Negotiate and compromise.
7. Be willing to live with less-than-perfect results, even on a trial basis.
8. Encourage, encourage, encourage, encourage, encourage, encourage.
TEN WAYS TO GET YOUR CHILD TO LISTEN

1. Start teaching listening skills early. Reading and talking, asking questions.

2. Listen to your children the way you want them to listen to you.

3. Let your child complete what was started.

4. Set a good example by establishing eye contact--other than when you are angry.

5. Watch your tone of voice and facial expression.

6. Teach children to show by their actions that they are listening.

7. Talk to your child about common interests.

9. Know when to talk and when not to talk.

10. Reward your children occasionally when they use good listening skills.
Positive Strokes
Active Listening
Respect child's individuality
Appreciation
Hugs/worth
Smiles
Kind phrases
Sincere praise, etc.
"You can do it
non-judgmental"

Negative Strokes
Frowns
Frowns
Pushing away
Ignoring
Disinterest
Belittling
Criticism
MODELING

IF your life is not well motivated
IF you suffer from low-self-esteem
IF you have no goals or low goals
IF you lack in enthusiasm and optimism
IF you lack in backbone, tough mindedness, stick-to-it-iveness
IF you are controlled by a fear of failure
IF you do not crowd out negative emotions, replacing them with positive affirmations
IF you are a procrastinator
IF you constantly excuse your activity and blame other people and circumstances for it
IF you are not achievement oriented
IF you do not dream big dreams and strategize to achieve them
IF you live for you and yours alone, and not for others
IF you suffer from the "I can't" disease
IF you do not act as if it were impossible to fail
IF you do not have faith in the supreme power of God to see you through successfully

Then, without even trying you will communicate to your children all your negative values, attitudes and thoughts.
When you work with unflagging energy in behalf of your children, God will reward your efforts with success.
Fear not that you might fail . . .
    Fear rather that you will never succeed
Fear not that you might be hurt . . .
    Fear rather that you might never grow.
Fear not that you might love and lose . . .
    Fear rather that you might never love at all.
Fear not that man might laugh at your mistakes.
    Fear rather that God will address you "O ye of little faith."
Fear not that you might fall again.
    Fear rather that you might have made it the next time.
The child who is well adjusted is reasonably happy.
- He lives in the present, rather than in the past.
- He looks toward the future with anticipation rather than with resignation or dread.
- He enjoys doing things and is not afraid to show his enjoyment.
- He may have some bad hours and some bad days, but his overall attitude is optimistic.

The child who is well adjusted socially is self-confident.
- He has respect for himself and his own abilities.
- He is ready and eager to try new experiences and new ideas.
- He tackles problems systematically and uses the resources at hand to find a solution.
- He considers the wishes of other people without completely sacrificing his own.
- He is not afraid to ask for help when he feels he needs it.

The child who is well adjusted socially enjoys the company of others.
- He knows how to get along with people, and he has friends.
- He listens to the opinions of others, but he also forms and expresses his own.
- He cooperates well in most group activities.
- He uses socially acceptable behavior to get attention.

The child who is well adjusted socially can profit by being alone.
- He can be by himself without unhappiness or panic.
- He can assume a task within his ability and organize his own efforts until he gets it done.
- He has the courage to defend an individual idea or belief, even if it conflicts with the ideas of those whose approval he wants.

The child who is well adjusted socially is realistic.
- He tries to change, wherever possible, unfavorable factors in his personality or his environment.
- He can accept, at least for the time being, what he cannot change.
- He recognizes unfair treatment and stands up for his own rights.

Of course, in measuring the social adjustment of a particular child, growth factors will have to be taken into consideration. Many of the traits listed can be acquired only after considerable growth and experience. But if the child's general development is in this direction, we can safely assume he's making a healthy social adjustment.

What are the warnings?

The child who is poorly adjusted socially also has distinguishable traits. Sometimes these are hard for us to recognize because they may not...

We cannot measure a child's problems by quietness or boisterousness alone. We might suppose that the noisy, boisterous child would be first on any list of the poorly adjusted. But actually, this is not always the case. The quiet child is just as likely to have attitudes that spell danger to his future happiness. Research by prominent psychologists has shown again and again that hostile and troubled feelings may be concealed beneath the good conduct parents and teachers so often admire.

In general, the child who is poorly adjusted socially behaves in the following ways:

The child who is poorly adjusted socially may be suspicious of others.
- He may look with distrust upon his classmates and friends.
- He may seem to believe that things are done especially to cause him trouble.
- He may feel that his teachers "have it in for him" or that "they are always picking on him."
- He may complain that he "never gets a square deal."

The child who is poorly adjusted socially may have an attitude of resentment.
- He may express jealousy at the success of others.
- He may "play down" the achievements of his friends.
- He may become angry when other children get gifts or compliments.
- He may read harmful or self-seeking motives into the actions of other people.
The child who is poorly adjusted socially may be quickly discouraged.
- He may start a project convinced that he will fail.
- His efforts may be half-hearted pretenses of trying.
- He may try to get out of doing things because he feels that others can do them so much better.
- He may point out his own faults again and again.

The child who is poorly adjusted socially may be quarrelsome and bullying.
- He may try to take unfair advantage of others.
- He may enjoy causing embarrassment or pain.
- He may boast about unsocial conduct.
- He may be unable to cooperate well with a group, yet insist on being its leader.

The child who is poorly adjusted socially may be overly passive.
- He may accept without question other people's evaluation of him.
- He may accept without question the situations others impose on him.
- He may feel that it's hopeless or impossible to improve either his personality or his environment.

The child who is poorly adjusted socially may be constantly ill.
- He may make frequent requests that he be excused from play or work because he is sick.
- His illnesses may seem varied: a sore throat one day; another day, an aching tooth; a third time, a pain in his leg.
- He may sometimes develop an illness on very short notice—just before going to gym, for example, or when he is about to take an examination.
- He may have a tendency to complain of a pain when others are getting most of the attention.
- He may describe his symptoms with enjoyment.

Avoiding snap judgments

Of course, as parents and teachers, we must observe a long while before we label a child well adjusted or poorly adjusted because he exhibits one or more of the behavior patterns described. It may be that resentment is justified. Suspiciousness may, on occasion, have some basis in fact. A child's resistance to group pressure or rejection of its values may signify greater personal integrity or social maturity than prevails in the group. A child may be quickly discouraged in a field he dislikes, but show great persistence in a field he enjoys more. Or a child's indi-

Learning acceptable conduct is a necessary part of good social development. Individual personality and growth pattern may decree that he be a little more sensitive, a little more shy, or a little more aggressive than the so-called "average" child.

It is the over-all picture that counts. It's a serious mistake to jump to a conclusion on the basis of a few instances or on short acquaintance. Really knowing children takes understanding, close association, and considerable time.

What we need to know

We want to help our children succeed in the business of living, and enjoy the process. Since the process of adjustment begins from the moment a child is born, the first steps—and the first misstep—are important. The sooner we notice a misstep, and the sooner we try to correct it, the better the chance of preventing feelings of rejection, frustration, and failure from piling up to hinder the child's healthy development toward maturity.

But first, we need to know:
What are the different needs of the child, as he grows up?
What are some of the mistakes parents and teachers might make?
How can the home contribute to the effective social adjustment of the child?
How can the school contribute?
How can we help the poorly adjusted child?

It is the purpose of this booklet to try to provide answers to these and many related questions.
### A checklist for parents

Are your children getting a good head start toward social adjustment at home? The following checklist will help you see how your home rates in this respect.

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do I cheerfully take time out to be with my children—not just occasionally, but often enough so that they can plan on it?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>2. Do I really enjoy my children?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>3. Do I find it easy to act loving and affectionate toward my children?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>4. Do I listen patiently and in an understanding way when my children want to discuss even the most trivial problems that confront them?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>5. Do I accept my children's occasional desire for dependence, as well as for independence, and do I refrain from insisting that they always &quot;stand on their own two feet&quot;?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>6. Do my children know that they can count on my sympathy no matter how seriously in trouble they may be?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>7. Do I show a real interest in my children's play activities and in their schoolwork?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>8. Do my children have a voice in family problems?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>9. Do I listen and give careful consideration to my children's opinions?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>10. Do I encourage my children in all their worthwhile interests—even the ones I'm not particularly enthusiastic about?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>11. When discussing my children's activities or interests with others, am I careful not to exhibit amused superiority?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>12. Do I help my children feel that what they do is worth while by adult standards? For example, do I wear the pin my child made for me? Do I display his drawings around the house?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>13. Do I encourage my children to try new experiences, even though I'm afraid they may make mistakes?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>14. Am I willing to loosen my control over my children as they show readiness for increasing responsibility?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>15. Wherever possible, do I let my children make their own decisions about matters that concern them principally?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>16. Do I accept the fact that my children are people in their own right, and do I refrain from trying to mold them according to my own desires and ambitions?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>17. Am I willing to admit my own mistakes and let my children see that I'm not exactly perfect?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>18. Are my children's friends welcome in my home?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>19. Do I respect my children's special projects and possessions, even though they may &quot;clutter up&quot; a particular corner or room?</td>
<td>☐ ☐</td>
</tr>
<tr>
<td>20. Does the family as a whole enjoy frequent recreational activities together?</td>
<td>☐ ☐</td>
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</tbody>
</table>

If you've answered "yes" to 15 or more questions, you have little to worry about regarding the kind of social adjustment your children will make. If you have from 10 to 15 "yes" answers, you're still safe. A score lower than that calls for some adjustment on your own part.
COPING STRATEGIES

Don't avoid conflict with the silent treatment.
Don't invest in the emotional stock market.
If possible, choose the place and time to express your disagreements.

Attack the problem, not each other: Avoid direct accusations with "I" statements
Remember to forget
No wise cracks about in-laws, relatives, mate's appearance.
No dramatics.

Don't throw your feelings like stones.
Stay on the subject even if it hurts.
Offer solutions with your criticisms.
Never say, "You never . . ."

Turn down the volume.
Don't exaggerate.

Don't manipulate your mate with, "It's all my fault."
Be humble—you could be wrong.
Practice active listening.
Use "I" messages.
Take time out—cool down.
Keep no scores.
2. How do you communicate? Do you open up your self? Do you really listen?

Test yourselves: (Director reads as audience mark handouts.)

a) Do you find it difficult to communicate with your mate (wife/husband) YES NO
b) Does your mate seem to have difficulty understanding what you mean? YES NO
c) What do you think your mate would say about your ability to communicate? GREAT SO-SO IMPOSSIBLE

(Adapted from Norman Wright Communication: Key to Your Marriage, p. 54)

d) As your mate talks to you, do you find it difficult to keep your mind from wandering to other things? YES NO SOMETIMES
e) When your mate talks to you, do you go beyond the facts being discussed and try to sense how s/he is feeling about the matter YES NO SOMETIMES
f) Do certain things or phrases your mate says prejudice you so that you cannot objectively listen to what is being said? YES NO SOMETIMES
g) When you are puzzled or annoyed by what your mate says, do you try to get the question straightened out as soon as possible? YES NO SOMETIMES
h) If you feel it would take too much time and effort to understand something, do you go out of your way to make sure you understand what is being said?

YES  NO  SOMETIMES

i) When your mate talks to you, do you try to make him/her think you are paying attention when you are not?

YES  NO  SOMETIMES

j) When you are listening to the other person, are you easily distracted by outside sights and sounds?

YES  NO  SOMETIMES

(Norman Wright, Communication: Key to Your Marriage, pp. 54, 56, 67)
MARRIAGE

COMMUNICATION

A. Express your dreams and interests to each other often: I would like . . .
B. Implement a regular common interest project.
C. Regularly affirm each other: I love you because . . . etc.
D. Avoid nagging, put-downs, judgments and the like.
E. Seek your mate's advice always.
F. Don't correct your mate in a public way.
G. Have quiet hours together.
H. Place emphasis on positive things.
I. Be an optimist.
J. Level with your mate, speaking the truth in love.
K. Plan a once-a-week marriage improvement conference.
L. Maintain a teachable attitude always.
M. Exchange love notes, leaving them in hidden places.
N. Be quick to listen, slow to talk, and slow to get angry (James 1:19) Berkeleys.
O. Use pleasant words to turn away anger.
G. **International Marriage Method** (IMM) (Clinebell)

Last evening you exchanged with your spouse affirmation of appreciation.

This evening we continue the IMM.

**PART II---(Again in couples)**

A or C express to B or D what you need from the other.

As many needs as you can think of quickly.

E.g., "Honey, I need from you more touching, more affirmation, etc."

Then B or D repeat to A or C the needs in the same way.

Discuss how you feel about this exchange.

List on the reverse side of card last evening all the needs expressed by your partner.

Check each other's list and discuss how well you heard each other this time. Make corrections where necessary.

Now work together:

1. Pick out those needs on both cards that are the same or similar and put an A beside them.
2. Put a C on those that conflict or collide.
3. Pub a B on those that are left.

Bring your cards with you tomorrow evening. Don't forget them. Very important.
COMMUNICATION IS

PRESENCE : I am available

ATTENTION : To person/words/message/tone/
feelings/expression. I'll give you
my whole self for this moment.

AUTHENTIC INTEREST : Look with eyes of your mate. I'll
not be so protective of self that I
cannot feel what you feel.

SUSPENDED JUDGEMENT : My great need: understanding.
I'll refuse to evaluate, or offer an
opinion until I understand.

PATIENCE : No rush, now. I'm listening.
Express your feelings fully.

(Categories from Augsburger)

RESPONSE : I will respond simply, directly,
clearly, openly, honestly. But I
will do so tenderly, lovingly, and
non-judgementally.

MUTUALITY: : I will stay with you and the issue
at hand till we resolve it with
mutual satisfaction.

Augsburger, *Caring Enough to Be Heard*, pp. 115-121.
You Messages

"You're not listening, you're a thousand miles away. What's wrong with you today?"

"You make me so angry."

"You know so much about everything, don't you?"

"You've monopolized the time, you don't let anyone get a word in edgeways."

"You really are terrific, you have the greatest sense of humor."

Hidden You Messages

"I feel that you never hear a word I say."

"I'm beginning to think that you don't care about how I see things at all."

I Messages

"I'm lonely, I'd like to talk."

"I am angry that you are late."

"I resent hearing answers when I don't even think there's a problem."

"I grow tired and resentful when you run on and on; I'd like equal time."

"I really like your sense of humor. I enjoy you so much."

(Note that this is [a] not a feeling, but a judgment, [b] really a you message in concealment.)

(Note that this is [a] mind-reading of the other's motivations and [b] a hidden you message.)

"I" language offers the most clarity to confusing communications, the greatest feeling of closeness and intimacy, "The most power in working through conflicts" (109).
I just wanted to let you know.

Notes from home.

From Me to You.
I denounce judgments, prejudgments, prejudice. I don't like being judged.
I'll attend with my whole being when you speak.
If I have objections, etc., I'll hold them till you are finished sharing.
Then I'll share my feelings with respect and loving kindness.
Where We are Now

Date ____________

A. What We Own

1. Money in the bank
2. Cash value of life insurance
   (call agent on each policy)
3. Savings
   (Savings & Loan, Credit Union, etc.)
4. Stocks and Bonds
   (present market value)
5. Real estate
   a) Home (market value, less costs)
   b) Other real estate
6. Other investments
7. Personal possessions
   (for each room you have that is
   nicely furnished, multiply
   by $500)
8. Automobiles
   (call dealer, ask for average
   retail value)
9. Other property
   (boats, trailers, cabins, etc.)
10. Special property
    (cameras, guns, hobbies, motorcycles
    silver, camping equipment, stereo
    equipment)
11. Interest in retirement or
    pension plan

What We Own Totals

(1-4) Cash and other savings
(5) Real estate
(6-11) Other Property

Total Assets

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monthly figure for each spending category. Are there other categories you need in your budget? Are there categories you do not need? Make any necessary changes on this form, so that it meets your family’s requirements.

Step B Fill in the monthly or annual column of each category you are using on Your Financial Goals. The explanations which follow will guide you in arriving at amounts for each spending category. Start with the first item and work through them in order. Remember that a journey of a thousand miles begins with the first step. If you have a monthly estimate, multiply it by twelve for the annual figures. If you have an annual figure, divide it by twelve for the monthly figure. You may need to refer to your checkbook to obtain previous expenditures so you can make accurate estimates of future amounts.

1. Tithes and Offerings—all charitable giving: church, United Way, etc.
2. Federal Income Tax—all amounts withheld, plus estimates paid, plus any amounts due with tax return.
4. Social Security Tax—5.85% of your first $15,300 earned; total for year $895.05; same for your spouse; 7.90% if you are self-employed. These are 1976 figures.
5. Other Taxes—taxes on your wages, such as city income taxes.
6. Shelter (a) If renting include rent, heat, lights, telephone, household supplies, appliance repairs, other home-related expenses. (b) If buying include house payments, insurance, real-estate taxes, repairs and maintenance, other items listed under renting.
7. Food—grocery-store items, paper goods, cleaning supplies, pet foods. Include all eating-out and carry-out items and school lunches. It may also include entertainment.
8. Clothing—purchases, cleaning, repairs. This may be divided with a separate budget for each family member.
10. Education—school expenses, books, lessons, college expenses, uniforms, equipment, subscriptions to newspapers and magazines.
11. Life Insurance—all premiums, whether paid monthly, quarterly, or annually.
13. Transportation—gas, oil, repairs, licenses, personal property tax, insurance. Car payments or an amount set aside to purchase your next car.
14. Personal Allowances—for each family member to spend personally. Hair care, recreation, baby-sitting, hobbies, and children’s allowances.
15. Vacations—trips, camps, weekend outings; trips for weddings, funerals, and family visits.
17. Household Purchases—for major appliances, furniture, carpeting, and major home maintenance such as roofing and painting.
18. Debt Reduction—includes all payments on debt not included in other categories such as: school loans, amounts due relatives, banks, or others.
19. Special Categories—anything tailored to your own needs or desires; this may include a boat, cabin, airplane, or hobby.

Step C After filling in all of the monthly and annual estimates, add the totals. Wow! The totals are greater than your income! Right? Right!! If so, you are not unusual. Every budget I’ve ever seen starts out with wants in excess of income.

Now!! The fun and prayers start. What are your needs? What are your wants? Here are some hints and guidelines to help you.

Shelter—not over 30% of your gross income. If gross income is $1,000 monthly, all expenses for shelter should not exceed $300. If you are over in this area, you may need to secure a cheaper living situation in order to balance your budget.

Food—as high as 30% with less than a $700 monthly income to less than 20% for $1,500 income.
### Our Financial Goals

<table>
<thead>
<tr>
<th>Monthly</th>
<th>Annually</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tithes and Offerings</td>
<td></td>
</tr>
<tr>
<td>2. Federal Income Tax</td>
<td></td>
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<tr>
<td>3. State Income Tax</td>
<td></td>
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<tr>
<td>4. Social Security Tax</td>
<td></td>
</tr>
<tr>
<td>5. Other Taxes (such as City)</td>
<td></td>
</tr>
<tr>
<td>6. Shelter</td>
<td></td>
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<tr>
<td>7. Food</td>
<td></td>
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<tr>
<td>8. Clothing</td>
<td></td>
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<tr>
<td>9. Health</td>
<td></td>
</tr>
<tr>
<td>10. Education</td>
<td></td>
</tr>
<tr>
<td>11. Life Insurance</td>
<td></td>
</tr>
<tr>
<td>12. Gifts</td>
<td></td>
</tr>
<tr>
<td>13. Transportation</td>
<td></td>
</tr>
<tr>
<td>14. Personal Allowances</td>
<td></td>
</tr>
<tr>
<td>15. Vacations</td>
<td></td>
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<tr>
<td>16. Savings</td>
<td></td>
</tr>
<tr>
<td>17. Household Purchases</td>
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<tr>
<td>18. Debt Reduction</td>
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<tr>
<td>19.</td>
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<tr>
<td>20.</td>
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</tbody>
</table>

**Total**          **          **
<table>
<thead>
<tr>
<th></th>
<th>Amount Due</th>
<th>Estimated Monthly Payment</th>
<th>Annual Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>B. What We Owe</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. To the mortgagee of our home</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. To others</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Bank</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Loan company</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>c) Credit Union</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Insurance Co.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Credit Card Co.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4. Other businesses</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>5. Other</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>6. Medical, Dental, &amp; Hospital</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total Liabilities**

A. What We Own, Total Assets
B. Less What We Owe, Total Liabilities
C. Net Worth
D. Number of years of accumulation
E. Average annual accumulation of resources

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UNFULFILLED EXPECTATIONS

What To Do

1. Do not blame others for the problem. Do not transfer it to someone else, or you'll tend to do nothing about it.

2. Recognize the problem for what it is. Blame, avoidance, sublimation will not help.

3. Own the problem as your problem. Don't feel sorry for yourself. Own it and explore ways of overcoming it or surmounting it.

4. Discuss it with your family, making sure the discussion does not become a gripe session, but a problem solving encounter.

BRAINSTORM

a. Identify the problem
b. Make a list of possible solutions
c. Evaluate and choose the best solution
d. Establish this as the family goal
e. Outline stops necessary to achieve the goal
f. Set a target date for achieving the goal and work towards it
g. Periodically evaluate your progress and make mid-course corrections where indicated

5. Galvanize the family around the goal—work together.

a. Talk success—use positive reinforcement. What the mind can conceive and the heart can believe, You can achieve.
b. Take the first step. You cannot reach the summit of the mountain unless you take that first step. Don't delay. Delay is dangerous.
c. Put God into your planning. He is able to do "exceedingly above all that we ask or think."
d. Be realistic. Recognize and accept the expectations that need modification. Imitate Francis of Asisi:

   Lord, give me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference.

"Mother in a new land trying
For the new life you are buying
Your hands must keep strong
And your heart as long
As the ones you born
Need you to be strong."
APPENDIX VII

SDA FUNDAMENTAL BELIEF #22
Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian, a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message.

Fundamental Beliefs, 22
LEARN TO MASTER THE CHALLENGES
You've encountered since coming to Canada
at the
FAMILY ENRICHMENT SEMINARS
with ED EDWARDS
beginning Friday, May 20, 1988 at 7:00 pm
15 Tobemory, Recreation Room
- How to make your marriage blossom
- How to be a successful parent
- How to get your teens to achieve
- How to turn your goals into reality
- How to live a full life in Canada
Bring your spouse to derive the greatest benefit from each seminar.
LIMITED SPACE - COME EARLY
- FRIDAY - SATURDAY
- SUNDAY
7:00 PM TO 9:00 PM
EVERY SESSION A MUST
MAY 20, 22, JUNE 3, 5, JUNE 24, 26
FREE NURSERY SERVICE AVAILABLE
NO CHARGES
Ed has been counselling Caribbean Canadians during the last 14 years with amazing success.
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VITA

Name: Haskell Grosvenor Edwards

Date of Birth: July 18, 1936

Place of Birth: Parlatuvier, Tobago, West Indies

Roots: Family background of cross between slave master and slave four generations back.

Early Development: Until fourteen grew up in a farming village where extended family lived proximately on family plantation and everybody know everybody.

Education:

1943-1950 Grade school at Parlatuvier English Catholic School, and at Parlatuvier SDA Church School.

1952-1955--High school: Osmond High, Port-of-Spain, Trinidad

1958-1960--Junior college at Caribbean Union College with associate in religion.


1965-1967--Anderss University: M.A. in Religion

1967-1969--Anderss University: Bachelor of Divinity

1977-1979--Toronto School of Theology, University of Toronto: two units of CPE.

1980--Graduate Studies, Summer Session, Andrews University.

Work:
1950-1951: Pupil teacher, Parlatuvier Seventh-day Adventist Church School

1956-1958: High school Teacher, Bates Memorial High, Sangre Grande


1971-1974: Pastor, South Caribbean Conference. Eight churches ranging in size from 100 to 1,100.


Marital Status: 1966 Married. Three children: Del 21; Lisa, 18; Arlene, 11.