

The effect of this influx is seen in the gaiety, vibrancy and charm which characterize the City of Montreal. It is no wonder that visitors flock here; it is no wonder that the community is so popular with immigrants.

It is natural for newcomers to a strange city to seek the companionship of people who speak their own language and are familiar with their customs and traditions, to establish ethnic societies, to publish newspapers and magazines in their own languages. In Montreal alone there are publications in ten languages - Portuguese, German, Polish, Ukrainian, Dutch, Italian, Greek, Lithuanian and Hungarian. Foreign-language programmes are also broadcast from several local (radio) stations.

By these means newcomers are kept in touch with the developments in their homelands, as well as with news of the Canadian scene. They are important bridges between the immigrant's old life and his new.

The average wayfarer finds it exciting to contemplate the diversity of Montreal, the multilingual character of the city, the variety of cuisine and other forms of culture, and the gaiety which has made it famous.

DARKER SIDE OF PICTURE

However, the discerning eye notes many other facets as well - the lack of inter-group relations, the tendency to congregate in ethnic groups, the bewilderment and loneliness of newcomers, the misunderstandings about Canadian ways and customs, discrimination because of race, religion and colour. After hundreds of years of settlement, some of our oldest ethnic groups do not feel at home in their own country; many of our newest citizens still feel isolated and lonely.

These "many solitudes" are a challenge to our good citizenship. They are also a reflection of the times in which we live.

The close association of peoples which was essential for survival in pioneer days is no longer necessary. The result has been that newcomers have gravitated more and more toward their own ethnic groups and have had little opportunity to become acquainted with native-born Canadians. As contact was lost through the years, misunderstandings arose, prejudices developed, and discrimination followed. This was well expressed by Benet in these lines:

I will have none of this exile and this stranger, for his face is not like my face and his speech is strange.

Discrimination is much like an iceberg; nine-tenths of it is hidden. We see signs of its presence in housing developments which attempt to exclude certain races, in unfair employment practices, in "exclusive" societies, in derogatory epithets, in a general lack of appreciation of the cultural and economic contributions of various peoples....

What, then, can be done to foster better and closer relations among our peoples, to develop a greater understanding of each other's viewpoints, to promote greater integration?...

One of the most useful ways in which we can help minorities is to be informed concerning laws that protect their interests, and active in seeing that such regulations are not violated with impunity.

ANTI-DISCRIMINATION LAWS

Canadian laws against discrimination are all fairly recent. In 1944, Ontario enacted the Racial Discrimination Act, making it an offence to display or publish any notice, sign, symbol or other representation expressing racial or religious discrimination. In 1947, Saskatchewan passed a Bill of Rights Act which asserted certain civil rights to be enjoyed by all persons without discrimination because of race, creed, religion, colour or ethnic or national origin. These included the right to secure and retain employment.

Between 1950 and 1960, Parliament and six provincial legislatures passed fair-employment practices acts prohibiting discrimination in employment on grounds of race, colour, religion or national origin. During the same period... Parliament and eight provinces enacted legislation to prevent economic discrimination against women workers solely on grounds of sex. The Canadian Bill of Rights was passed in 1960.

In 1954, Ontario passed the first Fair Accommodation Practices Act. It was followed by similar legislation in Saskatchewan, New Brunswick, Nova Scotia, Manitoba and British Columbia. All the acts provide that the facilities, accommodation and services of places customarily open to the public - hotels, restaurants, barber-shops, theatres, etc. - must not be denied to anyone because of his race, creed, colour, nationality, ancestry or place of origin.

MEASURES CODIFIED

In 1962, Ontario codified existing anti-discrimination legislation in the fields of employment, public accommodation and multiple dwellings into Ontario Human Rights Code. In 1963, the Province of Nova Scotia also codified its existing anti-discrimination legislation. Last year Royal Assent was given to the Quebec Hotels Act prohibiting discrimination in hotels, restaurants or camping grounds.

In the light of all these statutes, therefore, one may well wonder how acts of discrimination can possibly occur. The answer lies in loopholes, in evasion of the regulations, in the reluctance by individuals to make an issue of humiliating refusals of service; and in the indifference by the general public to the problems confronting minority groups....

Individuals can foster inter-group relations on the family level. Newcomers to this country are anxious to meet native-born Canadians. Indeed, acceptance by the native-born and integration into community life are important goals for immigrants. These cannot wait until individuals are thoroughly conversant with the language, schooled in the customs of the country and settled in their new environment.

Newcomers need advice and friendship from the time of their arrival and for many months afterwards. It is also well to remember that the invitation must come from the native-born Canadians. Lacking social contact, they have no other resources for companionship than to turn to the people of their own homelands....

ANOTHER KIND OF DISCRIMINATION

Curiously enough, we often find discrimination practiced by immigrants on minority groups from their

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