

Celtic and Anglo Canadians

Anglo

- The term **Anglo** is used as a prefix to indicate a relation to the Angles, England or the English people, as in the terms **Anglo-Saxon**, Anglo-American, Anglo-Celtic, and Anglo-Indian.

Anglo Ethnicity

- It is often used alone, somewhat loosely, to refer to a person or people of **English ethnicity in the The Americas**, Australia and Southern Africa.
- It is also used, both in English-speaking and non-English-speaking countries, to refer to **Anglophone people** of other European origins

Anglo-Saxons

- **Anglo-Saxons** (or **Anglo-Saxon**) is the term usually used to describe the invading **tribes** in the south and east of **Great Britain** from the early **5th century AD**, and their creation of the English nation, to the **Norman Conquest of 1066**

Anglo-Celtic Isles

- The term is used in '**Anglo-Celtic Isles**', a descriptive term (in limited use) for the **islands of Britain, Ireland** and smaller adjacent islands.

- Usage of this term stretches back to at least the beginning of the twentieth century, with its inclusion in a **ballad by an Ennis Unionist in 1914.**^[4]
- The derivative term '**Anglo-Celtic Islands**' is also used.

The fusion

- The fusion of both **Anglo-Saxon and Celtic idealism** gave birth to the term **Anglo-Celtic**.
- **The word 'Anglo'** is taken from the ancient Germanic group of the Anglo-Saxon. This group inhabited most parts of England, Britain.

Celtic"

- The other word "Celtic" in Anglo-Celtic refers to the group of individuals residing in **Celtic Nation**, including Wales, Scotland, Cornwall, and Isle of Mann with the exception of the Bretons.

Anglo-Celtic

- **Anglo-Celtic** is used to refer to the racial group of individuals who have either or both British and Irish descent.

- **Anglo-Celtic** does not only refer to one's bloodline, but it can also be used to describe a **cultural class** that lives up to the same ideologies of both the **British and Irish culture**.

Australia

- This term is popularly used in Australia where **more than 80% of its people** are said to be **Anglo-Celtics**.
- Some of them are also from other countries including New Zealand, United States and Canada.

Ethnicity Anglo Canada

- Fredrick Armstrong “Ethnicity and Formation of the Ontario Canadian Establishment” (1981)
- **Anglo-Saxon- England and Wales - Celtic Ireland and Scotland**

White privilege

- **White skin privilege** is a set of societal **privileges** that white people benefit from beyond those commonly experienced by people of color in the same social, political, or economic circumstances

What is Privilege?

- - “**White Privilege** is the other side of racism.
- Unless we name it, we are in danger of wallowing in guilt or moral outrage with no idea of how to move beyond them.”

- **The term denotes both obvious and less obvious unspoken advantages that white persons may not recognize they have, which distinguishes it from overt bias or prejudice.**^L

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- **EX: SOME BELIEVE THAT RACISM IN CANADA IS UNDER CONTROL WHILE OTHERS THINK IT IS OUT OF CONTROL?**
- **The privileged (whites)** believe it is under control..

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- **WHITES AND NON-WHITES TEND TO HAVE DIFFERENT OUTLOOKS ON THE NATURE AND CAUSES OF RACISM.**

- WHITES USUALLY
UNDERESTIMATE THE SCOPE AND
IMPACT OF RACISM, PREFERRING TO
SEE IT AS A **RANDOM AND**
INDIVIDUALIZED INCIDENT THAT
CAN EASILY BE CONTROLLED
THROUGH ATTITUDE
MODIFICATION.

White Privilege

- (AND EQUALITY IS TREATING OTHERS AS EQUALS WHICH ASSUMING THAT “*OUR*” WAY IS THE RIGHT WAY).

- (2) NON-WHITES TEND TO **EMPHASIZE THE MAGNITUDE AND EFFECTS OF WHITE PRIVILEGE.**
- RACISM IS DEEMED TO BE **SYSTEMATIC OR SYSTEMIC,** EMBEDDED WITHIN THE INSTITUTIONAL STRUCTURE OF SOCIETY.

- (AND THE REMOVAL OF **INSTITUTIONAL BARRIERS** AND **POWER SHARING** IS EASIER SAID THAN DONE).

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- THE DOMINANT WHITE DISCOURSE(S) ASSUMES THAT SOCIETY IS BASICALLY SOUND WITH A **FEW MISGUIDED RACISTS** (RACISM ==’S A FEW “BAD APPLES” IN THE BARREL)

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- MINORITY DISCOURSES SUGGEST CANADA IS A FUNDAMENTALLY **RACIST SOCIETY** (RACISM == 'S SOCIAL INSTITUTIONS THAT ARE "ROTTEN AT THE CORE")
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WHAT ARE THE REPERCUSSIONS?

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- (1) **THE LACK OF AGREEMENT
IN ASSESSING THE PROBLEM OF
RACISM LIMITS SOLUTIONS
CONSISTENT WITH THE DEFINITION.**

- (2) THE EFFECT CAN COME INTO PLAY WITH THE POLITICS OF **“RACIAL PROFILING”**
====> CONSIDER THE FOLLOWING

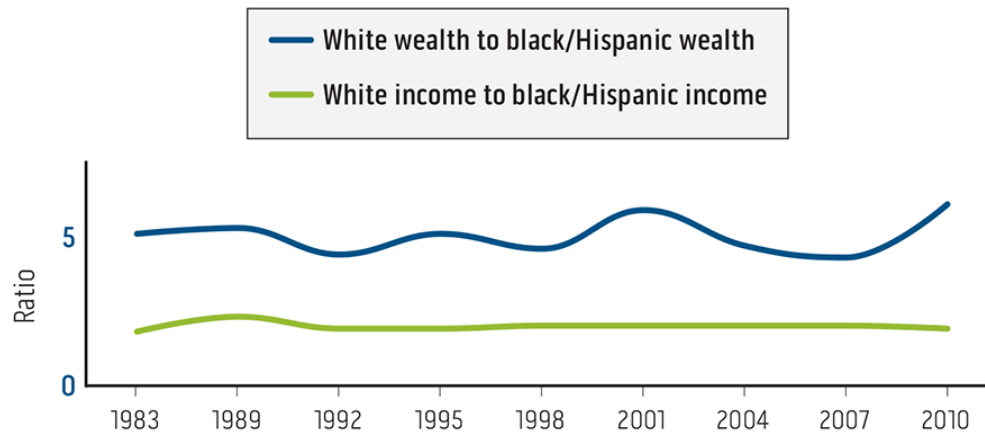
- **QUESTION: “DO POLICE STOP *WHAT* THEY SEE OR *WHO* THEY SEE?”**
- **IS AN EXPENSIVE CAR STOPPED BECAUSE THE DRIVER IS A YOUNG BLACK MALE? DO POLICE HAVE REASONABLE GROUNDS?**

- (A REASONABLE AND CLEARLY EXPRESSED CAUSE) FOR THE STOP, OR ARE **MINORITIES PROFILED** ON IMPROPER GROUNDS SUCH AS RACE?

- (3) QUESTION: WHAT ARE
OTHER REPRECUSSIONS {RELATED TO
WHOSE “DEFINITION OF THE
SITUATION” IS ENFORCED}?

Family Wealth and Income SCF. (US. Data)

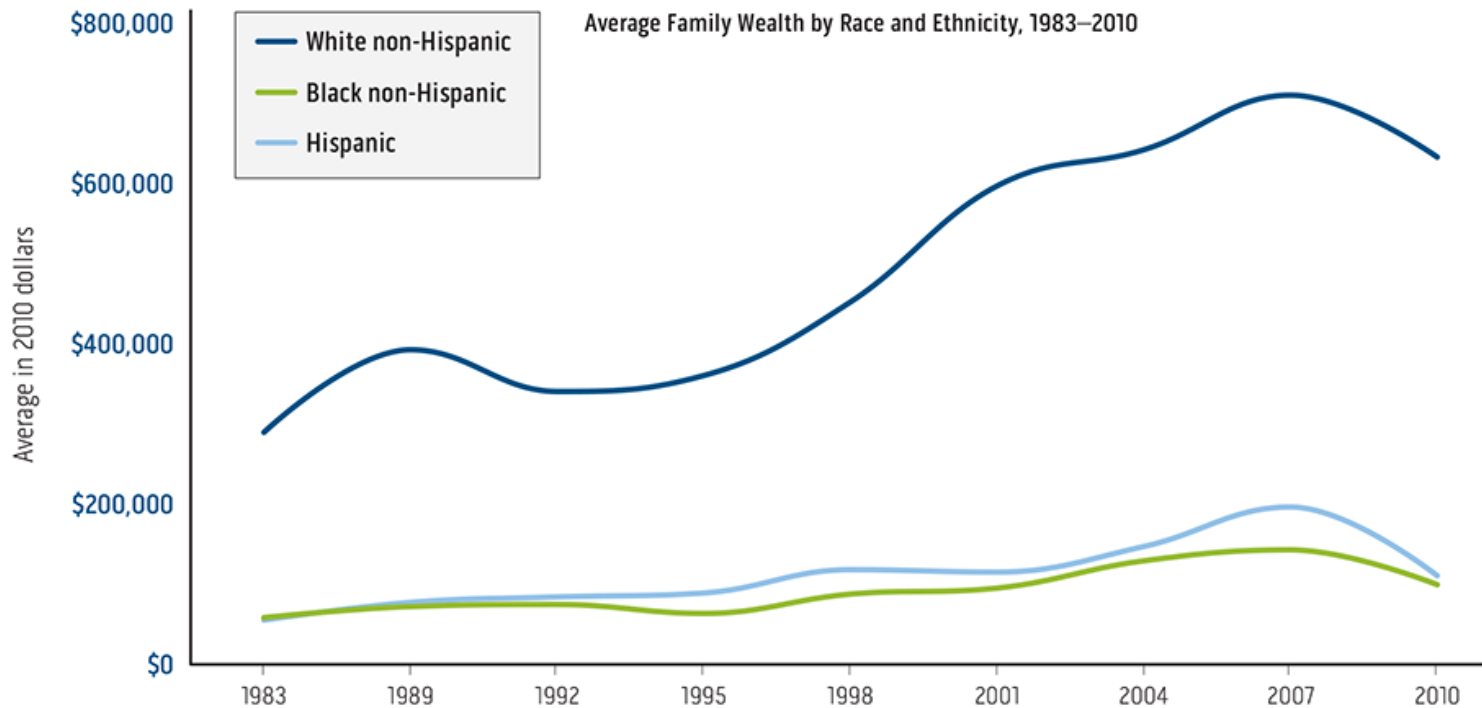
Ratios for Average Family Wealth and Income, 1983–2010



Source: Authors' tabulations of the 1983, 1989, 1992, 1995, 1998, 2001, 2004, 2007, and 2010 Survey of Consumer Finances (SCF).

Notes: Data are weighted using SCF weights.

Average Family Wealth 1983-2013



Source: Authors' tabulations of the 1983, 1989, 1992, 1995, 1998, 2001, 2004, 2007, and 2010 Survey of Consumer Finances (SCF).

Notes: All values are presented in 2010 dollars, and data are weighted using SCF weights.

English `Anglo' 'Wasp' Canadians

- Not Monolithic
- **Variations**-old money (British Wasp)
(Wealth)
- **New Money** (capitalistic entrepreneurship)
(income)
- White middle class
- White working class

Research Question

(Armstrong, 1981)

English Canadians -According To J. Porter
English Canadians are at the top of the Vertical Mosaic.

- How did the **original elites** obtain their positions of power? 3 practices=
• **1. Population, 2. patronage and 3. power**

1. Population

- UPPER CANADA
- **1840's British** (mainly English, some Scottish, very few Irish,
- **United Empire Loyalists** also of British Heritage: only 3 percent were French Canadian and almost 50% were Native.

2. Patronage

- L. Governor John Graves = **Simcoe**
deliberately practiced patronage
- His Queens Rangers (War 1812) all
received **huge tracts of the best land.**
- **Appointed** to high positions in early
government

3. Power

- 1. The **next factor was Power** ; those who had land must sustain it.
- **Positions of prominence** went to those “smart” individuals
- This term **connoted a person capable** of dubious business practices

7 Factors in Advancement

In Lord Simcoe's Upper Canada, one could rise in **social status through seven means**:

1. The first factor in augmenting power and status was **holding office**...

2. Placement

2. Chosen loyalist are appointed through patronage to Justice of the Peace, Magistrate, Minister clerks, County officials-
- As the territory expanded family Compact Members **appointed their own.**

3. Membership Tory Compact

3. The **Family Compact** was the informal name for the wealthy, Anglican, conservative elite of Upper Canada in the early 19th century.
 - It was one of a **number of Tory-dominated Compact** governments that ruled the colonies of British North America.

4. Accumulation of land-

4. In the eighteenth century ownership of land **symbolized a gentlemen**...descendant of those who previously held office could gather land...
- **.Anyone who did anything for the government** could get land 100 acres.
 - E.g. (a private in the **Loyalist regiment**, 50 acres for the wife and 50 for children.)

5. Commerce

5. A way to advance was **through commerce** but usually it went the other way....**political connection** = wealth and **commerce**, commerce did not lead to political connection

6. Education -

- Was a way of maintaining more than securing **elite status and religion** sustained education in a **certain direction**.
- **The best schools** was Upper Canada College 1829 it was under the direct influence of the **Church of England**.

7. Religion/Protestant

Religious was important,

- One must have **the correct religious affiliation.**
- Hierarchy of religion- **Church of England, Church of Scotland,**
- **Roman Catholic was only tolerated**
through guarantee from the Quebec Act of 1774.

The Canadian Establishment

- Armstrong's **FINDINGS:**
- a. Those who were at the top **remained there-** hegemony
- b. Institutions such as the **Masonic Lodge and Orange Lodge** held to sustain marriage homogamy
- c. Only as **time passes, English predominance subsides.....**compacts formed with other Protestants: either Irish Protestant or Scottish

White Working Class

See **Cabbagetown H. Garner**

-the only group in the British Isles excluded was the poor Irish Catholic.
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Cabbagetown

- The **Cabbagetown name** came to be applied to the Victorian neighbourhood a few blocks to the north, **previously known as Don Vale.**
- Corktown, to the south of **Regent Park**, dates to the 1820s and now includes some of the original Cabbagetown.

Cabbagetown's name

- **Derives from the Irish immigrants who moved to the neighbourhood beginning in the **late 1840s**, said to have **been so poor** that **they grew cabbage in their front yards.****

Cabbagetown

- Canadian writer Hugh Garner's most famous novel, *Cabbagetown*, depicted life in the neighbourhood during the **Great Depression**.
- Much of the original Cabbagetown was razed in the late 1940s to make room for the **Regent Park housing project**.

The Toronto slum re-gentrified

- **Regent Park** is Canada's oldest social housing project, having been built in the late 1940s.
- (**The Toronto slum** neighbourhood then known as Cabbagetown was raised in the process of creating Regent Park;
- **Cabbagetown** is now applied to the **re-gentrified**, upscale area north of the housing project.)

1968. *The Intruders*

- Garner's most famous novel, *Cabbagetown* (1950), depicted life in the Toronto neighbourhood of Cabbagetown then Canada's most famous slum, **during the Depression.**
- 1968. *The Intruders*, a sequel depicting the gentrification of the neighbourhood, was published in 1976.

Original boundaries

- The original **boundaries of Cabbagetown** were:
- Gerrard Street to the north
- Queen Street to the south
- Parliament Street to the west
- the Don River to the east

De Grassi Street

- **De Grassi Street** is a side-street located in Toronto, Ontario, Canada.
- It was named after **Captain Filippo** "Philip" De Grassi, an Italian born soldier who immigrated to Canada with his family in 1831 and settled in York, Upper Canada.

De Grassi Street

- **De Grassi Street** is located in south Riverdale, and has a residential character.
- It is **one-directional**, and runs south-north from Queen Street East to Gerrard Street, approximately halfway between Broadview and Carlaw Avenues.
- The **De Grassi name** associated with Toronto's working class neighbourhood.

Riverdale

- The setting is **Riverdale**, a nice neighbourhood in **East End Toronto**, just East of downtown, the Don River, and the Don Valley Parkway.
- **Epitome Pictures in East York, Canada's only borough.**
- East York has since amalgamated with Toronto but the street signs still say East York

Private Schools

- Mary Percival Maxwell and James D. Maxwell
- “**Private Schools:** The Culture, Structure and Processes of Elite Socialization in English Canada” in Ishwaran text, Childhood and Socialization

Formal private schools

- The first formal **private schools** were Roman Catholic by **later Protestant denominations** became involved.

Private Schools in Canada

- **Some Private Schools in Canada include:**
- Queen Margaret School BC
- Havergal College
- Bishop Strachan School
- World College BC

Ivy League

- These are **secondary schools leading to American Ivy League, or Oxford and Cambridge England.**
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- Schools are found in urban areas at the **centers of Canada's economic power:**
Ontario has 20 schools, Quebec 12 British Columbia 10

Elite Status

- **Elite Status is maintained by the following:**
 - a. Private school experience
 - b. University attendance
 - c. Residence in Canada's exclusive residential areas
 - d. Membership in exclusive clubs

Private schools socialization

- **Elite Socialization**-6 patterns are evident
 1. **Compliance**-selection and boundary maintenance-select students already congruent with
 2. **Special teachers** -English Canadian-members of private schools themselves
 3. **-Family traditions**-homogeneity--teachers are dedicated to **providing continuity** in socialization

Private schools socialization

4. **Symbolism**-school crest, uniforms, flags etc.
5. **Privilege Systems** Grade Stratified
6. **Gender Segregation** -Absence of distraction of the opposite sex
7. **Moral Education**-character building backed up with religious ethos
8. **Conformity and strict discipline**the term spirit is used to denote group loyalty

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English Canada

- Lambert, W.E., A. Yackley and R.N. Hein.
"Child Training
- Values Among French Canadian and
English Canadian Parents"
- Canadian Journal of Behavioural Science,
3:3, 1971.

English Canadian Family

- 1. **Individualism** over collectivism
- 2. **Achievement** over ascription (a least as an ideology)
- 3. **Rational business** pursuits over traditional education
- 4. **Children** should be vocal rather than obey

Linda Bell Duetschmann Study

- **Linda Bell Duetschmann** “Decline of the Wasp: Dominant Group Identity in the Ethnically Plural Society. “(1978)

What is W.A.S.P? -

- **What is WASP** -English, Irish, Scottish, or Welsh) Canadian Born, of British ancestry, and Protestant Background.
- **Is WASP on the decline** given changing cultural mix of Canadian society?

Methodology

Sampled 200. Qualitative methods

Video taped in a small groups lab:

- 1. self administered questionnaire
- 2. Does a comparison with Ukrainian Canadians

-
- **Linda Bell Duetschmann** “Decline of the Wasp> Dominant Group Identity in the Ethnic Plural Society? “(1978)
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- **What is WASP** -English, Irish, Scottish, or Welsh) Canadian Born, of British ancestry, and Protestant Background.
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Duetchmann's research **question**

- **What has been happening to the WASP group in Canada given ethnic pluralism and how has the group responded?**

- **In light of ethnic pluralism WASP contend they have done very little-no overt attempts at boundary maintenance it works against them.**

- However, tendency issues of class, lifestyle friendship maintain boundaries...it **lacks ethnically exclusive organization.**
- And it emphasizes **individualism.**
- Nonetheless **hegemony** is hard to loose...
- Whites use **subtle and creative means** of coping to changing society around them.

- It is often easier to deplore racism and its effects than to **take responsibility** for the privileges some of us receive as a result of it... once we understand **how white privilege operates**, we can begin addressing it on an individual and institutional basis.” ~Paula Rothenberg

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Values –see Prot ethic **literature**

- 1. Individualism over collectivism
- 2. Achievement over ascription (a least as an ideology)
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Summary

- **Anglos and Celts**-a hegemonic majority? Or a Forgotten minority?
- We are reminded of Durkheim's thesis.
- When a **group is in a majority situation**, the elements of group life become less significant.
- White privilege enables Anglo/Celts to ignore their status.

Other Studies of Anglophone Canadians

- McCauley, T. "Nativism and Social Closure: A Comparison of Four Social Movements." *International Journal of Comparative Sociology* 31.1-2 (1990): 86-93

Nativism and Social Closure

- **FOUR SOCIAL MOVEMENTS** 1800s and beyond
- **IN CANADA =ORANGE ORDER & PROTESTANT PROTECTIVE ASSOC>**
- **IN US=KNOW NOTHINGS AND AMERICAN PROTECTIVE ASSOCIATION: SEE McCauley,**
- **Movements- large, anti-catholic, xenophobic movements...Xenophobia-fear of strangers, outsiders...**

- **Nativism and Social Closure: A Comparison of Four Social Movements**
International Journal of Comparative Sociology March 1990 31: 86-93,
- Adopts a Weberian approach, uses Weber's concept of **social closure** to explore the signs, symbols and language of these *xenophobic* groups.

Findings

- Protestant group use **social closure** (Weber, 1926)...Protestant symbols of superiority to guard themselves against invading outsiders- Irish Catholics who migrated to North America during the Potato famine of the 1840s...
- Symbols=King William of Orange, Orange Parades, Sash, Ribbon, All seeing eye

Linda Bell Duetschmann Study

- **Linda Bell Duetschmann** “Decline of the Wasp: Dominant Group Identity in the Ethnically Plural Society. “(1978)

- Methodology
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- Video taped in a small groups lab
- 1. self administered questionnaire
- 2. comparison with Ukranian Canadians

- What has been happening to the WASP group in Canada given ethnic pluralism and how has the group responded?
-

FINDINGS

In light of ethnic pluralism WASP contend they have done very little-no overt attempts at boundary maintenance it works against them.

However, tendency issues of class, lifestyle friendship maintain boundary...it **lacks ethnically exclusive organization.**

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Nonetheless hegemony is hard to
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Findings on English Canadian

Socialization Values

- 1. Individualism over collectivism
- 2. Achievement over ascription (a least as an ideology)
- 3. Rational business pursuits over traditional education
- 4. Children should be vocal rather than obey

English Canadian Village

- Westhues, Kenneth & Sinclair, Peter R., 1947-, (jt. auth.) (1974). *Village in crisis*. Holt, Rinehart & Winston of Canada, Toronto

Sinclair and Westhues

Fringetown (1974)

- The value of this study is that it shows that as change occurs within **anglophone communities** and family and religion lose some control over the population, anglophones tend to lose their Protestant values over time.

- Protestant values favouring hard work, **rationality, simplicity, frugality** and superiority and these Protestant values become fused into a generalized, materialistic culture ruled by the forces of industrialization and urbanization.

- **The community Sinclair and Westhues investigate they call Fringetown** located sixty miles from Toronto. Like many
- communities neighbouring Toronto, Fringetown is ethnically and religiously heterogeneous but is also "as white, Anglo-Saxon and Protestant as the rest of Ontario."(1974:21)

- The authors illustrate the movement in the power of family and religion over the people and the movement **away from Protestant orthodoxy** through a discussion of three groups:
- 1. 'oldtimers', 2. 'newcomers' and 3. 'returnees'.

- **Oldtimers** reflect the most orthodox Protestant value orientations since this group believes strongly in traditional Protestant behaviour such as intense participation in the local economy.
(1974:97)

- Protestant community associations such as the Loyal Orange
- Lodge, the Rose of Sharon Ladies Lodge and the Juvenile
- Orange Lodge. (1974:46) **Newcomers** reflect radically different values in the way they oppose "voluntary associations
- in the local community."(1974:101

Lastly, **returnees** reflect a combination of the other groups in the way they sympathize with oldtimers but fail to elaborate a "coherent

- ideology of co **English Canadian Protestants move away from**
- **orthodox value orientations, community development...**"(1974:84