ABSTRACT. The ethnic diversity which has long characterized Canada calls for a clear reading of Canadian intergroup attitudes. Yet surprisingly, such data has historically been conspicuous by its absence. The author attempts to contribute to the overcoming of this void by presenting extensive data on intergroup attitudes, obtained through a late 1975 national survey. With respect to French-English relations, only about one-half of the country endorses bilingualism, while Francophones and Anglophones differ dramatically in their perception of French power in Canadian affairs. Canadians are found to exhibit considerable anti-Indian and anti-Semitic sentiments, and further to be wary of other groupings such as Blacks, Orientals, and East Indians, especially where the possibility of intermarriage exists. The author concludes with a brief discussion of the meaning of these findings in the light of the two major government intergroup policies of bilingualism and multiculturalism.

I. INTRODUCTION

In view of Canada's historical ethnic diversity and, indeed, conflict, the area of inter-group relations has known a central place in social scientific reflection and research in this country. However, apart from the well-known Gallup polls, attempts to obtain national data on inter-group attitudes have been very limited, with the result that 'hard' attitudinal data on a national scale is virtually non-existent. The apparent increase in concern over inter-group problems in recent years makes this dearth of attitudinal information particularly conspicuous. Tensions between French and non-French, Indians and Whites, and publicized hostility toward both immigration and immigrants all call for a clear reading of Canadian inter-group attitudes. This paper is an attempt to contribute to such an understanding.

II. BACKGROUND AND METHODOLOGY

Between May and November of 1975, the author conducted a national mail survey entitled, 'Project Canada' from York University in Toronto. Some 2000 randomly-selected Canadians in 30 size-stratified communities took the
time to fill out the 11-page, 303-item questionnaire, representing a return rate of 52%. In order to compensate for provincial, community size and sex differences between the sample and the Canadian population, the sample has been weighted and, in the course of such weighting, compressed into a sample of approximately 1200 cases in order to minimize the use of large weight factors. The result is a sample highly representative of the Canadian population, with the percentages on almost all items accurate within about 5% of the population figures 95% of the time. Obviously percentages computed for categories within the population are subject to a higher level of error.

The survey focused upon three main areas — religion, deviance-social problems, and ethnic relations, with the strength of emphasis being in that order. Ethnic relations were explored through items dealing with the extent of interaction between groups, perception of inter-group problems, perception of power, attitudes toward inter-marriage, equality of opportunity, the existence of invidious stereotypes, and attitudes toward bilingualism and multiculturalism. In addition, a knowledge of the ethnicity of respondents will make extensive analyses according to ethnicity possible.

Two points need to be kept in mind by the reader. First, the data pertaining to inter-group relations are not exhaustive, as such an in-depth study was precluded by a combination of other research interests and questionnaire length. Items specifically reported in this paper are thus more heuristic than comprehensive. Second, because of the diversity of the items and the sheer length of the questionnaire, there is little reason to believe that there has been any detectable bias in the respondents regarding characteristics such as bigotry. The assertion of the writer is that the sample is representative of the Canadian people in more than a demographic sense.

Relatedly, with respect to items probing anti-Indian and anti-Semitic attitudes in particular, it seems fairly clear that a 'social acceptability' factor would be at work — some who are anti-Indian and anti-Jewish would nevertheless not give such a 'socially unacceptable' response. It is therefore maintained that the percentages of people who express anti-Indian and anti-Semitic attitudes represent a minimum or base-line figure.

III. FINDINGS
A. French-English Relations

Despite the Official Languages Act of 1969 making both French and English