IMMIGRANT HUMAN SERVICE PROVIDERS WORKING

WITHIN THEIR OWN COMMUNITIES:

THE IMPACT ON THEIR LIVES

BY

DEB ZEHR

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Abstract

This study explores the impact of being a human service provider on the personal lives of immigrant workers who serve members of their own community.

A review of the literature indicates that limited research exists which is directly focussed on the lives of immigrant service providers and the implications of providing services to their own ethnic community members.

Using a qualitative research approach, individual interviews were conducted with immigrant human service providers. Interviews focused on workers' lives at work, in the home and in the community.

Analysis of the data shows that these human service providers experience pressures related to being a public figure in the community. All face conflicting, high and unrealistic expectations and struggle with being involved with clientele in areas which go over and above that required by their job description. The study participants are required to deal with a job that crosses into family and social life. Adjustments made to ways of working are evident and are outlined in the findings.

The ideas emerging from this study led the researcher to an entirely different body of literature which outlines issues consistent with the findings on the lives of faith group leaders. Issues for supervisors of immigrant service providers are discussed.

Recommendations emerging from the study include the need to recognize the issues faced by immigrant human service providers working with their own communities and challenges to supervisors. Further exploration of literature related to the lives of faith group leaders, particularly writings regarding training and support of workers, may prove useful.

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CHAPTER ONE: Introduction

Soon after completing a Bachelor of Social Work degree I began working in a settlement service agency; an organization which provides support to new immigrants and their families. My job was to provide some direct service as well as coordinate the settlement services unit which, over time, was comprised of four to nine staff. My colleagues were, for the most part, immigrants themselves. Only two short term staff had been born in Canada to immigrant parents. I am a fourth generation Canadian of German ancestry. Given linguistic and cultural similarities, staff worked primarily with members of their own communities. Over the years of working with immigrant colleagues in this setting, I observed significant differences in the expectations placed on them by their clientele and community from those placed on myself and other non-minority[1] staff. These expectations seemed to have an impact on my colleagues lives, both in and outside of work. It was these observations and experiences which motivated me to do this research. The objective of this thesis is to explore the effects of being a human service provider on the personal lives of immigrant workers who serve members of their own community.

In a monthly activity report, I noted that Jana[2] referred to significant work done in the evenings and on weekends. Regular work hours were during the week days, although staff did maintain a flexible schedule to accommodate clientele as appropriate. Jana was

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[1] The terms majority and minority do not refer to groups defined by numbers, rather to groups defined by power held in society. See Appendix A for more detailed definitions of this and other terms used in this thesis.
[2] All names or other identifying information has been changed in order to maintain confidentiality.

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not taking any time off during the days. When discussing this with her, Jana talked of receiving on average ten work related phone calls each evening. She did acknowledge that it was becoming difficult to manage, but was not sure what to do. She had changed to an unlisted number, however the new number was soon passed around the community as she was also involved in the community association. Jana tried to ask the people to call her during the day, but that often did not yield results. After considering the options, we agreed that the work place would cover costs associated with purchasing an answering machine. That way she could screen calls and still pick up the telephone if it was not a work related call. After a couple of weeks, I asked Jana if there had been a change. She admitted to not using the machine. Not only was it seen as rude and people in her community were afraid of it, but clients began to arrive at her door in person. She preferred to deal with the telephone rather than too much in-person traffic.

Jana's dilemma was not unusual. In fact, each immigrant staff person I have worked with experienced this to varying degrees, usually not claiming the over-time hours in their monthly activity reports.

For many social workers, the end of the working day means leaving the office and going to a home life where friends and community are relatively separate and apart from the clientele seen at work. Even if we do involve ourselves in volunteer committees or boards and participate in social events which include the people who are our clientele, we are usually able to maintain clear boundaries between these events and our personal lives. We are able to avoid the situation where we are expected by our employer to provide

professional support, counselling, referral and information during the day and in fact be a neighbour, friend, brother or sister to the same people every evening and weekend. In addition to dealing with work issues "after work," staff were confronted with conflicts and dilemmas at work which I did not personally encounter. Staff would encounter cultural dilemmas where the "Canadian" way was in direct contrast to the expectations of their clientele and their own ways of solving problems.

Hieu immigrated as an adult and completed his Bachelor of Social Work degree in Canada. He came to speak to me about the situation of a client; a young, unmarried woman who just discovered she was pregnant. This was a great disgrace in the community. Both she and her boyfriend had fearfully approached Hieu for assistance. Hieu's North American understanding of assistance was to provide information about options and fully support whatever they might decide. The expectations and desires of this couple, however, were not consistent with this approach. When I asked what would have happened in their home country, Hieu replied that they would seek the advice of an elder and that the elder would tell them exactly what to do. Hieu was seen as the elder by this young couple. After considerable struggle and discussion around ethics, values and cultural sensitivity, Hieu was able to take a moderate approach, one which gave more direction than might be accepted of a social worker here, yet less than that of the elder in his home country.

The examples from my work illustrated the many times that I observed immigrant colleagues being pushed and challenged in ways that I did not experience. These

situations were common experiences for my immigrant colleagues. I observed their desire to relate to their community members for support, belonging and friendship. At the same time, they faced the challenge of being the one who spoke the language, completed the applications, made the referrals and accompanied a sick one to the hospital for a midnight emergency.

Recognizing that there has been a rise in the number of minority service providers entering social service occupations, I can only assume that others are experiencing the same issues. The University of Manitoba Faculty of Social Work reports an increase in enrollment of aboriginal and immigrant students in the past decade. Many of these students will work with clientele who are members of their own community.

The experiences in my work and knowing that many more service providers could be affected in similar ways influenced my focus of study when I began graduate studies in social work. Every project, paper or presentation I tackled had something to do with immigrant service providers. The common thread throughout any of the research was the lack of literature or previous work done regarding immigrant workers who provided services within their own communities. I discuss this further in the literature review found in Chapter Two.

I have recently been introduced to qualitative research methodologies through readings and discussions with fellow students and professors. This research approach is appealing to me as it seems to give a true voice to what is being said and how it is being

said, providing deeper insight into the questions being asked. I hope that in using this approach, I will learn about listening to the words and meaning of those speaking. Chapter Three discusses the qualitative methodology used for this research; my reasons for using these methods, identification and contacting of participants, the data collection and analysis, the process of writing and the joys and challenges encountered throughout.

My interest in this topic over the past years has led me to discuss it with every immigrant service provider I encountered. This discussion was continuously met with resounding support and acknowledgement from immigrant colleagues on both the relevance of this topic and the significant impact of the work on their lives. Many had never previously been asked about this impact. The discussion of findings in Chapter Four shares how the lives of the immigrant service providers interviewed are affected, according to their own words.

Given the limited literature found when writing the second chapter, tackling the discussion in Chapter Five meant going back to areas of literature which I may have previously missed or had not thought to be of relevance. My conclusion and recommendations are found in the final chapter. Although this research focuses on immigrant service providers as the minority group, it has been my hope that the findings could be transferred to other groups such as aboriginal social workers working within their own communities or to those working in rural areas. It has also been my hope that this research would have implications for social work education, supervision, support and

self-care and point to areas for further study. These recommendations are presented in Chapter Six.

It was my intent that through this research I would keep an open mind to hearing the participants' words. I was challenged to learn how to balance my own experiences and assumptions with what I heard in data collection; similar or different as they may be. Listening to the participants' words resulted in affirming many of my own experiences and challenging other assumptions. It also resulted in learning new information about the impact of the work on immigrant service providers' lives.

CHAPTER TWO: Literature Review

The majority of papers I have written throughout university years have dealt in one way or another with service provision for immigrants. Where possible, the focus of course work, projects, presentations and term papers led me to researching the literature in areas such as cross-cultural social work, ethnic diversity in practice, multi-cultural supervision, frameworks for settlement service delivery and diversity in group work practice. The following literature review presents an overview of the most relevant writings, discusses how these writings contribute to the work of immigrant service providers and points out areas which are not addressed, all in relation to this research. Before proceeding to the review of the literature, however, I turn to social work theory in order to present the theoretical framework that illustrates the way in which I approach this research.

Theoretical Framework

I believe that all individuals are guided in their thoughts, actions, views of others and in their relationships by a set of internal rules which are often quite unconscious. I explore later in this chapter how these rules or guidelines come as a result of beliefs, culture, values and life experiences. In the social work profession, there are similar types of internal rules that guide a worker's practice. These organized guidelines, referred to as theories, are based on a set of ideas which attempt to explain how human beings respond in social relations. They offer guidance on how workers should act when doing social work (Payne, 1997). Theories which guide practice are taught in schools of social work

and, as a result, may be learned and internalized by the practitioner over time. In addition to learned theories of practice, experiences in work and in life, as well as age-old values all contribute to the theoretical framework which forms the way a worker sees the world. My own theoretical framework is derived from a combination of classroom and life experiences and will no doubt continue to evolve with time, learning and more experience.

Ecological Perspective

When looking back at my undergraduate social work courses, the theory that most influenced my way of looking at the world was taken from the ecological perspective. This perspective, while having adopted many theoretical concepts, is often explained within the context of general systems theory (Greene & Ephross, 1991). General systems theory offers a framework to analyze complex adaptive relations between individuals and other sub-systems such as their family, relatives, school, work, place of worship, neighborhood and community (Lum, 2000). An ecological theorist's primary assumption is that the relations between individuals and their sub-systems are inseparable and that they form a unitary system where each shapes the other (Germain & Gitterman, 1980).

Ecological theory is concerned with "an adaptive, evolutionary view of human beings in constant interchange with all elements of their environment" (Germain & Gitterman, 1980, p. 5). A key word in this last statement is adaptive. The idea of adaptation is an essential concept in ecological theory. It is believed that people are goal-directed, purposeful and adaptive, striving for *goodness of fit* with their environment (Robbins, Chatterjee & Canda, 1998).

A basic assumption here is that people strive for a goodness of fit with their environment because of the interdependence between them, and, in doing so, people and their environments constantly change and shape one another. This adaptations process, which is biological, psychological, social, and cultural, is both reciprocal and continuous (p. 35).

My own concepts of human interactions with many sub-systems and the desire and need for mutual change with the environment is similar to those presented in ecological theory. Of particular interest to me is the use of an ecological perspective when considering cultural differences between individuals and their environment. Ecological theory is concerned with power imbalances and the way in which certain groups in society are devalued (Greene & Ephross, 1991). Returning to the concept of *goodness of fit*, if there is not a good match between the individual and the environment, the fit is poor. A nutritive environment can offer the necessary resources, security and support at the right times and in appropriate ways. This in turn allows the individual to change themselves and the environment to achieve a better match or goodness of fit (1991). In the same way that a service provider should consider the goodness of fit between their client and the clients' sub-systems, so should employers and supervisors consider how the work environment, related systems and immigrant service providers influence and support one another.

Pluralism

I began this section by stating that an ecological perspective was most influential for me when looking back at course work. Since working in agencies together with immigrant colleagues and clients, I have become more directly aware of the inequities and unfair treatment of ethnic minority groups. While I have continued to appreciate

theories which pertain to the understanding of human behaviour, I have turned to anti-discriminatory and anti-oppressive perspectives in order to better understand my own and the society's role in this oppression. My perspectives can best be described through concepts from theories on pluralism.

Sartori (1997) talks of tolerance and pluralism as different yet strongly related concepts. While tolerance *respects* values, pluralism *posits* values.

> For pluralism affirms the belief that diversity and dissent are values that enrich individuals as well as their polities and societies....That difference (and not uniformity), dissent (and not unanimity), change (and not immutability) and 'good things' —these are the value-beliefs that properly belong to the cultural context of pluralism and that a pluralistic culture should convey in order to be true to its name. (pp. 58-62)

Cultural pluralism is described in Payne (1997) as a view which accepts that in many societies there exist a variety of ethnic groups, each maintaining their cultural patterns to a greater or lesser extent. Spreading knowledge and experience of different cultures is encouraged and all cultures are valued. This approach leads to policies in multiculturalism which in turn affirm the reality of cultural diversity. Individuals should be encouraged to keep much of what is distinctive in their cultural traditions and integrate diverse cultural traditions in society. Cultural pluralism opposes a single dominant culture, resulting in services becoming more appropriate and responsive to the diverse needs of the clientele.

Summary of Theoretical Framework

By sharing in the concepts of cultural pluralism, I see immigrant service providers and their clientele as belonging to groups equal to any other, all of whom should be given equal opportunities and treatment, who should be respected for their values and should be encouraged to maintain cultural traditions and to spread their knowledge and cultural experiences. By maintaining an ecological perspective, I see that the individual immigrant service providers have an effect on and are affected by their environment; such as their colleagues, families, clients, supervisors and outside agencies. I view all of these systems as being adaptable as the systems react and change, ideally moving toward a more culturally pluralistic environment. It is with this theoretical orientation that I review and analyze relevant literature and carry out this research.

Overview of Literature Review

I begin with themes and trends in literature that deal with service delivery in an ethnically diverse context. After looking at cross-cultural social work in general, I move to authors who discuss clientele who are immigrants and refugees both in general and when one works with a specific ethnic group such as Vietnamese or Latino. These writings show how the literature often assumes that the service provider is of the dominant culture and the client the ethnic minority. Emerging literature in cross-cultural social work recognizes that more and more minority workers are entering human service provision occupations. Following this, literature is reviewed which explores the implications on practice when there is an ethnic match between client and worker.

Disciplines searched include social work, psychology, sociology, health and immigrant related material in general.

The work in which I was involved for a number of years and which led me to the topic of this thesis is settlement services for new immigrants. The majority of workers in settlement services came to Canada as immigrants or refugees themselves and are predominantly assigned to work with their own communities. Hoping to find information on how this work affects the lives of the immigrant service providers, I explored information available on settlement services in Canada.

Cross-cultural social work education and supervision were the next areas I explored, assuming that training and support would be integral to the well being of service providers. This literature looks at support and training between worker and supervisor, however does not directly address the research question. General information is discussed and its relevance for immigrant service providers.

The next area of literature that I explore is that of values and context. My reason is both to acknowledge the importance of understanding participants' values and how they have an impact on their work and lives, and to recognize that my own culture and context will have an impact on this research throughout the process and analysis.

Finally, the topics of stress, coping and burnout were examined. Based on my own experiences and observations, immigrant service providers need to deal with

significant stress. Although not specific to immigrant workers, this literature was found to be the most relevant to the research question.

This literature review was completed prior to beginning data collection and analysis. I recognized that I may not have exhausted all relevant areas of literature, but intended on doing further exploration once findings were complete. This is incorporated into the discussion chapter.

Service Delivery in an Ethnically Diverse Context

Cross-cultural Social Work

Cross-cultural awareness, sensitivity and training for all human service providers has become recognized as essential to the delivery of effective service as evidenced by the relatively recent increase and focus of research and related literature. Much of this literature is based on the premise that the clientele is from a different cultural or ethnic background than that of the social worker (Diller, 1999; Land, Nichimoto & Chau, 1988; Lum, 2000). Herberg (1990) clearly states that the "fundamental issue in cross-cultural work is to realize that there are two cultures in contact – that of the worker and that of the client" (Herberg, 1990, p. 235). This body of literature does not directly address my research question because immigrant service providers who work with their own community are not in a cross-cultural relationship with their client. They are, however, often in a cross-cultural relationship with their supervisor, with colleagues and with other service providers or agencies. Information on working cross-culturally can be of use,

therefore, to immigrant service providers and supervisors in these non-client relationships.

Paniagua (1998) offers guidelines for the assessment and treatment of multicultural clientele. Paramount are: the need to develop a relationship which, among other dynamics, encompasses trust, honesty and empathy; enhancing cultural sensitivity; and developing comfort in worker's competency. Both immigrant service providers and employers can improve the working relationship if they apply the same guidelines in their dealings with each other.

Enhancing cultural sensitivity is described by Green (1999) as developing *cultural competence*. The characteristics of ethnic competence include the challenges of being aware of one's own cultural limitations, being open to cultural differences, being open to learn and being aware of and able to use the array of resources available to the client. Integrating the development of these characteristics into the workplace, regardless of client/worker or worker/supervisor interactions, can offer a supportive and culturally sensitive work environment.

Although the cross-cultural literature explored does not directly address the research question, it presents important concepts to explore in any practice. The literature reinforces that trust, cultural sensitivity and openness to differences and learning are essential elements to consider in any work place.

Ethnically Diverse Clientele

Literature about diversity in social work has recognized that an increasing number of clientele are immigrants and refugees, the latter group dealing with forced migration and very traumatic events. Ways to deal with and support these individuals in everyday life and in therapy are presented in numerous writings (Blum, 1990; Congress, 1994; Diller, 1999; Gonzalez, Biever & Gardner, 1994; Gopaul-McNicol & Brice-Baker, 1994; Herberg, 1985; Sue, 1996). Barwick (1986) developed a helpful framework of the stages of adaptation over the first few days, months and up to five years after arrival. She indicates reactions from host communities and support needed from workers, community leaders and elders and government policies. Similar to Green (1999), Diller (1999) states that in order to effectively work in a culturally diverse context, cultural competence must be developed in several skill areas. Awareness and acceptance of differences, self-awareness, dynamics of difference and knowledge of the client's culture are key to being culturally competent. In the case of immigrant service providers, such literature can be useful for the workers themselves, recognizing the stages of settlement and need for support through each. It is also useful for them to understand the issues facing their clientele who are refugees.

While literature on working in an ethnically diverse environment acknowledges the need for cross-cultural awareness, it is most often written in a context where the worker is part of the dominant culture. When discussing counselling for Cambodian Refugees, Bromley (1987) states that:

> Crisis intervention...is based on Western philosophy, knowledge, and values. This may have implications in transferring our...crisis-intervention models to a culture in

which perceptions and life experiences are based on different values, norms, and customs. (p. 236)

Bromley (1987) offers excellent insight into value differences between Cambodian refugees and the social worker and the impact on the work. It does not, however, consider the dynamics if the worker is of the same cultural background as the client. When dealing with a refugee who has experienced traumatic events, both the approach and the reaction of the worker may be extremely different if he/she is from the same ethnic background rather than from the dominant culture. Immigrant service providers may well understand the values, norms and customs of the client, but may not understand or agree with values or customs from a Western orientation. They may be experiencing conflict over how to best support the client or they may be in crisis themselves. Although the literature on ethnic diversity in practice does not directly address the research question, it can assist immigrant service providers to understand themselves and their clients in a different way. This may provide tools to assist workers in their work and in their personal lives.

Specific Ethnic Group Clientele

Literature also exists on working with specific ethnic groups such as Hispanic Americans, Asian immigrants, Vietnamese Chinese refugees, or American minorities in general (Diller, 1999; George, 1998; Hirayama & Cetingok, 1988; Land et al., 1988; Lum, 2000; Matsuoka, 1990). Clinical suggestions for working with culturally diverse clients such as African American, Hispanic and Asian include: knowing how to work with translators; understanding communication styles; knowing the role of the family;

and awareness of religious and folk beliefs (Paniagua, 1998). This body of literature is useful as it challenges workers to consider cultural sensitivity in their practice. Paniagua (1998) recognizes that this is important, "regardless of racial and ethnic differences or similarities between practitioners and their clients." (p. 8). While it is positive that both mainstream and minority service providers are encouraged to develop cultural competence (Green, 1999; Diller, 1999) regardless of clientele, the literature on working with specific ethnic groups does not consider the implications on the lives of workers if they are of the same ethnic group. The literature does, however, add to the immigrant service worker's body of knowledge as it encourages them to consider unique cultural features of their own community. It also reminds them of the importance of cultural sensitivity, regardless of clientele.

Ethnic Minority Service Providers

More recently, there is a recognition that a greater number of minority workers are entering the social work field (Van Den Bergh, 1991) and that these workers often have a good understanding of minority issues to enable them to be effective service providers. Wu and Windle (1980) propose that "the hiring of ethnic minorities will increase the acceptability, accessibility, and appropriateness of services for minorities" (p. 165) and that increasing minority staff is one of the more appropriate steps in countering underutilization by nonwhites. Davis and Gelsomino (1994) investigated White and minority social service providers and their cross-racial practice experiences. White counsellors perceived themselves to be less effective when working with minority clients. The above studies imply that the acceptance of and interest in hiring non-white

ethnic minorities is increasing. Obvious questions arising from this interest are whether or not there is an advantage to having ethnic minority workers and what the implications are on these workers' lives.

A study of multicultural counseling competencies among service providers showed that African American, Asian American and Hispanic counsellors reported more multicultural awareness and competencies than White counsellors (Pope-Davis & Ottavi, 1994). "Minority counsellors may, in fact, be better prepared to address the needs of ethnically diverse clients, given their sociopolitical histories and personal experiences" (p. 654). Minority service providers may have the advantage of being aware of barriers to mainstream services and how to get past these barriers. Through their own experiences, immigrant service providers have a greater understanding of the adaptation and settlement challenges faced by new immigrants.

There is definitely a welcome movement toward encouraging and accepting minority workers into the human service professions, and a recognition of the benefits and expertise they can bring to the work: personal life experiences, understanding of cultures, values and appreciation of minority issues. What is still not addressed in this material is the exploration of the impact on the workers' lives when working with their own ethnic community.

Ethnic Match in Client/Worker

Current research is also exploring "ethnic-match" of therapist and client and the impact on the therapeutic relationship and effectiveness (McLaughlin & Balch, 1980; Ruelas, Atkinson & Ramos-Sanchez, 1998; Russell, Fujino & Sue, 1996; Snowden, Hu & Jerrell, 1995; Yeh, Eastman & Cheung, 1994). In some cases, authors propose that there are benefits to having an ethnic match between worker and client. "Bilingual and bicultural caseworkers would assist refugee clients in obtaining social services" (Matsuoka, 1990).

Studies have revealed a significant difference in diagnosis and treatment when the client ethnicity is consistent with the therapist and when it is not. A study examining the relationship between therapist-client ethnic match and overall client functioning revealed that ethnically matched workers saw clients as having higher mental health functions than those of mismatched therapists, "indicating that the ethnicity of both clients and therapists affected therapists' clinical judgements" (Russell et al, 1996, p. 599). An ethnic match between worker and client may influence assessment variables as there is an appropriate cultural context within which workers evaluate client's functioning (1996). Research which examined relationships between participant ethnicity and ratings of counselor credibility showed that ethnic background and adherence to cultural norms and behaviors are related to positive perceptions of counsellor expertise and trustworthiness (Ruelas et al, 1998).

Other research regarding ethnic match looks at results of therapy in the context of worker/client ethnic similarities. In a comparison of services for Asian-American children treated in the mental health system, Yeh and Cheung (1994) found a difference in results at ethnic-specific centers over mainstream centers. Children receiving services from ethnic-specific centers were less likely to drop out of sessions, used more services and had higher functioning at discharge than those attending mainstream centers (1994). When considering factors associated with cultural competency, Sue (1998) found that ethnic match, ethnic-specific services and cognitive match were important for positive outcomes in psychotherapy. Clients matched with ethnically similar clinicians in emergency care, particularly ones who were proficient in their preferred language, had fewer emergency service visits than those not matched along ethnicity and language lines (Snowden et al, 1995). Again, these articles support minority service providers and discuss the beneficial therapeutic results, however they do not address the effects of the ethnic similarity on the service provider.

One study that challenges the above is done by McLaughlin & Balch (1980) where their data does not support that there is a difference "in client perception, recommendations for treatment, or client acceptance for treatment relative to client-therapist ethnic homophily" (p. 250-251). Paniagua (1998) would refer to this as the "universalistic argument" which states that "effective assessment and treatment will be the same across all multicultural groups independent of the issue of client-therapist racial and ethnic differences or similarities" (p. 7). What is most important in cross-cultural service delivery are the factors which lead to cultural sensitivity and cultural competence

(Green, 1999) such as awareness of one's own cultural limitations and being open to cultural differences.

The research which explores the benefits or disadvantages of ethnic match between client and practitioner focuses on the effects of the therapeutic relationship on the client. The therapeutic relationship and the client are peripherally related to the research question. If the service helps the client, then there is probably a positive effect on the worker. Otherwise, the impact of an ethnic match on the worker's life is not recognized or addressed in this literature.

Canadian Settlement Services

Canada's goal is to receive over 200,000 immigrants in each calendar year. It has been widely recognized across the country that new immigrants, regardless of coming as refugees, relatives or entrepreneurs, require some type of information and support during the settlement process. This settlement process is long-term, dynamic and multi-faceted (Galway, 1991). Given that there is a high number of immigrant service providers working in settlement services, I explored Canadian literature about these services to determine its relevance and contribution to my research question.

Settlement workers provide information, support, referral and short term counselling to new immigrants. Settlement services has only begun to be recognized as a profession demanding special skills and training in the last decade (Neuwirth, 1991). In his opening remarks for "The Settlement and Integration of New Immigrants to Canada

Conference" at Sir Wilfred Laurier University in 1988, The Honourable Walter McLean, M.P. commented on the need for more training and recognition of settlement workers and for schools of social work needing to include issues around settlement in their curricula.

A review of Canadian services for immigrants shows an increase in the development of training programs for settlement counsellors (Cairncross, 1986; Galway, 1991; Go, Inksater, Lee & Steward, 1996). Recognizing the need for social services to be accessible to all Canadians, Christensen (1990) writes on the importance of ensuring that multicultural and multiracial issues are included in social work curriculum. More courses to train professionals and paraprofessionals to work cross-culturally have been developed due to an awareness that "a specialized body of knowledge and skills is necessary to work with those from cultures other than one's own" (Blum, 1990, p. 83).

Go, et al (1996) look at the provision of settlement services in a time of change and consider the human costs and challenges faced during the shift in focus of service delivery. In June 1999, non-government organizations in Ontario published a report "The Development of Service and Sectoral Standards for the Immigrant Services Sector" (OCASI/COSTI, 1999). The Canadian Council for Refugees' (1998) recent study "Best Settlement Practices" explores the development of this work across the country and presents effective and practical ways to approach the work.

It is positive that there is a recognition of the need for training and a validation of workers in settlement services, the majority of whom are immigrants. This work can

contribute to the lives of these workers as it acknowledges the skills required to do the job well. It also provides ideas for concrete training, thus support for these service providers. While the attention to the role of settlement workers is useful as it can have the result of reducing isolation and stress in their work, the materials do not make specific reference to the impact on workers' lives when working within their own communities.

Cross-cultural Social Work Education and Supervision

Literature in the area of social work education with minority students sheds some light on issues for the minority service provider (Garland & Escobar, 1988; Gladstein & Mailick, 1986; Manoleas & Carrillo, 1991; Zuniga, 1987). In these writings, instructional models for cultural training are presented which acknowledge the need for flexibility in service delivery and training. They offer alternative ideas to the more western approach to social work education.

In "Education for Cross-cultural Social Work Practice", Garland & Escobar (1988) present a model of cross-cultural social work education which provides a structure for students to share and critique cultural aspects of their work with each other, even if a variety of cultures is represented. The four core tasks in their framework identify various aspects of cultural values in relation to practice: 1) dominant and minority group values and their relation to each other; 2) cultural themes in helping and change; 3) processes of helping; and 4) degrees of acceptable change within a culture.

Relating the above framework to the context of settlement services, over the course of time, staff meetings could be used as an arena for workers to examine and share

their own orientations by exploring their varying values (Kluckhohn, 1958) and beliefs. Self-awareness in settlement staff can encourage the recognition and acceptance of value differences, even when the client is culturally similar. This awareness is crucial because settlement counsellors must make some sense of the dominant culture, both for themselves and for the client.

Carrying on with the framework, through group examination of real case studies, settlement workers can share how clients would be helped if they were still in their own country. Discussion can move to evaluating the effectiveness of culturally acceptable ways of helping and problem solving in the context of the dominant. This sharing and exploration can eventually form hypotheses to guide each settlement worker's practice (Garland & Escobar, 1988). Following such a model in the workplace could assist both supervisors and staff in understanding the cultural challenges involved when minority service providers work with their own communities.

Garland and Escobar's (1988) model is appealing for the situation of immigrant service providers as it acknowledges that a western social work approach should not be assumed appropriate for all cultural contexts. As well, the model considers dynamics that occur when the service provider is practicing in a host society different that her own (e.g. American in Africa) as well as challenges for a person of a different culture (e.g. international student) working with people of a similar cultural background. Garland and Escobar do not emphasize specific actions in practice as much as the importance of a framework to understand cultural contexts and transactions. Their work draws on the

recognition of commonalities and differences between cultures while avoiding stereotypes. It is emphasized that "there is considerable overlap between personal and professional preparation for cross-cultural experience" (p. 236). Using this framework in discussion with minority service providers can assist staff to articulate the values, expectations and themes appropriate for helping their own community members.

Values and Context

A positive aspect of cross-cultural literature in service provision is that it recognizes that a western approach to service delivery is not necessarily the most appropriate. Asian men's values can differ greatly from western values in the areas of emotional expression, individualism versus collectivism and power distribution (Sue, 1996). Sue stresses that these differences must be considered by all service providers or group leaders. To better understand the influence of cultural diversity on any human interaction, the concepts and influence of value orientations (Kluckhohn, 1958) and context (Hall, 1989) are explained below.

Value orientations are complex yet patterned principles which give direction and order to human acts and thoughts and which in turn address the solution of common human problems (Kluckhohn, 1958). Potential differences in conscious and sub-conscious values must be considered as having significant implications for the way in which one functions, how decisions are made and how conflicts are resolved.

Regardless of where one is from, people develop ways of behaving which may be quite overt. There are also behaviour and thought processes which are not so obvious. People develop a set of dynamic, yet deeply embedded values which affect the way they see the world (Sue & Sue, 1990). Study and application of value orientations can assist immigrant service providers and employers to understand their own individual ways of being and the world views of culturally similar and different clients (Kluckhohn, 1958; Sue & Sue, 1990).

For illustration purposes, let us assume a mainstream supervisor holds staff meetings which emphasize the value she places in accomplishments, or "doing" (Kluckhohn, 1958). This orientation may push her to achieve a democratic, participatory group which represents what she believes to be the right way to operate, pushing responsibility onto members and refusing to take it back. The process of achieving this state may clash with an immigrant service provider's value orientation which may place greater emphasis on what a human being *is* rather than what he or she can *accomplish* (Kluckhohn, 1958). Pushing for the accomplishment of a humanistic group may not allow the group to exist and develop based on who the members are and the variety of strengths they bring to the group. In addition, the principles of a democratic group may be foreign and uncomfortable to some members. Based on my own experience, supervising immigrant staff was helpful to recognize the difference between the staff and myself in the one value orientation above ("being" versus "doing"). I was able to explore and better understand possible reasons why I experienced silent resistance on the part of immigrant staff members to taking on responsibility in meetings.

In addition to considering an individual's value orientation, consideration must also be given to the challenges faced by workers when their orientation toward relationships may be quite different than that of the dominant society. Edward T. Hall (1989) writes about high and low context societies and their significance on how people view relations and generally the world. The high context society places more emphasis on the importance of family over the individual, has more defined gender and power segregation, and it structures relationships on a more hierarchical than egalitarian basis. This orientation might describe many of the immigrant service providers and their clientele, of course depending on their country of origin and background. These notions would be quite different from a low context society which is more representative of the North American mainstream individualistic, egalitarian and gender integrated value systems (1989). Naturally, the high and low context values must be envisioned on a continuum, the extremes being presented here for illustration purposes.

It is the awareness of where human service providers, clientele, supervisors, researchers and the work place lie on this continuum which is important in understanding how each operates at work, at home and in the community. Returning to the example of the mainstream supervisor, considering service providers' contexts led to the understanding that some staff viewed the staff team as family. This led to clear expectations around the lines of authority and respect for the head, or the supervisor. An integrated, egalitarian approach was simply not comfortable for the members. Due to the strong cultural beliefs of the higher context society, often demonstrated by saving face for others, reluctance to criticize

and respect for leadership, the members would not accept control, nor could they challenge other members; especially not the supervisor (Liu Lo, 1993).

Although a look at value orientations and context, in the example provided, does not address issues when there is an ethnic match between worker and clients, familiarity with these concepts is somewhat relevant to my research question. The immigrant service provider is most likely working in a cross-cultural context with employer and outside agencies. This literature urges workers to develop self-awareness, and suggests that supervisors be sensitive to differences between themselves, minority workers and client needs or expectations.

Understanding one's own values, context, culture and beliefs is important for anyone working in human service delivery as they influence how we think, act, interact, approach our work and approach our lives. Understanding ourselves is important when working cross-culturally, when there is an ethnic match and when conducting research of this nature. Supervisors and service providers alike must explore ways to ensure this self-examination is encouraged at the workplace.

Devore and Schlesinger (1996) present a model for ethnic-sensitive practice in which they emphasize the importance of worker self-awareness. They state that this self-awareness must include "insights into one's own ethnicity and an understanding of how that may influence professional practice" (p. 103). It is not uncommon for people to see what they believe to be cultural characteristics in other people, but to not see any in

themselves. Garland and Escobar (1988) believe that "the biggest step in helping students to understand other cultures is to develop their consciousness of their own culture" (p. 237). Until people are challenged to look at the part of them that causes them to act as they do, to think as they do, and to make assumptions about others as they do, it will be impossible to understand why others do things differently and to accept those differences.

The impetus to explore one's own values is more prevalent when people are from vastly different cultural backgrounds. This adds an extra challenge to immigrant service providers working within their own communities. Service providers working with clientele of a similar background may feel that there are no differences between them, especially if their life experiences, such as fleeing their country, were very similar. Following this, there may be a tendency to dismiss the importance of self-awareness when working with the same ethnic group. The worker is not pushed to recognize or consider differences when dealing with a diverse clientele, a mainstream supervisor, or when working with mainstream colleagues or organizations. They also may not realize that they may be the buffer, or that they may be caught between the dominant culture and the minority orientation of themselves and client. A workplace which encourages cultural exploration and self-awareness can assist minority workers and their supervisors to recognize and be cognizant of how working with their own ethnic community impacts on the workers' lives.

The literature discussed above considers issues of cross-cultural awareness and training, working with specific ethnic groups, minority service providers and ethnic match. All are important when considering the work of immigrant human service

providers and touch upon the importance of self-awareness and the influences of ethnicity on the professional relationship. The literature provides a framework for group and self-exploration of values and culture and their impact on service provision. These insights are valuable for support, training and growth of immigrant service providers. Although there remains a lack of attention given to my research question, the literature implies that there is an impact of the client/worker ethnic match on the workers' lives. An immigrant service provider often works in a cross-cultural context with their supervisor, and should be challenged to be culturally competent in their work, regardless of their clientele. The fact that research is being done regarding the effect on therapy when there is an ethnic match implies that differences exist for practitioners depending on their ethnic similarity with the client. My research question explores these differences for the worker.

Stress and Burnout

The area of literature which does discuss the lives of all workers is that of stress and burnout. Stress and causes of burnout exist for all social workers who, as described by Rapoport (in Compton & Galaway, 1994) face a constant reminder of human pain and a need for self-awareness and control. Although factors leading to stress affect all service providers to some extent, certain factors are highly applicable to immigrant service providers working with their own community. The prevalence of these factors implies that a high level of stress is experienced by this group.

It is my observation that immigrant service providers who work with their own community experience a lot of stress and that there is significant cross-over of their work

into their home. Research has shown that worker effectiveness and health is linked to the amount of stress both on the job and at home (Allie, 1982). According to this author, if these service providers experience significant stress at work, and this stress carries over to the home, the potential for decreased effectiveness and poor health is quite high.

It is also reported that an increase in social support can reduce the effects of stress encountered on the job (House, 1981; Pines, 1983). Social support is described as "ties to a group of people who can be relied upon to provide emotional sustenance, assistance and resources in times of need, who provide feedback, and who share standards and values" (Pines, 1983, p. 156). Lack of social support is seen as a basic element leading to vulnerability (Schaufeli, Maslach & Tadeusz, 1993). "Support networks have been identified as a primary tool in preventing burnout" (Scully, 1983, p. 191). A significant portion of immigrant service providers' social supports may also be their clientele. The service provider may be caught in a no-win situation. If the worker maintains a separation between work and personal life, the probability of being more effective at work and healthier is high (Allie, 1982). At the same time, they may experience significant stress in their lives due to limited social support given that their support networks may also be their clientele. Links between work and home as well as social supports will both be further explored in the research interviews.

Other possible causes of burnout include personality characteristics, workload, role conflict and the extent of feedback received (Schaufeli & Enzmann, 1998). I have observed that working with their own community has often resulted in getting

emotionally involved with clients' difficulties and taking on a lot of work to try to assist. This over involvement points to further stress on the workers. "The intensity and amount of work coupled with the degree of emotional investment may lead to worker burnout" (Iglehart & Becerra, 1995, p. 193).

Iglehart and Becerra (1995) clearly recognize the dilemma and subsequent stress when "workers and clients share cultural norms and values [as] workers may not wish to intrude in areas that may be deemed culturally inappropriate even if this intrusion promotes effective service delivery" (p. 192). Immigrant service providers may find themselves working in a mainstream agency or for a non-immigrant supervisor who promotes a particular way of working. If the expectation of the supervisor is to approach a client in a manner which would be culturally inappropriate, the worker will surely be put in an awkward and stressful position.

Based on my own observations when working with immigrant service providers, factors such as closeness of work and home, decrease in social support, over-involvement with clients and culturally inappropriate expectations of supervisor point to the presence of high stress and potential of burnout. It is this area of literature which has most directly addressed the question of the effects on the lives of immigrant human service providers when they work with their own community. Dynamics mentioned above, which I have observed in the lives of immigrant service providers, are specifically mentioned in the literature as indicators of stress. Depending on the results of my research, this area may be one to further explore as an impact on the lives of immigrant service providers.

Summary of Literature Review

This chapter begins with an overview of the theoretical framework, or the internal rules, which guide my thoughts, actions, views of myself and others and my relationships. These rules, coming from ecological and pluralist perspectives, also guide what I feel is valid and important in literature pertaining to social work practice. From an ecological perspective, I place importance in literature which recognizes that different sub-systems which are in contact will each have an influence on the other. Herberg (1990) emphasizes that in cross-cultural work the fundamental issue is that two cultures are in contact with each other. Authors who focus on cultural and ethnic sensitive social work share the view that there must be an openness to learn about one's self and others; a concept consistent with the importance of adaptation in ecological theory (Devore & Schlesinger, 1996; Diller, 1999; Green, 1999; Paniagua, 1998; Sue, 1996). Literature which is consistent with a pluralist view comes from authors who promote respect for, understanding and acceptance of other peoples' and groups' cultures, values and beliefs. In addition to those just mentioned, these authors include Hall (1989), Kluckhohn (1958), Garland and Escobar (1988) and Iglehart and Becerra (1995). The literature reviewed in this chapter, consistent with my own theoretical framework, is summarized in the following words and conceptual, or visual, framework.

It is encouraging that there is an increased awareness of cultural issues, that more minority workers are entering social service occupations and that the valuable contributions of these workers are being recognized. Although social work education and

supervision literature touches on the need for personal support, the overall literature in psychology, social work, sociology and education yields little attention to the personal challenges faced by minority service providers who work primarily with clientele from their own communities. In my research, I explore how their job influences the life of a minority worker when there is an ethnic match between worker and clients.

Conceptual Framework

I end this chapter with a conceptual framework (see Figure 2.1) which provides a visual picture of the broad influence of my theoretical framework and a summary of the links described between the literature, immigrant service providers and my research question.

Figure 2.1 Conceptual Framework (Summary of Literature Review)
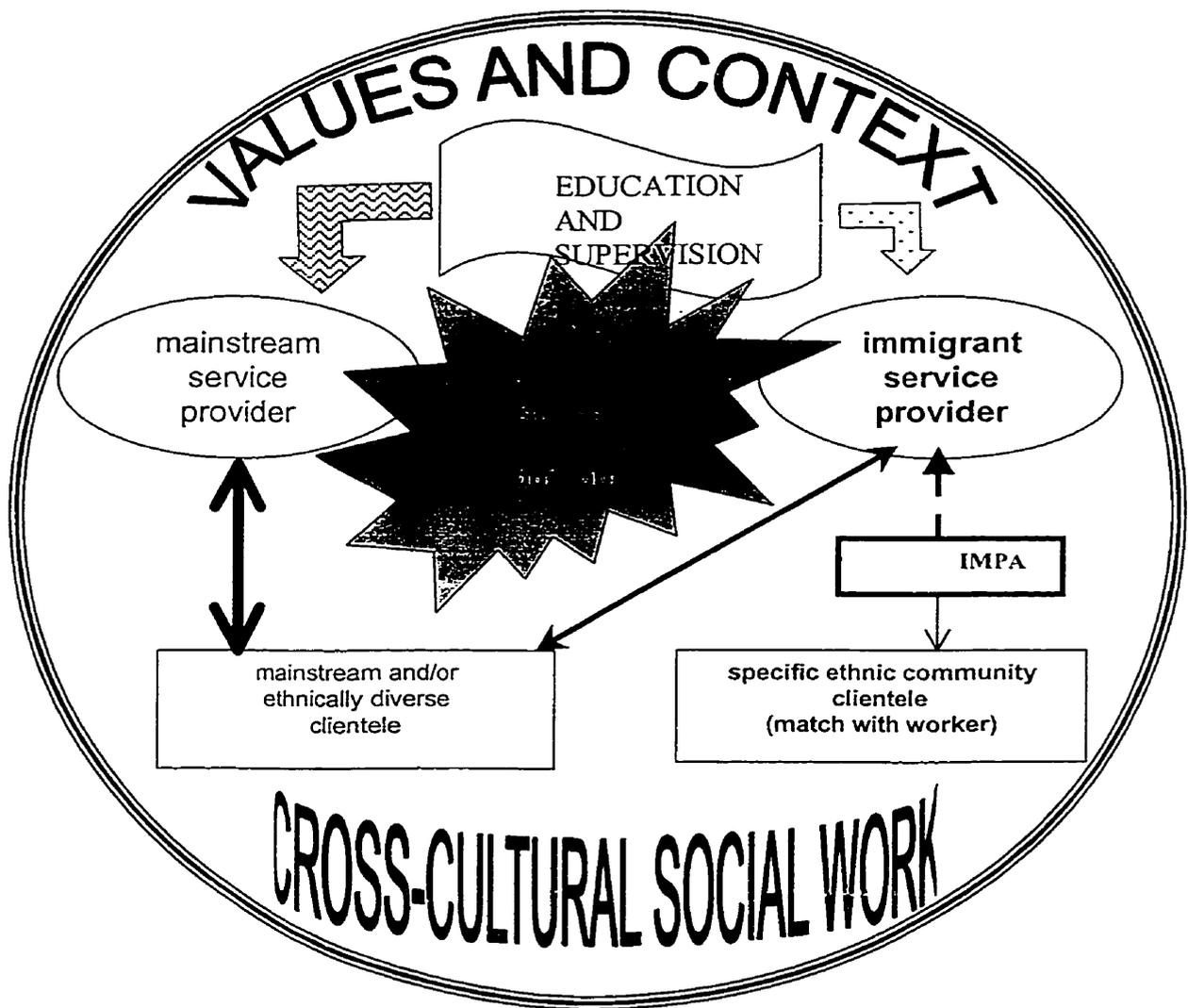
Key to Figure 2.1

The outer circle embracing the entire conceptual framework is representative of the influence of ecological and pluralist theories on what I emphasize in the literature review and how I approach this research.

CROSS-CULTURAL SOCIAL WORK awareness, sensitivity and training for all human service providers is essential to the delivery of effective service.

VALUES AND CONTEXT are also important factors for all workers, supervisors and educators to consider, both for themselves and for the clients.
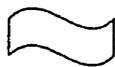
Writings on social work education and supervision literature is relevant for all service providers.
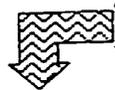
There is significant literature available on training and supervision of mainstream workers.

Literature reviewed in this chapter focussed on training issues for minority students and workers. Research available for minority service providers is more limited than that available for mainstream or all workers in general.

Stress which can lead to burnout is an issue for all people working in human services. Research on the factors which can cause significant stress and burnout for workers is widely available. While not specific to immigrant service providers, these factors may predict the stress level on these people when working with their own community.

Literature regarding ethnically diverse clientele such as immigrants and refugees continues to imply that the worker is of the dominant culture. There exists significant research and writings of services provided by the mainstream worker.

Ethnic minority service providers such as immigrants are often providing service to mainstream and ethnically diverse groups. Literature on cross-cultural service provision, values and context and general service delivery is useful.

When there is a worker / client match, research is being done to explore the effects on the therapeutic relationship, thus the effectiveness of service delivery for the client.

Writings were not found which are specific to the effects on the immigrant service provider when they are working with clientele from the same ethnic community as themselves. Literature emerging regarding Canadian settlement services are providing more recognition and training support for the immigrant worker, however they are not focussing on the effects that this work has on the service provider. The purpose of this thesis is to explore the **IMPACT**.

CHAPTER THREE: Methodology

A Qualitative Approach

One of the first books that I read for a graduate research readings course was Patricia Maguire's (1987) "Doing Participatory Research: a feminist approach." Maguire's approach to the research was to live side by side with the participants, in many ways becoming a participant herself. For most researchers, living and working with participants to this extent is not feasible. Although unable to do participatory research as Maguire did, I took interest in her approach which integrates social investigation, education and action with the objective of creating knowledge for both social and personal transformation (Maguire, 1987). While she has gender issues as a key focus, along with a concentration on the balance of power, I could see similar dynamics for participant groups who were in some way oppressed or the minority in society. This led me to continue exploring qualitative methodologies in general and comparing their value or limitations over quantitative methods.

Discussion around qualitative versus quantitative research methods is well represented in the literature (Allen-Meares & Lane, 1990; Corbin & Strauss, 1990; Maykut & Morehouse, 1994; Sands, 1990; Sherman, 1991). Critics of qualitative research are concerned with a lack of rigor and trustworthiness while proponents of these methods see quantitative approaches as intrusive and as assuming objectivity (Allen-Meares & Lane, 1990). The same authors state that practitioners must recognize that qualitative and quantitative data collection techniques are not incompatible, nor is one approach better than

the other. Instead, we must learn to take a more comprehensive approach and determine which techniques are appropriate for each stage of practice, for the research question and for the extent of knowledge already available. It was with these thoughts in mind that I continued to explore research literature to assist me in determining that a qualitative research approach was the most appropriate for this study.

Sands (1990) discusses methodologies used in qualitative research as being intrinsically tied to and determined by relevant social work theories such as cultural, sociolinguistic, systems and ecological theories. Particular emphasis in methodology is placed on the role of the researcher(s) as participant observer. Sands describes ethnography as a unique adventure, requiring time, flexibility and an open mind, and on aspects of a grounded theory approach to data collection and analysis. A priority for social work researchers and practitioners is to reach discovery of and the explanations behind the shaping of human nature and social phenomena through the use of these methodologies (1990). The outcomes of this type of research offer awareness and knowledge integral to practice (Goldstein, 1991), especially important when the focus is on an area which, as shown in the previous section, is under-represented in the literature.

Prior to reading Janesick's (1994) "The Dance of Qualitative Research Design" I would have described literature on this research method as interesting, but not beautiful. Janesick's metaphor of a dance, however, creates a beautiful image of a research process which flows and changes to the tune of the information as it is gathered. The dance is well

expressed throughout a methodology where emerging themes are "elaborated and modified as incoming data are meticulously played against them" (Strauss & Corbin, 1994, p. 273).

Features of ethnography fit very well with the intentions of my research. This study set out to explore a particular social phenomenon. I worked with data that were not coded at the point of collection. I investigated a small number of cases and my analysis took the form of verbal descriptions and explanations in an attempt to interpret the meaning and functions of human interactions (Atkinson & Hammersley, 1994). During the years spent working with immigrant colleagues, and before embarking on this study, I was, in many ways, in the role of ethnographer. I was, "participating in people's daily lives for an extended period of time, watching what happens, listening to what is said, asking questions" (Hammersley & Atkinson, 1983, p. 2).

Hammersley's (1981) discussion of the m-ethodology of ethnography outlines principles and methods which are appropriate for the area of cross-cultural qualitative research. The three principles presented include focussing on the discovery of themes as opposed to the testing, understanding participants' motives and perspectives along with their cultural layers of knowledge, and considering the context of the participant. I would add the importance of considering the cultural and value biases of the researcher. In my research, I needed to remember that ethnic differences strongly affect the therapeutic relationship and must be heeded in the researcher/participant role as well (McGoldrick & Rohrbaugh, 1987).

A common theme in the research literature is that qualitative methods allow the researcher to uncover information that is otherwise missed. Unexpected insights can be generated by qualitative methods and the study is not limited by preconceived notions or hypotheses (Gregg, 1994). The information gained allows for different views to emerge than those that already exist between researcher and participant (England, 1994). It is my hope that this thesis may contribute new and unexpected information to the practice of social work. All of these observations point to the value of qualitative data gathering methods and analysis which were used in this research and which are described in detail in the following.

Research Question

Having determined that qualitative research methods, most specifically ethnography, would be used in this study, the first step was to determine, "in general terms, what the direction [would] be" (Tutty, Rothery & Grinnell, 1996, p. 27). The focus was to explore the effects of being a human service provider on the personal lives of immigrant workers who serve members of their own community. Given the limited literature on this topic, I decided not to be too specific in the research. That is, I did not focus only on effects at home, or effects at the work place, but rather asked the participants to determine the areas of significant effect.

Data Collection

The unstructured interview was used as the main data gathering method. My reason for choosing this method is that the commentary achieved in informal interviews far outweighs the skeletal structure of a questionnaire, where the language used is that of the dominant paradigm (Burnette, 1994; Rojiani, 1994). Interviews were exploratory in nature and resulted in developing, adapting and generating questions appropriate to the interviewee and the purpose of the research (Tutty et al., 1996). The interviews became more focused over time as common threads from previous interviews emerged. (See Appendix B for interview guidelines.)

Other contributing data were used from a variety of sources: observational data in the form of field notes; analytic notes and memos; observations based on my previous experience working with immigrant service providers; and informal discussions with other service providers and supervisors both before and during the research process (Burnette, 1994; Hammersley & Atkinson, 1983; Robinson, 1994; Rojiani, 1994; Strauss & Corbin, 1994). Throughout the research, other service providers and supervisors were helpful in identifying probing questions for interviews, challenging me to listen to the participants' voices and supporting me throughout data analysis and writing.

Specific incidents from my previous experience had not been recorded for purposes of this research, nor did I have blanket permission to use them. However, the experiences gave me a base on which to begin the questioning during participant interviews. There were

a few anecdotal incidents which I included in my writing, however names and details were changed to convey the meaning but not jeopardize confidentiality. Also, permission was obtained from persons involved prior to incorporating the information.

Identifying Potential Participants

Given that I had previously worked as a supervisor with many of the potential participants, I was aware of the ethical considerations in directly contacting them, such as their feeling obligated to participate. I therefore decided to contact four people at four different agencies and asked them to identify and inform potential participants of this research. Three of the four contacts were immigrant service providers working primarily with an immigrant clientele, but not necessarily from their own community. The other contact was Canadian-born, but had worked in an immigrant serving agency for many years. I knew that each contact would know of potential participants either as colleagues or through their own communities. Two of the contacts indicated great interest in the topic and requested to be interviewed. One did become a participant and the other did not due to scheduling difficulties. The latter contact was, however, invited to provide feedback on the findings after the individual interviews had been completed.

The contacts had a crucial role in the identification of participants. They introduced the concept of the research to potential participants by distributing a letter of introduction (Appendix C) at their work place and in committee meetings where immigrant service providers were largely represented. The letter explained the research and invited people to call me if they were wanting more information and/or were interested in being interviewed.

The contacts were asked to stress that participation was entirely voluntary and was not tied to any work expectation. The consent form (Appendix D) was also made available at that time, if appropriate.

Threats to the psychological well-being of participants as a result of these interviews was a possibility if experiences in their work had been extremely difficult or traumatic. Participants were made aware of this prior to the interviews (Appendix D). One contact agreed to be available for counselling if required. A form which outlined an "Agreement to Provide Counselling" was developed for this purpose (Appendix E).

I was initially concerned with advising people of the research via a letter, given that it might be seen as a cold way to let people know, particularly former colleagues. It seemed to be effective, however, as a number of former colleagues did not hesitate to call to let me know they would be happy to participate in any way. Other people whom I did not know previously also called to say that they were very interested in the topic. One contact invited me to a staff meeting where I could explain the research in person. I emphasized that people did not need to indicate any interest during the meeting but could call me at home. The staff present were extremely interested and I had six people give me their phone numbers before I left.

Who Gets Interviewed?

During the first two weeks of identifying potential participants, results seemed slow as only four people had been identified. I immediately arranged interviews with all four

based on a "first come, first served" basis. After the first two weeks, I had more people than I might have needed to interview. I began to take people's names, letting them know that if I had enough individual interviews, I would be inviting those interested to give feedback on the findings later in the research. I felt it was important to give the opportunity to contribute to all those indicating an interest, as many commented that this is a very important topic and they had not had the chance to talk about it. Soliciting feedback was also a way to address validity concerns by checking findings, ensuring representativeness and getting feedback (Miles & Huberman, 1994).

The criteria used in determining participation was that they had immigrated to Canada as an adult and were currently working in the delivery of social services. Participants were required to have worked with members of their same ethnic community (50% of caseload) at some time within the past five years. It was not important to have been trained as a social worker.

A challenge in this type of research is determining how many people to interview, given that qualitative methods do not require large sample numbers, rather interviews are done until continuous analysis shows that data are saturated (Padgett, 1998). Following the transcribing and initial analysis of the first four interviews, it was evident that common themes were emerging. In consultation with my advisor, it was agreed that the themes were consistent, but that a couple more interviews were necessary to ensure saturation of data.

The fifth interview was arranged with someone who showed tremendous interest both in the research and in being interviewed. During the interview it was discovered that the ethnic background of this person's clientele was extremely mixed and dissimilar to that of the participant. The participant did not socialize or associate outside of work roles in any way with any clientele. This was quite unlike the other participants and she did not meet the criteria to be included in this study. Her extreme interest in the topic and a genuine misunderstanding during the screening process had led to the interview. As an immigrant service provider working in a related field and interacting with immigrant colleagues on a daily basis, this person did have valuable observations which were consistent with other participants' own experiences. Data from this interview, therefore, have been excluded from the of findings. Valuable comments from this participant are presented in a separate section.

The first four participants each represented a different country of origin, educational background, work experience, length of time in Canada and age. Each had, however, worked primarily in settlement services since arriving in Canada. I therefore decided to base the final two interviews on participants who represented different types of service delivery settings. One participant was hired by the community and was the only worker in the office. The other participant was the only immigrant worker in a mainstream agency, but was assigned to work with the same ethnic community.

Throughout the research, I received interest from a total of 18 people. Of these 18, three did not meet the criteria for participation and seven had individual interviews. Data

analysis was done parallel to conducting the seven interviews, resulting in the emergence of major themes and sub-themes. The remaining eight people were invited to an informal noon discussion session where lunch was provided. The purpose of this session was to solicit feedback on the findings from people who had indicated an interest in the research but were not individually interviewed. These people had not been interviewed as the data collected after the first seven interviews was at the point of saturation.

Of the eight invited, two came to the noon discussion. For some, I am aware that there was a scheduling problem. Most people I spoke with were extremely busy, often working more than one job and volunteering in order to gain more Canadian experience. For others, there may have been a concern with confidentiality in a group setting. Although unplanned, the familiarity turned out to be of great benefit, given that there was a high level of trust which enabled frank discussion and deep exploration of the findings. It had been my intent to continue with individual interviews if the feedback received from the lunch session proved contradictory to the findings. This was not the result. Findings were affirmed and elaborated by these final participants.

The Interviews

Interviews lasted between 1.5 and 2 hours and took place in locations identified by the participants: restaurant, participant's home or office. Three of the seven interviewed were comfortable to be taped. For interviews that were not taped, I took detailed notes, where possible writing exact quotes from the participants, and re-wrote the interview

immediately after finishing. Following every interview I tape-recorded my own reactions and observations.

It was extremely important to be sensitive to people's preferences when asking to be taped. Many were not comfortable with their English being taped and others had endured traumatic experiences as a refugee where they were subjected to being taped. The consent form (Appendix D) has a separate place for people to sign if they agreed to being taped. This allowed them to see that the interview was still valid even if they chose not to sign.

Whether taped or not, I did all transcribing myself. This exercise helped me to be more familiar with the data and subsequent analysis (Tutty et al., 1996). Given that all participants had English as their second language, basic grammatical editing was done in order not to distract from the meaning of the statements.

Transcribed notes included a column for coding, reflective comments and observations. I also maintained a personal journal throughout the research (Tutty et al., 1996). The use of journals, recorded observations and analytical memos assisted in identifying biases and misinterpretations and could remind me of incidents, tone and surroundings. These now provide an audit trail of the research (Tutty et al., 1996).

The interview guide (Appendix B) outlines my introductory remarks and represents the broad opening questions with topical guidelines for probing as required. As previously

stated, an unstructured approach was taken which allowed me to "obtain an in-depth, thick description and understanding of an interviewee's world" (Tutty et al., 1996, p. 56).

Ethical Considerations in Data Collection and Analysis

Knowing the Participants

Given that I already knew the majority of the participants, it was important to discuss our relationship and potential effects on the research results (Tutty et al., 1996). Trust is one of the key aspects when gathering information from contacts in the community (Murphy, 1983). Credibility can have an effect on the data gathered as well (Fine, 1993). Both trust and credibility are important factors when working with people whose experiences, such as being a refugee, have caused legitimate fear of persecution and a difficulty to trust. The fact that I knew many participants, some for a number of years, seemed to be of benefit in the interviews. They were able to relate incidents which we had shared when working together or when serving on the same committees. Not as much time was needed to get to know each other, and their level of sharing gave me a sense that they trusted me to maintain confidentiality. Some shared stories which were important in order for me to understand the point they were making, however they requested that I not include the stories in my findings.

Researcher in Position of Conflict of Interest

When I first had the idea of doing this research I was in a position of supervisor of potential participants. The ethical issues were too large to proceed at that time. I have since changed my place of employment and am no longer in a supervisory position of anyone I interviewed.

Researcher in Position of Authority

I am currently employed in a position where I have significant authority over the processing of immigrants for permanent residence. It is quite possible that participants would have relatives or friends who required assistance or expected special immigration related favours. I was up front with participants regarding the extent of my authority, and as appropriate, explained that this research had no impact on such decisions and that should a relative or friend be involved in this immigration process, I would need to remove myself from involvement in that file. I would, however, ensure that information or referral to an appropriate resource was provided. This issue did not and has not risen throughout this research, either with contacts or participants.

Confidentiality

Another major consideration in this research was and is confidentiality. The immigrant service community in Manitoba is not very large and the chances of identification are great. It is possible that concern for confidentiality contributed to people choosing not the participant in the lunch session. To maintain confidentiality as a

researcher, I have not revealed the identity of participants to anyone. In fact, the two people who came for the lunch session had not even told each other they were coming and were surprised that the other was there. Participants at the lunch discussion were also asked to sign a consent form (Appendix D). We talked about and agreed to principles of confidentiality prior to our discussion.

All transcribing was done by me. Any recorded and written information is kept in a locked cabinet or coded into the computer. Tapes will be erased after completion of the final report. Finally, findings are written with great discretion to avoid identifying participants. Information which reveals identifying characteristics is presented in a way which will minimize the possibility of anyone being identified.

Cultural Sensitivity

I believe that not paying attention to cultural differences among researcher and participants is unethical. During the processes of data collection, analyzing and writing I needed to acknowledge and consider cross-cultural perspectives (Marshall, 1985). I recognized that my perspective of service delivery is closer to the Western school than that of participants. By being aware of my own values, I was able to identify differences in our perspectives, such as the extent to which it is appropriate to become personally involved with a client. By asking questions about ways of relating in the participants' communities, I could better understand and represent that their boundaries may be different than mine. In the same way, I was able to see that there are differences in perspective among the participants.

By acknowledging and presenting the differences among participants, in addition to the common themes in the findings, I hoped to minimize the interpretive and "guess" nature of written descriptions of culture. I was aware of the risk of presenting a dangerously generalized impression of certain ethnic groups, or, in this case of all minority service providers (Geertz, 1983).

By employing methodology which considered contextual factors (Murphy, 1983), care was taken to ensure that the assumptions were consistent with those of the people being interviewed. I followed up with participants when clarification or confirmation of the findings were required. Data referring to life experiences, beliefs, opinions and values were referred to continuously in the analysis and writing to ensure the context of the participants was properly represented.

Data Analysis

The Approach

Interviews occurred, at a minimum, once per week with transcribing and analysis ongoing. Information collected from all data sources was analyzed based on recommendations from various writers of qualitative research who stress that it is the researcher's responsibility to define the criteria to be used for their specific methods, recognizing that a variety of procedures may be used to reach each project's unique goals (Corbin & Strauss, 1990). Throughout the analysis, I found it most useful to continuously return to the literature on data analysis as the methods made most sense to me when I was actually at a particular stage of analysis.

I borrowed concepts from the constant comparative method where I continuously developed analytic categories from segments of the emerging data and compared categories. The concepts of refining and reorganizing were primarily borrowed from Tutty et al. (1996) and Maykut and Morehouse (1994). These authors offer concrete and practical suggestions for carrying out Glaser and Strauss' (1967) constant comparative method. Exercises such as creating cluster diagrams, making a matrix and counting the number of times a meaning unit or category appears were all useful in determining themes (Tutty et al., 1996).

Sands (1990) clearly warns about the often overwhelming amount of data that is generated in ethnographic research. It was wise to prepare for this from the beginning. Having briefly explored data software packages, I determined that my preferred approach would be to use a computer to transcribe interviews and a spreadsheet to do the constant analysis of data as it was gathered.

My time was scheduled so that my own field notes were recorded immediately following the interviews. Glesne and Peshkin (1992) offer suggestions to make the research process easier and more effective. Making continuous notes and keeping category files were good tips to follow. I did both of these and the information was referred to in the analysis and in the writing of findings. This "analysis-through-writing can clarify emerging themes and patterns, and provide leads to follow in subsequent data collection efforts" (Maykut & Morehouse, 1994).

Transcribing, Coding and Meaning Units

The first step after each interview and completing field notes was transcribing. Transcribed interviews ranged from 15 to 50 pages each, with the taped interviews being the longer transcripts. My first tendency was to go directly from raw data into my own categorizing or forming of meaning units as cautioned by Tutty et al. (1996). An early meeting with my advisor helped me to see that a more methodical and unassuming approach was needed to first code the data. Figure 3-1 outlines the steps taken to go from transcribed interviews to four major themes.

Using an Excel spreadsheet, all codes were entered into one long column for each interviewee. I then used a "cut and paste" method to begin grouping codes into related columns. This analysis was ongoing during the interviews. I often needed to return to previous interviews to review the grouping of codes. Using a different colour for each participant allowed me to visually see the representation in each column. The resulting groups were called meaning units. By the time I had completed and analyzed the first four interviews, common meaning units were beginning to emerge. I eventually gave names to the resulting meaning units in each column, based as much as possible on the actual words of the participants. "Things I do at work," "my social life," "in my community," and "what people say" represent a few of the 34 units which eventually emerged.

SEVEN TRANSCRIBED INTERVIEWS
(15-50 pages each)

"...they ask you to take them to the doctor, so you will say ok, come to my office and I will go with you. They say, you come to my house, things like that, they expect you to do everything,"

CODES
3,000+ on spreadsheet

> ...
> Take to doctor;
> Tell them come to office;
> I will go with you;
> you come to my house;
> expect you to do everything
> ...

MEANING UNITS
34
clusters

> ...
> Things I do at work
> Expectations
> Asking me
> I cope, I did
> ...

CATEGORIES
10
clusters, matrixes

> ...
> My work
> Effects on my life
> Action I took
> ...

MAJOR THEMES RELATED TO RESEARCH

> **Public Figure in the Community**

> **Work outside of the job description**

> **Family and Social Life Cross with Work**

> **Impact of Job Affects Approach and Attitude to Work**

Figure 3-1 Data Analysis: From Transcribed Interviews to Major Themes
(See Table 4-3 in Chapter Four for complete Thematic Summary of Findings)

Looking for Meaning and Emerging Themes

My home office was the room for all analysis, becoming "wallpapered" with print outs and sticky notes (Maykut & Morehouse, 1994). This assisted me to visually group meaning units into another layer which resulted in ten categories. Subsequent interviews became more focussed in accordance with these categories. I called back participants as required to clarify data and to ensure I was interpreting correctly and not making assumptions based on cultural differences.

One method of analysis which I found to be very useful was creating cluster diagrams (Tutty et al., 1996). As codes were grouped and meaning units emerged, I wrote the unit titles on sticky notes. These could be easily moved around on the wall and on poster board, grouping and regrouping the units and categories as they emerged. I also designed a variety of matrixes using variations of meaning units, categories and themes. This helped me to see how elements were related to each other.

In naming the categories, I tried to best describe the units they embraced. Meaning units such as "work skills" or "things I do at work," were put into a category called "My work". Although all ten categories were tremendously interesting, I needed to return to my proposal to assist me in narrowing the findings to those areas which were most relevant to the research question. This resulted in four major themes. The chapter on findings relates primarily to these four themes.

Inviting other interested immigrant serve providers to give feedback in a group was the final session I had before beginning to write the findings. This session was not taped, however I took notes during the discussion. I led the discussion by sharing the emerging categories and themes and asking the participants to respond based on their own experiences. The result of this discussion is that the themes were consistent with the participants' experiences. These consistencies are referred to in the findings in a separate section.

Summary

Qualitative research methods were used in the data gathering, analysis and writing, borrowing in particular from concepts used in ethnography (Atkinson & Hammersley, 1994). The majority of participants that I interviewed are people I have known for a number of years. In quantitative research this could be criticized for reducing neutrality and distance. Important aspects of the interviewer/interviewee relationship in qualitative research, however, include equality, sharing of expertise, trust and credibility (Fine, 1993; Murphy, 1983; Tutty et al., 1996). The familiarity of the relationship between myself and some of the participants assisted in hitting a deeper layer of sharing than may otherwise have been possible. Care was taken to ensure that all participants had the option to freely decline involvement.

Over the course of analysis, and in many phases, data were grouped from raw transcripts into hundreds of codes then to units of meaning and subsequently into categories. From the meaning units and categories, a variety of themes and sub-themes

emerged. Given the richness and volume of all the data, I could no doubt expand at length on each category and theme. To remain within the scope of this thesis, I considered the areas most directly related to the effects of their work on the lives of the participants; personal, social and work lives.

I chose to borrow from constant comparative methods to analyze the data as it provided a systematic yet flexible approach to coding and categorizing large volumes of data, allowing for themes to develop over time (Glaser & Strauss, 1967; Maykut & Morehouse, 1994). I found that I enjoyed organizing, coding, analyzing and using posters, colors, sticky notes and markers! This along with my genuine interest in the topic helped me through this often overwhelming process.

Overwhelming as the process of qualitative data analysis was, it resulted in findings which affirm, challenge and add to my previous understanding of the research area. These findings are presented in the next chapter.

CHAPTER FOUR: Findings

The qualitative data collection resulted in large volumes of rich information. All of the data are important to consider as they give a context for the participant's situation and possible explanations for commonalties or differences in the data. People's life experiences, beginnings in Canada and cultural foundations were referred to often throughout the interviews. This information, while not the direct focus of the research, will be integrated into the findings and discussion sections. Other areas, such as description of tasks done at work, will be left for comment in the conclusion under further research.

How Participants' Words are Presented

Agar (1996) offers helpful hints on how to more effectively write-up the findings of ethnographic research. His main critique is that most ethnographers make conclusions, but do not present the necessary data from the participant interviews which the reader can then scrutinize. Taking this into consideration, the following presentation of findings is well represented by quotes taken directly from interviews.

Care has been taken to ensure that participants can not be identified. Specific ethnic background is not referred to, given the relatively small size of the new immigrant community in Manitoba. Other identifying information which may be recognized by community members has been withheld or altered, if the latter does not change the analysis.

Participants have been consulted if there was any question that using or editing the information would jeopardize confidentiality or integrity. Each quote is followed by a number representing the different participants in the order interviewed.

In total, seven immigrant human service providers were interviewed. One did not meet the criteria for this study. Two additional persons attended a group lunch where feedback on the findings was provided. Comments made by these three are not included in the presentation of findings, but are summarized in a separate section.

The Research Question

Continuous referral to the original research question was necessary in order to focus on the relevant findings and to avoid getting off on a tangent: *Immigrant Human Service Providers working within their own community: the impact on their lives.*

Immigrant...

All participants shared the experience of having immigrated to Canada. When discussing participation in this research, all respondents indicated that they had immigrated to Canada as an adult. During one interview, I discovered that the participant had arrived in Canada in the final year of high school. Given that s/he felt as if s/he was an adult at the time, I have included this data in the findings.

Background information, or sociodemographic data was asked of each participant. Table 4-1 provides a summary of this data. The eight people represented in the table include the six participants interviewed and the demographics of the two group participants (excludes the interviewee who did not meet the criteria). The eight are combined and items are purposely grouped together in order to ensure confidentiality. The immigrant community in Manitoba is relatively small and a general profile of an individual could easily lead to identification.

Table 4-1: Sociodemographic Data

Age	Range: 36-53; Average: 44 years
Gender	5 female; 3 male
Marital status	7 married; 1 divorced
Children	All with 1-3 children; 2 with adult child(ren)
Country of Origin	Representing 7 countries
Immigration Category	3 government sponsored refugees 3 church sponsored refugees 2 family sponsored immigrants
English upon arrival	4 with English; 4 with limited to none
Number of years in Canada	Range: 3-20 years; Average: 12.5 years
Other Family in Canada	3 with other family in Canada
Languages spoken	12 languages represented

Human Service Providers...

Each of the respondents worked in human service delivery at the time of the interview. They described their work roles as either social workers, settlement counsellors, administrators/counsellors or community workers. The length of time in these positions in Canada ranged from 3 to 15 years, the average number of years being nine. In their home country, participants' occupations fell into the areas of education, law, business and social work. One was a student. All eight participants were university educated, either in their home country or, in the case of three, also in Canada. One was educated as a social worker in Canada. The first four participants interviewed and the two

group members had experience primarily in settlement services. In the other two interviews, participants' work settings and/or job focus was different from settlement services.

Working within their own community...

Participants stated that they were currently working within their own ethno-cultural community or, were able to discuss work within the last five years where the majority of time (over 50% of case load) was spent with members of their same community. Table 4-2 summarizes the extent to which all participants were involved in service delivery to their own communities.

Table 4-2: Service Delivery to Same Ethnic Community

First column represents participants

	Past Clientele (within past five years)	Current Clientele
1	100% own community (ethnic mix)[1]	10 different ethnic groups
2	100% own community (ethnic mix)	100% own community (ethnic mix)
3	80% own community	80% own community
4	100% own community (various countries)[2]	80% own community (various countries)
5	Less than 50% very mixed clientele *(not included in findings)*	Less than 50 % very mixed clientele *(not included in findings)*
6	80% own community (same country)	80% own community (same country)
7	80% own community (various countries)	80% own community (various countries)
8	80% own community (same country)	Mixed
9	80% own community (same country)	Mixed

[1] Although the participants considered that they work with their own community, they also stated that there were ethnic divisions within that community.

[2] Three participants described their community as part of a larger geographical region. For two participants, this included many countries bound by common language and similar culture. For another participant, this included four communities (countries of origin) with four languages. The worker spoke two of the four languages.

<u>The impact on their lives...</u>

As the heart of the research question, the remaining findings focus on participants' descriptions of how working with their own communities impacts upon their lives.

<u>Thematic Summary of Findings</u>

Figure 4-3 outlines the meaning units as they were derived from the raw codes and the subsequent categories. Themes and sub-themes for this research were pulled primarily from the categories determined to be most specifically related to the research question. The final column shows the corresponding themes that will be presented in this chapter.

Data contained in the first five categories noted in Table 4-3 are important in understanding who the participants are, their value orientations, beliefs and how life experiences may affect the way in which they are the same or different. Significant data were collected which detail the practical aspects of the job, what is done, skills required, and general work environment. Rather than presenting these separately, the data will be woven throughout the findings and discussion so that this context is not lost.

Table 4- 3: Thematic Illustration of Findings

Meaning Units derived from raw codes (34)	Categories (10)	Themes (4) and Sub-themes
I am... Education Experience	Who I am	(Information used as context throughout findings and discussion)
I believe, think I see different	Inner thoughts and beliefs	
In my life... War, refugee, immigrant Beginnings in Canada	Life Experiences	
Here in Canada... In my culture...	Culture and Relations in Canada	
Work skills Things I do at work The work place Work ethics Clients Supervisors Co-workers	My Work	
Public Figure Affects me Expectations Asking me What they say People do to me My social life Friend and/or client In my home In my community	Effects on my Life	A Public Figure in the Community Being a public person Reputation is important Needing to be a role model Confidentiality is key Work outside of the job description Caught between differing expectations Personal questions and invitations Community talks about the worker Family and Social Life Cross with Work Makes it Difficult at Home Social Life: Distancing from Community
In the beginning...I cope, I did	Action I took	Impact of Job Affects Approach and Attitude to Work
I feel (+) I feel (-) I want, I will In my opinion / should	I feel, think, want, should...	Adjusting to the Canadian way Developing strategies to cope There are pros and cons to work
This research is...	Research	(included in summary of findings)
(n/a)	Miscellaneous	(not considered in findings)

A Public Figure in the Community

The strongest and most consistent finding in the interviews is that participants feel that they are public figures within their own community. Even if they do not know everyone personally, the community members all know who they are. Their behaviour, both public and private, and subsequently their reputation is always under public scrutiny, affecting how they are viewed in their work. Given the expectations on the workers from community members, there is pressure to be a positive role model. Also due to the public image, confidentiality issues become extremely sensitive, often limiting the people available to offer support to the worker.

Being a Public Person

> I went to this restaurant and there was [ethnic] music there, and I was with some friends and its like as soon as everybody sees me they say what are you doing here? Where's your [spouse], where's things like that. I'm here with my friends and my brother and my sister-in-law, my [spouse] is working, so its like, you have everybody starting to ask what you are doing by yourself, and things like that, and um, you lose your privacy, its like, you are not free anymore to be at home. 4[2]

Participants each express a feeling of being known everywhere they go where there are members of their own community present. It is described as not having privacy and never knowing when they are being watched.

> So we [worker and client] walked from Maryland to the welfare office on Broadway [distance of about four city blocks]. That's the only distance, somebody saw it and they told my [spouse]. 1

---

[2] Number refers to participant and indicates the order in which the speakers were interviewed.

> In this position, I am a public person and everybody knows what you do and things get back to the community and things get back to the family. 2nr[3]

The majority of these references to being a public figure are not positive. "Its hard, always being alert because somebody knows somebody" (3nr). Not all feelings of being well known are negative. "Someone met my son in [another Canadian city] and remembered me from six years ago. Isn't that nice? It made me feel so good" (3nr).

For all, being a public figure means always being on duty. This participant changed the family's place of worship given that everyone knew him[4] and expected the work to continue on weekends.

> I like to go to (the church), and now we stopped going because as soon as I go there everybody is coming and asking me questions... its like I'm working, and everybody comes, as soon as I sit everybody comes and they start asking questions.... And how can you tell the people, I'm sorry, wait until tomorrow, I am not going to help you now? 4

When asked to summarize the most challenging part of the job, one participant responded that "you need to be careful, you're a public figure". 2 nr

Reputation is important

> ...that's the frustration, that I work with [the] community and you know reputation is very important. You have to protect your reputation. If you ruin your reputation, you are unable to work with the community. 1

---

[3] The letters "nr" refer to an interview that was not tape recorded.
[4] To further protect identity, pronouns do not necessarily indicate the participant's gender.

Each participant talks of the importance of maintaining a good reputation in order to be respected by the clientele. Private lives which are public, are always open to scrutiny and judgement by the community. Using the example of a colleague in the community, this participant notes that a personal crisis which is known by community members could ruin one's ability to continue work with in their community.

> For example, in my community, there's a person who is a social worker. She's divorced. And, according to the community, I don't know the true story, this is what I heard. ... She was in an abusive relationship, and she got out of that relationship, I think great, wonderful, you know, women stand up for themselves and get out of abusive situations, but she knows the community didn't see it. They say, oh this woman, she's not good at home, she's not a good cook and she is not a good woman. She's going out with men and things. So her husband beat her up, and now she dumped her husband, and found another man. I see it different than people, ok? Then I [talk with women in the community and I] don't bother to fight cause its me sitting in a whole group of women. They are jumping and criticizing you know, they're going to kill me [if I argue].

> [This worker] is doing counselling later and as a result, she didn't have many clients. ... And you know [community] women do need help, but...[she got so few] people...because she [has a bad]...reputation in the community. It doesn't mean that she is bad or whatever, its how the community perceived her....they said she has a broken marriage. How can you counsel other people to maintain marriage? ... So it's pretty bad, it scared me.... I was sitting in that group of women and they talked and I was pretty shaky, I said, my gosh, what would happen to me, it would be the end of my working in human services and [now] I keep everything inside. I tell my husband don't ever tell any of your friends what happens at home. 1

Another participant agrees that his reputation, or image is important and is proven by the extent to which the community views the worker performing valuable and concrete tasks outside of work.

> I've been taking on tasks that aren't specifically work related and that one is trying to find people jobs. The main reason I'm doing it is for my own image in the

community. Its concrete work and people need that and its something that helps me in my work because when you've actually found someone a job that's the kind of thing that people don't necessarily forget. But its tough because its not my job yet it's an important thing for my work and my image. 2nr

Participant (3) expresses that it was necessary to prove herself in the eyes of the community from the first day of work. Although this phenomenon occurs in most jobs, the participants indicate that the need to prove yourself starts the first day and does not stop.

I began as a case aide, taking over from a man who had been in the position before me. ...I had to prove my image so that the people would know they could trust and be comfortable with me. 3nr

Needing to be a Role Model

Linked with being a public figure is the necessary behaviour that will ensure a positive image and reputation. One participant accepts this as her duty in her job. While recognizing it as a challenge, she sees it as an opportunity to build respect and positive relations in the community.

There's lots of pressure. I have to watch out, watch myself. Have to conduct myself properly and be a role model. I don't gossip, because if I do people will not trust me. 7nr

Another participant also recognizes the "importance of being reliable" (6nr), as it helps to build a positive role model for clients. The remainder of the participants are not as positive about the need to "always check behaviour" (1), most saying that having to be

so conscious of your actions is hard. "It does affect me, you know you force yourself to live like a monk, so [laughs] you can work, to pursue the career that you like" (1).

Confidentiality is Key

The final sub-theme under "Public Figure in the Community" deals with the need for confidentiality which is intensified by the nature of being part of a community where "you need to be careful; everyone knows what you do and things spread through friends of friends of friends" 2nr.

> When you are in the community, you have to keep your mouth shut. Its hard, always being alert because somebody knows somebody. I have lots of friends in [my] community. ... I need to watch what I say and remember who said what and not talk with others in the community. 3nr

Each participant acknowledges being watched, and that the community is so small that most comments made eventually come back to them. The feelings observed with this type of comment include anger, frustration and sadness.

One participant feels that confidentiality is so key to being trusted that she makes a conscious effort not to socialize with her community. "If they see you socialize, they don't have trust. They think you are gossiping, being friendly and then you will share information. There's less trust" (7nr).

<u>Summary: Public Figure in the Community</u>

Being a public figure within their own community creates significant challenges for the participants in this study. They are not only recognized as people that everyone knows, but are observed as role models and leaders. There is pressure to maintain a positive reputation and good image in order to be given credibility in their work. Confidentiality, which is an important principle for all service providers, is something to be adhered to and is a factor that, because of social links in the community, can limit support for the worker outside of the workplace.

Work Outside of the Job Description

Throughout each interview, participants spent significant time giving examples of the tasks they were expected to perform as a part of their job. While each has a good understanding of expected tasks as prescribed by the employer, it is evident that they face many expectations from their community member clients which go over and above any tasks captured in a written job description. In analyzing the data, information was grouped in sub-themes according to participants' comments: what was expected by both client and agency; what was asked of them personally by clients; and what clientele said about them or did to them inside or outside of the work setting. The guideline used in grouping this data was that it was information which would not normally be outlined or expected in a written job description. This theme emerged in the first interview.

You know it's good for people like me who provide services within the community and working with my ethnic community and for management level to understand what expectations I'm facing that my co-worker here doesn't have to. 1

When the question of expectations arose in subsequent interviews, each participant had much to say. Participants consistently indicate that a broad range of knowledge and tasks are assumed to be undertaken; these often go beyond the expectations found in any written job description or espoused by the employer.

Caught Between Differing Expectations

They expect me to know everything, help with everything; find a job, move, get furniture, find public housing, daycare, everything. Come home and continue working. I would start at 7:30 a.m. making phone calls from home and then finish at 9:00 p.m. 3nr

The specific tasks described above may well be written in this participant's job description. The *way* in which the job is done is in response to the expectations of the clients. High and unrealistic expectations have, either previously or still, caused every participant to work very long hours and do everything requested of them. This approach to their work puts participants in conflict with the expectations of the employer who does not support working from 7:30 a.m. to 9:00 p.m. and receiving calls at home. Participants have often felt caught between the pressures from the clients and the words of a supervisor whose easy response is that they are not expected to work so hard.

Participants also describe differences between their own approach to a task and the approach taken by the employer or supervisor. When one participant was expected to train her own community members to host new immigrants from the same community, she called the two parties together and introduced them to each other. The practice at the workplace, however, was to conduct a volunteer training session for the hosts.

> [Instead of Canadian families,] I get [my own community] to host newcomers. They prefer an informal approach. A more formal Canadian approach; training, coming to meetings, is not the way they would do it. 3nr

Fortunately in this case, the supervisor was well aware of the different expectations from the members of the worker's community and, following discussion, supported the actions taken.

Only one participant works in a setting where there are no other immigrant service providers. Educating the employer about the approach to service delivery that is appropriate for the community is necessary.

> Its different than the mainstream. They expect you to do more service. But you have to develop trust first. You have to talk around the issue. Don't provide "real" service, and the time takes longer. If the agency does not recognize this, you are under pressure. They ask, why does it take longer? Why don't you go out and work instead of talking? 7nr

"Talking," for the participant, means discussing general issues; anything but the problem or issue at hand. In her culture, this is important for building a relationship, trust and credibility. For the employer, "talking" is frivolous and is not getting to the objective

of the work. Other participants also approach their work and communication with clients the way they were accustomed in their country. One person describes the nature of the people as "[my community people] are so friendly, not like Canadians who are very formal" (3nr). Ways of relating to community members, client expectations and the approach encouraged by the workplace supervisor put this participant in a difficult place.

> I have been doing this kind of work all my life but never have I dealt with the kind of approach that a Canadian professional would have. I used to always feel that I was doing more than [my supervisor] would ask and I've been told many times that I shouldn't do so much, that I need to stop. I felt that maybe I was making a mistake, that people were grabbing me all over the place and that I gave everything I could because I was truly concerned and interested in the people. People grabbed at me and used that and I've been learning a rational approach, but it's a bad approach. It's the "Canadian way" and its drawing lines and only going so far as what you can maybe do. It leaves me more sane on the one hand, but I hate the Canadian professional way. 2nr

Clients expect not only that the service provider should relate to them in a certain way, or that many things should be done for them, but they also expect services which puts the worker in a situation that the employer may view as an ethical dilemma. Service providers are often asked and expected to assist the client in actions that go against existing rules. In the example below, the participant is receiving pressure to make a case for additional insurance benefits, even though the client is not entitled to the extra amount. At the same time, total allegiance and confidentiality is expected. Service providers are placed in situations of knowing that a client is doing something that is against the rules and, if authorities become aware, the client could suffer extreme consequences.

> People expect help to get what they are entitled to. Some expect miracles. Some expect to get things that they are not entitled to and that I can and should get it for them. 6nr

In the above example, the client expected the worker to break the rules. It is a general feeling among participants that they are expected to do more than their job, whether it means breaking rules or not. "When you are from the same country, people take advantage of you" (3nr).

> People are expecting and think you are supposed to do it, you must do it for them, everything. Sometimes I believe if people can do it, its good for them to do it. I agree if there are problems with the language, I will help them, but if it's the same language, why can they not be doing that? Or sometimes they have to go somewhere. The thing is we are supposed to take them from one place to another because we have a car and they will call up, can you please take me to the doctor, so you will say ok come to my office and I will go with you. They say, you come to my house, things like that, they expect you to do everything. (4)

One participant describes the varying expectations of clientele as dependent on factors such as trust in the service provider, life experience and/or the length of time the client had been in Canada.

> There are differences in expectations of clients. First, there are those who have little expectations. They don't feel you can do anything and don't allow you to do the work. Second, some think you should take over responsibility. They expect everything. I have to say no politely. This is easier with experience. The first two groups are both very difficult to work with. Third, some accept whatever they can and are grateful. These are people who have exposure with professionals and are educated. They have resources and do achievements themselves. If they are used to society changing and have been here for a certain time, they tend to be more accepting. 7nr

The above participant works with people from a similar geographic region, however she describes only one of the three ethnic backgrounds as being the same as hers. She acknowledges that the two ethnic groups which are not similar; do not have the same high expectations. This was shared by all other participants who have experience in working with different ethnic communities. Various explanations are given for the high expectations encountered from their own community, and for the more realistic expectations felt from clients of a different ethnic background.

> It's like, they can function in another country [own community]. They come here and they forget everything, how to survive because now they have somebody to work for them. Making appointments, making phone calls, going to school, talking with teachers; things like that, so they don't want to do it.... Maybe because they think we are from the same community, I speak the same language, maybe I have the same background as them....because if you work with your own community you can push people. One example is the people from [a different community]. I love to work with them. They are nice, they are friendly and they will help you. I mean if you tell them to do something, they will do it. But when they go to [their own] community they [can't do things alone] so they start having problems because they expect people to do things for them.

> ...You [client] expect me to do everything for you. You think I will be like your father, your mother, like I have to do everything for you. If you need to go to the pharmacy you expect me to do it for you, things like that. The other communities, you are working with different groups you just tell them things, you show them the first time and they can do it. But your community no, they wait for you to take them. 4

Along with being caught between differing expectations and feeling obligated to give favours, workers also face personal questions and invitations, and face being talked about in the community. These latter sub-themes provide a context for the next major themes, which turn more specifically to the impact of the work on home and social life, and the workers' resulting feelings and actions.

Personal Questions and Invitations

Participants state that it is common for clients to ask questions of a personal nature. For some, particularly those who had been here for a longer time, these questions are seen as crossing a personal line. It is uncomfortable for this worker to be asked so many personal questions. If a response was not given, the clients saw her as cold and unfriendly. Her response was to avoid situations where a lot of time allowed for conversation other than work. These feelings were shared by two other participants.

> This is something that the Canadian professional doesn't have to face. Like they ask you how much you get paid, how long you worked for this place and... what kind of car I'm driving, where do I go shopping, and where my parents my family live and do, whatever. 1

For the other three participants, it was also common to be personal with clients. While sharing of personal information is expected and comfortable, all service providers have become less comfortable with personal invitations from the clients. The most common invitation to service providers is to be a guest in the client's home. The invitation normally includes spouses and children. It often results in an expectation to be invited back to the participant's home. Many are invited to weddings, convocations, baptisms and other special family events. Clients are also interested and often quite insistent in having service providers' home telephone numbers. While personal discussion is acceptable, participants have generally learned to decline all personal invitations. This reaction is further described in the sub-theme "Social Life; Distancing from the Community".

Community Talks about the Worker

In an earlier section on confidentiality, it was mentioned that everyone knows everyone and information spreads quickly. This is true for the service provider who often hears third or fourth hand what is being said about them and their work. Two service providers state that they hear both positive and negative comments through the grapevine. All other comments and examples from participants regarding feedback or "gossip" from their own community members is negative. They were asked why this may happen.

> Some people may be jealous that we have this job, some people just don't trust us or just don't think that we've done anything for them. Some people don't want to talk to us because they may think that we are spies. We do this work and are doing a lot for people in the first couple of months when they come and after about 3 or 4 years people don't consider you as someone who does anything. They think you do nothing. They don't remember the things that happened years earlier. It's hard working at all the different stages with people in different spaces. ...if you do something or say something that isn't quite accepted then it spreads quite quickly and can ruin your image in the community. 2nr

The service provider is at the mercy of clientele who will determine if something they have done or said is or is not acceptable.

> When you are providing a service and people are aggressive, if you say I'm sorry, I have an appointment tomorrow they go and they talk with another person and say, he's not doing his job. Then somebody comes and says what's happening to you? I say I have an appointment and I told him that I can make an appointment for another day. But the thing is it's frustrating that they can abuse the system and they can go to talk with people and say oh he's not doing his job, he doesn't want to help me anymore. 4

Defining what is acceptable comes back to peoples' expectations of the service provider. All service providers realize that they could not survive if they try to live up to such high and unrealistic expectations. This participant shares the client's reaction when he did not do everything for them. "...they get upset, they go to different places and they talk about you, that you are lazy, that you don't want to do things, things like that" (4).

For one participant, people's comments are not based on her actions or words, rather on age or gender.

> People talk about me. I hear indirectly. They are focussing on minor things, that I am too young. Or they are unsure I can do the job because I am a woman or I am too Canadianized. I hear this from my mother. 7nr

Summary: Work outside of the job description

All participants experience high and unrealistic expectations from clients who are from the same ethnic community. At times, clients' requests or actions create ethical dilemmas for service providers. Participants experience and observe that client expectations are not as high when the client is from a different ethnic community.

Immigrant service providers are often needing to deal with differences between the expectations of clients and the way their supervisor expects them to do their work. For some participants, a "Canadian" approach to the work is cold and distant. This approach is not appropriate or comfortable for their community. Workers are often asked personal questions and/or given personal invitations for social events outside of work hours. If they cannot or do not meet the expectations of clients, the consequence may be

that there is negative gossip about the worker in the community which eventually makes its way back to them. This has an impact beyond the service providers as can be seen in the next theme.

Family and Social Life Cross with Work

Makes it Difficult at Home

All participants in this research are married and talk of their spouses as being directly affected by their work. In all cases clients have made calls to the worker's home telephone number. Work related calls to the house are generally not well received by spouses, particularly in the beginning. For one participant, the spouse was initially upset, but became used to the calls and the expectations from the clientele which have crossed over to unpaid, personal time. "My poor [spouse]. In the beginning it made [spouse] upset, but now [s/he] understands a bit more and helps with some of the tasks" (3nr).

Another participant admits that the work bothered the spouse in earlier years but now "my [spouse] is ok and gets used to [calls at home]" (6nr). Both of these families continue to socialize with their own community. Three other participants also state that it has gotten better for the spouse, however, the action taken to achieve this result was to withdraw from the ethnic community. This has an impact on their social life and will be further discussed in the following section.

All service providers who work or have worked with their own ethnic community members speak of times when information about their work made its way into their homes.

> Everybody knows what you do and things get back to the community and things get back to the family. If there is something you do or feel you worked in the right way, or appropriate way or said the right things but the person you say those to doesn't agree then it can get blown up in the community and it spreads very quickly and it's things like that that get back to (spouse) and make things tough at home. 2nr

For one participant, these incidents caused significant stress for her husband and in their relationship.

> This affects my life at home. People call. They are nagging my husband about where I am. My husband says I don't know where she is. And they said, what kind of husband is that, you don't know where she is? [chuckles nervously] It pinched my husband, it hurt him. It feels like he is the one who lost control, doesn't know what his wife is doing, where she is and so on. 1

This participant explained to me that their culture is traditionally male dominated in the home. Over the past number of years, their roles have been altered with her working outside of the home. Community members do not always accept or understand these changes and, in this example, it is the spouse who hears about it.

> Community people talk and eventually my husband knows what I [may have done two months ago at work], right? So [my husband] said, you know I don't [need to] know what you are doing, I trust you, but this is what my friend told me. ..., he said, "next time you come to visit me, come alone. I don't want your wife to hang out with my wife anymore. She's got too much Canadian stuff on her head and she may spoil my wife, women know too much. They take over the power in the families and all kinds of things. So I become further isolated. 1

In the above quote, criticism of the participant's approach in dealing with a female client in an abusive relationship had reached the worker's spouse, creating distance both in the community and tension at home.

Participants do not feel that their children are directly affected by their work, however the children's activities put the participant and spouse in touch with other parents who are often clients, again crossing lines between personal and professional life.

> Another thing affecting me now is in the school where my daughter goes. There are five families there who speak [same language] and they used to be my clients, so in the afternoon when I go to see [my daughter], I will meet them and they start asking questions about work, how they can do this, how they can do that. Nothing about the school, how are our kids doing, let's do something together, everything is about work. And you will try to leave that aside. Our kids go to school together. But they are my clients. 4

This is the participant who changed churches, realizing that as a result, the children do not have the same opportunity to retain their first language. This change has also caused isolation of an older relative who is living with the worker and family and who does not speak English.

In addition to spouse and children, other relatives who live in Manitoba can also be affected by the participant's work. One service provider has married a person from a different ethnic community. In this case, it is not felt that the spouse is affected by the participant's work. Instead, it is her parents who relate to many of the clientele and receive information on the work of their daughter.

My husband is from a different country. My mother and father are here and things get to their ears. People do say things, both positive and negative. My mother asks me about them. 7nr

In-laws also have contact with clients within a social or community context, hearing information about their relative and, in some cases, being put in a position of feeling a need to defend him/her.

My [older relative], goes to this [place] where elderly people go, and they are happy. All of them love me. My [in-laws] go to [places] and they will hear good things and bad things, so I told them, if you hear things, just ignore them. Don't protect me. Don't do anything, just listen and say, that's good. Just telling them, in that way is affecting them too, because they go to [location] and they think they have to protect me, so it is affecting them, not only my immediate family, [spouse] and my kids, but all my family. A couple of [relatives] were upset with somebody because they were talking bad about me...Things like that. 4

Social Life; Distancing from Community

The work of the participants has an impact on their own and their family's social and community life. In one case the service provider feels that clients do not want to be friends with either the worker or the spouse. This is the same participant who sees some members of the community feeling jealous or mistrusting the worker.

Things get back to [my spouse] and make things tough at home because then people don't really want to be friends with you. Its not just me but [my spouse] as well. Everyone wants to be your friend in the first six months though because they feel that you can do something for them and it's after those six months or initial year is up when they've learned the tools of living in Canada that they turn around and say well what the hell do you do? Not a whole lot. And that's when they don't really know who you are. 2nr

This participant expresses that people were friendly as long as they see that he has something to offer to them. Other participants make the decision themselves to withdraw from social relationships within the community, or feel that they have no choice. "People would talk in the community and [my spouse] doesn't want to hang out with them and listen to things that they say about me." 1   Most have learned, through their own experiences, that it is better to remain distant.

> As soon as you start socializing with them, they expect more things from you. I did once, twice, a big mistake, to be getting together with some clients. They were old clients, they came once. I went to one friend's house and [the clients] were there and they invited us for dinner. But that was a big mistake because as soon as I started doing that, they were expecting me to do more things because I became not a counsellor but a friend. So I realize its difficult for me to make friends... 4

Two service providers state that they continue to socialize with their own community members, however, they are not socializing with those who were currently clients.

> When you are from the same country, people take advantage of you. It is hard for them as they see you as a friend. They invite you to the house. I feel uncomfortable going. I will go as a home visit, but not to visit. I just keep making excuses not to go. 3nr

The same participant and spouse remain social with many people in their community, as long as the person is not a client. A client was being defined as "a person who needs my help" (3nr).

During the interviews, it was evident from each participant that their personal and work lives are linked and that family members living both within the home or the province are touched by the participant's work and clientele. It also became clear that participants make conscious efforts to limit or restrict their involvement with clients outside of the workplace to some degree. When asked why they limit their involvement or contact with clients, participants said that it is partially due to their work but also due to dynamics within their community and/or to their own nature.

For two participants, the political or religious differences among their same ethnic community would have meant a social separation from many community members, regardless of the participant's work. One participant, with a spouse from a different country, has developed "Canadian" social ties which are more appealing to the family. They seldom mix with the service provider's ethnic community. Although clients invite them out socially, they politely decline. The social separation with clients suits both the participant's preference and the need for distance in the job.

> The reason to keep separate is 60% because of myself and the rest because of the job. I keep social life separate because given the education I received [in Canada], the type of thinking, I no longer find the type of social activity fulfilling anymore. Given my limited time, my preference is different. I am not rejecting them, just choosing different activities. 7nr

Summary: Family and Social Life Cross with Work

Participants all speak of their work crossing into their home life. This is often through phone calls, personal invitations or family members hearing about the worker

from community members talking. While participants feel that children are not directly affected by the work, social activities with their children often put them in contact with clients. Participants' social lives are affected in a number of ways: clients choosing not to be friends; workers choosing not to socialize with clients; workers withdrawing from social or community events due to presence of clients. Participants state that the reason for the degree of socializing or not with their own community is partially due to the job and partially due to their nature or other factors.

Impact of Job Affects Approach and Attitude to Work

Throughout this chapter, I have made an effort to present themes which speak directly to the impact of the work on participants' lives. During the analysis of the interviews, I noticed that participants often commented on how they react to or deal with the effects of working with their own communities. These comments, when coded, resulted in a category called "action I took". These actions are a result of the impacts of being a public person, facing unrealistic expectations, having clients in one's social circles and so on. The previous section began to look at how participants deal with the crossover between their work and their social lives. The following section continues in this vein by: presenting changes in the approach to their work that participants have made since starting their job; summarizing how participants cope with the impact of their work on their lives; and noting how their work makes the participants feel.

Adjusting to the Canadian Way

>You know when you just come to Canada, you don't know the environment, you don't have lots of connections. Of course we all need connections and have a sense of belonging and not be isolated. It bothered me a bit in the first few years. I didn't have as much confidence as I have now, so it was pretty scary, pretty nervous for me sometimes and I always have to watch my back to see who I'm talking with and I always checked my behaviour. ... Of course in life you always have to lose something and gain something. That's how I rationalize things and live with that and I'm pretty happy because I have much more positive experiences than negative experiences. Those are things that I should tell you. 1

In the first interview, this participant reflects on how the approach to the work has changed over the years with experience, growth, more time in Canada, further education and a number of agency changes. Interviews with subsequent participants also touched on changes in their approach to service delivery over time. All participants have experienced the following changes.

In the beginning, service providers gave their home phone numbers to clients. After some time, service providers moderated this practice to giving phone numbers and accepting calls only under certain circumstances.

>I used to give people my home number, phone number because I would think I'm working in this work, because I feel so sorry for people, I understand they don't speak English. I went through that pain, so I do feel under a certain obligation to give them my phone number. For example, a woman who is pregnant, if the woman is abused, or the elderly who doesn't speak English and doesn't understand the medication. She forgets things and she doesn't know how to read or write, right? Even if you write it down for her, it means nothing, right? So you feel, you make an exception. You make a rule and then you bend it, you make exceptions for certain people. 1

When they started their jobs, service providers worked extra long, hard and committed hours, going beyond any expectations of the employer. After some time, service providers re-evaluated the time and energy spent in their work and reduced the level of their involvement in the lives of their clients. The reasons for this change, and the related feelings about it vary among service providers. Some realized that the pressure was too much on them personally and were also encouraged to pull back by their supervisors.

> I try to distance myself, otherwise you go crazy. They call me not as much at home. [My supervisor] tells me not to be so nice. It is hard. If it is not an emergency, I tell them to call me tomorrow morning. From the beginning I was very involved, more than now. It was interfering with my life. 3nr

One participant realized how much the long hours affected his family when his wife took a job which kept her out of the home a lot. This experience helped him to realize that he was missing too much time with his family.

> As soon as I realized that my [spouse] is having problems taking work home and I saw the way she was reacting, I realized I was doing this for six years. And now I'm feeling bad, so now I'm trying after I leave work at 5:00, I'm trying to leave everything behind. Sometimes its difficult, in the middle of the night you will start thinking, how am I going to solve this problem, and start going around and around yes, if you have any difficult situations. So sometimes it happens but I'm trying to leave work at work and live my private life. 4

A number of participants changed their approach to the work over time according to what they refer to as the "Canadian way". This service provider sees that distancing himself from the community makes his life less stressful on the one hand, but

he remains conflicted as it is not in his culture to be cold and distant as Canadians are in his view.

> I began working for humanistic reasons, giving 100 % more than the usual and have now developed an understanding of what's referred to as the Canadian way. It's not a human way of dealing with things. It's very cold. For example, just before lunch there was a meeting with a family who didn't have an appointment and they couldn't give a **** about making an appointment. They came and they are in real crisis and they met with a number of the staff who, when it came to noon, all had different commitments that they had. One goes home, one goes out, he comes to meet me, they all leave for their own reasons and leave this family behind and go on with their lives and he sees it as a very horrible cold way of doing things. Canadians can walk away. You don't think after work about your work. Its better to do it in a Canadian way but its not right. 2

Another way in which service providers changed is realizing that the high expectations and resulting negative feedback are unrealistic. While in the beginning they were bothered when they could not or did not meet those expectations, after some time they learned not to take it personally.

> At first when I start working it used to affect me a lot. Now I'll say to the people, the reality is not like that. You know that we have lots of people and I am not going to take you to the [ethnic] doctor, and I am not a taxi service, so I just tell people that no, we don't do that. It used to affect me a lot. People were mad. They used to go to different organizations and talk bad about me. Then they used to call and say this person is complaining about you, its like I used to get down, like I'm doing something wrong. But you start talking with people and you find that they have the same problems like they try to expect too much from you? And our work is not to serve only you, but for 200 people and we have clients, new clients all of the time. So we just try to be fair with everybody. If I start working only with you, what's going to happen to the other group? 4

When they first started working, service providers were more apt to accept social invitations from clients. After some time, more discretion was used in accepting. "People do invite me and I decline. In the early years, at first it felt good and I accepted some. Over the years it was harder at work, so I stayed away." 7nr

> Way back in early times when I worked with [another agency] my husband used to have lots of friends in the community and then [we] just drifted gradually away from the community....I think partially because of my work. ... sometimes people would talk in the community and he doesn't want to hang out with them and listen to things that they say about me. Also, there's lots of celebrations here that [are exclusive to other geographic area of country]....it doesn't make me feel part of that. There are lots of things people say that I don't even know that exist because you know I was from part of a different system, [different] government. 1

Developing Strategies to Cope

Participants' shared much information about the various changes that they have made in their approach to their work over time. Many changes were made in order to deal with the impact of working with their own communities as described in the previous sub-section. Throughout the interviews, participants also mentioned ways in which they currently address challenges in their work.

Participants all recognize that they are not able to meet all expectations placed on them by clients. Most have developed ways to say no when they are not able to do what is expected or if they do not have the time to do it when asked. "You can say sorry, I have another appointment and show them your book" (4). The same participant reminds him/herself that being a taxi driver is not in the job description, and is able to express this to clients who are insistent on being unnecessarily driven to appointments.

Participants learned to tell people to call them at work, not at home, although each would assist if the situation were an emergency. A few workers stress the importance of treating everyone the same and not doing favours.

When asked from where they get support, four participants said they would talk with their supervisor. Others said that they tend to handle things alone, they talk to other workers or they discuss things with their spouse. Other ways they deal with work related stress includes reading, spending time with family and maintaining a sense of humour.

Table 4-4 captures the actual words of the participants when talking of how they have coped with stress. Their words are linked with the first three themes as described in the findings.

Table 4-4: Dealing with the Impact of Working with your Community-summary

Themes (4) and Sub-themes	Ways of Dealing
Public Figure in the Community	
Being a public person	Watch my back; Always check my behaviour
Reputation is important	Lie about my age to gain respect; develop a good reputation in the community; protect my reputation; conduct myself properly; sometimes I make sacrifices to protect myself
Needing to be a role model	I don't dare gossip; I remember that I am a part of the community
Confidentiality is key	In the community I keep my mouth shut; I bite my tongue
Work outside of the job description	
Caught between differing expectations	Don't let it consume me; Work with my heart; I do care for them, but don't take care of them; I pretend I don't see [ethical dilemmas]…doesn't mean I don't get upset; I get to know the job well, I know the rules and regulations
Personal questions and invitations	I make excuses not to go; I try to avoid people asking; I make a rule and then bend it, there are always exceptions; I have to refuse, say no, decline; I say to call me at work; I politely avoid; I tell them straight; I pretend I don't hear
Community talks about the worker	If people complain, just listen; If you hear good things, say that's good; I defend other colleagues; I don't let it bother me, its not personal
Family and Social Life Cross with Work	
Makes it Difficult at Home	I tell my husband not to talk about our home life; I tell them they can see me in the office If it is not an emergency; I made a major mistake in giving my home telephone number (mentioned by majority of participants); I live a private life, separate from work; I leave work at 5:00; I leave everything outside; I do not link clients with relatives; I spend time with family; I do not give my number
Social Life; Distancing from Community	All of us need connections; I try not to be isolated; I try to find friends; I get further apart from community; I am not into socializing; I need to stay away from community; I choose events carefully, only the important ones; I don't feel bad about the distance; I try to distance myself or I go crazy; I refer friends elsewhere; I distance myself so I can work with the community; I don't allow people to get too close; I do not reach out too far; I try not to get involved with special community groups

There are Pros and Cons to the Work

Throughout the interviews, participants had many comments on how they feel about their work. When comments were grouped into those which indicated a negative feeling versus those indicating a positive feeling, all participants but one had approximately twice as many negative as positive feelings. Table 4-5 summarizes the words or expressions frequently used by participants throughout the interviews. These describe the rewards and challenges of their work.

Table 4-5 Rewards and Challenges of the Work

When working with my own community	Rewards	Challenges
The work is...	➢ sometimes good; ➢ nice; ➢ a powerful experience; ➢ more positive than negative.	➢ sometimes bad; ➢ tough; ➢ challenging; ➢ stressful; ➢ difficult; ➢ more negative than positive.
I feel...	➢ thankful; ➢ I'm doing something right; ➢ happy; ➢ good; ➢ satisfaction; ➢ at first felt bothered, not now; ➢ I'm doing good job; ➢ proud of traditions; ➢ thankful to have job; ➢ I like people; ➢ I believe in myself.	➢ tired; ➢ frustrated; ➢ uncomfortable; ➢ torn; ➢ alienated; ➢ guilty; ➢ mad; ➢ sorry; ➢ obligated; ➢ upset; ➢ hurt; ➢ lonely; ➢ under pressure; ➢ stuck in the middle; ➢ that I don't know what to do.
In the work...	➢ you have positive things; ➢ I gain experience; ➢ I learn about myself.	➢ everything people say is negative; ➢ there are so many problems; ➢ there is huge pressure; ➢ you are in a no win situation.

The service provider who has the most positive things to say about the work also describes the decision to become involved in his/her work as a strong desire from the beginning. "When I got off the plane at the airport and was greeted by someone in this work, I knew that I wanted to do this job. I told my [spouse] that then. S/he reminds me of this." 3nr This participant is also the only one to talk of the workplace as being a beautiful environment with a supportive supervisor. "There are many resource people there to help, like other staff and other counsellors to talk with" (3nr).

All participants, including the positive one, talk of their job as being very difficult. The only participant who mentioned no rewards has been in the job the least amount of time and did not choose to do this type of work.

Being part of a relatively small community can be extremely challenging. The most negative experience one participant describes about the work resulted in a feeling of isolation, with leaders in the community going against him/her. This occurred because of the usual practice of recording an interpreter's name in a court document.

> There was a [messy divorce] in the community where I worked with both partners because I was the only worker. I was subpoenaed for one spouse and my name appeared in the court documents. This got to the community and made many problems for me. I was just doing my job, being fair. But I was blamed for being on one side. Since then, I will never put my name down on paper. 6nr

The closeness of a community can also lead to rewards, satisfaction and honour.

> Because of my own difficult child birth [without an interpreter] I worked as a labour coach. I took many people, you know in the beginning there was nobody doing that, just me. I was with the women through labour and they named the children after me, or they asked me to name the children. I felt so honoured [smiles]. I went with the women then would have the husband go in and say, this is how you do it and see what it is like to go into labour, so he would have sympathy with the wife. Sometimes relationship building was much better after that. They shared special moments in their life, whatever, so they share more with me later and it made me feel good. 1

Summary: Impact of Job Affects Approach and Attitude to Work

With time and experience on the job, participants have changed a number of ways that they approach their work in order to deal with the impact of working with their own community. More distance is created between work and home, less hours are worked and negative and unfair feedback is taken less personally. Service providers shared a number of comments on how they cope with stress encountered on the job. Participants experience both rewards and challenges in their work. When focussing only on working with their own community, there are more challenges than rewards.

Other Immigrant Service Providers; Confirming the Findings

The methodology chapter describes the process used to identify and interview participants. As a part of this process, two immigrant service providers met with me after much of the data analysis had been completed in order to provide feedback on the themes according to their own experience. The result of this discussion was strong confirmation that the findings also represented their observations, feelings, experiences and overall

journeys in their work. While both are currently working with a very ethnically mixed clientele, their initial caseload dealt only with their own communities. Both workers feel that the members of their own communities know them and their families. They are expected to be role models, being closely watched by clientele.

When working with their communities, these two service providers often dealt with conflicting expectations. They also experienced that the expectations of clients from a different ethnic background were more realistic. They each shared their thoughts on the reasons why these differences exist.

> [Other clients] are different, more appreciative. Maybe [the same ethnic group client] is jealous. We speak the same language and have the same culture. They expect we are common people surrounded by enemies. Your obligation is to help me. You have this job, therefore you have to help. You have the power to do it. They expect favours, not the regular way. When I did what I was supposed to, it was never enough. 9nr

> They think you can do it and are obliged to do something because we are from the same clan. If you have common friends, they expect favours. 8nr

In our discussion, the service providers shared the experiences of distancing themselves from the community over time, not giving their home phone numbers and not taking the negative feelings of clients too personally. My final question to these two workers was, when they thought of working with their own community, were there more positive aspects or negative aspects for themselves. Both responded that there were more negative than positive.

General Observations and Summary of Findings

The human service providers interviewed shared many aspects of their work and personal lives. Out of these interviews emerged common themes for the participants: being a public figure in their own community; expectations and reactions faced by the worker; the impact of these dynamics on their home and social life; and their own resulting actions and feelings. While further analysis and discussion of these findings are included in the following discussion chapter, I end this chapter with comments on other data which was not included in the above presentation of findings and with a few of my own observations.

Over the years of working in settlement services I noticed that the vast majority of immigrant colleagues experienced the same changes in their approach to work as outlined in the section "Adjusting to the Canadian Way". No matter what was suggested or strongly recommended, when people began their jobs, they gave their home numbers, socialized with clients, accepted personal invitations and worked long, hard days. I was often frustrated as a supervisor when I realized that my advice was not heeded. After some time, each pulled back on their own. Each participant confirmed that this is something a person needs to learn through experience. You cannot force boundaries; new workers would do what they feel is the best way regardless of a supervisor's or anyone else's direction.

One finding in particular was surprising to me. While I have noticed that working with one's own community presents challenges, I was surprised by the strong feelings conveyed by the majority of participants who said they would prefer not to work with

their own people and that people from different communities treat them much better. It was evident that members of their own communities place much higher expectations on the worker. All participants who have worked with other clientele state that it is harder to work with their own ethnic community.

Participants who have been in the field a short period of time have more negative things to say about the job than those who have worked longer. The people who were more positive about their job said they consciously chose this type of work. The other participants had not chosen this as their preferred work and felt that it was the best or only choice they had at the time. When asked if they would recommend this job to someone else they responded that they would not.

Without me asking, all but one participant talked about how important they felt this research was for them. They said that they seldom had the opportunity to talk about what it is like to work with their own community. In fact, most said they have never been asked.

> I always thought somebody should do this [research], because...I work in human services for how many years.... You know its me as a worker that faces it and ...other...people working with their own culture face it, but nobody does it. There's lots of books written about other things, dilemmas people have at work, but they didn't take a look at how [working with my own community] affects me as person, how it affects my family life, how it affects my decisions in terms of career, and how it affects how I perceive the community....I'm glad that you do this... 1

Finally, an unexpected outcome of doing this research was to discover that there is a body of literature that closely mirrors the experiences shared by the participants. This literature is explored in Chapter Five, the discussion.

CHAPTER FIVE: Discussion

The literature review in Chapter Two focuses on cross-cultural social work, ethnic minority service providers, values, context of work and stress. From this review, a conceptual framework was developed which illustrates how the literature relates to the work of immigrant service providers (see Figure 2.1). The first part of my discussion expands on how these writings are linked to my research question. It also describes how the literature may be used as a resource to create a work environment which increases the potential for *goodness of fit* between immigrant service providers and their sub-systems; supervisors, clients, communities and families (Robbins et al, 1998). Given that many areas of the literature reviewed do not directly address the research question, the discussion identifies how the findings contribute to the overall body of literature. Through the process of interviewing and analyzing the data, new aspects and entirely new areas of literature were revealed. These include an expansion on issues around stress and supervision, and an introduction of the concept of bicultural interaction.

Also through the process of this research, it occurred to me that faith group leaders, regardless of religion, share the challenges and rewards facing immigrant service providers who work with their own community. The second part of this discussion describes how I was led to this body of literature, outlines the connections between the lives of faith group leaders and the participants interviewed and describes how this can be useful for service providers and supervisors.

Return to the Existing Literature

Theoretical Framework: Researcher's Perspective on the Literature and Findings

Coming from an ecological perspective, I am reminded that effective social work practice requires an awareness of the reciprocal impact that systems and clients have on each other (Devore & Schlesinger, 1996). Devore and Schlesinger emphasize that living beings depend on one another for survival and that the unforeseen is what often disrupts relationships. For supervisors whose responsibilities include the well-being of staff and their effectiveness in the workplace, it is necessary to be aware of the systems which impact on staff, including the known and the unforeseen. The unforeseen, in the case of many supervisors, could be the impact on the lives of immigrant service providers who are working within their own communities. As part of being culturally competent, supervisors need to maintain an interest in cultural differences and how these differences affect staff, be open to learning from the staff they supervise and encourage staff to draw on the natural strengths inherent in their own traditions and communities (Green, 1999).

A supervisor who approaches his/her work from a pluralist orientation needs to appreciate the importance of a respectful, culturally diverse workplace; one where cultural knowledge and traditions are appropriately shared and integrated into the work of all service providers (Payne, 1997).

Ethnic Match in Service Delivery: Stress in the Lives of Immigrant Service Providers

The underlying premise in this research is that there is an ethnic match between worker and client in service delivery. Literature which examines this ethnic match focuses on the effectiveness of the service provided and how the therapeutic relationship affects the client (Russell et al, 1996; Ruelas et al, 1998; Snowden et al, 1995). A significant contribution of the findings in this thesis is that they add a new body of knowledge to this area; a recognition that an ethnic match in service delivery can also have a significant impact on the lives of immigrant human service providers. These findings have relevance for the practitioner as well as for the therapeutic relationship. If the relationship is such that it causes significant stress for the worker, there may well be a reduction in the quality of service provision.

The findings of my research, in fact, do indicate that the immigrant service providers interviewed face significant stress related to the pressures of being a public figure and role model, and of facing high and unrealistic expectations from clients. Participants become separated from their social networks, face a heavy workload and have strong emotional ties to their clientele. Literature on stress states that these factors can lead the worker on the road to burnout (Compton & Galaway, 1994, Pines, 1983, Schaufeli et al, 1993; Iglehart & Becerra, 1995). This should be of significant concern to agencies and supervisors who employ workers in this situation given that burnout can have a detrimental effect on both the service provider's health and their effectiveness in their work.

Burned out professionals are more frequently absent or late for work...they become noticeably less idealistic and more rigid; their performance at work deteriorates markedly; and they may fantasize or actually plan on leaving.... Furthermore, the frustrations attendant to the phenomenon of burnout may lead to emotional stress... psychosomatic problems... and increased marital and family conflicts. (Farber, 1983, p. 3.)

Stress is not necessarily problematic. It can encourage people to grow and develop as they adapt and strive for a *goodness of fit* with their environment (Robbins et al, 1998). An ecological approach to practice focuses on the extent to which one's environment is supportive or whether it is stress-producing. "Recognition that transactions between individuals and their environments can enhance or interfere with life situations, and thereby be a source of support or stress, is an important principle in social work with diverse populations" (Lewis & Greene, 1994, p. 203). If the balance between physical and social demands and the individual's potential to deal with those demands is severely upset, ecological theorists would say that the upsets will create problems in living (Greene, 1991). Problems in living, translating to problems in the workplace, need to be of concern to supervisors.

Literature on stress in the workplace can be a resource to agencies and supervisors as it offers suggestions on coping, supporting and adapting to challenging environments. Whigham-Desir (1993) offers strategies for coping with workplace depression including ways to improve employee morale by creating a supportive environment and encouraging self-care. The ecological approach emphasizes adaptive strategies, a major one being the enhancement of coping skills. The ability to cope requires both internal resources such as

positive self-esteem and problem-solving skills and external resources, including family, social networks and organizational support (Greene, 1991).

The challenge for immigrant service providers and their supervisors, according to the findings of my research, is that the external supports from family and social networks are detrimentally affected by the work of the service provider, given that family and social life cross with work. I would also suggest that organizational support is lacking for immigrant service providers.

Research done by Whigham-Desir (1993) indicates that workplace stress is more intense for African-Americans in a time of down-sizing given that colleagues may jump to the conclusion that race, not competence, was the reason they were hired. If immigrant service providers work primarily within their own communities, they also may feel vulnerable and experience increased stress believing (whether real or perceived) that their job is tied to their cultural identity and/or language(s) spoken. This vulnerability may cause the same workers to hesitate in telling supervisors about the challenges of working within their own communities. If an environment is such that there is limited opportunity or comfort to address difficulties at work (limited organizational support), service providers can have difficulty in adapting to their environment. The results of poor adaptation or lack of fit between workers and their environments can be damaging to all systems, including clientele, community and workplace (Robbins et al., 1998). To assist agencies and supervisors in enhancing organizational support for immigrant service providers, I turn back to writings in cross-cultural social work and ethnically diverse environments.

Service Delivery in an Ethnically Diverse Context

The findings of this study show that participants work in a cross-cultural context, feeling caught between the expectations of a mainstream supervisor and those of a client from their community. There are also examples of differences between a "Canadian" approach and that preferred by participants when relating to their own community members. The Canadian approach seems cold and inhumane. The findings support the notion that the participants are working in a cross-cultural context and the literature, in turn, offers insight into ethnic sensitive practice.

Due to my own role as a supervisor throughout the majority of my work experience with immigrants, I see a strong connection between the literature and the findings and their relevance for agencies who employ immigrant service providers. My comments in this section, therefore, are directed mainly toward supervisors of these workers and the agencies who employ them.

Supervisors in social service agencies often carry the responsibility for staff training which should result in a "standard of performance that has been determined in advance by others to be good, right, in the best form, or most sensitive and insightful" (Middleman & Rhodes, 1985). Supervisors working in any context also have a responsibility in ensuring that all aspects of staff training reflect issues which arise out of culture and value differences between themselves, the workers and the clients (Iglehart & Becerra, 1995; Devore & Schlesinger, 1996).

Research and theories which continue to emerge in the area of cultural diversity, cross-cultural awareness and ethnic sensitive practice are useful resources for supervisors, whether from the dominant culture or not, in their own development and in their training and supportive responsibilities (Green, 1999; Lum, 2000; Devore & Schlesinger, 1996; Diller, 1999). Common threads in these writings include developing self-awareness and being open to learn. In order to develop cultural competence in their work, supervisors, must be open to learning about the work of immigrant service providers, share in the challenges and joys faced and must be open to new ways to approach service delivery which may arise out of cultural awareness (Garland & Escobar; 1988).

When approaching staff training and cultural awareness, supervisors from the dominant culture must be aware that they are in a power position both through their sanctioned roles in the agencies and their status in society. In order to address these power and racial dynamics, the supervisor must be a participant in the cultural awareness process with staff. Each must be equally vulnerable in examining their own issues. Further insight on the dynamics of power and racial issues can be gained by exploring theories on minorities in social work practice, such as those found in Lum (2000) and Diller (1999). In a work setting, a staff team can be seen as a group of people who share common problems and challenges in their jobs (Greene, 1991). Supervisors are encouraged to take advantage of this natural group given that it is recommended to use group settings and skills to teach

and encourage cultural sensitivity (Rittner & Nakanishi, 1993; Congress & Lynn, 1993; Norman, 1991).

In addition to exploring one's own values and promoting learning, ethnically diverse workplaces offer a natural group to promote bicultural interaction (Van Den Bergh, 1991). Bicultural interaction implies a dual socialization process where one is successful in participating in a mainstream culture while receiving affirmation for the values, beliefs and behaviours consistent with one's culture of origin (Robbins et al, 1998). The notion of biculturalism is consistent with a pluralistic view of respect for each person's values, beliefs and behaviours. It also acknowledges the reality of and need for adaptation with one's environment, as is key in an ecological perspective. True biculturalism can only be achieved when *all* participants become self aware and respectful of other's differences. The process of reaching biculturalism allows all staff to be aware of cultural dynamics in the workplace which affect their work. Through encouraging and facilitating individual and group exploration, and promoting a state of biculturalism, supervisors can contribute to a productive and meaningful environment.

I mention the concept of bicultural interaction as I found it useful when I began to work in a very ethnically diverse setting. It assisted me in understanding the importance of respecting other cultures while continuing to understand and value my own. I recognize that the concept of bicultural interaction is primarily European and American in origin, and refers to two cultures interacting; dominant and minority. The concept of multiculturalism

which continues to emerge in Canada, refers to the same respect, maintaining and sharing of cultures, only recognizes that the cultures interacting may be many and from various origins.

Immigrant service providers are also accountable for their own learning and contributing to other group member's development. Self-awareness in immigrant staff can encourage the recognition and acceptance of value differences, even when the client is culturally similar (Paniagua, 1998). Given that the participants are human service providers who immigrated to Canada and are ethnic minorities, literature on ethnically diverse clientele, minority service providers and settlement services can provide insight into the lives of both worker and client group. The findings identify that participants experience significant stress and challenges in their work, confirming the need for an understanding of the effects of immigration and the need for support and recognition as is stated in the literature from settlement services.

To this point, the discussion has focussed on training and support which can lead to cultural competency in supervisors and service providers alike. While this is key in long-term staff development, there are other concrete steps which could be taken by agencies and supervisors to actively consider the findings of this research. In a previous section it is noted that an ethnic match between service provider and client causes stress for the worker and potentially has a detrimental effect on the therapeutic relationship. The obvious question for a supervisor is whether or not immigrant service providers should work with their own communities.

Given the exploratory and qualitative nature of this study, I would not firmly conclude that immigrant service providers should or should not work with their own communities. I would, however, suggest that there is sufficient question raised in the findings to encourage dialogue with immigrant service providers regarding their work. This must be accompanied by a commitment on the part of a supervisor and management to consider alternative ways to address service delivery. This is both for the protection of the worker's job and the recognition that a different way may improve the overall health, functioning and effectiveness of the service provider. A number of alternatives exist. A supervisor may consider balancing workers' caseloads between the same and different ethnic community clientele. At the same time, experienced immigrant service providers can develop supervisory skills by training paid interpreters when working with different ethnic groups. Immigrant service providers should also be encouraged and supported to pursue training and recognition in their work.

Regarding the response of agencies, the strongest recommendation I encountered comes from Gant (1996) who indicates that culturally sophisticated agencies are better workplaces for social work staff. Culturally sophisticated agencies refer to organizations whose policies encourage cultural cognitive development (information and knowledge about cultures), affective development (how people feel about cultures) and skills training (effective interaction with staff and clients of other cultures). It is interesting to note that these policies are usually better received by direct service workers than administrators. This emphasizes the need to encourage supervisors and management overall to consider that

openness to cultural differences may necessitate difficult transformations, albeit change which can serve to improve effectiveness and efficiency.

The existing literature offers a tremendous resource for immigrant service providers, supervisors and agencies in addressing the impact on the lives of the workers as indicated by the findings of this study. A different area of literature, the lives of faith group leaders, offers more insight into the impact of working within one's own community.

Exploring the Lives of Faith Group Leaders

Although the previous discussion shows the relevance of the literature to this research and the contribution of the findings to the literature, I was eager throughout this entire journey to encounter a body of knowledge which would be more directly related to the experiences of the participants. About mid-way through the interviews, and with the emergence of the "Public Figure in the Community" theme, I began to think of other groups who were in a similar situation. Having grown up in a religious home, it struck me that someone who is a faith leader, ministering to their own community, must experience many of the same dynamics as the participants in this study. I knew without looking that a body of literature existed on faith group leaders, whether pastor, rabbi or priest. I was just not sure how related it would be to my findings.

I looked to the literature on faith group leaders for a number of reasons. These leaders provide services to people who are of a similar persuasion to themselves, in this case

religious belief. Having been raised in a Mennonite (faith group) environment, I am aware how for many denominations, religious affiliation directs values, beliefs and for certain faith groups, cultural norms. Growing up, people involved in the church became our community. The pastor was both the leader and a social friend. His family was well known to all, in fact the family lived in the church basement and the entire congregation knew what they were having for Sunday dinner as the aromas would begin to waft into the sanctuary during the middle of the morning sermon.

I looked at faith group leaders because it is work which has developed into a recognized profession and career. Seminaries, colleges and other relevant places of learning offer numerous degree programs which are increasingly becoming required for employment as a religious leader. Discussions with a friend who has been a pastor and currently teaches at a Mennonite university strongly affirmed my assumptions about similarities between my research and the issues faced by those in the ministry. She also affirmed that, given the maturity of the profession of religious leaders relative to that of immigrant service providers, plenty of literature exists which recognizes and further explores the effects of pastoral work on faith group leaders' lives.

Table 5.1 summarizes the themes found in my research and my own assumptions which led me to believe that faith group leaders had much in common with immigrant service providers working with their own community. The subsequent discussion supports these assumptions through the literature. Differences found between the groups are presented in the summary.

Table 5.1: Immigrant Service Providers and Faith Group Leaders; a summary of thesis findings and assumptions on similarities

Immigrant Service Providers: Research findings based on participant interviews	Faith Group Leaders: Assumptions on similarities which led to further literature review
A Public Figure in the Community ➢ Being a public person ➢ Reputation is important ➢ Needing to be a role model ➢ Confidentiality is key	With community defined as the congregation being ministered to, the leader is known by all members. The nature of the leadership role in a spiritual setting leads to the membership viewing the leader as a role model; one to look up to and one who is given credibility based on living what they preach. Faith leaders are also counsellors. Whether through casual conversation, counselling sessions or formal confessions, they receive information where confidentiality must be respected.
Work outside of the job description ➢ Caught between differing expectations ➢ Personal questions and invitations ➢ Community talks about the worker	Faith group leaders can be expected to deal with all issues in members' lives often necessitating a 24 hour on-call schedule. Faith can be an integral part of many people's daily and personal lives. The leader is expected to be a friend, a support, a dinner guest and a volunteer. The members of a church, temple, synagogue, or any faith group are not immune to gossip.
Family and Social Life Cross with Work ➢ Makes it Difficult at Home ➢ Social Life; Distancing from Community	The leader's family is known to the faith group members. Expectations often exist that the spouse is to be actively involved in the work of the leader and community. The faith group leader's social and work lives blend together.
Impact of Job Affects Approach and Attitude to Work ➢ Adjusting to the Canadian way ➢ Changes made to cope ➢ There are pros and cons to work	Pastoral work has evolved to be recognized as a life choice career and profession. It has been studied and analyzed and approaches to effective working and ways to support the leader have been developed. There are rewards and challenges in the work of faith leaders.

After struggling to relate cross-cultural and other social work literature to both my research question and the findings, it was tremendously encouraging to find a

wealth of information about people involved in faith ministry. Even more encouraging were the similarities of the writings with the findings outlined in Chapter Four.

> Everyone in – or associated with – pastoral ministry knows of the heavy toll on pastors' personal and professional lives. Surveys commonly report time pressures, stress, over-extension, loneliness and isolation, marital and family difficulties, spiritual dryness, and feelings of loss of meaning. (Harbaugh, Brenneis & Hutton, 1998).

Reviewing this area of literature shows a clear parallel between experiences of faith group leaders and the immigrant service providers interviewed in my research. The similarities between the effects of their respective work on the lives of both service provider groups strongly support the themes as they emerged in this research.

Public Figure in the Community

The theme of immigrant service providers being public figures in their communities was taken verbatim from participants' comments. The words "public figure" were not noted in literature about faith group leaders. It would be assumed that the very nature of the leader's job is such that they are known by the membership whom they serve. What is clear is that the private lives of the leaders and their families are open to full view of membership; being referred to as the "fish bowl" environment (Friedman, 1985).

Barbara Gilbert (1987) writes about a study of support systems for clergy and spouses. In response to a question about personal issues, one pastor reveals that his reputation was important in the congregation and that he felt pressure to be a role model.

"I wouldn't talk with parishioners. I don't want them to see my blemishes—at least not all of them." (p.17) Another clergy talks about the pressures of maintaining confidentiality even among friends: "I feel like I always have to screen what I say. If I have a friend in the parish there are subjects that are off limits. I can't talk about many church issues, my husband or our marriage." (Gilbert, 1987, p. 17) This comment closely resembles that of a participant when discussing the closeness of the community and confidentiality issues.

> When you are in the community, you have to keep your mouth shut. Its hard, always being alert because somebody knows somebody. I have lots of friends in [my] community. ...I need to watch what I say and remember who said what and not talk with others in the community. 3nr

Continuing with the literature review resulted in the discovery of other similarities, particularly around the type of expectations placed on the faith leader and dealing with parishioners whose actions were not always constructive for the congregation or the leader (Boers, 1999).

Work Outside the Job Description

In the book How to be a Minister and a Human Being, Warlick (1982) admits the role of a minister carries with it incredible burdens. It is a job which is difficult to define, encompassing many roles and facing many expectations (p. 16). This is consistent with participants in my study feeling that they were expected to do everything for the client. A persistent theme when studying clergy stress is the "always available" nature of their work and life (p.35). "This factor makes ministerial stress different from stress found in

other professions in which persons are not available at all times." (p. 35) Being on call 24 hours a day, as is described by participants in this study, also creates stress on the service provider. The difference in this area is that immigrant service providers did, to the extent possible, try to reduce their availability after work day hours. They did, however, respond to urgent needs such as medical emergencies, as would a priest. The following quote, spoken in the context of clergy, provides a good summary of the issues faced by the participants interviewed as they describe being public figures in their community and comment on the work expected outside a job description.

> The expectations of parishioners not only encompass on-the-job time, but spill over into the entire life of the clergyperson. Often at an unconscious level there is an expectation that the minister is the "resident holy man or woman," and together with his/her family will live a model Christian life style. These expectations often are felt more intensely in the small town and in small churches where there is less space between public and private life. (Gilbert, 1987, p.5)

Accordingly for immigrant service providers, the smaller the ethnic community, the less distance found between public and private life. All participants interviewed lived in a city of 600,000 people. The size of their communities ranged from a few hundred to a few thousand. The chances of seeing people from their community either in a social setting or simply walking down the street are quite high. Living in a larger centre such as Toronto or Vancouver, could result in less intensity and stress felt from client expectations.

The final sub-theme discussed in this section deals with the community talking about the worker, usually not in a constructive manner. Information on this dynamic is

discussed in Boers' (1999) book: <u>Never Call Them Jerks, Healthy Responses to Difficult</u> <u>Behavior.</u> The author discusses the increase in conflict within the church which is often directed at the leaders.

> Some believe that difficult behavior or gross incivility in church, especially toward pastors, is worsening.... Speaks of a proliferation of congregational conflicts in which the pastor is the target... Several years ago Rabbi Edwin Friedman, a family–systems therapist, also observed an extraordinary increase in church and synagogue upheavals during the past twenty years. (Boers, 1999, p. 3)

Boers (1999) affirms the research finding that people in community leadership work are often dealing with difficult behaviour targeted at the worker, as highlighted in the case of one participant who was unable to assist with a client appointment. "[The client] gets upset, they go to different places and they talk about you, that you are lazy, that you don't want to do things."(4)

The main focus of the book is how leaders can "understand, respond to, and deal with difficult relationships and behavior" (Boers, p. 5). Boers looks at how groups within the church relate to each other, considering multigenerational patterns and the dynamics of stability and change. Boers assists leaders in understanding possible underlying causes of difficult behaviour. He also explores both healthy and unhealthy responses to challenging people at work. The book ends with "the essentials of attending to, focusing on, and taking care of ourselves." (p. 7) This includes talk of self-examination and self-awareness which are consistent with the concepts in cross-cultural social work practice. Through his book, Boers provides a resource which could be helpful for training and support of immigrant service providers.

Family and Social Life Cross with Work

As in the previous sections, much literature can be found which discusses an emerging theme found in my research; the effects of work on family and social life. Rabbi Edwin H. Friedman (1985) discusses families in church and synagogue using a family systems approach. He looks at families within the congregation, the congregation as a family system and families of clergy. He acknowledges that stresses faced by clergy families can include: isolation, "fish bowl" environment, high expectations, heavy work load and having difficulty finding friends you can really trust (p. 277). Friedman also notes that all of these stresses can be felt by families in a variety of situations, including doctors, military personnel and politicians. There is one dynamic, however, which is unique to a clergy family. That is the "intensity of the emotional interlock between work and home. For clergy, more than for any other professional, work and family system plug all too easily into one another and significant changes in either system may be quicker to unbalance the other" (p. 279).

The immigrant participants indicated a definite link between home and work life and all acknowledged that their spouse, more so than children, had difficulty with aspects of this link. While in concept, both immigrant service providers working in their own community, and faith group leaders experience a connection between home and work life, the dynamics of these connections have both similarities and differences. In the findings, one participant related the experience of a colleague who was divorced and therefore lost respect from community members who were also the clientele. In talking

with clergy couples, it is evident that they also feel the need to be a model couple and get "pressure to live up to the image other people have of the pastor and his family" (Mace & Mace, 1980, p. 49). Both groups are faced with lack of privacy and high expectations for being a role model in the community. Beyond this, there are differences in the effects on the spouse of an immigrant service provider as compared to that of clergy.

Traditionally, the spouse of clergy, usually the wife, was expected to support her husband and contribute to the work of the church. This is quite different from the participants, where the spouse does not have any ties to or expectations from the employer. It is interesting, however, that one participant's spouse has become his "best volunteer"(3), mirroring the traditional role of a pastor's wife.

It has been acknowledged that there is a shift in clergy couples where the spouse has his/her own profession outside of the church. The dynamics of this situation are more similar to that of the immigrant service providers. The only writings found specific to a spouse working outside of the church state that high expectations for the spouse may still be prevalent upon hiring a new minister. The importance of clarifying the role of the spouse with the parishioners prior to accepting an assignment is emphasized (Mace & Mace, 1980).

Considerable parallels are noted between the lives of the participants in this study and the lives of faith group leaders when looking at the cross over of work into social life.

This can be seen particularly in the area of maintaining friends from within the community.

> Because meaningful relationships dissolve loneliness, it is helpful to consider the pattern of clergy friendships outside the minister's family. Several studies indicate clergypersons often experience little clear separation between work, family, recreation, and personal privacy. Consequently there is strong evidence that a large number of parish ministers have difficulty establishing and maintaining close personal friendships, especially ones that are characterized by mutual trust and self-disclosure. (p. 81)

The main difference between the immigrant service providers and the faith group leaders is that the participants in this study consciously distanced themselves from their community but they did not mention many alternatives to replace this support. Religious leaders have removed themselves from close involvement with many of the parishioners, however, other support systems have been put in place to compensate for this. For immigrant service providers, workplaces have not explored or implemented systems which could take the place of the reduction in social contacts and supports. An understanding of how clergy have adapted would be useful for immigrant service providers working with their own community.

In <u>Caring for the Caregiver</u> (1992), Harbaugh presents growth models for professional leaders and congregations. One chapter outlines different models of support provided by 16 different religious bodies. Harbaugh states that there is

no assumption that there is one "best" way to provide leadership support. However, it is assumed that we all can learn from other denominations and religious groups. Each approach that follows shares a common concern to be supportive and each angle of vision offers something special that is worth considering. (Harbaugh, 1992, p. 10)

Religious groups represented include, among others, African Methodist Episcopal, Eastern Orthodox Church, Southern Baptist Convention, Reform Judaism, United Methodist and Roman Catholic. Types of support vary from parish or congregational support committees, to national, regional or local bodies with the mandate to provide private insurance for counselling. The benefit of exploring this literature is that first, the dynamics faced by clergy are similar to those of immigrant human service providers working with their own community. Second, the values, cultural and spiritual differences among faith groups are parallel to the differences present among service providers. This can translate into different needs and expectations for training and support. Third, there is enough in the existing and emerging literature which ranges from primarily spiritual means of coping to the more social, emotional and psychological. Individual workers will have individual needs and value bases which will determine the best support for them in their work.

Impact of Job Affects Attitude and Approach to Work

Analysis of the interviews with immigrant human service providers shows that participants alter the way in which they approach their work based on their experiences in the job over time. While it is very normal for experience, maturity and time to change any person's approach to their work, the ways in which the work change are similar for all participants: not giving home telephone numbers; reducing hours of overtime worked; dealing with high expectations and negative feedback; and distancing themselves from social ties with the community.

Significant similarities have been established between the effects on the lives of immigrant service providers who work with their own community and the lives of faith group leaders. Given these similarities, there is great potential for immigrant service providers to take advantage of the knowledge gained by faith group leaders and educators on ways of coping, training and support needs. While the review of clergy literature was not nearly exhaustive, examples have been provided of how this discipline could be useful when considering training, support and changing the approach to the participant's service provision.

Another area of the faith group literature which could be of great relevance and benefit for immigrant service providers is around the subject of boundaries for clergy. Given the link between work and home, it is no surprise that

> Dealing with boundaries is one of the most significant challenges those of us who function in leadership roles in ministry face. This is primarily because the nature of ministry means that boundaries are usually not well defined.... It is our responsibility as ministers to understand our roles, stay cognizant of our power and authority, and stay clear on our boundaries in order to fulfill our commitment to maintain the integrity of our ministerial relationships. (Fortune, 1996, p. 79)

Both the challenges and the necessity for immigrant service providers to consider boundaries in their work is clear in this statement. While this became evident for many participants, they see it as a necessary evil; the "Canadian way"(2) which was easier but not right for the community. Perhaps further exploration of how various faith group

leaders deal with the issue of boundaries can provide an alternative to both over-extension on the one hand, and a cold approach on the other.

> If we as ministers are to accomplish our mission and fulfill our leadership responsibilities, we must attend to boundaries. The church should be a place where boundaries are predictable, that is, where there is consistency and continuity. Predictability of boundaries should not be confused with rigidity and control. Clarity does not equal rigidity.... All persons in roles of leadership should convey clear messages about boundaries; this will enable trust to grow with integrity. (Fortune, 1996, p. 83)

Appropriate boundaries for immigrant service providers within their own communities need not be either rigid or controlling. Further readings on boundaries in the clergy recognized that boundaries are culturally defined; that "privacy and other connected issues like private space, interpersonal boundaries, and private property are ultimately culturally informed concepts and practices" (Lim, 1996, p. 60). By exploring various models of support derived by different religious groups, understanding the experiences of clergy who face similar expectations and challenges and being sensitive to cultural and value differences within the therapeutic relationship and the larger mainstream, immigrant service providers can better understand the challenges faced when working with their own community.

Differences Between Immigrant Service Providers and Faith Group Leaders

While there are many similarities in the challenges that these two groups of service providers face as a result of their work, it is important to acknowledge that there are also differences in their environments. Most immigrant service providers work in a

setting where there is a supervisor available for consultation and support on a daily basis. Many faith group leaders work in relative isolation from direct supervision. According to Professor I. Fast Dueck, (personal communication, November 15, 2000), instructor of practical theology at Canadian Mennonite University in Manitoba, faith group leaders in many denominations often have access to senior leaders (pastors, bishops, rabbis, etc.) who offer advice and support. The advantage of this type of support is that the senior person will usually have lived the experience of working within a particular community as a leader. In the case of immigrant service providers, supervisors are not necessarily from an ethnic minority culture, and therefore may not be able to relate first hand to the experiences of the worker.

In other situations, faith group leaders have support groups organized from the community or congregation. This often occurs when the congregation takes responsibility to hire the leader (I.F. Dueck, personal communication, November 15, 2000). While this is different than the arrangement for many immigrant service providers hired by a social service agency, boards of directors or, for some workers, the ethnic communities who have hired them may consider the advantages of this model for their setting.

The other difference between the two groups of service providers is that faith group leaders have grown into a profession which, in many cases, demands formal training and recognition. This difference can be an advantage for immigrant service

providers and supervisors who are looking for existing resources that address training and support needs.

Dueck (personal communication, November 15, 2000) talked of personal experience when she was advised, as a community pastor, not to befriend people in the church. This was a tremendous challenge given the amount of time spent with the congregation. While this is similar to the experiences of immigrant service providers, Dueck could, once completing her term as pastor, attend any number of different Mennonite churches in the same city. Most immigrant service providers in a city the size of Winnipeg do not have another ethnic community where they could go and socialize.

While the environments of faith group leaders and immigrant service providers do differ in a number of aspects, it is these very differences which could offer insight into training and support options for the latter group and their supervisors.

Summary of Discussion

Developing cultural and self-awareness among staff is important for any agency. In an ethnically-diverse setting it can lead to articulation of the causes of stress between what the agency administration feels is an appropriate way to approach service delivery, how the counsellor may feel about doing certain tasks and what is necessary in meeting the clients expectations of what is helpful. Concerns and ideas of minority counsellors must be heard and taken seriously, even if it means drastic changes need to be made on an agency's service methods. Supervisors can become more aware of their cultural biases in evaluations and

assessments. Diagnostic assumptions may need to be altered and more flexibility in treatment allowed. Positive changes such as these are only possible if staff development opportunities facilitate cultural self-awareness and expression.

As a minority worker, staff may not feel that they have the power to speak up about their concerns unless the process of staff development is empowering and a safe environment is created to address issues they raise. There must be a nurturing environment so that all can adapt toward a *goodness of fit*. Using the resources from the experiences of faith group leaders may greatly assist supervisors, trainers and immigrant service providers themselves in understanding the impact of working with their own communities. Although differences between the lives of faith group leaders and immigrant service providers do exist, the similarities are significant enough that insight may be gained into the development of training and support for immigrant staff.

CHAPTER SIX: Conclusion and Recommendations

It would be difficult to find a human service provider who has not had to deal with difficult clients or long days on the job. Most will also have experienced differences in opinion between themselves and their supervisor regarding the best approach in doing their work. While these experiences are common to many people, my observation when working with immigrant service providers was that, somehow, immigrant workers faced challenges beyond those encountered by colleagues who were not working within their own ethnic community. The question asked which led to this study is: "How are the lives of immigrant service providers who work within their own communities affected by their work?"

The following summarizes the major points drawn from the data analysis, identifies the limitations and strengths of the study, outlines recommendations which come out of the research and suggests areas for further study. General comments referring to "immigrant service providers" or workers are based on the findings of this study and imply that the worker is serving his/her own community.

Results of the Study

Four Main Themes:

1) Immigrant service providers are public figures in their community, creating significant challenges: they are recognized by everyone in the community; are seen as

role models and leaders; and there is pressure to maintain a positive reputation and good image in order to be given credibility in their work. The need for confidentiality is paramount. Maintaining confidentiality in a relatively small community can have the effect of eliminating people as friends.

2) A lot of work is done which is outside of the immigrant service provider's job description as a result of being caught between differing and unrealistic expectations from clients who are from the same ethnic community and employers. At times, clients' requests or actions create ethical dilemmas for service providers. Immigrant service providers need to deal with differences between the expectations of clients and the way their supervisor expects them to do their work. They are often asked personal questions and/or given personal invitations for social events outside of work hours. If service providers cannot or do not meet the expectations of clients, the consequence may be that there is negative gossip about the worker in the community.

3) Immigrant service providers' work lives cross into their home and social circles; this often happens through phone calls, personal invitations, family members hearing about the worker from community members talking or through social activities with their children which put them in contact with clients. Participants' social lives are affected in a number of ways: clients choosing not to be friends; workers choosing not to socialize with clients; workers withdrawing from social or community events due to the presence of clients.

4) The impact of the work on their lives in turn affects the way immigrant service providers approach their work and on their attitude toward the work; more distance is created between work and home, less hours are worked and negative and unfair

feedback is not taken as personally. Both rewards and challenges are experienced in their work. However, when focussing only on working with their own community, there are more challenges than rewards.

Other Observations

5) Participants state that the reason for the degree of socializing or not with their own community is partially due to the job and partially due to their nature.

6) For some participants, a "Canadian" approach to the work feels cold and distant. This approach is not appropriate or comfortable for their community.

7) Client expectations are not as high or unrealistic when the client is from a different ethnic community than that of the service provider.

8) Limited research has been done about the impact of their work on immigrant service providers' lives. This is supported by participants' comments that they had never been asked about this before.

9) Faith group leaders experience similar challenges as those faced by immigrant service providers. Literature on faith group leaders can be a resource to educators, supervisors and immigrant service providers in considering how to deal with the work's impact on the service providers' lives.

Limitations and Strengths of this Study

It is acknowledged that this study is exploratory and qualitative in nature. It therefore cannot be generalized to all groups. This study focuses mainly on service providers and their relationship with supervisors. The worker's relationship with the

client is not addressed. This research also focuses more on the impact of the work on the immigrant service providers rather than strategies for coping. Finally, validation of the data was done with only two people, both of whom I had known previously.

Strengths of this study include the use of a qualitative methodology. This approach allows the actual voices of the participants to be heard in the findings. It allows for discovery of human nature and social phenomena that offer awareness and knowledge integral to practice. The fact that I knew some of the participants gave the research credibility in their eyes. A level of trust was possible in order to dive deep into the challenges of their work. Based on both the limitations and the strengths of this study, a number of recommendations can be made for consideration, exploration, action and further study.

Recommendations

1) Given that there is limited literature that exists about this topic, and that participants had not been asked about the impact before, it is safe to assume that many supervisors and places of employment are simply not aware of how immigrant workers' lives are affected. Employers of immigrant service providers who are expected to work with their own communities should recognize the effects on the worker and should explore ways to address the impact.

2) Supervisors should be open to discuss job descriptions with immigrant service providers as there may be certain concrete tasks that can be performed that will assist the workers in developing trust and a positive relationship in the community.

3) Supervisors should discuss the possibility of mixed caseloads (some from own community, others from different community) with immigrant service providers so the pressures of working with one's own community may be offset somewhat by working with other client groups as well.

4) In general, the implications of the findings should be considered by social work educators and supervisors in order to give attention to issues of support, self-care and areas for further study. Implications of the findings point to the need for a better understanding on the part of supervisors and employers of the pressures faced by minority workers. Cultural sensitivity training may be developed which could assist both insiders in understanding the personal effects and outsiders to beware of and sensitive to these effects. Finally, this research can provide insight into appropriate supports and expectations on the part of agencies to assist workers to be increasingly effective in the workplace and to maintain healthy lives.

5) Immigrant service providers, with the support of management, should explore ways to increase positive recognition of their work and the skills required to be effective.

6) Educators and schools of social work need to consider the impact of the work on immigrant service providers' lives and include these issues and ways to address these concerns in their curricula.

7) Educators, supervisors and immigrant service providers should explore the literature regarding the lives of faith group leaders to identify and use relevant areas for supervision, training and support.

Areas for Further Study

1) Given the limited amount of literature available on this topic, further study on this same research question could affirm, add to or challenge the findings presented here.

2) Research on this same topic could explore whether or not variables among participants have an effect on the findings. Variables could include: immigrant service providers living in larger cities; differences between workers who had a previous career or training in human services and those who did not; differences between male and female; single or married; similarity in social class or differences between various immigration categories (refugee versus independent immigrant).

3) A large amount of data was collected which could be used in further research to develop accurate job descriptions and assist in developing training needs, competency and performance evaluations.

4) Further exploration of resources available for faith group leaders and their relevance to immigrant service providers should be conducted.

5) Other minority service providers may experience similar challenges as those in this study. Research could be done with aboriginal social workers working within their own communities or service providers working in a rural community to determine the

impact of their work on their effectiveness on the job and their health at home. Resources found in the literature on faith group leaders may also be of use for these groups.

Final Words

One of the individuals interviewed in this research did not meet the criteria for the study. The data from this interview was not included in the findings. While the person does not provide service to her own ethnic community, she does work with many colleagues who are in the same environment as those interviewed in this study. I have chosen to end this thesis by sharing some of the words of this person as they so articulately represent the observations I have had which led me to explore this topic and they also reflect much of the heart and tone of the findings.

> I am interested in this topic because so few have shown interest in what is happening to the people who are dealing with newcomers, the service providers. If this research comes back to the service providers, it will really make a difference in the quality of work and in their lives. It will identify the issues, it will help the service providers to deliver the service in a professional manner. It will be giving them feedback.

To the researcher:

> Give them the opportunity to pour out their hearts and see what is happening, how what they are doing so deeply in the whole road of life is affecting their own lives. People are working, consuming themselves, burning out. It is very intense. This is an opportunity to give more respect for the people who are doing the job because the people are not growing. The people are not moving ahead.

To the service providers:

> Get supervision, trust yourself, don't take it personally. Don't be alone in this field. Don't isolate yourself in this field. Think wide. And you will do ok.

To the supervisors:

> The service providers need status. You need to re-assure them that they have status, that they are doing a meaningful job. Give them challenging things. Open their minds and give them challenges. Tell them I am supporting you, I trust you, this is the piece of information you lack, this is the professionalism that you have to work with, elevate them. What they do is valid and important. Don't be afraid of the service providers growing.
>
> You are giving an example, you are a role model. Train them, ask them, listen to them, push them. Recognize the abilities, the wisdom, the skill and the years of experience that they have. 5

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Appendices

Appendix A: Glossary of Terms

The following terms are used frequently in this thesis. These definitions best describe how I refer to these terms when used in the context of this research.

Culturally appropriate services. Services that are designed to meet the needs of clients from diverse cultural backgrounds.

Cultural diversity. Differences between people based on their values, beliefs, customs and norms. These differences are seen in people's thoughts and behaviour.

Cultural sensitivity. Awareness of cultural values, beliefs, assumptions and behaviours in one's self and in others. Not imposing one's own culture on others.

Culture. Ideas, values, customs, traditions and beliefs shared by a group of individuals who have similar historical backgrounds. Culture changes over time and with different experiences.

Dominant. A group that is most advantaged due not to numbers but power.

Ethnicity. Combination of ancestry, history and religion.

Immigrant. A person who comes to a country to live on a permanent basis.

Minority. A group subjected to unequal and differential treatment based on lack of power, not in numbers.

Refugee. A person who flees their country to escape danger or persecution.

Appendix B: Guideline for Interviews

Prior to beginning the interview, the consent form will be reviewed and the voluntary nature of the participation will be emphasized. It will be stressed that participants can pass on any question and do not need to give any explanation for doing so.

Questions in regular type indicate those used to begin discussion and to invite dialogue with the participant. They are intended to be broad and open ended in nature. Questions in italics are meant as a guide or probes for myself during the interview if required.

Background Information
The following questions will be asked of all participants in order to give a context and possibly point to some commonalties among participants when considering emerging themes.

Gender
Age of respondent
Education in home country
Occupation in home country
Education or training in Canada (if applicable)
Current occupation
Length of time in this occupation
Date of arrival in Canada
Immigration category (family sponsored, refugee, etc.)
Part of which community/ies in Canada
Marital status
Number and ages of children (if any)
Other family members in Manitoba
Main clientele served (% of time with members of own community)

How / why did you enter the human service field in Canada?

Interview Guideline for General and Probing Questions
It will be important to inform the participant there are no right or wrong answers, examples or illustrations. Anything that is said is relevant, valuable and welcome. I will encourage discussing specific events, assuring them that no details will be used which could identify them or the people to which they refer. I will also encourage people to talk about work, home and community life in general or in story form and not to be concerned if they think it specifically speaks to the research question. This may require a summary of qualitative methods and how, with a story, themes can emerge.

Life at work
Tell me about a day at your work...

Describe what you are expected to do in your work
Describe what you do
What are the expectations of you from your supervisor?
What are your own expectations?
What are your colleague's expectations?
What are your client's expectations of you, about your job?
Do you feel you meet these expectations? - why or why not?

What do you like the best about your work?
What do you like the least about your work?

Can you think of an incident(s) that was very pleasing to you?
What made it pleasing?
When do you feel good about your work? example

Can you think of an incident(s) that was difficult for you?
What made it difficult?
What makes you feel bad about your work? example

Tell me about your clients...

Who are they, where are they from, are they your friends?
If they are, how does this affect your work? - elaborate

Life in the Community / Social Supports
Tell me about your life outside of work hours...

Are these same people those that you see as clients?
Are there clients who do not live close to you, but who you see socially?
How often do you see these people?
Is your interaction more social or work related?
Can you describe examples of these interactions?
How did these interactions make you feel?

Do you find it difficult to have friends as clients? (if applicable) -elaborate
How separate does you view your community and home life from work?
How often do you receive work-related calls outside of work hours? examples.
How do you feel about this - do you view this as work?
How do you react?

How active are you in your community? explain

-differences in "community"?
If you did not work in this job, how much time would you spend doing the same things in the community?

If you did not do this work, what type of activities would you be doing in the community?

Home life
Who is in your family in Canada?
Tell me about how your family feels about your work...

Do you feel that your work has an effect on your family?
Can you give examples?
Do you and/or your family attend community events?
If so, how does this effect you / family?
How much time did you spend talking about your work in your home country?
Where do you turn for support?

If you could do it all over, would you do this job again?

Appendix C: Letter of Introduction

To: Immigrant Service Providers

Greetings,

I am interested in speaking with people who have immigrated to Canada and who now work in a job where they provide social services to members of their own community. Social services may include settlement, employment or other types of counselling, social work, training courses, etc. The purpose of speaking with these service providers is to ask how their lives are affected by working with other people from their own cultural / ethnic community.

If you are willing to speak about this, you will be asked to have one interview with me which is expected to last about 1 1/2 to 2 hours. The interview can be scheduled at a time and place convenient to both you and me. During the interview, I will ask you to tell me about your experiences of providing services to people from your own community. We will focus on how these experiences have affected your life at work, in the community and at home.

The information gathered from these interviews will be kept confidential. I will not tell other people who I have interviewed. The information will be looked at for common themes among participants. The complete results will be presented in the form of a thesis for the School of Social Work and the University of Manitoba, where I am a student. Your name will not appear in the report. A summary of the results will be given to you if you are interested.

I hope that the results of this study will help supervisors, colleagues, educators and trainers to understand what life may be like for you when you need to balance the expectations of your workplace and of the people you serve.

If you would like to speak with me about this and/or if you would like more detailed information before you consider an interview, please call me at the number below as soon as possible, preferably before Friday, February 4, 2000. If I am not there, please leave a message with your name and phone number and I will return your call as soon as I am able.

Thank you,

Deb Zehr
Tel:

Appendix D: Consent Form

The purpose of this study is to explore the effects of being a human service provider on the lives of immigrant workers who serve people from their own cultural and/or ethnic community. I hope that the results of this study will help supervisors, educators and trainers to understand what life is like for you when you need to balance the expectations of your workplace and of the people you serve.

I am a social work student at the University of Manitoba. I am being supervised by Professor Esther Blum. Professors Lyn Ferguson and Nancy Higgitt will be assisting me by providing their advice and expertise. Esther Blum is the only advisor who may have access to the actual information you give to me, although your name will never be attached. She also must keep the information confidential.

Participation in this study means you agree to join me for one interview which will last approximately 1.5 to 2 hours. In this interview, I will ask you to tell me about your experiences of providing services to people from your own community. We will focus on how these experiences have affected your life at work, in the community and at home.

I am hoping to tape record the interview, should you be comfortable with this. All tapes will be erased after the final report is complete plus one year. If you do not wish to be tape recorded, I understand and I will either take notes during or after the interview. Should you ask to see the transcripts or notes of the interview, I will be pleased to share this with you.

Results of all interviews will be compared for common themes. There may be times where I will want to use specific information you have shared in order to show these themes. Any information that could identify you will be taken out or altered (without changing the meaning) so that everything you say is anonymous. Your name will not appear in the report. If there is any doubt about confidentiality, you will be consulted prior to completing the report.

Answering any question is always optional. You may stop your involvement at any time, including removing the information you have provided. If you do, you will not be penalized in any way. Sometime talking about stressful experiences can bring up mixed emotions. If this happens during or after our interview, and you would like to speak with someone about it, you will be offered support free of charge appropriate to your needs.

All participants will receive a summary of the final report. Please feel free to call me if you have any concerns or questions at the numbers below. If you wish, you may also call Esther Blum at (tel).

I agree to participate in the meetings and to have the information used in this research:

_____   _____
Name   Date

I agree to have my interview(s) tape recorded:

_____   _____
Name   Date

Deb Zehr
Address:
Tel:

Appendix E: Agreement to Provide Counselling

The purpose of this study is to explore the effects of being a human service provider on the lives of immigrant workers who serve people from their own cultural and/or ethnic community. I hope that the results of this study will help supervisors, educators and trainers to understand what work is like for these workers when they need to balance the expectations of workplace and clientele.

I am a social work student at the University of Manitoba. I am being supervised by Professor Esther Blum. Professors Lyn Ferguson and Nancy Higgitt will be assisting me by providing their advise and expertise.

You are being requested to offer counselling free of charge to participants in this study if their participation causes emotional distress or otherwise affects their psychological well-being.

Should you wish, you may receive a summary of the final research report.

Any concerns or questions can be directed to me or to Esther Blum at (tel).

I agree to offer counselling services as outlined above. I am aware of and agree with conditions of confidentiality should this service be provided.

_____   _____
                Name   Date

Deb Zehr
Address:
Tel: