

MCGILL UNIVERSITY

A DESCRIPTIVE STUDY OF THE MEMBERSHIP  
IN A GOLDEN AGE ASSOCIATION

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by

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ABSTRACT

The research sought to discover by an exploratory approach the make-up and characteristics of a sample of the membership of the Golden Age Association, and to make suggestions for further enquiry from the existing data. The aim was, ultimately, to contribute to a better understanding of ways of meeting the needs of the aged members of the Association.

The data assembled were from the records of the membership registration for the year 1968-69. There were 1285 registered members for that year. A preliminary investigation of one out of four of these records was conducted. These were analysed as to age, sex, marital status and country of origin. This background material led to the decision to analyse a structured sample of 140 records with ethnic background as the main variable. Seven ethnic groups made up the bulk of the Association membership; twenty members

of each were chosen. They were further analysed according to age, sex, marital status, years in Canada, living arrangements, finances, use of time, languages, education, health, activities at the Association, offices held, organizations and zones lived in.

The findings show a membership largely made up of Eastern European Jewish aged males and females who have been in Canada for forty years or more. The newest immigrants to become members are the aged Hungarian and Moroccan Jews. A small number of native born Canadians also belong.

Indications of interesting differences in terms of health and social adjustment became discernible from comparisons between the different ethnic groups.

As a result of this exploration, suggestions are made to the Golden Age Association for further enquiries and documentation about its members and programs.

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## CHAPTER I

### INTRODUCTION

Old age is for each person who reaches it a new experience. There are new patterns of behaviour to evolve or learn. The old person must learn new social roles. There is a "role loss", for example, the loss of the role of spouse, employed person, wage earner, friend, sibling or neighbour. Social isolation, loneliness and reduced physical capacities may be, for many, critically connected with old age.

One school of thought is of the opinion that the aged person who can adapt to these changes in his life and modify his behaviour may be considered to be aging successfully. This "Activity" theory is favoured by many practical workers in the field of gerontology.

They believe:

people should maintain the activities and attitudes of middle age as long as possible, and then find substitutes for the activities which they must give up, for work when they are forced to retire, for clubs and associations, for friends and loved ones whom they lose by death.<sup>1</sup>

They feel that if the aged person can achieve a sense of usefulness through worthwhile activities, then his social

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<sup>1</sup>Robert J. Havighurst, "Successful Aging", Process Of Aging, Volume 1, Edited by Richard H. Williams, Clark Tibbitts, Wilma Donahue (New York: Atherton Press 1963), p. 309.

adjustment will be helped.

There is another school of thought which suggests that older people want to extricate themselves from the obligations and involvements of middle age. This school suggests a more passive style of aging and their thoughts are embodied in the so-called "Disengagement" Theory.

They believe:

not only does society disengage from the aged person, the individual also disengages from society. At the personality level there is a falling off of ego energy. The older person tends to withdraw emotional investment, to give up self-assertiveness and to avoid rather than to embrace challenge.<sup>1</sup>

This theory has led to considerable controversy. It may be that life satisfactions will be positively related to activity for some people and to disengagement for others. There are different styles of life which will involve different styles of aging. The writer believes that insufficient attention has been given to ways of compensation, replacement and substitution. The elderly will have an increasingly important part to play in clarifying this theory about them.

Reichard, Livson and Petersen<sup>2</sup> report on a study of

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<sup>1</sup>Elaine Cumming and William E. Henry, Growing Old (New York: Basic Books Inc., 1961), p. 127.

<sup>2</sup>Susanne Reichard, Florine Livson and P.G. Petersen, Aging And Personality, A Study of eighty-seven older men (New York: John Wiley and Sons, 1962).

eighty-seven elderly men half of whom were retired and half still at work. Much attention was given to individual patterns of adjustment. Five life styles were described three of which were associated with good adjustment in later life and two with poor adjustment. Some of the well-adjusted men felt that their lives had been rewarding; they were able to grow old without regret for the past or loss in the present. They took old age for granted and made the best of it. Others, more passive by nature, welcomed the opportunity to be free of responsibility and to indulge their passive needs in old age. However, the third group of well-adjusted men were unable to face passivity or helplessness in old age and warded off their dread of physical decline by keeping active. Among the poorly-adjusted men were the angry men who blamed others for their disappointment and were unable to reconcile themselves to growing old. There were the self-haters to whom growing old underscored their feelings of inadequacy and worthlessness.

This discussion has centered around the different theories of what aging successfully or unsuccessfully means. Any theory must, in practice, deal with the fact that there are many aged persons in our society and many have free time and may be looking for meaningful activity. One of the by-products of our scientific and technological achievements is

the increased amount of leisure for the elderly. This explains the growth within the past twenty years of clubs and associations and centres for the aged.

Eugene A. Freedmann states:

Our society cannot utilize the skills of the new leisure class unless it reduces emphasis upon work as the major avenue to social competence and gives more weight to the value of competencies in the performance of family, friendship, citizenship and other leisure roles. In our emerging leisure structures the aged represent a pilot group for the study of the coming impact of leisure upon our society.<sup>1</sup>

This statement is a plea to elevate the values of other uses of time apart from work and consider them in terms of more self-fulfilling criteria.

This challenge to the problem of retirement, old age and free time is underscored again in the following statement:

Leisure and cultural life have not reached a stage where persons engaged full time in leisure can find a suitable socially approved status-giving role to replace the sense of meaningfulness and functionality associated with pre-retirement life activities.<sup>2</sup>

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<sup>1</sup> Eugene A. Freedmann, "The Impact of Aging on the Social Structure", Handbook Of Social Gerontology, edited by Clark Tibbitts (Chicago: University of Chicago Press, 1960), p. 143.

<sup>2</sup> Wilma Donahue, Harold L. Ohrbach, and Otto Pollak, "Retirement: The Emerging Social Pattern", Handbook Of Social Gerontology, edited by Clark Tibbitts (Chicago: University of Chicago Press, 1960), p. 336.

### Aims

The Golden Age Association, the object of this exploratory research, is attempting to have the older persons become participants in this new leisure by offering them a sense of sociability and a sense of personal identification with a group. The broad aim of the research was to assemble information about the members by a study of the Membership Registration. A preliminary investigation of 321 records from a total of 1285 registered members was conducted. Every fourth registration was picked from the registration sheets arranged alphabetically. These were analysed as to age, sex, marital status and country of origin. The background material that was gathered from this analysis led to the decision to analyse a structured sample of 140 of these records with ethnic background as the main variable. The sample consisted of twenty members of each of the seven ethnic groups which made up the bulk of the Association Membership.

The research defined the "aged" as those over the age of fifty-five, as does the Golden Age Association. They are part of the Canadian culture, though many of them maintain a common characteristic of their European background, namely the use of "Yiddish" as their language. The recent influx within the past ten to fifteen years of the Hungarian Jew and

Moroccan Jew added a new dimension of inquiry, namely their language pattern, their younger age and their recent arrival in Canada.

As the research proceeded, it was recognized that an exploratory study of this kind was an uncharted course and that the findings of this research data would most usefully serve to give suggestions for further inquiry with further research.

#### The Scope

The research was an exploratory descriptive study of a selected sample of the Ethnic groups within the membership. The research problem was to analyse the records with fourteen areas in mind. This analysis, it was hoped, would contribute to a description of the characteristics of the total population of the Golden Age Association membership, as well as pointing the way to suggestions for further inquiry.

The decision to study the records with Ethnic origin as the variable was as a result of preliminary investigation and study of a larger group of records which formed the background data.

#### Limitations

The use of membership registrations has obvious limits.

The data that can be obtained are dependent on the completeness of the answers. No attempt was made to check the completeness or validity of any information supplied on these membership records. They were accepted at face value.

The analyses of the data obtained and the attempt to analyse relationships and interrelationships between the various areas was a difficult, tedious and time-consuming procedure. The use of machine methods would have been, in the long run, more productive.

The sample chosen may not be accurately representative of the total membership. It will give a descriptive analysis as closely as possible and point the way to trends in the membership.

#### Data Sources and Data Collection

It was accepted in the early stages that direct contact with the members of the Golden Age Association for the purposes of this exploratory probe would not be part of the research.

Two contacts with Mr. George Kantrowitz of The Allied Jewish Community Services and with Mrs. Florence Kirschner, Executive Director of the Golden Age Association gave some background material about the Association. A number of the club leaders were consulted to obtain background information

about the clubs. The center was visited on several occasions.

Preliminary investigation led to the finding that the members were mainly of seven different ethnic origins. It was not feasible to find a true and accurate stratified sample of 100 members for study. It was decided to proceed with a study of the membership data with the ethnic groups as the basic variable. As the membership was comprised of different cultural groups and as the agency was concerned with meeting the needs of all its cultural groups, this decision to proceed with a study of the main ethnic groups as the basic variable was pragmatically most relevant. The final sample included the membership registrations of 140 members, divided equally into seven ethnic groups of twenty each.

#### Data Analysis

The factual data were analysed to seek common characteristics, similarities and differences among the different groups. They were also analysed in terms of each specific group. The findings will be presented in Chapter III. Tables are included to illustrate the findings.

## CHAPTER II

### THE GOLDEN AGE ASSOCIATION

What does this Association offer its members? Why did 1285 elderly people pay to join this group? What is its background, its program and its philosophy?

The name "Golden Age Association" did not come into being until 1963. In 1950 the National Council of Jewish Women, Montreal section, sponsored a group of seven aged immigrant men and women in forming a recreational and social club. They met at the Davis Y.M.H.A. on Mount Royal Avenue.

This plan was successful and during the next thirteen years the National Council of Jewish women continued to help form these social clubs for the aged. The co-sponsors of these new recreational groups became the synagogues who would supply a meeting place for these elderly people. Their goal was purely for recreation and socialization.

They were helped to grow. The synagogues provided volunteers from the Sisterhood, the women members of the Synagogues. The National Council of Jewish Women provided volunteers also and some funds, and helped with the overall program. Seven more clubs were developed during this time.

In order to provide a broader service within the

community framework the National Council of Jewish Women negotiated an agreement with the Federation of Jewish Community Services to make its program for senior citizens a constituent agency of the Federation. This was accomplished in 1963. The National Council continues to participate through volunteer and board representation.

#### The Club Program

Today there are eleven clubs meeting in Synagogues. Each club is an independent social unit and operates its own program. Each club meets once a week and the aim is self-participation. A volunteer or professional group social worker attends each meeting. The club members decide on the program they want. This may include speakers, volunteer entertainment, sewing, discussions and a social hour. Every member must belong to the Golden Age Association and pay a fee of two dollars a year. The weekly dues of fifty cents go into the club treasury. The social workers are paid by the Golden Age Association.

The names of the clubs are:

- (1) Fraternité
- (2) Friendly
- (3) Friendship
- (4) Gevurah

- (5) Golden Age
- (6) Golden Circle
- (7) Good Luck
- (8) Goodwill
- (9) Shelom
- (10) Welcome
- (11) Couples Club  
(husbands and wives)

The Center Program

The "Center Program" is held in the Golden Age Center building at 4735 Cote St. Catherine Road. Every member who wants to belong to the center program must join the Golden Age Association. The fee for membership in the Golden Age Association is two dollars. The fee for the use of the facilities at the center is five dollars. The growing membership and the need for physical space led to the purchase of this building in 1965. The program here is more varied. The building is open six days a week and two evenings. Members may drop in at any time to visit, use the library or have a lunch at the canteen. There are special activity programs planned daily. They offer arts and crafts, daily games, current events, etc.

The program at the center has no relationship with the program at the clubs. Members may belong to both, if they

want to. However, both the club program and the center program are supervised by the staff and administration of the Golden Age Association.

#### The Extension Program

All members of the Golden Age Association are eligible for the extension program. There is also a small charge for the program offered. The extension program offers a travel club, city tours, concerts, films, lecture series, physical education and swimming. Many of these activities take place at the Young Men's Hebrew Association and the Saidye Bronfman Center on Westbury Street.

#### Other Programs

There is a summer program with daily outings to parks, out of town trips and a two-week camping experience. Data on the details of the camping group were not available.

Case work service is offered. It is not known how active this service is.

A social action group has recently been formed to improve the conditions of the older people. They campaign for lower bus fares, higher pensions and low cost housing.

#### The Philosophy of the Golden Age Association

The philosophy of the Association is:

To serve the well-aged non-institutional older person, to enhance his sense of dignity, to help him achieve purpose and identification, and to enrich his life through new and stimulating experiences. To reach this goal, the Golden Age Association has adopted the principle of a membership centered organization. The older person has decision making power which results in involvement of the member in initiating, planning and as far as possible carrying out a program.<sup>1</sup>

The Executive Director and professional staff are involved in working out the program with the help of the members in an effort to meet the needs, interests and abilities of the membership.

#### Board of Directors Structure

The board of directors is made up of representatives from the Community, volunteers, and members.

They determine policy and initiate action. There is a planning Council made up of representatives from the club program membership and the center membership. Changes in policy are brought by member board representatives to the planning Council for approval and discussion and also suggested changes may be brought by the Council to the Board.

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<sup>1</sup>Pamphlet of Golden Age Association.

### CHAPTER III

#### DESCRIPTION OF THE SAMPLE

##### Part I

In the preliminary sample, 321 membership applications were analysed. The total membership for the year 1968-69 was 1285 members. Every fourth membership application was chosen in alphabetical order. This initial sample was analysed as to age, sex, marital status and country of origin.

The findings of this four-way analysis are now presented.

TABLE I

##### AGE

<u>No</u> <u>Reply</u>	<u>55-65</u>	<u>65-70</u>	<u>70-75</u>	<u>75-80</u>	<u>Over 80</u>	<u>Total</u>
10	49	65	71	75	51	321

The data showed there were 123 male and 198 female members.

TABLE II

##### MARITAL STATUS

<u>No</u> <u>Reply</u>	<u>Married</u>	<u>Widowed</u>	<u>Separated</u>	<u>Single</u>	<u>Remarried</u>	<u>Total</u>
7	131	165	11	5	2	321

TABLE III  
COUNTRY OF ORIGIN

No Reply	6
Canada	21
Germany	26
Hungary	23
North Africa	14
Poland	56
Rumania	40
Russia	119
United States, England, Scotland	10
Others - Turkey, Greece, Argentina	<u>6</u>
Total	- 321

The Russian membership is by far the largest, representing over one-third the sample. The widowed, separated and single members represent a little more than one-half the sample. There are seventy-five more women than men.

Due to the unevenness of ethnic representation, it was not feasible to find an accurate stratified sample of 100. The main phase of the research analysed data on seven ethnic group samples of twenty members each. The countries of origin chosen were Canada, Germany, Hungary, North Africa, Poland, Rumania and Russia. The Canadians are treated as an ethnic group for the purposes of this study. The United States, England, Scotland, Turkey, Greece and Argentina were not included because their numbers were very small.

Twenty of each group were picked at random from the

original sample of 321. The North African group had only fourteen members represented in the sample of 321. Six additional North African members were picked at random from the total membership.

The records for this preliminary survey were fairly adequate. Ten members did not reply to age, seven to marital status and six to country of origin.

A check on the 321 members was made to ascertain how many had re-registered for the year 1969-70. Ninety did not re-register. This represents over one-fourth of the sample.

## DESCRIPTION OF THE SAMPLE

### Part II

The data on the seven ethnic samples were analysed according to fourteen different headings. These were sex, age, marital status, years in Canada, living arrangements, finances, use of time, languages, education, health, activities at the Association, offices held, organizations and zones lived in. The aim was to gain a description of the sample. This would serve to point up similarities and differences among this group and to help meet the needs of the Association in program planning.

Any reference to the East European Jews in this study refers to the Jews from Rumania, Russia and Poland. This group has been in Canada the longest. The data show that sixteen Rumanians, nineteen Russians, and thirteen Poles have been in Canada over thirty years, and some of this group have been here over forty years. The Germans have eleven members who have been here over thirty years. The relative newcomers to Canada are the Hungarian and Moroccan Jews.

The Hungarian Jews fled in the face of the Communist take over of their country in the middle 1950's and the Moroccan Jews left to escape the prejudice of the Arab world towards Jews. There are twelve Hungarians who have been in Canada less than ten years and seven who have been here between ten and twenty years. The bulk of the Moroccan Jews have been here less than ten years. There are nineteen in this category and one who has been here over ten years. Obviously, the native born Canadians speak for themselves as to time in Canada.

### Languages

These members to enjoy the programs must be able to understand them. How do these seven ethnic groups communicate? What languages do they speak? In looking at the data on their use of language there are some similarities and some differences. The East European Jews by and large speak Yiddish. However,

they also by and large speak English. There are two Russians and four Poles who speak French. All the Germans speak English, eleven also speak Yiddish and four French.

The newest comers to Canada, that is the Hungarians and Moroccans, present a different picture. Amongst the Hungarian sample, the languages spoken are more unevenly divided. Only eight Hungarians speak English, one speaks French and nine speak Yiddish. Of the Moroccans, only two speak English and eighteen French.

All the Canadians speak English, fifteen of the sample also speak Yiddish and three speak French.

The data on the length of stay in Canada and the languages spoken are now presented.

TABLE IV  
YEARS IN CANADA

Years in Canada	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
No Answer							
1 - 10 years		12	1		1	19	
10-20 years		7	3		4	1	5
20-30 years				1	2		4
30-40 years				4	4		1
Over 40 years		1	16	15	9		10
Native Born	20						
Total	20	20	20	20	20	20	20

TABLE V  
YIDDISH COMPETENCE

	Canadian	Hungarian	Rumanian	Russian	Polish	German	Moroccan
Yes	15	9	20	16	17	11	0
No	5	9	-	4	3	9	20
No Answer	-	2	-	-	-	-	-
Total	20	20	20	20	20	20	20

TABLE VI  
ENGLISH AND FRENCH

	Canadian	Hungarian	Rumanian	Russian	Polish	German	Moroccan
No Answer	-	2	-	-	-	-	-
English only	17	8	19	18	16	16	2
French only	0	1	0	2	4	0	18
Both English and French	3	0	0	0	0	4	0
Neither	0	9	1	0	0	0	0
Total	20	20	20	20	20	20	20

Work

What kind of work did the sample selected do?

Many of the early immigrants came to Canada for economic reasons. They were unskilled or semi-skilled workers.

The data that emerge from the sample show many similarities again between the East European Jews. Six Russians answered this question and gave the following occupations: operator in the making of cloaks and suits, assistant waiter, store worker, ladies' tailor, milliner, and needle trade. Eight of the Rumanians answered this question and gave the following occupations: tailor, buyer of ladies' furs, button hole maker, factory worker, clothing machine operator, cigar maker. Ten of the Poles answered this question and gave the following occupations: shipper, peddler, clothing operator, salesman, shoemaker, presser, leather cutter, milliner, accountant. Amongst the East European Jews only one was a professional, the accountant.

The Germans present a somewhat different pattern. Eleven of the Germans answered this question and gave the following occupations: salesman, owner of a textile business, practical nurse, shipper, accountant, watchmaker, owner of a dry cleaning store, banking clerk, operator in a dress factory. Two of this group owned their own businesses, one was a

professional, one a semi-professional, one held a white collar position and one had a very special skill of watchmaking. Their occupations were higher scaled than those of the East Europeans.

Eleven of the Hungarians answered this question and gave the following occupations: owner of a shoe shop, maker of ladies' stockings, manager of a movie theatre, manufacturer of ladies' coats, work in a hardware store, tailor, book-keeper, pastry maker, secretary and interior decorator. This group includes a few business managers and the owner of a business. This group had six women who worked, a relatively high proportion. Very few of the East European or German women worked.

Six of the Moroccans answered this question and gave the following occupations: worker on the Israeli railway, store manager, cabinet maker, dressmaker, textile merchant, French teacher. The data on this group present one professional, one merchant in business, one business manager. Their work may be considered to be higher on the socio-economic scale than the work done by the East European sample.

Twelve of the Canadians answered this question and gave the following occupations: lapel maker, day nursery,

retail sales, family printing business, plant supervisor, cashier, teacher of weaving at Mackay Center for Deaf and Crippled Children, salesman, salesclerk, market researcher, real estate salesman. There were no professionals in this group. There were more salespeople than in the other samples. Eight of the group who answered were women, the highest number of any of the ethnic groups.

#### Educational Background

The following table gives the educational background of the seven ethnic groups. It shows a low educational background on the whole.

There seems to be a relationship between the type of work done by the members in this sample and their educational background. Looking at the total group there are fifty-three with an elementary education and thirty-two with a high school education.

Twenty did not answer this question. The East European sample have only four who had a high school education. However, nine of this group had a "Jewish Education" or had attended a "Cheder". Thirteen of this group had no formal education. The rest of the sample had some elementary education. This group contrasts sharply with the German membership. The

TABLE VII  
EDUCATION OF THE ETHNIC GROUPS

Education	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German	Totals
No Answer	1	4	4	4	4	1	2	20
Elementary	12	7	9	6	7	7	5	53
High School	6	7	1	1	2	4	11	32
No Formal Education	-	2	6	5	2	7	2	24
Cheder or Jewish Education	1	-	-	4	5	-	-	10
College	-	-	-	-	-	1	-	1
Total	20	20	20	20	20	20	20	140

Germans have a high number who had a high school education. They outnumber all the other ethnic groups individually.

The newly arrived Hungarians and Moroccans present a somewhat different picture. None of the sample have had any "Jewish Education". There is a high proportion of persons with no formal education in the Moroccan sample, yet the Moroccan sample has the only college educated member. All the Canadian sample have had some form of education. They have the highest number of all the ethnic groups who have an elementary school education.

### Health

Health is a very important factor. Many of the members of the sample are widowed and living alone. An attempt has been made to see what relationship there is between health and marital status among the different ethnic groups. Are the married members of the groups healthier than the single and widowed members as has often been found to be the case among older people? The following tables present the findings on those members who answered both questions as to their health and their marital status.

Health here refers to the subjective evaluation of each member of his own health problems. There were no more objective

health data available. In the Tables and discussion, "Good" health means that the respondent felt that he had no physical complaints. "Poor" health means that the respondent felt that he had physical complaints, such as arthritis, heart trouble, diabetes, etc.

The married group show almost the same number of members in good health as in poor health. The single group show a slightly larger number in poor health. Not all the members answered the question on health.

The Germans in the married sample are all in good health. The Hungarians and Canadians have a high number of members in poor health in the married sample. There is a reversal for these two groups in the single sample. They both seem to be in better health than the married Canadians and Hungarians. The Poles have a high number of members in good health in the single sample.

TABLE VIII

THE HEALTH OF THE MARRIED IN THE SAMPLE

Health	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German	Totals
Good	1	2	2	4	5	7	6	27
Poor	3	8	3	5	4	5	0	<u>28</u>
								55

TABLE IX

THE HEALTH OF THE SINGLE IN THE SAMPLE

Health	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German	Totals
Good	6	4	4	3	7	4	4	32
Poor	5	4	9	6	3	4	9	<u>40</u>
								72

TABLE X  
THE RELATIONSHIP BETWEEN AGE,  
HEALTH, MARITAL STATUS

<u>Age</u>	<u>Health</u>	<u>Married</u>	<u>Single</u>
	<u>Self-assessment:</u>		
55-64	Good	8	8
	Poor	5	8
65-69	Good	3	5
	Poor	6	9
70-74	Good	8	9
	Poor	7	16
75-79	Good	4	6
	Poor	4	5
80+	Good	2	3
	Poor	0	5

Is there a similarity or difference in health among the various age groups in the sample? Does marital status have any influence on the health of this group? The findings are presented in Table X on the relationship between age, health and marital status. Due to uneven representation of the ethnic groups, Table X may be biased.

It appears that the married people in the age bracket of 55-64 are healthier than the single people in the same age group. The next age group of 65-69 does not show any significant difference in the married sample as compared with

the single sample. However, the age group of 70-74 shows a marked increase in the proportion of those in good health in the married sample as compared with the single sample. This seems to hold true for the next two age groups. The married sample are in somewhat better health.

The data on the married sample point up that as the members get older they seem to be proportionately in better health.

In the combined groups, seventy-five and over this seems to be the case by comparison with the combined groups under seventy-five.

In the single sample it appears that after the age of 64 more members are in poor health than in good health. There is one exception to this among the age group of 75-79, where the difference between those in good health and those in poor health is very small.

#### Income

Health is a very important factor. The researcher therefore analysed the incomes of the members in relation to their health. An analysis of each ethnic group was done to determine if those members who receive the Old Age Pension were in better health than those who received the Old Age

Pension Supplement. The members on Old Age Pension are presumed to have private income of about sixty-five dollars a month or more; their Old Age Security pension is about eighty dollars a month. The members on Old Age Pension Supplement have total incomes between about \$110 and \$144 a month. The members who are on Welfare and other supplements are included in those who show need.

TABLE XI  
RECIPIENTS OF OLD AGE PENSION GUARANTEED INCOME OR WELFARE

	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German	Total
Old Age Pension	5	5	6	9	10	1	6	42
Old Age Pension and Supplement	4	5	9	7	8	1	8	42
Welfare	2	2	2	2	1	2	-	<u>11</u>
Total	11	12	17	18	19	4	14	<u>95</u>

There is a total of 42 members who receive the Old Age Pension. These members may have other forms of income. The data on other income is not available.

There is a total of 53 members who receive the Old Age Pension Supplement or are on Welfare. They all are considered to show need.

TABLE XII

HEALTH OF RECIPIENTS OF THE OLD AGE PENSION<sup>\*</sup>

Health	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
Good	2	1	3	5	7	-	4
Poor	1	4	3	4	3	1	2

<sup>\*</sup> Considered not to be in need.

TABLE XIII

HEALTH OF RECIPIENTS OF GUARANTEED INCOME OR WELFARE<sup>\*</sup>

Health	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
Good	3	5	3	3	2	-	4
Poor	2	1	6	5	4	1	3

<sup>\*</sup> Considered to be in need.

It is to be noted in both the above tables that not all the members who receive the Pension or the Supplement answered the question on health.

The results of this analysis suggest that the East European group who are on pension are somewhat healthier than those who are on the Supplement.

The Hungarian group on pension are very much less healthy than the group on Supplement. This is the only sharp reversal of the trend visible among the other ethnic samples.

#### Reasons for Joining

The writer tried to analyse the reasons which brought the members to the Golden Age Association. Why did they bother to join and to pay a fee to belong? The data that emerged are from the membership records as there was no direct contact with the members.

Loneliness or the lack of something to do was a main reason for joining for most of the group. They wanted to socialize, to have company and to make friends. Some felt they had too much free time and were very bored and at loose ends. Some were joining out of desperation - they wanted to have somewhere to go but had nothing specific in mind. The Moroccan group did not mention loneliness as a reason for joining. They wanted to be entertained and to pass the time and to meet other people from Morocco.

Of the entire group of 140, about twenty had very

specific reasons for joining. The programs that were mentioned most were the trips to Miami, the Saturday night dances and the opportunity to volunteer. The art classes, the discussion group, the French classes and the swimming program were each mentioned once. Three people joined because of newspaper publicity and two were referred by other agencies.

#### Free Time Activities

What do the members in this sample do with their free time? How active are they in belonging to other groups? What other means of socialization do they have?

The Canadian sample had many who said they do nothing special. They watch television, read and knit or sit in the park. Three of them work. One babysits, one teaches weaving at the Mackay Center for Deaf and Crippled Children, and one works in a grocery store. Nine of the group mentioned other organizations to which they belonged. Three mentioned the Synagogue. The other organizations were Canadian Jewish Congress, The Montreal Association for the Deaf, Hadassah, Workmen's Circle and Vic Tanny's Spa.

The Hungarians answered the same way the Canadians did. However, two of them mentioned visiting children and grandchildren. One mentioned card playing, and one, painting. They belong to few organizations. Four were given. They are

a Zionist organization, The Hungarian Sick Benefit Association, The Hungarian Club and the Y.M.H.A.

The Rumanians had very few who said they had nothing to do. They mentioned knitting, television, housework, visiting with family, card playing, fishing and just being very busy. They were very active in organizations. Eighteen of the sample mentioned some organization, by far the highest number. The ones most popular with this sample are The Hospital of Hope, The Sisterhoods of the Synagogues, Hadassah and the Cancer Society.

Very few of the Russian sample answered the question on free time. Those who did mentioned television, reading and knitting. Nine answered the question on the organizations they belonged to. The Hospital of Hope and the Sisterhoods were most frequently mentioned.

The Poles were very similar to the Russian group in their answers.

The Moroccans had many who said they do nothing special or else do housework. One teaches French and one studies Hebrew. There were no organizations mentioned.

None of the Germans said they had nothing to do.

They read, visit, work part-time. Two do arts and crafts, one sews, one cares for plants. Only five belong to organizations. They are the Workmen's Circle, Amalgamated Clothing Workers and Sick Benefit Association.

It would appear from this sample that many of the members of each ethnic group are motivated to belong to some other organization. Data do not indicate the extent or intensity of their participation.

#### The Moroccans and the Hungarians

The two ethnic groups who have been in Canada the shortest length of time, that is less than 10 years, are the Hungarians and the Moroccans. They are also the youngest of the groups. The median ages of the 7 ethnic groups are:

Poles	72.8
Russians	72.6
Germans	71.6
Rumanians	71.5
Hungarians	71.0
Canadians	65.8
Moroccans	62.5

Another aspect which sets the Hungarians and Moroccans apart from the rest of the group is the language pattern. As noted earlier, the Hungarians have 8 people who speak English,

1 who speaks French and 9 who speak Yiddish. The Moroccans have 18 members who speak French, 2 who speak English, none who speak Yiddish. These two groups have the highest proportion of married members. These data are shown in the following table.

Another characteristic of these two groups that is somewhat different from the rest is that they have the highest numbers of members living with their children. They also show a very small number of members living alone. The Moroccans have none who live alone in an apartment. They contrast sharply with the Canadian sample who have very few married couples as members and 13 of whom are living alone or in a rented room or a shared room or a shared apartment. The living arrangements of all the ethnic groups in the sample are shown in Table XV.

TABLE XIV  
MARITAL STATUS

Marital Status	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
Married	4	11	7	9	10	12	7
Widowed	12	8	12	10	9	7	11
Single or Divorced	3	-	1	1	1	1	2
No Answer	1	1	-	-	-	-	-
Total	20	20	20	20	20	20	20

TABLE XV  
LIVING ARRANGEMENTS

Living Arrangements	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
With spouse	3	10	7	9	10	11	7
Alone in Apt.	8	1	7	6	5	-	6
With children	3	5	2	2	2	7	4
Rented room	4	1	2	1	1	2	2
Shared room or Apartment	1	2	2	2	2	-	1
No Answer	1	1	-	-	-	-	-
Total	20	20	20	20	20	20	20

Program Choice

The data on the types of group within the Golden Age Association that the members chose to join seem to be fairly evenly divided between the center groups and the club groups. Very few of the Moroccans in this sample use the facilities of the Center. Nineteen registered as wanting to join the club. The sample only had 6 members who specifically stated that they want to be volunteers. The extension program had 2 members who wanted it, and an additional twenty who wanted either the club or center activity also wanted the extension program. Seven Russians, five Poles, and eight Germans wanted the extension program. As far as the different ethnic groups were concerned, there was not too much difference as to choice. The one thing that stands out is the Moroccans' preference for the Clubs. The following table shows the results of this analysis.

TABLE XVI  
PROGRAM CHOICE

Program Choice	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
Center	9	9	10	13	9	1	4
Club	8	10	10	5	11	19	9
Volunteer	2	1	-	1	-	-	2
Extension	1	-	-	1	-	-	-
No Answer	-	-	-	-	-	-	5
Total	20	20	20	20	20	20	20

Areas of Residence

The center building is located at 4735 Cote St. Catherine Road and is in postal zone 26. The bulk of the members in this sample live in zones 26, 8, and 29. The boundaries of these zones are:

- (1) Zone 26 is bounded on the west by Le Mieux, south by Queen Mary Road, east by Town of Outremont, north by Town of Mount Royal.
- (2) Zone 29, is the Hampstead and Cote St. Luc area. This zone is bounded on the west by the Canadian National Railway tracks, on the south by Somerled on the east by Le Mieux and on the north by the Town of St. Laurent.
- (3) Zone 8 is the Outremont Area. This zone is bounded on the west by the City of Montreal, on the south by Mount Royal, on the east by Jeanne Mance and on the north by the Town of Mount Royal.

Some members do come from other parts of the city.

The postal zones are:

- (4) Zone 12 - Chomedey
- (5) Zone 9 - St. Laurent
- (6) Zone 18 - Area between University and St. Denis  
South to Craig St., north to Mount Royal
- (7) Zone 16 - Town of Mount Royal

- 42 -

(8) Zone 6 - Westmount

(9) Zone 28 - Montreal West.

TABLE XVII  
AREAS OF RESIDENCE

Area or Zone	Canadian	Hungarian	Rumanian	Russian	Polish	Moroccan	German
Zone 26							
Montreal	6	12	8	10	11	13	7
Zone 8							
Outremont	4	3	3	1	2	3	2
Zone 29							
Cote St. Luc							
Hampstead	5	3	5	7	5	4	4
Chomedey	2	1	-	-	-	-	1
St. Laurent	-	-	2	1	-	-	1
Zone 18							
St. Denis, Craig	-	1	2	1	-	-	-
Town of Mt. Royal	1	-	-	-	1	-	3
Westmount	1	-	-	-	-	-	-
Montreal West	1	-	-	-	-	-	-
No Answer	-	-	-	-	1	-	2
Total	20	20	20	20	20	20	20

It would appear that the members who live closest to the center building are in the very large majority in this sample. About twenty members in this sample came from Chomedey, St. Laurent, Town of Mount Royal, Westmount and Montreal West.

## CHAPTER IV

### CONCLUSIONS AND RECOMMENDATIONS

The preliminary findings on the 321 members in the Golden Age Association indicate that the membership was made up of various ethnic groups. The majority of this sample was found to be East European Jews from Russia, Poland and Rumania. They accounted for 215 of the sample of 321. The remainder of the membership came from Germany, Hungary, North Africa and Canada.

The next step in this exploratory research was to analyse the membership records in terms of the seven main ethnic groups. For each ethnic group a sample was chosen of twenty members each. The function of this chapter is to report and draw together the significant factors which emerged from an analysis of the data on the seven ethnic groups.

#### Conclusions

1. One factor to emphasize in terms of long range program planning is the immigration trends of today. An influx of East European Jews today will not be the trend. The data show that the bulk of the East European members in the sample came to Canada over forty years ago. In the past ten to fifteen years, the data show new sources of Jewish immigration. The members of the newer wave of immigration are the Hungarian Jews

and the Moroccan Jews.

In the preliminary sample, very few Canadian-born Jews were members. The researcher does not know the numbers of aged Jewish Canadians in the population in Montreal. It is interesting to speculate why there are apparently so few Canadians who belong to the Golden Age Association. It is also interesting to point out that of the twenty Canadians in the sample, most were the "loners". Fifteen of the twenty members in the Canadian group were widowed, separated, single or divorced. The Canadian sample had the highest number of women who had worked. The Golden Age Association does not appear to be attracting the married housewife or homemaker among the Canadians. The Association also seems to be attracting few men - only four men in the sample were members of the Association. The Association may want to assemble further data on the Canadian-born aged Jew and determine why he is not motivated to belong to the Golden Age Association. The data indicate that at present the Association appeals chiefly to the unattached and/or widowed aged woman who has worked.

2. The theoretical approach of this research has attempted to focus on the problems of aging successfully. It has pointed out that social isolation, loneliness, role loss, health

problems, retirement and financial difficulties may be some of the problems the aged person has to cope with. In response to some of these problems of aging and increased leisure, the Golden Age Association came into being. The history of this Association has been described in Chapter II, but the researcher re-emphasizes its stated philosophy:

It attempts to serve the well aged non-institutional older person, to enhance his sense of dignity, to achieve purpose and identification and to enrich his life through new and stimulating experiences.<sup>1</sup>

It would appear from Table X, Page 28, on the relationship between age, health and marital status, that the members are in better health as they grow older. It is suggested that the aged who feel they are not in good health are not joining the Association as they grow older. Statistics are not known to the writer as to how many elderly people over seventy-five are not joining or remaining with the Association because they feel their health is poor, or how many, in fact, are in too ill health to join. This trend of not attracting those in poor health as they grow older seems to be more marked in the married group though the data suggest it exists also in the single group.

It is suggested that the Association re-think its

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<sup>1</sup>Pamphlet of Golden Age Association.

philosophy of serving only the "well aged" and devise some means of "reaching out" to provide some of its services to those who feel their health is "poor."

3. There are two groups in the membership who have special needs in terms of language. Any program to be successful must bridge this difficulty. The researcher understands that many of the programs are conducted in "Yiddish." This will meet the needs of most, but not all. Tables V and VI, Page 20, present the language competence pattern of the sample. In program planning the very special needs of the Hungarian and Moroccan members require special consideration. The Hungarians present a language barrier as many do not speak English, many do not speak "Yiddish" and only one speaks French. Many of the talents of this group may go unnoticed because of this language problem. They could conceivably be contributing more to the Association and getting more out of it.

The Moroccans are the group who speak French mainly. Eighteen of the members are French-speaking, and two English-speaking. It is further pointed out that nineteen of the Moroccans attended only one aspect of the programs offered by the Association. They were segregated in one club. This may well serve to eliminate a feeling of insecurity and is

recognized to be a natural desire on their part. It may also reflect a condition of general isolation because of the language barrier. Does the Association plan to integrate this group into other aspects of the program? There are in the sample four Germans, four Poles, three Canadians, two Russians and one Hungarian, who also speak French. It may with some security be assumed that proportionate numbers of the total Association membership speak French. They may be helpful in attempting to integrate the Moroccan members into other aspects of the program.

It is to be noted that the Moroccans are a "younger" group, with a high number of members with no formal education. Only two of the twenty members live alone. The Moroccans did not join because they were lonely. They gave as their main reason for joining the desire to be entertained and to pass the time of day and to meet other Moroccans.

4. As the Association is interested in understanding and meeting the needs of the different ethnic groups in its membership, this study was conducted with ethnicity as the main variable. The large numbers of the East European members may overshadow the needs of the other ethnic groups.

The Hungarian members seem to present certain

differences from the other ethnic groups. Their language barriers have been discussed. The fact that a high number of the Hungarian women worked is to be noted. This is in sharp contrast to most of the East European and German women who have not worked.

Tables VIII and IX, Page 27, show the self-assessed health of the married and single members in the sample. The Hungarian members in the married sample see themselves as having many health problems. Eight of the ten married Hungarians see themselves as being in poor health. It is generally assumed that married people are in better health than single people. This is so for the other ethnic groups, but with the Hungarian married, there is a reversal of this. The single Hungarians in the sample seem to be in better health than the married ones; even so, half of the single group felt their health was poor.

Another major difference to be noted among the Hungarian group is connected with their health and income. Tables XIII and XIV, Pages 32 and 38, point out this difference. All the other ethnic groups who were on pension and not in need seem to be in better health than those on the supplement and in need. The Hungarians show a reversal of this and had many more members on pension who felt they were in poor health.

On the other hand, the Hungarians on supplement had many more members who felt they were in good health.

It is not clear what the problems of this ethnic group are. Perhaps they feel that they had to leave their native land through no choice of their own and would much prefer to be back. They seem to have a more difficult time in adjusting to life in Canada. This may possibly account for their seeming difference in the health pattern.

It also appears that the Hungarian members have not identified themselves with many organizations. They do not seem to be active in any Synagogue or affiliated with many other groups. The question on their free time activities was answered by only four members. Two of the organizations they belong to are the Hungarian Club and the Hungarian Sick Benefit Association. This may indicate a degree of isolation from the Canadian culture. It is important for the Association to be aware of these trends among the Hungarian sample.

5. It is noted that of all the ethnic groups, the Rumanians, though one of the older groups, with a median age of 71.5, seem to be by far the most active in other organizations. They would appear to be a prime example of the "Activity" theory which believes that if the aged person

can achieve a sense of usefulness through worthwhile activities, then his social adjustment will be helped. They all speak "Yiddish" and nineteen of the twenty also speak English.

A total of eighteen members answered the question on the use of free time. They all seem to be very busy. Time does not hang heavy on their hands. They seem to be outgoing and they are affiliated with Synagogues, the Hospital of Hope, the Cancer Society and Hadassah. It is suggested that this "organization type" be motivated by the Association to reach out to the "isolate" who is not motivated to join on his own initiative and plan some means of enriching the lives of the socially isolated aged in the community.

Other community agencies may be very helpful. The Victorian Order of Nurses, the Department of Public Welfare, the Volunteer Service Bureau and the Hebrew Immigrant Aid Society can help identify these socially isolated older persons. Does the Association see its further function as one which reaches out to the "isolate?"

6. The German members are the most educated of the group. They have the highest number of high school graduates, and as shown in Table VIII, Page 27, the married in the German sample are all in good health. They seem to be well motivated

to belong to the Association, as five of them do not live close by but come from Chomedey, St. Laurent and the Town of Mount Royal. They are quite proficient in languages. There are eleven members with Yiddish competence, sixteen who speak English and four who speak both English and French. Two of the total group of the six who chose the volunteer program in their Program Choice were Germans. In view of their many advantages of good health, language proficiency and education, it is indicated that some of them could conceivably serve as very good volunteers.

7. The early immigrants came to Canada mostly for economic reasons. Many were peasants and unskilled and semi-skilled workers. The sample studied showed mostly a large unskilled group of people with a limited educational level. Among the sample were some with special skills. Perhaps their talents could be put to better use in terms of offering special types of programs. The writer is thinking specifically of the watch maker, the cabinet maker, the teacher of weaving, the French teacher, the accountant, the pastry maker. An analysis of greater depth in this particular area of life work might reveal some very useful and interesting talents of the membership.

8. The data show that only twenty members had a specific

reason for joining the Association. They were aware of some aspect of the program. Only three joined because of publicity.

Has the Association considered how many people in the community actually know about their programs? How good is the publicity? Who is interpreting the philosophy of the Association? What is the image of the Association? Does the Association want, in any way, to alter or change the image that may be held?

9. The data on the seven ethnic groups show that many of the members have financial difficulties and receive the old age pension supplement and that some are on welfare. This seems to be the case for all the ethnic groups with the exception of the Moroccans. Many are either too young or else have not been in Canada for the ten years necessary to qualify for Old Age Security. Each ethnic group has a goodly number of widowed and single members most of whom live alone, or in a rented room or in shared accommodations. The programs offered at the various clubs and at the center and at the extension are mainly devoted to arts and crafts, current events, card playing, etc. These are all worthwhile leisure time recreational activities and it would appear from numbers of the total registration that they are well received. Has the Association given thought to the helping process of social

group work? Could these members be helped to cope more effectively with their personal, group or community problems? Could programs be offered groups where, for example, sentiments about living alone, being widowed, being retired, etc. could be explored through the group process? Does the Association see itself as having this further objective of problem solving?

10. In analysing the data on Areas of Residence, Table XVII, Page 43, it was found that a good number of each group lived quite near the center building. This indicates that the center building is well located in an area where many aged Jewish people reside. They can avail themselves of its facilities. Fifteen members, however, come from the towns of St. Laurent, Chomedey and Mount Royal. This is a considerable travelling distance. It is interesting to speculate how many more would use the facilities of the "Center" if "bussing" from certain key locations were provided and if this service were well publicized.

#### Further Research Recommendations

The health of the members is very important. Programs must be geared to the capabilities, abilities, and physical stamina of its members. The data on the health of the members were obtained purely by a subjective evaluation of how each

member perceived his own health. Further research, with an objective evaluation by a doctor or clinic, would reveal more accurate data. Many of the members in the sample use the clinics of the Jewish General Hospital or the Montreal General Hospital. An interesting and worthwhile research project could center around the question whether the health of those who belong to the Association has improved. In other words, are the members of the Association paying fewer visits to the hospital clinics and complaining less since they joined the Golden Age Association?

There was no way of determining how long the members in the preliminary sample of 321 had been members. It is also not determined how many are new members for the year 1968-69. A count was made of the 321 members in the preliminary sample to determine how many had re-registered in 1969-70. Ninety members of the group had not re-registered. This represents more than one-quarter of the preliminary sample. This drop-out brings to mind many questions. Did the Association not meet the needs of these people? Were they not satisfied? Were there other factors at play? Did the members leave the Association because of ill health, finances, travelling difficulties, full-time employment, other living arrangements, (such as entering a home for the aged) or did they move out of

the immediate neighborhood? How many of these drop-outs were due to death? Does the Association see itself as having any responsibility to these drop-outs?

Another inquiry might center around the question why the ones who re-registered did so. What were their satisfactions? Were their needs being met by the type of program offered? Are their needs being met by the mass large group programs or by the small group programs or by the spectator programs? What is the attendance at these programs and how consistent are the individual members in their attendance?

The data on the seven ethnic groups show members joining the clubs and the center program in almost the same numbers. It shows very few using the extension programs. The limitations to these data may be that at time of registration the members did not actually state all their choices. They may not have had adequate knowledge about the programs in each group. They may have made decisions about the extension program at a later date. The data do not show this. Research into how the older people perceive and use their different programs and how effective they are would yield much valuable information.

The data on the age of the members in the Association show a wide variation. In the sample the median age ranged

from 72.8 for the Russian group all the way to 62.5 for the Moroccan group. This has obvious implications for program planning. It is assumed that the younger members may be more active and need different kinds of programs. Further research may reveal if the median age for all groups is remaining the same. Is the Association attracting a high median age membership? Are the "younger" older people joining the Association? Are they tending not to join? If they join, do they tend to renew their membership? The activities should be geared to those persons using the Association and/or to those whom it desires to attract.

#### The Records

The data that were assembled on the members came from the membership records. There were many limitations to this method. Certain suggestions are offered in this matter.

The records should be filled out in a uniform, consistent manner. Everyone should attempt to use the same technique. For example, an answer to a question may give the following results (a) a blank, no answer at all, (b) a line \_\_\_\_ (c) an X. Anyone trying to analyse what these answers mean will have a difficult time.

The records should be clear as to their meaning. For

example, what does the following example mean to someone trying to analyse this part of the membership record?

Association	G.A.A.
Center	No
Extension	-
Club	Good Luck (Welcome)
Card number	left blank
Total amount due	left blank
Balances due	left blank

Does this mean the member is not paying any dues, has paid or is unable to pay? Does it further mean that he is not interested in the center program and the extension program? Does it also mean that this member is joining the Good Luck club and does the name Welcome refer also to the Good Luck club?

If information is being asked for, then it should be as complete as possible. The answer to the question "Name of Doctor" by and large gave only the doctor's last name. If an emergency should arise the doctor's first name and telephone number should also be available.

Some of the questions asked may prove to be too confusing. The researcher suggests that the question

"Organizations and Offices Held" be two separate questions and that they be more explicit. Does the Association want to know the organizations the person belongs to now, so as to assess the extent of either his social isolation or participation? Or is the intent to determine the life style of the member and, if so, over what period of time?

In the question "Offices Held," is it the intent of the Association to determine leadership qualities or future volunteers? This question was mainly unanswered. Perhaps the question could be worded differently. It might ask "Have you ever been a President of any organization or group?" "Have you ever held any office such as Vice-President, Secretary or Treasurer?"

The membership records had no data on how long the person had been a member. The data on whether the member was joining a particular aspect of the program was not clear.

The data on "Appearance" was quite incomplete. There were many who did not answer this. The ones who did gave such answers as good, good-looking, O.K., big ears, aged, short, V.G., etc. This question could be eliminated. A snapshot of the member might solve this problem.

Certain questions might be added. One on hobbies,

special interests and talents might be appropriate and help with the program planning. Another question as to transportation difficulties might prove helpful. Perhaps a corps of volunteer drivers are needed for certain extenuating circumstances.

The use of college students or Red Cross volunteers could be a help at interviewing and registration time. They could conceivably train some of the members who may wish to volunteer their time in this technique.

## SUMMARY

The research sought to discover by an exploratory approach the make-up and characteristics of a sample of the membership of the Golden Age Association, and to make suggestions for further enquiry from the existing data. The aim was, ultimately, to contribute to a better understanding of ways of meeting the needs of the aged members of the Association.

The data assembled were from the records of the membership registration for the year 1968-69. There were 1285 registered members for that year. A preliminary investigation of one out of four of these records was conducted. These were analysed as to age, sex, marital status and country of origin. This background material led to the decision to analyse a structured sample of 140 records with ethnic background as the main variable. Seven ethnic groups made up the bulk of the Association membership; twenty members of each were chosen. They were further analysed according to age, sex, marital status, years in Canada, living arrangements, finances, use of time, languages, education, health, activities at the Association, offices held, organisations and zones lived in.

The findings show a membership largely made up of Eastern European Jewish aged males and females who have been

in Canada for forty years or more. The newest immigrants to become members are the aged Hungarian and Moroccan Jews. A small number of native born Canadians also belong.

Indications of interesting differences in terms of health and social adjustment became discernible from comparisons between the different ethnic groups.

As a result of this exploration, suggestions are made to the Golden Age Association for further enquiries and documentation about its members and programs.

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