

THE FUNDAMENTAL PRINCIPLES OF INTEGRATION

by Professor Anthony Paplauskas-Ramunas Ph. D. (Canada)

In our paper we are going to discuss and put into relief the cardinal principles in the light of which the problem of integration is to be viewed, defined and discussed.

1. The principle of pluralism

The whole issue of integration is still very obscure, enshrouded in nebulousity. It seems almost like a riddle wrapped in a mystery inside an enigma.

To approach the problem of integration appropriately, one must first remove the booby traps.

Quite frequently the concept of integration is associated or identified with that of adjustment, assimilation, conformity, uniformity. However, the very opposite is true. The problem of integration involves two basic correlative principles or co-principles : that of diversity, multiformity, liberty and that of unity or order. Therefore, the right formula of what we call integration is expressed in the following phrase : unity in diversity, liberty within the order : not just conformity or uniformity, but uniformity in multiformity. Conformity and uniformity without multiformity mean the deformity of man and of the migrant in particular. A forced external conformity may result in internal deformity.

If the migrant loses his identity, the whole cause is lost.

The problem of integration should not be approached exclusively from without. The migrants are not to be considered as IBM machines to be manipulated by external means or devices: they are not to be considered as a kind of guided missile to be placed, displaced or misplaced in some areas of our tumultuous globe.

The migrants are not mechanisms to be driven from without: they are rather lamps to be sparked from within.

Canada, this marvellous country, as well as the rest of the New World, has been built by courageous and great-souled immigrants. Those immigrants were, in this continent of forests primeval and immense geographical reaches, the living torches, the shining beacons enkindled and vivified from *within*: the great inextinguishable faith in God, Christ, the Church, man and mankind was their inner guiding light and their chief inexhaustible motivating force. The inspired and inspiring immigrants of those centuries were ready to carry the torch of the divine fire to the remotest corners of the globe in order to fulfil the commandment of Our Saviour : «*I have come to cast fire upon the earth and what will I but that it be kindled?*» (St. Luke 12, 49)

Never should we forget this most instructive historical lesson. The need of today's immigrants for the great inextinguishable faith of the 17th century immigrants, those builders of French Canada, builders of Canada and the New World, is not less urgent.

The problem of integration is to be approached both from *without* and from *within*:

Human nature must be considered in all its aspects and in all its environmental constellations: Integration is to be defined in terms of both the environmental factors and the personality factors.

Human nature is multidimensional, multiform: therefore, it needs a multidimensional, multiform environment. To promote his physical development and material welfare, man needs an economic environment; to promote his intellectual development, man needs a cultural environment; to promote his moral self-actualization, man needs a social, humane, interpersonal environment; to promote his spiritual self-realization, man needs a religious environment.

Hence the human personality is immersed and deeply anchored in four environmental realms: *nature or economy, society, culture and religion or the Kingdom of God.*

We can now define integration in terms of the four environmental factors as follows: *it is a gradual process whereby new immigrants become active participants in the economic, social, cultural and religious life of a new homeland.*

The above-mentioned environmental sectors (economic, social, cultural, religious) are distinguishable but inseparable: they converge in, and radiate from, the human personality.

2. The principle of personalism

In order to define integration from within, a short factor analysis of human personality is necessary.

The contemporary sciences of human nature and its environment list and discuss four major personality factors. These are: *sensitivity*, particularly in the sense of depth and delicacy of feeling, aesthetical and social empathy, *intelligence, activity or efficiency*, and *conscience*. The last factor signifies the religious dimension of human experience and therefore is considered as the core of human personality, the innermost nucleus of the self.

It is the sacred shrine of the soul without which peace of mind, mental equilibrium, health and happiness are unthinkable.

These factors are the basic tools or vehicles of human existence and the roots of human creativeness: by means of these the immigrant can become a man of vision, precision, decision and conviction and strive for the ideal of greatness through sacrifice. The four factors can be listed and described as the four H's: *heart, head, hand and happiness*.

We can now define integration in terms of personality factors: *Integration means a proper development and fitting co-ordination of the powers of sensitivity, intelligence, efficiency and conscience into a functioning unit. Integration signifies a state of oneness, of wholeness whereby the powers of feeling, thinking, doing and believing, work together harmoniously toward the development of a complete and self-mastered personality.*

The foregoing makes it clear that the two definitions developed are not exclusive. On the contrary, they are correlative and complementary. The first definition is of particular importance and use in discussing the life of the im-

migrant predominantly in terms of *prosperity*: the second one is of paramount importance to understand the life of the immigrant predominantly in terms of *happiness*.

Finally, it is now possible to define integration in terms of both personality and environmental factors: *the integrated immigrant is that one who, using all his abilities (sensitivity, intelligence, efficiency, conscience) succeeds in establishing a creative contact between himself and a new environment (economic, social, cultural, religious) and thus become able to work for the development and enrichment of his personality as well as of his new homeland.*

The integrated immigrant is a source of prosperity and happiness for the country, and vice versa, the country is a source of prosperity and happiness for the integrated immigrant. Hence the slogan of integration: *a prosperous and happy immigrant in a prosperous and happy country!*

3. The principle of moral and spiritual values translated into the social conduct and daily life of the immigrant

What does the migrant need first and foremost to begin a prosperous and happy life? What is the primary, the central and the ultimate need of man and of the migrant in particular? The answer to this question has been given by our Divine Master: «*But seek first the Kingdom of God and His justice and all these things shall be given you besides*» (St. Matthew 6, 33). What then does the migrant need primarily? *Faith*, which is the vision of the invisible. Up to now the most useful book to me as a migrant has proved to be the *Summa theologiae* of St. Thomas Aquinas. Why? Because it endows us with the vision of the invisible, with that marvellous vision of God, Christ, the Holy Virgin, the Church, with that illuminating and beatific vision of the *Kingdom of God*, and shows so clearly and convincingly how to attain happiness through virtue and sanctification of life.

There are three major points of anchorage from which to approach our Christian faith, to translate the moral and spiritual values into our social conduct, and into our Daily creative and integrated life. These three points of anchorage are: *belief in God, belief in Christ and the Holy Virgin, belief in the Church.*

The belief in God is the very basis of the belief in the primacy and dignity of human person as it is stated in one of our basic religious truths: «*Man is the image and likeness of God*» (Genesis 1, 26). Thus faith in God means faith in man. Faith in man means the spirit of self-confidence as well as the spirit of confidence and trust in our fellow-man. This is why Emery Reves, in his famous book: *The Anatomy of Peace*, declares that the idea and ideal of Western democracy is the corollary of our monotheistic faith.

The belief in Christ and the Holy Virgin means the belief in *human ascension through divine condescension*.

Christ exemplifies the plenitude of divinity as well as the plenitude of humanity. Christ is the inexhaustible integrative and radiative source of *human, personal values*. He is the Archetype of integrated humanism. It is this vision

of Christ, expressed so convincingly by the Russian writers, Dostoevsky, VI. Solovyov, Pasternak, which has shaken and continues to shake the modern world.

The belief in the Church means the belief in the *universal Fatherhood of God and the universal brotherhood of men through God-Man, Our Saviour*.

The Church, the Mystical Body of Christ, the prolongation of Divine Incarnation in the history of the world, is the inexhaustible integrative and radiative source of *social, humane, inter-personal* values. She is the Archetype of all-inclusive and all-pervading sociality.

Therefore, it is the Church, and the Church alone, which can endow man and the migrant in particular, with the spirit of all-embracing, mankind-wide and universe-wide sociality, social empathy, with the spirit of all-transfigurating faith, hope, love and sacrifice which will illuminate and guide the migrant in all the circumstances of his life.

The foremost American psychologist of today, Professor Gordon W. Allport, teaching at Harvard University, tries to formulate the mystery of life and law of integration in one phrase: "Love given and love received". Dr. William C. Menninger attempts to do the same: He quotes the words of Our Saviour: "For whosoever will save his life will lose it, but whosoever will lose his life for My sake will save it." And then he adds: "This sentence condenses in a nutshell the attributes of the mature individual."

Some men can love others enough to derive more satisfaction from that than from being loved themselves. If you can put that into practice you will never live to have a date with a psychiatrist".

The foregoing statements, translating our Christian faith into our social conduct and our daily life, present us with the very key to the promotion of integration and prevention of disintegration in the life of man, and in the life of migrant in particular.

To proceed toward this task, we have, first of all, to turn our minds and our hearts toward the Church, the New Ark of the modern world, collecting and disclosing the millennia-old spiritual treasures of mankind to all individuals, all families, all nations of the globe.

"Today as before," says Cardinal Suhard, "the world will not be saved from the deluge without the Ark."

"Aujourd'hui comme autrefois, le monde ne se sauvera pas du déluge sans l'Arche."

Summaries — Résumés

PRINCIPIOS FUNDAMENTALES DE LA INTEGRACIÓN

por el Dr. Antoine Paplauskas-Ramunas

El autor se propone dar respuesta en su conferencia a la pregunta: "¿qué significa exactamente la noción de integración?". En su opinión, lo que se entiende por integración no siempre está claro. La noción de integración se asocia o se identifica con frecuencia a las de adaptación,

asimilación, conformidad o uniformidad, cuando lo cierto es que tienen una significación opuesta. El problema de la integración implica dos principios fundamentales: por una parte, la diversidad y la libertad y por otra la unidad y el orden. Por consiguiente la fórmula exacta para expresar lo que llamamos integración, sería: la unidad en la diversidad, la libertad en el orden. No solamente la uniformidad, sino la unidad en la diversidad. La uniformidad que excluye toda diversidad supone la deformación del hombre y del migrante en particular. Si el migrante llega a perder su personalidad, la causa está perdida. Los migrantes no deben ser considerados como máquinas que se manipulan desde el exterior o como una especie de aparatos dirigidos a distancia que se emplazan o se desplazan en ciertas regiones del globo. Los migrantes son más bien lámparas que se alimentan desde el interior.

El problema de la integración, según el autor, debe tratarse a la vez desde el exterior y desde el interior. La integración debe definirse según dos puntos de vista: a) los factores circundantes (es decir, el medio económico, cultural, social y religioso) y b) los factores personales. En el primer caso la integración debe entenderse como un proceso gradual durante el cual los nuevos inmigrantes vienen a ser participantes activos de la vida económica, social, cultural y religiosa de su nueva patria. Desde el punto de vista de los factores personales, la integración representa el desarrollo adecuado y la coordinación juiciosa de las fuerzas de sensibilidad, inteligencia, actividad y conciencia dando por fruto una unidad activa. Las dos definiciones son correlativas y complementarias. Podemos, pues, reunirlas y decir que el inmigrante integrado es el que, poniendo en acción todas sus facultades, logra establecer un contacto fecundo entre sí mismo y su nuevo medio y viene así a hallarse en condiciones de contribuir al desarrollo y al enriquecimiento de su personalidad y de su nueva patria.

GRUNDPRINZIPIEN DER INTEGRATION

von Prof. A. Paplauskas-Ramunas

Was bedeutet eigentlich der Begriff «Integration»? Was man unter Integration versteht, bemerkte zu Anfang Professor Paplauskas, ist nicht immer sehr klar. Oft wird der Begriff Integration mit dem Begriff Anpassung, Assimilation oder Gleichförmigkeit verbunden oder gleichgestellt, was absolut unrichtig ist. Das Integrationsproblem beruht auf zwei Grundprinzipien: auf der einen Seite, Verschiedenheit und Freiheit, auf der anderen, Einheit und Ordnung. Darum wäre es richtig, die Integration mit folgender Formel auszudrücken: Einheit in Verschiedenheit und Freiheit in Ordnung. Nicht nur Gleichförmigkeit, sondern Einheit in der Verschiedenheit. Gleichförmigkeit, die jede Verschiedenheit ausschließt, bedeutet Verunstaltung des Menschen und insbesondere des Einwanderers. Sobald der Einwanderer seine Persönlichkeit verliert, ist die Sache gefährdet. Man soll die Einwanderer nicht als Maschinen ansehen, die man von aussen her lenkt, oder als eine Art von ferngesteuerten Geschossen, die man einmal in diesen und einmal in jenen Erdteil schicken kann. Die Einwanderer sind nicht mit einem Mechanismus zu vergleichen, den man von aussen her antreibt, sondern vielmehr mit einer Lampe, die ihre Triebkraft in sich trägt.

Das Problem der Integration, behauptet Professor Paplauskas, muss sowohl von aussen wie von innen her behandelt werden. Der Begriff Integration muss von zwei Standpunkten aus angesehen werden: a) die Umgebungs faktoren (und zwar die wirtschaftlichen, kulturelle, soziale und religiöse Umgebung) und die persönlichen Faktoren. Im ersten Fall, wird die Integration als allmählicher Prozess angesehen, in dessen Verlauf die Einwanderer zu aktiven Teilnehmern an dem wirtschaftlichen, sozialen, kulturellen und religiösen Leben ihres neuen Heimatlandes werden. Vom Standpunkt der persönlichen Faktoren aus bedeutet Integration die angemessene Entwicklung und die verständnisvolle Koordinierung der verschiedenen Kräfte, die die menschliche Persönlichkeit bedingen — Gefühl, Verstand, Tätigkeit und Glauben — in ein harmonisches und aktives Ganze. Beide Auffassungen ergänzen sich und setzen einander voraus. Man kann sie also verschmelzen und behaupten, dass der integrierte Einwanderer jener ist, der alle seine Kräfte einsetzt, um einen fruchtbaren Kontakt mit seiner neuen Umgebung herzustellen, und so in der Lage ist, zu der Entwicklung und Bereicherung seiner eigenen Persönlichkeit und auch seiner neuen Heimat beizutragen.

PRINCIPES FONDAMENTAUX DE L'INTÉGRATION

par le Prof. Antoine Paplauskas-Ramunas

L'auteur se propose dans sa conférence de répondre à la question "que signifie exactement la notion de l'intégration?"

Selon lui, ce que l'on entend par intégration n'est pas toujours très clair. Souvent, on associe ou identifie la notion d'intégration à celle d'adaptation, d'assimilation, de conformité

ou d'uniformité, tandis que c'est justement le contraire qui est vrai. Le problème de l'intégration implique deux principes de base : d'une part, la diversité et la liberté, d'autre part, l'unité et celle-ci : l'unité dans la diversité, la liberté dans l'ordre. Non pas seulement l'uniformité, mais l'unité dans la diversité. L'uniformité excluant toute diversité signifie la déformation de l'homme et du migrant en particulier. Si le migrant vient à perdre sa personnalité, la cause est perdue. Les migrants ne doivent pas être considérés comme des machines que l'on manipule de l'extérieur ou comme des sortes d'engins téléguidés que l'on place ou déplace dans certaines régions du globe. Les migrants ne sont pas des mécanismes que l'on actionne de l'extérieur, ils sont plutôt comme des lampes qui s'alimentent de l'intérieur.

Le problème de l'intégration — selon le professeur Ramunas-Paplauskas — doit être traité à la fois de l'extérieur et de l'intérieur. L'intégration doit être définie selon deux points de vue : a) les facteurs d'environnement (c.à.d. le milieu économique, culturel, social et religieux) et b) les facteurs personnels. Dans le premier cas, l'intégration doit s'entendre comme un processus graduel au cours duquel les nouveaux immigrants deviennent participants actifs de la vie économique, sociale, culturelle et religieuse de leur nouvelle patrie. Du point de vue des facteurs personnels, l'intégration représente le développement approprié et la coordination judicieuse des forces de sensibilité, d'intelligence, d'activité et de conscience résultant en une unité agissante. Les deux définitions sont corrélatives et complémentaires. Nous pouvons donc les réunir et dire que l'immigrant intégré est celui qui en mettant en oeuvre toutes ses facultés réussit à établir un contact fécond entre lui et son nouvel entourage et devient ainsi en mesure de contribuer au développement et à l'enrichissement de sa personnalité et de sa nouvelle patrie.

PRINCIPES FONDAMENTAUX DE L'INTÉGRATION