



# **Faith & Settlement Partnerships: Setting Immigrants & Canada up for Success**

Annotated Bibliography  
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*Faith and Settlement Partnerships: Setting Immigrants and Canada up for Success* is a research partnership intended to explore partnerships between faith-based and government-funded settlement organizations in Ontario. This two-year project is led by the Centre for Community Based Research (CCBR) and funded by the **Social Sciences and Humanities Research Council of Canada (SSHRC)**. More information about this project can be found at:

[www.communitybasedresearch.ca/Page/View/Faith\\_&SettlementPartnerships](http://www.communitybasedresearch.ca/Page/View/Faith_&SettlementPartnerships)

The project used multiple methods. Case studies were held within the local study sites (Toronto, Peel, Waterloo Region, London). Other methods included a literature review and a cross-site organizational survey. Reports were written for each method.

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COMMUNITY  
BASED RESEARCH

This annotated bibliography was prepared by researchers at the Centre for Community Based Research as part of the Faith and Settlement Partnerships project.

The purpose of this project is to collaboratively study partnerships among faith-based and government-funded settlement organizations. This will be done in order to determine how these partnerships can lead to positive settlement outcomes for newcomers, and ultimately benefit Canadian society.

Information in the table below pertains to the study's main research questions:

- 1. To what extent are faith/settlement partnerships viewed positively? (vision)**
  - What are the perceived opportunities and pitfalls for partnership?
  - What underlying motivations, values and aspirations inform these opinions?
  - How and to what extent can differences in motivation/value/aspiration be navigated within policy and practice?
- 2. What types of partnerships presently exist and how could they be improved? (structures)**
  - What benefits and challenges have emerged as a result of partnership activities?
  - What types of partnership activities seem particularly promising? Why?
  - What service gaps could faith/settlement partnerships be most effective in addressing?
- 3. How can effective partnerships be better facilitated? (processes)**
  - What roles could faith and settlement leaders each play in partnership building?
  - How could collaborative program planning and policy development be encouraged?
  - What training and professional development activities could be developed or shared?
  - How could partnerships that support immigrants of faith be best evaluated?

In this study, Citizenship and Immigration Canada will frequently be referred to as CIC.

## List of Sources

<a href="#">Ager &amp; Ager (2011)</a>	<a href="#">Ley (2008)</a>
<a href="#">Ager &amp; Ager (2015)</a>	<a href="#">MacLean, Meinhard &amp; Bridgemohan (2011)</a>
<a href="#">Ager, Fiddian-Qasmiyeh, &amp; Ager (2015)</a>	<a href="#">Massad (2015)</a>
<a href="#">Agrawal &amp; Barratt (2013)</a>	<a href="#">MANSO (2016)</a>
<a href="#">AMSSA (2016)</a>	<a href="#">Mavelli &amp; Wilson (2016)</a>
<a href="#">Asad (1997)</a>	<a href="#">McClymont (2013)</a>
<a href="#">Beiser (2003)</a>	<a href="#">Mooney (2014)</a>
<a href="#">Biles &amp; Ibrahim (2005)</a>	<a href="#">Mukhtar, Dean, Wilson, Ghassemi &amp; Wilson (2016)</a>
<a href="#">Boli (2016)</a>	<a href="#">Mulholland (2017)</a>
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<a href="#">Burstein &amp; Esses (2012)</a>	<a href="#">Reimer, Chapman, Janzen, Watson, &amp; Wilkinson (2016)</a>
<a href="#">Cadge, Levitt, Jaworsky, &amp; Clevenger (2013)</a>	<a href="#">Schneider (2016)</a>
<a href="#">Chowdhry (2015)</a>	<a href="#">Shields, Drolet &amp; Valenzuela (2016)</a>
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<a href="#">Clerkin &amp; Gronberg (2007)</a>	<a href="#">Tse (2011)</a>
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<a href="#">Forget (2016)</a>	
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<a href="#">Hogue, Hogue &amp; Associates (2015)</a>	
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<a href="#">Janzen &amp; Reimer (2015)</a>	
<a href="#">Janzen, Stobbe, Chapman &amp; Watson (2016)</a>	
<a href="#">Khan &amp; Labute (2015)</a>	





Ager, A., & Ager, J. (2011). Faith and the discourse of secular humanitarianism. *Journal of Refugee Studies*, 24(3), 456-72.

This academic article discusses functional secularism and its relationship to humanitarianism. It argues that humanitarianism needs to acknowledge that we're living in a post-secular reality and thus humanitarianism needs to shift its thinking and conversations in order to facilitate the range of issues that it will be ill-equipped to address unless it better frames discourse about faith and religion. It is useful for some background theoretical and philosophical issues that can be barriers to faith and secular partnership.

Vision	Structure	Processes
<p>-there are clear benefits to faith-based organizations incorporating themselves into a secular humanitarian paradigm; aided with <b>co-operation</b> and <b>governance</b> in the sector, increased faith-based access to <b>government funding</b>, and fostered commitment to core humanitarian values such as <b>neutrality</b> and <b>impartiality</b>. (p. 457)</p> <p>-two linked trends make this incorporation more difficult. Externally, globalization and new political realities bring religious life to the public interest. Internally, the increase of faith-based agencies. (p. 457)</p> <p>-discourse, or how these issues are discussed is central – discourse around <b>religious framing of questions</b> and responses will be different than ones framed in terms of <b>liberal materialism</b> (p. 458)</p> <p>-“the intention of secularism is to be <b>ideologically neutral</b>. Its purpose is not to promote a particular ideology, but to set the terms by which pluralism and multiplicity can function.” (p. 458)</p> <p>-this <b>secular model</b> is intended to be premised on the legal responsibilities of the state, but instead it is extended to a broader range of social contexts – it's not just a constitutional mechanism, it's a <b>functional framework</b> that influences discussion in many contexts (p. 458)</p> <p>-“As a social model that seeks to provide a basis for <b>common purpose amidst plurality</b>, secularism is an admirable proposition. However it faces many <b>challenges</b>.” (p. 458)</p> <p>-Secularism legitimizes some discourses and delegitimizes others – the appropriate boundaries between the secular and the religious are complex and</p>		

sometimes somewhat **arbitrary**. (p. 458-459)

-Secularism exhibits a specific **materialist** character; only that which is materially verifiable is deemed reasonable.

Materialism, and more specifically in the form of liberal materialism, becomes the **dominant ideology** of functional secularism. It can even be said to be a **fundamentalist ideology** in that its users and adherents assume its universality and self-evidence. (p. 459)

-“In contexts where open dialogue is crucial, functional secularism disables necessary discussion by requiring the separation, indeed the hermetic insulation, of the public discourse of humanitarianism from the discourse of faith. We suggest that this separation brings many **risks** and **problems** to the humanitarian arena.” (p. 460)

-One of these risks is it gives religious organizations a route to divine exceptionalism – allowing them to hide the naïve and ill-grounded reasons for their actions from appropriate critical scrutiny... **Faith needs the scrutiny of reason**. (p. 460)

-But reason also needs to understand the **true nature of faith**. Functional secularism bears a *decision* to assess value in materialist terms. Thus, a religious tradition is only valuable to secularist humanitarianism for its material offerings like social capital, community cohesion, and social structure. Religious institutions can be **‘co-opted’** in the task of community mobilization. To assume religion’s only benefit is social connection ignores the religious gathering’s committed mission (or core) which offer truth claims, revelatory experiences, and a sense of meaning to its adherents. (p. 460)

-In a study of religious coping in the context of conflict-affected communities on the Eritrea-Tigray border, it was shown that religious associations provide a **key foundation for community engagement** and identity, offering

solidarity, encouragement, and a context for mutual practical support. But they also offer insight and meaning on a cosmological level for facilitating identification of current suffering (and the hope of future recovery) within the trajectory of the particular religious tradition. (p. 461)

-“Blindness to the ideological content of secularism risks the imposition of such values on communities affected by humanitarian crisis on the basis of a ‘just cause’.” (p. 462)

-Modern western society universally condemns the colonization and exploitation of the African continent, its people and its resources – but the more **subtle forms of colonialism**, the attempts to civilize an uncivilized world, still carry on today as colonizing the African mind. This is the **‘disguised form’** of colonialism. This narrative of saving the uncivilized other for the **sake of human progress** still has residue today. Similarly, religion is often marginalized in humanitarian discourse as being pre-modern or as a barrier for progress. In both instances, religious language like ‘salvation’ has been replaced with a linear word ‘development’. This has two implications:

- 1) The more powerful group inevitably **defines** progress

- 2) A linear approach requires that progress means to **imitate** the more powerful group, and take on their identity

Religion, if considered at all, is viewed as an index of under-development and as a **failure** to advance to secular reason.

Although the language has changed, the modern dispositions of **‘superior’** to **‘inferior’** remain intact. (p. 462-463)

-“...in the context of humanitarianism, functional secularism not only denies a legitimate space for the consideration of faith, but also serves to promote the hegemony of an ideological agenda of liberal materialism.” (p. 464)



-Secular humanitarianism needs to wrestle with **three challenging questions** of a post-secular age:

1. the clarification of core humanitarian values
2. the retention of a human rights framework that can define and protect human dignity
3. appropriately addressing religious experience and well-being (p. 466)

**Ager, A. & Ager, J. (2015). *Faith, secularism, and humanitarian engagement: Finding the place of religion in the support of displaced communities*. New York: Palgrave.**

This academic book discusses the intersection of faith, secularism and humanitarianism and seeks to mediate the sometimes awkward relationship between them.

#### Vision

#### Structure

#### Processes

**Ager, J., Fiddian-Qasmiyeh, E., & Ager, A. (2015). Local faith communities and the promotion of resilience in contexts of the humanitarian crisis. *Journal of Refugee Studies*, 28(2), 202-221.**

This academic article is useful for its description of local faith communities around the world and the role that they play in their villages and broader community. It is also helpful for helping to understand the religious context of immigrants and refugees before they came to Canada.

#### Vision

#### Structure

#### Processes

- The article defines local faith communities (LFCs) as “those whose members reside in relatively close proximity, such that they can regularly meet together for religious purposes, often in a dedicated physical venue.” (p. 203)
- LFCs “are often central to local processes of **identity** and **connection** that comprise the social fabric of communities disrupted by disaster or conflict.” (p. 203)
- although LFCs can often be in tension with their broader community, they tend to be deeply rooted in local structures – thus they have significant potential to play a role in humanitarian crises. (p. 203)
- In emergency situations specific religious beliefs have been observed to foster resilience factors including control, strong will/commitment, adaptation, positivity, and motivation. (p. 211)

-The role of faith is beginning to be recognized within the humanitarian world. For instance, in supporting refugees with mental health issues, UNHCR recognizes that “sometimes their belief in god is more therapeutic than other interventions and they can better express their issues through their religion—**through their spiritual beliefs we can help them find solutions** (Survey Response, Urban Refugees Evaluation Yaounde, UNHCR).” (p. 211)

-in some cases, religious worldviews can also promote claims that hinder resilience, by promoting fatalism, guilt, or blame. (p. 211)

**Agrawal, S. & Barratt C. (2013). Does proximity matter in promoting interfaith dialogue? *International Migration & Integration*, 15(3), 567-587.**

This academic article explains how religious groups in close proximity to one another exhibit positive attitudinal shifts to one another not through organized interfaith dialogue but through collective and shared action with each other.

Vision	Structure	Processes
	<p>-common goals between religious groups based on the premise of community work are significant for facilitating connection between groups (p.575)</p> <p>-proximity and contact in less formal ways are influential for attitudinal shifts between religious communities (p. 575)</p>	

**AMSSA (2016). Mission LIP. *Migration Matters*, Issue 33. Retrieved from [http://www.amssa.org/wp-content/uploads/2016/08/Infosheet33\\_LIPs.pdf](http://www.amssa.org/wp-content/uploads/2016/08/Infosheet33_LIPs.pdf)**

This newsletter tells the story of how the LIP in Mission, BC utilized a faith community to help welcome 24 refugees/permanent residents from the Congo and Syria in a very short amount of time.

Vision	Structure	Processes
	<p>-“A big part of what worked [in welcoming 24 refugees/permanent residents into the community] is the LIP’s engagement with <b>faith-based groups</b> in the community who were already involved in a family settlement project.” (p. 4)</p> <p>-“The LIP-led refugee forum held in late January [2016] was attended by 150 people who shared how they were willing to participate and to provide support for our <b>newcomers</b>.</p>	

By leveraging the passion of the faith groups in Mission, the level of support for **new refugees/permanent residents** in the community is certainly looking promising.” (p. 4)

**Asad, T. (1997). Europe against Islam: Islam in Europe. *Muslim World*, 87(2), 183-195.**

This academic article looks at some of the theory behind what prevents Westerners from fully engaging with Muslims, and is useful for identifying some barriers to partnership between government and faith groups.

Vision	Structure	Processes
<p>-On the whole ‘Islam’ is often regarded as a greater moral and political affront to modernity than any other religious tradition (p. 183)</p> <p>-Islam is seen as the bearer of everything that’s wrong with traditions that join together religions and state (p. 183)</p> <p>-Western media’s portrayal of violence in ‘Islam’ is questionable in how it assumes that “religion” is the <b>major threat</b> to the principles of tolerance and democracy, and how it constructs the “Islamic enemy” (p. 187)</p> <p>-Islam, as a ‘religious civilization’ is a <b>construct</b> of both Western intellectual discourse and the media. (p. 188)</p> <p>-“Civilization” is a 19<sup>th</sup>-century invention that is not helpful for thinking constructively about our cultural and political problems. <b>“Tradition”</b> is a much more promising concept. (p. 189)</p> <p>-It should not be taken for granted that in order for Islamic tradition to be viable that it must be remade in the <b>image of liberal Protestant Christianity</b> (p.189)</p> <p>-Muslim societies have always been variously conscious of their inter-dependence with other civilizations, and historically-speaking, were <b>more tolerant</b> of a diversity of religions and cultures than Europe was. (p. 189)</p> <p>-there is a long European tradition of finding reasons to <b>exclude</b> religious minorities from the dominant culture (p. 193)</p> <p>-“It is often asked whether Muslim communities can really adjust to Europe. The question is more rarely raised as to whether the institutions and ideologies of</p>		

Europe can adjust to a modern world of which culturally diverse immigrants are an integral part.” (p. 194)

-“Can we not break away from the fundamentalist vision of a single authentic (i.e., European) modernity, and help to construct multiple modernities? It remains to be seen how many Europeans will actually be drawn to this option despite the strong sense that most of them still have of their cultural triumph in the world at large.” (p. 195)

**Beiser, M. (2003). Sponsorship and resettlement success. *Journal of International Migration and Integration*, 4(2), 203-215.**

This academic article examines the history of the sponsorship program in Canada specifically through the lens of Southeast Asian refugee resettlement during the 1979-1981 so-called “boat people” crisis. Data derived in this article from a 10 year study of more than 1,300 resettled Southeast Asians between 1981 and 1991.

Vision	Structure	Processes
	<p>-Between 1979 and 1981 Canada admitted <b>60,000 Southeast Asian refugees</b> fleeing from war, unrest and instability in Vietnam, Laos, and Cambodia (p. 204)</p> <p>-Chinese and Laotians usually fled their homes as family groups, but Vietnamese more often fled as a single person (usually a young male) who would hope to find a haven in a new country and earn enough money to send home. (p. 205)</p> <p>-When the refugees came to Vancouver, the city already had 150,000 Chinese people, but <b>no pre-existing Cambodian, Laotian, or Vietnamese communities</b> (p. 205)</p> <p>-The Immigration Act of 1976 allowed for private sponsorship of refugees. Private sponsors could include:</p> <p>    a) Sponsorship Agreement Holders, organizations such as faith-based groups who have a formal agreement with CIC;</p>	

b) organizations or corporations based in the community where refugees are expected to settle;

c) groups of five or more individual Canadians

The government promised to match every South Asian refugee privately sponsored with another sponsored by the government (p. 205-206)

**-Many private sponsors went above and beyond** the minimum requirement to provide financial support for one year or until self-sufficient in multiple ways, including helping them directly with settlement support (p. 206)

-Despite this, there were no marked differences in short-term mental health between private and government-sponsored refugees... sometimes government-sponsorship was preferred as sometimes private sponsors were seen as **too invasive** in the life of refugees who were just seeking privacy (p. 206)

-By 1981 only 15% of refugees were successes by the study's measurement, whereas by 1991 86% of refugees were working, feeling healthy, and speaking English with moderate proficiency. In the long-term **"private sponsorship predicted successful integration**, whereas government sponsorship was more likely to predict the opposite" (p. 211-12)

**Biles, J., & Ibrahim, H. (2005). Religion and public policy: immigration, citizenship and multiculturalism – Guess who's coming to dinner? In *Religion and ethnicity in Canada*, ed. P. Bramadat and D. Seljak, 154-177.**

This academic book chapter looks at the role of religious communities in public policy with regards to immigration and refugee acceptance.

Vision	Structure	Processes
<p>-Religious communities have been particularly effective at making a case for increasing refugee numbers, particularly for Chileans, Ugandans and the Vietnamese boat people. Also the Jewish community was very active in this respect during WWII. (p. 159)</p>		

Boli, R. (2016). Refugee settlement services in Winnipeg: approaches, programs and organizations. Paper presented at the Canadian Association for Forced Migration Studies (CARFMS) conference at the University of Winnipeg, Winnipeg, May 11-14, 2016. Retrieved from <http://carfms.org/wp-content/uploads/2015/05/Refugee-Settlement-Services-in-Winnipeg-final-version-october-24th-2016.pdf>

This academic paper argues that Winnipeg's settlement organizations require an evaluation of settlement methodologies and focus, and this re-examination can be beneficial for many refugees. It also speaks about how the needs of refugee men are being underserved. This article is relevant for how it discusses Refugee Community Organizations (RCOs), which refer to ethno-cultural, faith-based and other community organizations that support refugees, and their lack of partnership with service provider organizations.

#### Vision

-In the midst of the government of Canada's plan to resettle twenty-five thousand Syrian refugees, improvement to settlement services policy is of vital importance—tailored refugee services help the needs of refugees in both Manitoba and Canada (p. 3).

#### Structure

-“In Winnipeg, settlement programs take two approaches (holistic and partnership-co-ordination)...holism is defined as ‘...the systemic or scientific recombination of fragments in a new totality.’” (p. 4)  
 -Most federal government spending goes to settlement service provider organizations (SPOs), despite RCOs being considered the **best tools** for refugee integration policy. RCOs thus have limited resources to effectively integrate refugees in their communities. Also, there is no programme planning, sharing of information or referrals between SPOs and RCOs. If it does take place it happens at a superficial level and institutional completeness for refugee settlement services is not possible. (p. 4)  
 -“the local settlement service provisions in Winnipeg is inadequate in meeting the needs of refugees.”  
 There are **four issues** in policy and programming experienced by refugees: **a)** an inadequacy of refugee service reports; **b)** a problematic holistic approach; **c)** a lack of effective partnership between SPOs and RCOs; **d)** the lack of gendered programming for adult male refugees. (p. 4)  
 -‘poor understandings of refugee needs’ are very common in settlement policies, and RCOs are better positioned to help their communities – especially in the early stage of settlement because they act to build up social networks and employment

#### Processes

-RCOs could bridge services provided by SPOs by creating partnership and coordination between them. RCOs could play the role of settlement facilitators through the establishment of informal networks (p. 7)



capability through the development of contacts.” (p. 7)  
 -partnership is a vehicle for closing gaps in the settlement sector (p. 7)  
 -RCOs are the **primary vehicle** for integration of new refugees – SPOs inadequately serve the needs of refugees and fail to create partnership with RCOs. Winnipeg SPOs do not seem to understand or implement any sort of joint programming with RCOs (p. 16)

**Bramadat, P. (2014). Don't ask, don't tell: Refugee settlement and religion in British Columbia. *Journal of the American Academy of Religion*, 82(4), 907-937.**

This academic article focuses on data from a pilot study performed in British Columbia in 2011-12 involving twenty-two in-depth conversations mostly with religiously-affiliated agencies and bureaucrats from Citizenship and Immigration Canada (CIC) that reflected on challenges that religious settlement groups and agencies face in contemporary society, particularly challenges relating to Canada being an increasingly secularized society and less connection to institutional religious groups. This article aims to describe and assess the ideological environment to promote further discussion as to how religious-based settlement groups can be enabled to better do their work in Canada.

#### Vision

-“I almost wish that **every single religious community would go on strike**, symbolic strike for a week, and point out for the government how much the religious communities are contributing to the well-being [of society]. . . . There is something that really bothers me about government devolving their responsibility to promote the common good, off onto . . . churches and synagogues and civil society.’ (Unitarian refugee settlement volunteer, 2012)” (p. 908)  
 -the vast majority of writing and government attention to settlement issues in Canada is devoted to the **two-thirds of accepted refugees** who come through **state-sponsored programs**, even though the rest come through private means – which are often connected to **religious groups** (p. 908)  
 -“Regardless of the motivations of the individuals and groups involved, over the last forty years, there has emerged something approaching a general consensus among—arguably most—policy makers that the **relationship between religious communities and**

#### Structure

-Interviews confirm the power of **closed secularism** over agencies, but these agencies generally accept the restraints put on them (p. 909)  
 -Private sponsorship structure: “A small number of refugees . . . will be supported through the ‘joint assistance sponsorship’ program, which entails a logistical and financial collaboration between CIC and a sponsoring group. Others will participate in the “**group of five**” program, which enables any group of five Canadians to work with CIC to sponsor an individual or a family, or the ‘community sponsorship’ program, which allows a larger group to sponsor an individual or family.” Religious agencies work as “a group or cluster of groups that applies to the government and then enters into a formal arrangement to work with CIC to offer services to these privately sponsored refugees.” (p. 912)  
 -the needs that religiously affiliated agencies must fulfill in refugee settlement are **significant** (locating

#### Processes

-“If scholars and policy makers can elucidate the local, national, and international forces behind particular policy changes, they could help to calm the sometimes **heated debates** that occur in our society on the issue of **refugees and immigrants.**” (p. 930)  
 -it may be asked whether it is wise for the government to **avoid engagement** with the whole dimension of experience and priorities (religious and spiritual included) of its settled citizens, immigrants, refugees, and international partners (p. 931)  
 -Ager and Ager argue in the urgency to bring the two spheres of **activism and faith** together (p. 932)

**government policies** is fraught with **potential dangers** for governments and minorities. As such, when governments do engage religious communities or religious issues, it is with **great caution**; after working with policy makers for roughly fifteen years, my impression is that **most prefer to avoid** such engagements altogether.” (p. 914)

- CIC staff do not seem overly concerned that religious agency partners could potentially **disappear** (p. 918)
- the government and CIC is (with historical basis) in policy concerned about implicit or explicit forms of **proselytization** of refugees by hosts or sponsors (p. 918-19), even though CIC staff indicated they as individuals were not concerned with or had witnessed significant evidence of proselytizing, **as churches themselves crackdown on proselytizing** in their midst (p. 920)
- agency workers sense a suspicion that the government does not find them or the refugee trustworthy, consistently worried about preventing the **bad apple**—immigration and refugee policies have faced increased ‘securitization’ (p. 919)
- volunteers do not wish to share their religious motivations or roots for refugee work with the CIC, and the CIC does not wish to hear about religious groups’ values and convictions: **don’t ask, don’t tell** (p. 923)

housing, furniture, and clothing, navigating transit & medical systems, registering children in school, coping with xenophobia & culture shock, and possibly PTSD) and groups are generally expected to raise their own funds (p. 912)

- between 1991 and 2001, Muslim populations **increased** in Canada by 129%, and the Hindu, Buddhist, and Sikh populations each nearly doubled (p. 915-16), which could **‘pick up the slack’** as dominant religious groups become smaller (p. 917), or they could fall victim to the same secularizing generational shifts as the dominant religious culture (p. 918)
- due to changing economic norms, **volunteering within religious institutions is down** amongst people under 45, which challenges religious affiliated groups which rely upon volunteer efforts and donations to continue their refugee settlement efforts (p. 916-17)
- settlement workers are frustrated by **increasingly risk-averse** and **bureaucratized context** shaped by the CIC and the federal government (p. 918)
- “declining membership and participation in mainline religious groups are likely to threaten the **long-term viability of established agencies.**” (p. 929)

**Burstein, M. (2010). Reconfiguring settlement and integration: a service provider strategy for innovation and results. Canadian Immigrant Settlement Sector Alliance. Retrieved from: [http://www.cissa-acsei.org/wp-content/uploads/2016/08/CISSA-ACSEI White Paper on Settlementfinal final - May 17.pdf](http://www.cissa-acsei.org/wp-content/uploads/2016/08/CISSA-ACSEI%20White%20Paper%20on%20Settlementfinal%20final%20-%20May%2017.pdf)**

This study reports on the current state of the immigration sector and develops recommendations to improve innovative practice and results.

#### Vision

-By mediating relationships with ethno-specific and religious organizations, as well as mainstream organizations, settlement agencies can understand first-hand for the challenges and needs that communities face at a systemic level. (p. 32)

#### Structure

-trust-building with newcomer communities is only funded in the current system for providing settlement and other services to newcomers; an oversight in this model is the potential benefits of partnerships with ethno-specific and

#### Processes

-settlement agencies are uniquely positioned to build social capital between religious/ethnic organizations and mainstream ones (p. 50)

religious organizations, which are not currently funded (p. 35)

**Burstein, M., & Esses, V. (2012). Study of innovative and promising practices within the immigrant settlement sector. *Canadian Immigrant Settlement Sector Alliance*. Retrieved from: <http://p2pcanada.ca/wp-content/blogs.dir/1/files/2013/08/CISSA-ASCEI-Promising-and-Innovative-Practices-Report.pdf>**

This academic article investigates various case studies across Canada where non-profits, businesses, and/or government used innovation and sometimes partnership and collaboration to better help immigrants and newcomers adjust to living in Canada. Of note for this study is Calgary Catholic Immigration Society (CCIS) forming a partnership with Parks Canada called Authentic Canada.

## Vision

## Structure

- The Authentic Canada program is a **partnership** between **Parks Canada** and **Calgary Catholic Immigration Society (CCIS)**; Parks Canada seeks to promote awareness and understanding of national parks and historic sites with newcomers, and CCIS hopes to develop recreational activities for immigrants (p. 50)
- In its first year (2010), Authentic Canada served approximately **250 newcomers**, with 1,000 more showing interest, resulting in significant backlog (p. 50)
- CIC argues that Authentic Canada is outside of its mandate, which led to a **withdrawal** of financial support for key program components (ie., transportation to park sites) (p. 50)
- to make up for the funding shortfall, CCIS hopes to get support from local and provincial sources that have given in-kind donations (p. 50)
- despite the CIC withdrawal of support, in 2011 the recruitment target was raised to 450 persons (p. 50)
- the majority of participants were females between the age of 35 and 54 years who had been in Canada between 2 and 3 years (p. 51)
- Responsibility is split between Parks Canada and CCIS, programs cover various activities in the parks (p. 51)
- Authentic Canada costs around **\$80,000 per year**, of which Parks

## Processes

- according to CCIS, Parks Canada is considering extending the program to other parts of Canada (p. 51)
- two discernible outcomes: the awareness of immigrants in terms of environmental concerns and interest in activities associated with national parks, and a greater capacity for Parks Canada to engage newcomer communities (p. 51)
- to date of the article, the program resulted in **1,600 immigrant hires**, although the program has slowed due to new hiring standards at Safeway which increased language requirements. Referrals over 2011 declined as a result, with both CCIS and local Safeway managers frustrated (p. 55)
- in replicating the Safeway program, it could not be done in smaller cities due to the justification of a dedicated recruitment officer. The models works for **major cities**, with potential employers including large stores selling food, clothing stores, and household item stores that require stocking, organizing, moving, labelling, and displaying. Any large employer in these fields with low to mid-level jobs could work, so long as social capital is built and maintained between the organization and business. (p. 56)

Canada contributes \$50,000 annually, which pays part of the program coordinator's salary. CCIS has been helped with some in-kind support from the Ministry of Tourism, and hopes that some business from the corporate sector and the City of Calgary can be potential future contributors (p. 51)

- CCIS** also developed a **partnership** with **Canada Safeway** that has worked for a period of over 7 years, matching newcomers with jobs at the grocery store. 50% of new hires at Safeway are newcomers within 6 months. The partnership matches pre-screened applicants with Safeway jobs and adds to their diversity as a company, while for CCIS it matches newcomers with permanent jobs, instead of the temporary foreign workers that CCIS had been employing previously. (p.54)
- work at Safeway is viewed by CCIS as a necessary bridge for employment for newcomers – 70% work for a short time before moving, but 30% consider Safeway a career (p. 54-55)
- the Safeway program consists of a full-time recruiter from CCIS, which is reimbursed by Safeway as well as sharing some of the overhead costs (p. 55)

**Cadge, W., Levitt, P., Jaworsky, B., Clevenger, C. (2013). Religious dimensions of contexts of reception: Comparing two New England cities. *International Migration*, 51(3), 84-98.**

This academic article is a case study exploring the presence of religion in two small cities, Portland, Maine and Danbury, Connecticut and its influence on the organizations in those communities and on newcomer settlement. The authors argue that “the religious dimensions of cities as contexts of reception are not homogenous and that variation between them is best explained by local factors including history, demographics, and organizational ecology.” (p. 84)

#### **Vision**

- religion plays an **important role** in shaping immigrants' experiences in new places, and religion in settlement location is not homogenous but is shaped by local factors. (p. 85-86)
- “contexts are conceived of nationally even though immigrant incorporation and related policies and community

#### **Structure**

- “Rather than being confined to churches, mosques and other congregations, however, religion is also present in and through a range of social service organizations that are configured and work together.” (p. 85)
- In Portland, Catholic Charities Maine and municipal agencies often **trade**

#### **Processes**

- the context of local factors such as history, demographics, and organizational ecology need to be taken into account when considering **religious-secular collaboration** in a particular community (p. 84)

responses to immigrants vary considerably across physical, political, and religious spaces within nations... The experiences of cities and of immigrants contribute to national debates and policies, but less is known about how they vary locally and about how religion contributes to city scale.” (p. 86)  
 -religion helps refugees and immigrants develop **stronger identities** and **communities** in times of **transition** and **anxiety**. (p. 91)

**clients** for different kinds of services. Catholic Charities Maine is officially a religious organization, but operates largely as a **secular one** as it uses public funds to resettle refugees (p. 89)  
 -there was some **hesitation** to work with more explicitly religious organizations such as Salvation Army or Root Cellar, worrying that it was crossing the line between church and state. (p. 90)  
 -in Danbury, church-state issues were not a concern as the Association of Religious Communities (ARC) was at the **centre** of most collaboration in the city. Religious leaders were also had more experience and awareness with social services; religious and secular organizations generally worked better together in Danbury. (p. 90)  
 -the contextual differences between the two cities determine whether religious-secular collaboration can be smooth and successful (p. 92)

**Chowdhry, A. (September 11, 2015). Religious groups make leaps of faith to support Syrian refugees. *The Globe & Mail*. Retrieved from: <http://www.theglobeandmail.com/news/national/religious-groups-make-leaps-of-faith-to-support-syrian-refugees/article26322617/>**

This newspaper article describes a partnership between faith groups, especially between different varieties of Muslim and Christian communities.

Vision	Structure	Processes
	<p>-In Edmonton, <b>Muslim &amp; Mennonite communities work together</b> to help settle refugees, reconnecting 32 Syrian refugees with Edmonton relatives, with over 150 expected by year’s end.</p> <p>-In Winnipeg, Wentworth United Church invited secular and faith groups to discuss sponsoring a Syrian family. The coalition formed included many churches, the Manitoba Islamic Association and the Syrian Assembly of Manitoba – and together they decided to sponsor <b>the whole family</b> (6 adults, 18 children).</p> <p>-In Perth Road Village in Ontario, <b>21 churches partnered with the Islamic Society of Kingston</b> to raise money</p>	

and help support for two separate families; they raised funds through bake sales, movie nights, and a multicultural bazaar at the local Catholic high school.  
 -In Oakville and Mississauga, Maple Grove United Church, the Islamic Society of North America, and Sharrei-Beth El synagogue completed forms to sponsor a family of 7 from Jordan.

**Citizenship and Immigration Canada (CIC) (2011). Local immigration partnerships handbook.** Retrieved from <http://p2pcanada.ca/wp-content/uploads/2013/02/CIC-Local-Immigration-Partnerships-Handbook.pdf>

This handbook released by Citizenship and Immigration Canada outlines the vision and purpose behind the establishment of Local Immigration Partnerships across Canada.

Vision	Structure	Processes
-“LIPs not only complement existing activities, but help to more fully integrate and optimize these activities. In addition, LIPs build on current successes in the community, and work with what is already in place, rather than supplanting other efforts or working in parallel. As LIPs mature, <b>new practices, new partnerships</b> and <b>new ways</b> of working will emerge.” (p. 6)		

**Citizenship and Immigration Canada (CIC) (2014). Local Immigration Partnerships: outcomes 2008-2013.** Retrieved from <http://p2pcanada.ca/files/2014/07/Local-Immigration-Partnerships-Outcomes-2008-2013.pdf>

This report analyzes the outcomes of Local Immigration Partnerships for the period between 2008 and 2013.

Vision	Structure	Processes
		-In a chart showing the number of LIPs with representation from various stakeholders, 22 out of 35 LIPs had representation from ethnic/religious organizations. Ethnic/religious organizations as a stakeholder group were <b>ranked 13<sup>th</sup> out of 17</b> potential stakeholder groups listed in terms of representation (p. 5) -In Durham, the regional municipality introduced a new multi-faith tour and cultural competency training in support of the LIP’s community strategy (p. 5)

**City of Vancouver (2016). New start 2016-2025: a settlement and integration strategy for immigrants and refugees in Vancouver.** Retrieved from <http://www.vancouverimmigrationpartnership.ca/media/1259/new-start-online-pdf-july-4.pdf>

This document outlines the strategy of the City of Vancouver for integrating immigrants and refugees into the life of the city.



<p><b>Vision</b></p>	<p><b>Structure</b></p> <ul style="list-style-type: none"> <li>-Vancouver Immigration Partnership (VIP) proposes alternative ways for teaching English language, using a model that can be peer-based and peer-led language classes. The province funds conversation circles, and many groups (including faith groups) can all help create informal language learning groups or clubs. VIP plans to convene interested groups to explore the feasibility of a grassroots language learning program. (p. 14)</li> <li>-People don't always think of volunteering as building community, but it's a simple and positive way to build connections in the community. (p. 18)</li> </ul>	<p><b>Processes</b></p> <ul style="list-style-type: none"> <li>-“A key benefit of VIP is the way it documents and incorporates diverse community perspectives, and what one might label ‘<b>localized ground-truthing</b>’ – direct observations of local conditions applied to inform broader and larger-scale actions.” (p. 3)</li> </ul>
<p><b>Clerkin, R. M., &amp; Gronberg, K.A. (2007). The capacities and challenges of faith-based human service organizations. <i>Public Administration Review</i>, 67(1), 115-26.</b></p> <p>This academic article explores the capacity of faith-based organizations, secular organizations and congregations to provide human services in their communities.</p>		
<p><b>Vision</b></p> <ul style="list-style-type: none"> <li>-Combining the religious and secular spheres may help integrate the private and public sectors of society (p. 116)</li> </ul>	<p><b>Structure</b></p> <ul style="list-style-type: none"> <li>-Drawing from a wide survey taken of non-profits in 2002 in Indiana, the authors determine that congregations provide a narrower range of services, consider these services lower priority, and encounter more management challenges than either faith-based or secular organizations (p. 115)</li> </ul>	<p><b>Processes</b></p> <ul style="list-style-type: none"> <li>-Although collaboration does bring <b>benefits</b>, it also increases <b>competition</b> within religious segments. Congregations were often competing more with faith-based organizations than secular ones over obtaining financial resources, recruiting staff and volunteers, recruiting board members, attracting clients, or delivering programs (p. 122)</li> </ul>
<p><b>Cnaan, R. A., &amp; Boddie, S.C. (2001). Philadelphia census of congregations and their involvement in social service delivery. <i>Social Service Review</i>, 75(3), 559-80.</b></p> <p>This academic article publishes the results of a survey of church congregations in Philadelphia and placing a financial replacement value on the services they offer. This article reports results from 1,376 of an estimated 2,095 congregations, finding that 88% have at least one social program.</p>		
<p><b>Vision</b></p>	<p><b>Structure</b></p> <ul style="list-style-type: none"> <li>-[from abstract] “On average, each congregation provides 2.41 programs and serves 102 people per month. The primary beneficiaries are children (served by 49.2 percent of all programs). According to the census, 571 congregations (41.5 percent)</li> </ul>	<p><b>Processes</b></p>

collaborate with secular organizations, and 857 congregations (62.3 percent) are open to collaborating with government welfare programs. (p. 559)

-The article puts a conservative estimate of the financial replacement value of all congregational social services in Philadelphia to be **\$246,901,440 annually**. (p. 559)

**Cnaan, R. A., & Boddie, S.C. (2006). Setting the context: Assessing the effectiveness of faith-based social services. *Journal of Religion & Spirituality in Social Work*, 25(3-4), 5-18.**

This academic article sets out a method for evaluating the effectiveness of faith-based services.

Vision	Structure	Processes
<p>-Prior to 1996, faith-based social services operated very secularly. Although their titles held words like “Catholic Charities”, “Jewish Children and Family Services”, or “Episcopal Social Services”, they did not communicate their religious doctrines, hired staff from outside their faith tradition, did not celebrate religious holidays with clients, and attempted to mirror their secular counterparts (p. 6)</p> <p>-The Charitable Choice Act in 1996 allowed for more integration of religion and public-supported social services. (p. 6)</p>		

**Conner, P. (2009). Immigrant religiosity in Canada: multiple trajectories. *International Migration and Integration*, 10, 159-75.**

This academic article reports on the findings from a study on religious amongst immigrants in Canada, and explains the variance in data that results in multiple trajectories for immigrant religiosity in Canada.

Vision	Structure	Processes
<p>-religious practice helps <b>offset</b> the adaptation challenges and pressures for immigrants. (p. 160)</p> <p>-with high levels of immigration in recent years, Canada has become a global representation of the various world religions (p. 161)</p> <p>-over time, migrants converge on the religious patterns of the <b>dominant society</b> (p. 172)</p> <p>-over time, as religious participation decreases for immigrants, religious volunteerism increases (p. 172-73)</p>		

Drolet, J. & Esses, V. (2014). The Pathways to Prosperity partnership: research findings and new initiatives. Retrieved from <http://aaisa.ca/wp-content/uploads/2014/09/alberta-summit-drolet-and-esses.pdf>

This series of slides outlines the research findings of the Pathways to Prosperity partnership in Alberta.

Vision	Structure	Processes
		<p>-faith groups (and others) sometimes offer <b>incomplete or misleading information</b> to newcomers regarding available settlement services, which causes challenges (p. 13)</p> <p>-a recommended solution is to “enhance the <b>expertise</b> and <b>knowledge</b> of ‘early communicators’, including ethnocultural and faith groups (p. 17)</p>

Dublin City Interfaith Forum (2012). Integration and interfaith: faith/city engagement in a multicultural context. Retrieved from <https://www.irishchurches.org/cmsfiles/resources/Reports/DCIF-Project-Report.pdf>

This report discusses the benefits of faith and city integration to help support a truly multi-cultural environment in the city of Dublin, Ireland.

Vision	Structure	Processes
<p>-“Faith communities bring the <b>largest groups</b> of people together on a regular basis. They provide access to a large body of <b>motivated volunteers</b>. Religion occupies a central place in the culture of many minority ethnic and refugee communities” (p. 3)</p> <p>-“Faith communities are increasingly recognized as <b>important partners</b> in working for the common good in their localities...Forward planning should ensure that rather than working in parallel, or even in competition, faith communities and local authorities work in partnership.” (p. 5)</p> <p>-</p>	<p>-“Intercultural and interreligious dialogue begins at a <b>community level</b>, where cultural and religious groups interact with each other most directly in everyday situations – but also where tensions between them are the most tangible. Local authorities play a key role in creating conditions for such dialogue and fostering it” (p. 6)</p> <p>-Faith communities already should be regarded as <b>key resources</b> due to their size and distribution, their existing networks, and skilled staff. They are embedded in a local community and engaged with a wider range of people than local agencies, they possess leaders who are well-established in communities with local knowledge &amp; personal contacts, have an important role in promoting social cohesion, hold a trusted position of reassurance and guidance, and have access to communication with cross-sections of the local community and a range of voluntary social care agencies (p. 6)</p>	

Eby, J., Iverson, E., Smyers, J., & Kekic, E. (2011). The faith community’s role in refugee resettlement in the United States. *Journal of Refugee Studies*, 24(3), 586-605.

This academic article discusses the role of faith communities in resettling refugees in the United States, particularly focusing on the contributions of Church World Service (CWS) in this area.

Vision	Structure	Processes
<p>-“faith-based actors’ support of resettlement increases refugees’ local integration prospects, especially by enhancing social connections in the community that have a positive impact on other aspects of integration.” (p. 588)</p> <p>-“The energy and passion of individuals and groups who are motivated by a <b>moral imperative</b> to serve those less fortunate can be powerful resources to leverage in humanitarian work.” (p. 594)</p>	<p>-both faith-based and secular agencies at a national level rely on local faith communities to enhance their capacity to resettle refugees in local communities. (p. 593)</p> <p>-“Secular organizations’ motivations for engaging in humanitarian assistance may be perceived as <b>financial</b> or as an extension of a given donor <b>government’s foreign policy</b>, while the essence of someone’s faith being their motivation to <b>serve those in need</b> has a strong history in Muslim, Jewish and Christian traditions. Other cultures that do not have a history of separation of church and state in society, or even in linguistic tradition, may find <b>more in common</b> with faith-based motivations for service than a secular worldview.” (p. 596)</p> <p>-Refugee Council USA (RCUSA) is a <b>collaboration</b> between faith-based, secular, and ethnic agencies engaged in resettlement to advocate for refugee protection and assistance with both the United States government and the United Nations (p. 601)</p> <p>-When the number of refugees admitted to the USA fell the year after 9/11 by over 60% from the previous year, voluntary resettlement agencies and religious groups <b>intensely advocated</b> successfully which helped bring the numbers back to their pre-9/11 annual amount by 2010. (p. 601)</p>	

Esses, V., Hamilton, L., Bennet-AbuAyyash, C., & Burstein, M. (2010). Characteristics of a welcoming community. Citizenship and Immigration Canada. Retrieved from <http://p2pcanada.ca/wp-content/uploads/2011/09/Characteristics-of-a-Welcoming-Community-11.pdf>

This report outlines multiple characteristics which make up a welcoming community and also reviews the current state of knowledge around welcoming communities.

Vision	Structure	Processes
<p>-The presence of diverse religious organizations is ranked as the 11<sup>th</sup> characteristic of a welcoming community. Religious organizations work as <b>primary social connection networks</b> for newcomers and thus contribute to social capital (p. 66-67)</p> <p>-Religious organizations <b>need resources</b> to operate and are starting to collaborate with each other to secure funding and space (p. 68)</p>	<p>- <b>The Canadian government partnered with the Baha'i community</b> to develop a program geared towards increasing the number of Baha'i newcomers in Canada. The program facilitated networks within the community where newcomers were connected with and given guidance by Baha'i members in Canada. The program helped to speed up integration and community involvement. (p. 27)</p> <p>-The Somali-Jewish Canadian Mentorship project helps connect <b>young Canadian-Somali university and college students and professionals</b> with <b>established Jewish mentors</b> in the community to promote leadership in the Somali community, stronger connections with Canadian society, and cross-cultural understanding between Jewish and Muslim groups (p. 27-28)</p>	

Ferris, E. (2011). Faith and humanitarianism: it's complicated. *Journal of Refugee Studies*, 24(3), 606-25.

This academic article explores the complicated relationship between faith-based organizations and humanitarian work from a range of religious traditions. This is particularly useful for its discussion on the difficulty in defining a faith-based organization.

Vision	Structure	Processes
	<p>-The term "<b>faith-based organization</b>" is a complicated one, as it locks together multiple faith denominations and organizations that may or may not have any resemblance with one another. Although it may work better to say organizations affiliated with a specific faith tradition, it still doesn't clarify the terms of relationship with established religious structures, the degree to which faith matters in the work, the scale of operations, the methods of work, and their</p>	

understanding of their political and social context (p. 607)

- differences between faith-based and secular agencies seem to centre on the religious activities such as worship, prayer, and evangelical activities are integrated into the work of the organization (p. 616)
- if faith-based organizations are graded on a scale of passive, active, persuasive, and exclusive with regards to sharing their faith, there seems to be a bias more towards 'passive' organizations that are more likely to be similar to secular ones. This categorization distracts from the common humanitarian core which is rooted on helping based on need alone – those who are willing to help are performing humanitarian actions, regardless of how they are categorized. (p. 616-617)

**Forget, A. (2016). Co-ordinators struggle to stay atop wave of refugee sponsorships. *Anglican Journal*. Retrieved from <http://www.anglicanjournal.com/articles/-co-ordinators-struggle-to-stay-atop-wave-of-refugee-sponsorships>**

This article from an Anglican denominational magazine explains the complications brought on to coordinators through the recent wave of refugee sponsorships. These coordinators, who are often volunteers, are overburdened in time and energy and often with little support.

#### Vision

#### Structure

#### Processes

- In a 10 month period between August 2015 and June 2016, Canadian Anglicans helped to resettle around **1,750 refugees** – raising over **\$20 million** in the process
- Fourteen dioceses of the Anglican Church of Canada hold sponsorship agreements with Immigration, Refugees and Citizenship Canada (IRC) which gives them access to a specific quota of refugees through the federal government.
- “[Some] co-ordinators have gone from working on refugee sponsorship from about 10 hours a month to 12 hours a day... Some of these folks... are **burning out**.”
- most dioceses rely on volunteers, some who have full-time jobs already



Gray, B. (2016). The politics of migration, church, and state: a case study of the Catholic Church in Ireland. *International Migration Review*, 50(2), 315-351.

This academic article investigates the shift from post-colonial nation building to neoliberal state restructuring and how it has shaped the relationship between the Catholic Church and Irish state relations regarding migrant welfare in Ireland.

Vision	Structure	Processes
<p>-“As social cohesion and calls for compassion become matters of intense state concern in the contemporary culture of neoliberal capitalism, the moral resources of CST and the accumulated “<b>experiential capital</b>” of the Irish Catholic Church can give such organizations a competitive advantage.” (p. 340)</p> <p>-“The rationality of collective responsibility, based on marketized contractual relations as well as on solidarity and compassion, <b>depoliticizes social problems</b> and <b>privatizes responsibility</b>.” (p. 343)</p>	<p>-“Despite the decline in the popularity and institutional power of the church, 84% of the [Irish] population identified as Catholic in the 2011 Census... and the work of the church with migrants continues to be widely recognized and supported.” (p. 326)</p> <p>-“the failure of the state to recognize the membership rights of asylum seekers and economic migrants led the church to establish an uneven national infrastructure of <b>pro-migrant services</b>.” (p. 334)</p> <p>-“A kind of relational labor of empathy is invoked that draws on the track record of [Catholic Social Teaching] to promote migrant integration based on principles of care, social cohesion, and solidarity... This balancing of the ‘care’ of migrants with ‘human rights and economic need’ is reinforced by state partnership with civil society organizations to achieve <b>social cohesion</b> through contract culture.” (p. 336)</p> <p>-official government policy documents on migrant integration identify faith groups and sporting organizations as “key actors in promoting inclusion and social cohesion.” (p. 337)</p> <p>-“If the Catholic Church played a default role in relation to migrant welfare in the past, state policy now explicitly recognizes and promotes the role of religious organizations in migrant integration and implicitly supports such services for emigrants via its funding of chaplaincies and church-initiated organizations abroad.” (p. 339)</p>	

**Handy, F. & Greenspan, I. (2009). Immigrant volunteering: A stepping stone to integration? *Nonprofit and Voluntary Sector Quarterly*, 38(6), 956-982.**

This academic article explores immigrant volunteering and their links to their congregations and overall well-being. It is useful for this literature review for understanding more about immigrant involvement in congregations.

Vision	Structure	Processes
<ul style="list-style-type: none"> <li>-on entering a new country, immigrants face many cultural &amp; language barriers – social capital can be enhanced by joining religious organizations to find community (p. 957)</li> <li>-for many immigrants, religion lies at the <b>centre</b> of their identity (p. 957)</li> <li>-in immigrant congregations, the congregation is a mediator between religion and volunteerism, serving as social &amp; communal hubs (p. 959-60)</li> </ul>		

**Hogue, J. & J. Hogue & Associates (2015). Environmental scan – Winnipeg settlement services: Partnership, Coordination and Opportunity. Immigration Partnership Winnipeg. Retrieved from [http://www.spcw.mb.ca/files/7214/3206/8311/Enviornment\\_Scan\\_April15\\_final.pdf](http://www.spcw.mb.ca/files/7214/3206/8311/Enviornment_Scan_April15_final.pdf)**

This environmental scan commissioned by Immigration Partnership Winnipeg details the lay of the land of immigration services in Winnipeg and the potentials and opportunities for partnership and improvement.

Vision	Structure	Processes
	<ul style="list-style-type: none"> <li>-there are multiple multi-faith partnerships in Winnipeg; largely faith-based communities organized and formed <b>Refugee Sponsorship Group</b> in the early 1990s (p. 10)</li> <li>-there is a sense that although CIC policy promotes partnerships for Service Provider Organizations, at an administrative level CIC actively discourages partnerships (p. 14)</li> <li>-CIC reporting only allows <b>one organization</b> to take credit for work resulting from partnership between agencies (p. 14)</li> <li>-a move away from provincial high level coordination means that the application process for CIC has become <b>less coordinated</b> and <b>more competitive</b> (p. 14)</li> </ul>	<p>“There were two different examples of possibilities for developing or enhancing partnerships with faith-based organizations and communities. One possibility included engaging different faith communities around support for those newcomers ineligible for government paid services. Another option was to expand the current work around providing housing. Some SPOs are connecting with churches to explore options for providing low cost land or buildings from decommissioned churches, for newcomer housing development.” (p. 15)</p>

**Ignite Fredericton (2015). Local Immigration Partnership Fredericton: background and summary of recommendations. March 2015. Retrieved from <https://drive.google.com/drive/folders/0B9rDXjtOfFXnRXE3Q09aQnpKWEk>**

This document outlines the plan and recommendations for the Fredericton Local Immigration Partnership.

Vision	Structure	Processes
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-Under potential partners, the document mentions “Engaging faith/church groups” as a priority for partnership development of the Fredericton LIP – the hope is to increase engagement by these groups (p. 28)

**Ives, N. & Witmer Sinha J. (2010). The religious congregation as a partner in refugee resettlement. *Canadian Social Work*, 12(2), 210-17.**

This academic article discusses the function of the religious congregation for supporting refugees resettling in Canada, outlining their benefits as a potential partner. The religious congregation is a significant agent for refugee integration, and it should not be ignored by social workers as it can potentially be a very strong community-based resource for refugee resettlement.

## Vision

## Structure

-“Congregations have a **long history** of services to those in dire need: churches of various kinds have offered physical protection, commonly referred to as sanctuary.” (p. 211)  
 -“...congregations consist of a network of voluntary and potentially reciprocal relationships, which can offer unique benefits in terms of providing linkages for refugees in the four areas of integration [economic, social, cultural, and political life of new country].” (p. 212)  
 -ethnic congregations can provide a sense of “home” for newcomers, and even non-immigrant congregations can serve immigrants as a communal or social hub. (p. 213)  
 -“one could assert that congregation-based groups can offer a combination of resources far less likely to occur either through public resettlement agencies, which have limited resources and high case loads, or through private sponsorship by a single individual or family.” (p. 213)  
 -there are **3 major benefits** that congregations can provide to refugees  
 \*Access and support from a wide range of networked individuals  
 \*Rootedness in the local community  
 \*Frequent opportunities for social interaction (p. 213-14)  
 -even the smallest congregations meet regularly which offer frequent

## Processes

-“congregations provide both ‘**bonding**’ and ‘**bridging**’ social opportunities.” (p. 213)  
 -social workers who work with resettlement agencies should seriously consider **recruiting** and **partnering** with congregations, particularly if the goal is formal support through sponsorship. As well, social workers could work at cultivating long term relationships with congregations and denominations to develop intensive, multi-year commitments to projects (p. 215)  
 -social workers can offer technical support to congregations and help train members and volunteers in refugee support (p. 215)  
 -the social work research community can support by systematically evaluating the effectiveness of congregational resettlement programs (p. 215)

encounters with others to practice language, build relationships, and ask for support. (p. 214)  
 -studies show that congregations, due to the fluidity of membership and the voluntary nature of participation, are better suited for **short-term projects**. Furthermore, care should be taken to assess whether a congregation has sufficient resources to commit to prolonged projects. (p. 214)

Janzen, R., & Reimer, S. (2015). How to love the foreigner among you. *Mennonite Brethren Herald*. Retrieved from <http://mbherald.com/how-to-love-the-foreigner-among-you/>

This article from a denominational periodical outlines the ways in which Mennonite Brethren congregations can support refugees and immigrants, including developing partnerships.

Vision	Structure	Processes
	-In Vancouver, church groups collaborate with community agencies to provide affordable and supportive housing for new refugees to Canada. Now Kinbrace is a separate charitable organization that has two houses in East Vancouver and partners with a network of refugee services in Vancouver.	

Janzen, R., Stobbe, A., Chapman, M., & Watson, J. (2016). Canadian Christian churches as partners in immigration settlement and integration. *Journal of Immigrant & Refugee Studies*, 14(4), 390-410.

This academic article reports on the findings of a survey of 34 Christian denominations in Canada to test involvement in immigrant ministry and outlines the research using the three categories of vision, structure, and processes.

Vision	Structure	Processes
-there is a <b>lack of awareness</b> as to what churches in Canada are doing with regards to helping immigrants settle (p. 393) -a vision is also lacking for giving churches a more defined role in aiding with immigrant settlement (p. 393) -the study hopes to equip churches and denominations for immigrant ministry and give them an opportunity to consider strategic partnership development through leveraging their strengths (p. 394) -"A wide-range of church-based settlement and integration activities, directed at both refugees and	-respondents indicated that their congregations were <b>very active</b> in serving the needs of immigrants (p. 398) -they also indicated that partnerships with other organizations on immigrant issues is common, and partnerships with non-faith organizations seemed to increase the congregation's awareness of the complexity of immigrant settlement issues (p. 399) -congregations provide a broad range of support from practical physical needs to help navigate settlement services to providing opportunities socially (p. 404)	-denominations emphasize the need to develop leaders on immigrant and/or refugee issues, and to train others to be more responsive to immigrant issues and cultural diversity (p. 400-01) -good processes are the weakest part of congregational ministry to immigrants (p. 406) tending to be more <b>reactive</b> instead of giving proper evaluation and assessment (p. 407)

immigrants, is the reality in Canada today.” (p. 402)  
 -the main motivations of churches are a desire to be faithful to biblical exhortations to welcome the stranger, help those in need, love their neighbor etc. and the acknowledge of a **common humanity** between host Canadians and newcomers. (p. 402)

-immigrant congregations have a natural bonding ability with immigrants that proves to be very effective at helping newcomers settle and to provide them with support (p. 404-05)

**Khan, B. & Labute, B. (2015). Immigrant attraction and retention in Cochrane District. School of Environmental and Rural Development, University of Guelph.**

This academic paper as part of the Rural Immigration Project explores strategies for attracting and retaining immigrants in the Northern Ontario Cochrane District.

Vision	Structure	Processes
<p>-one of the next steps mentioned for visioning is to help both employers and immigrants become “immigrant-ready” through trainings, workshops, and community events. In order to shift mindsets from the bottom-up, non-profit organizations and faith-based groups would be included (p. 14)</p> <p>-one recommendation was to tap into the existing networks of immigrants such as N.E.S.T. and faith-based groups to help engage immigrants (p. 25)</p>		

**Ley D. (2008). The immigrant church as an urban service hub. *Urban Studies*, 45(10), 2057-74.**

This academic article discusses the particular role of the immigrant church in offering core services in urban environments.

Vision	Structure	Processes
<p>-Immigrant congregations tend to be <b>ignored</b> academically as they are typically theologically conservative, which embodies a set of values usually at odds with participation in government-funded projects. (p. 2060)</p>	-	-

**MacLean, P., Meinhard, A. & Bridgemohan, A. (2011). What’s faith got to do with it? Retrieved from <http://www.ryerson.ca/content/dam/cvss/files/new-WORKING-PAPERS/2011-2%20What%27s%20faith%20got%20to%20do%20with%20it.pdf>**

This working paper produced by academics at the Centre for Voluntary Sector Studies, Ryerson University explores the multi-layered role of faith in two food banks in Toronto. It draws on a larger study of five partnerships between faith-based and other organizations and unpacks the dynamics of these collaborations.

Vision	Structure	Processes
<p>-The principle underlying collaborative relationships is that two or more organizations are working towards a goal</p>	<p>-“Faith makes a significant difference at the personal level of motivation and at the corporate level of the resources</p>	-

that will yield **mutual** and/or **third party benefits** (p. 3)

a faith organization brings to the partnership.” (p. 10)  
-“all our cases show a very high, even sacrificial, level of generosity, good neighbourliness and civic engagement from the religious partners.” (p. 10)  
-in all the cases there also was **concern of motive** amongst religious groups that perhaps they might try to convert adherents or promote their religious brand (p. 11)  
-one of the cases began with a request from secular community agencies (Social Planning Council and Toronto Housing Corporation), but they did not have the resources or structure to effectively partner with faith groups on the needs they identified. It was the initiative and determination of a few church leaders that got the food bank initiative off the ground (p. 25)

**MANSO (2016). Lessons learned: settlement & integration consultation. Full report – June 29<sup>th</sup> and 30<sup>th</sup>, 2016. Retrieved from <http://mansomanitoba.ca/wp-content/uploads/2016/10/MANSO-Lessons-Learned-Report.pdf>**

This report produced by Manitoba Association of Newcomer Serving Organizations documents the lessons learned from a discussion between key stakeholders and the wider settlement community in Manitoba.

## **Vision**

## **Structure**

-A representative from Manitoba Interfaith Immigration Council spoke of high level engagement between all levels of government, service provider organizations, private citizens, private sponsors and the private sector as well as information sharing between stakeholders and the media. (p. 11)  
-A representative from Mennonite Central Committee spoke of “receiving great support from MANSO and MANSO was engaged with ethnocultural and faith community groups to identify emerging needs and make efforts toward building relationship with SPOs, community groups, private sponsor groups and various governmental departments” (p. 13)  
-Idris El-Bakri from Manitoba Islamic Association (MIA) mentioned that “trust was built relatively quickly with refugees and settlement services.

## **Processes**

-The main panel was asked the question from the floor – “How can ethnocultural and faith community groups be better involved at the beginning of the resettlement process?” – key answers given were:

- A challenge is lack of and inaccessibility to **information** of refugees
- Need to overcome challenge of not being **taken seriously** by service providers and funders
- Knowledge of where refugees are can prevent **social isolation**

Orientations and workshops about the settlement process – as well as collaboratively identifying areas where the groups can complement each other (p. 16)  
-there needs to be a clearer understanding of roles and responsibilities for faith groups and ethnocultural organizations (p. 17)



<p>When settlement services realized the magnitude of the challenge, they reached out for help to collaborate and the room to cooperate was stronger” (p. 13)</p> <p>-He also said that MIA found themselves supporting the work of settlement staff, which included reinforcing their messaging. Sometimes it also meant advocating on behalf of particular families to settlement agencies (p. 13-14)</p> <p>-Furthermore, SPOs often <b>underestimated the capacity</b> of the ethnocultural and faith community organizations (p. 14)</p> <p>-Increased collaboration between SPOs, faith groups, and ethnocultural community organizations led to better supports for families – MANSO &amp; IPW coordinated ongoing meetings between these groups which was one helpful mechanism for information sharing (p. 17)</p> <p>-a steep learning curve for faith groups and ethnocultural organizations about the settlement process (p. 21)</p>	<p>-faith groups and ethnocultural organizations need more funding to be able to do their part (p. 18)</p> <p>-privacy is a huge bottleneck, as SPOs must protect client confidentiality which limits the capacity for information-sharing (p. 21)</p> <p>-moving forward, it is important to include ethnocultural and faith groups in planning, and make them aware about orientation services provided (p. 21)</p> <p>-an opportunity moving forward would be for <b>schools to engage ethnocultural and faith communities</b> to inform staff &amp; students and reduce stigma (p. 27)</p> <p>-ethnocultural and faith groups are willing to do more, and ask for settlement agencies to reach out to them (p. 30)</p>
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**Massad, J.A. (2015). *Islam in Liberalism*. Chicago: University of Chicago Press.**

This academic work is important on a theoretical basis for exposing some of the blindspots in Western liberalism around the concept of ‘Islam’. In the book’s summary, it mentions how in popular imagination, “Islam is often associated with words like oppression, totalitarianism, intolerance, cruelty, misogyny, and homophobia, while its presumed antonyms are Christianity, the West, liberalism, individualism, freedom, citizenship, and democracy.” For the purposes of this project, this work helps understand some deep-rooted prejudice against Islam that is built deeply into our political structures. These prejudices are essential to understand on a theoretical basis to help understand the barriers to faith and government-funded partnerships around immigrants, and to understand some of the cultural difficulties immigrants face in moving into Western culture.

Vision	Structure	Processes
-“Islam is at the heart of liberalism, at the heart of Europe; it was there at the moment of the birth of liberalism and the birth of Europe. Islam is indeed one of the conditions of their emergence as the identities they claim to be. Islam... resides in liberalism, defining its identity and its very claims of difference. It is an internal constituent of liberalism, not merely an external other, though liberalism often projects it as the latter.” (p. 1)		

-“Europe’s external others have historically been defined as Orientals and the Orient, Muslims and Islam, Africans and Africa, Native Americans and Aboriginal Australians and New Zealanders, Oriental despotisms of various kinds extending from East to West Asia and everything in between. Europe’s internal others, in contrast, have been identified as Orthodox and Catholic Christians (and Mormons in the case of Protestant Anglo-Americans) and their forms of Christianity, Jews and Judaism, socialism, fascism, anarchism and communism.” (p. 1)

-“Like Europe, liberalism’s external **others** turn out to be **internal** to it, though the ruse of externalizing them as **outsiders** intends to hide the operation of projecting them as an outside so that liberalism’s inside can be defined as their opposite, as their **superior**.” (p. 1)

-Some Arabic words are left “untranslatable” in English discourse, which enforces a certain perspective of Islam. Much like English uses French words like ‘gourmet’ and ‘chic’ as attempts to signify an outsider-imposed perspective of “Frenchness”, so Arabic words are appropriated into English. These include secular words like “intifada”, both secular and religious words like “sheik” (from “shaykh” meaning old man, learned man, religious and pious man, head of tribe), but also include so-called “Islamic” words like “Allah”, “jihad”, “hijab”, and “Shari’a”. This imposes an unbalanced projection of “Islam” – so for instance, “jihad” is usually understood in the West as “Holy War”, but it has a secular meaning of “struggle”, and is even a common name amongst Christian Arabs. Why are some words taken from Arabic deemed to be untranslatable, and others are not? This helps skew Western perspectives of “Islam” (p.8-9)

-Europe produces itself as a paradise, and it then becomes necessary for Christians and liberal Europeans to proselytize their

“culture” and mode of living, and to save and rescue non-Europeans from their non- and anti-European way of living. Christian and liberal zealotry missionizes “democracy, women’s rights, sexual rights, tolerance, and equality, indeed even of therapeutic methods, specifically psychoanalysis, to cure Muslims and Islam of their un-European, un-Christian, and illiberal ways.” (p. 13)

-In certain ways, democracy has become the new name of Christianity which attempts to missionize the so-called heathen in ways that are no-less deadly than previous colonial efforts (p. 15)

**Mavelli, L. & Wilson, E. (2016). *The Refugee Crisis and Religion: Secularism, Security and Hospitality in Question*. London: Rowman and Littlefield International.**

This academic book discusses the overly simplistic perceptions of refugees and their relationship to religion particularly with regards to Islam.

#### Vision

#### Structure

#### Processes

**McClymont, K. (2013). Postsecular planning? The idea of municipal spirituality. *Planning Theory and Practice*, 16(4), 535-554.**

This academic article presents the interesting idea of municipal spirituality, that municipalities should be encouraged to develop their own spirituality of place that helps guide decisions and value-making in how their government is carried out beyond just purely financial and rational bureaucratic reasons. Although written from a planning perspective, it is helpful for understanding how to better facilitate partnerships with faith groups.

#### Vision

#### Structure

#### Processes

-Municipal spirituality offers a **vocabulary** for “planning to express broader spiritual values of places and spaces, and defend spaces and places which have unacknowledged spiritual value.” (p. 539)

-Municipal spirituality sees a need for ethical engagement without prejudging what that looks like. It also sees a need for community that holds together with differences as a good thing. However both ethics and community need to be held by something transcendent – which the municipality can take it onto itself to articulate. (p. 542)

-Municipal spirituality gives a place to defend and promote places that hold **intrinsic value** but little instrumental worth (such as cemeteries, memorials,

community meeting places, and nature itself) (p. 549)

- Although faith groups are seen as important for planners, the **difference in language** between them and policy-makers often cause both practical and conceptual issues. (p. 539)
- Spiritual attachment to and interpretation of place moves beyond the easy categorization of “places of worship” – it can change the whole meaning, use and management of a location. (p. 539)

**Mooney, M. (2014). Religion and the Incorporation of Haitian Migrants in Montreal. In S. Lefebvre & L. Beaman (Eds.), *Religion in the Public Sphere: Canadian Case Studies* (201-217). Toronto: University of Toronto Press.**

This book chapter details the challenges faced by Catholic Haitian Migrants in Montreal towards integration because of a secularized government approach.

Vision	Structure	Processes
	<ul style="list-style-type: none"> <li>-Despite the work of religious organizations to integrate immigrants, many government officials interpret secularism to mean noncooperation with these organizations. (p. 213)</li> <li>-Quebec’s practice of secularism has likely <b>slowed</b> the successful integration of Haitian migrants (p. 213)</li> <li>-leaders of Haitian organizations mention that their institutions have lost legitimacy and support from the government because of their religious identity (p. 215)</li> </ul>	

**Mukhtar, M., Dean, J., Wilson, K., Ghassemi, E., & Wilson D. H. (2016). “But many of these problems are about funds...”: the challenges Immigrant Settlement Agencies (ISAs) encounter in a suburban setting in Ontario, Canada. *Journal of International Migration and Integration*, 17(2), 389-408.**

This academic article examines the system-level challenges of ISAs in Peel Region, Ontario. This is particularly relevant for articulating the declining funding capacity of settlement agencies which although not directly to faith-settlement partnerships, helps articulate the climate of government-funded ISAs.

Vision	Structure	Processes
	<ul style="list-style-type: none"> <li>-There is a general sense from both executive directors and staff that funding in Peel Region for ISAs has been <b>inadequate</b> to meet increased demand, especially compared to the funding Toronto receives. A lack of funding puts more pressure on</li> </ul>	

agencies to serve the needs of newcomer clients (p. 397)

- This lack of funding leads to program cutbacks, which are detrimental or even fatal for **particular programs** (ie., youth programs that focus on activities to engage youth) (p. 398)
- less funding means decreased sustainability for ISAs – funding through yearly contracts limits the ability of agencies to plan long-term (p. 398)
- “Limitations on how funding dollars can be spent mean that ISAs are unable to target or modify programming to meet the diverse needs of newcomers.” (p. 398)
- Lack of funding** across the board results in a spirit of competition between service providers in Peel Region. Even though CIC expects a coordination of services, the mandatory quotas make for each organization working in their own silos, which results in a lack of referrals between organizations (p. 400)
- distrust** between larger multi-service agencies and small ethno-specific agencies was also noted – also related to competition for funding (p. 400)
- Other problems mentioned by ISAS was that a lack of childcare facilities, restricted hours of operation, and staff burnout (p. 401)
- Funding cuts result in suspension of evening programs, which often better suited newcomers’ schedules (p. 401)
- Geographic accessibility of settlement services is also another concern, as distance and transportation make it **difficult** for newcomers to access services (p. 402)

**Mulholland, M. (2017). Welcoming the stranger in Alberta: newcomers, secularism, and religiously affiliated settlement agencies. *Canadian Ethnic Studies*, 49(1), 19-42.**

This academic article examines the role of religious groups and churches in settlement and integration of newcomers to Canada.

**Vision**

**Structure**

**Processes**

-the Canadian history of secularization is commonly misunderstood - there actually is **no official separation** of church and state in Canada (p. 22)

-for the past forty years the notion of **secular multiculturalism** has dominated Canadian social policy (p. 23)

-“The result is a paradoxical and conflicting notion of secularism in Canada: On the one hand, there is an assumption that all traces of religiosity in public spaces, policies and funding should be eradicated, while on the other hand, there is a denial of power and influence of traces of Christianity in the Canadian state.” (p. 23)

-Many faith-based agencies in Alberta adopted a “secular” ideology in the late 1980s. (p. 25)

-since the early 2000s logos and branding for these agencies tended to shift to using less obviously religious symbols such as crosses or bibles (p. 28)

-“Thus, the visions, missions and mandates of these agencies have changed dramatically to deemphasize religiosity and adopt a more liberal and secular identity.” (p. 30)

-Organizational culture shifts have included “declining occurrence and acceptance of practices such as blessings and prayers.” (p. 31)

-As these organizations grew and received public funding, there became a need to look outside the original faith community for staff and volunteers because there wasn’t enough people with the specialized skills required for the jobs (p. 34)

-“...there is substantial disagreement among staff and volunteers on whether or not religious affiliation acts as a bond or barrier to clients, community partners and funders.”

**Northwest Scarborough Local Immigration Partnership (2011). Settlement strategy. Retrieved from:**  
[https://www1.toronto.ca/city\\_of\\_toronto/social\\_development\\_finance\\_administration/files/pdf/northwestscarborough\\_strategy.pdf](https://www1.toronto.ca/city_of_toronto/social_development_finance_administration/files/pdf/northwestscarborough_strategy.pdf)

This draft outlines the action strategy for the Northwest Scarborough Local Immigration Partnership.

Vision	Structure	Processes
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-Newcomers and stakeholders wish that settlement agencies would partner with residents and faith-based groups to promote skills and talents (p. 72)	-newcomer immigrants highlighted assistance and support from residents and faith-based groups and or in partnership with non-denominational service providers. (p. 3) -many refugees stated that after they came to Canada, they received <b>more help</b> from faith group than settlement agencies (p. 71) -when newcomers do not turn to family or relatives for settlement information, they turn to faith-based groups and other sources <b>before</b> going to a settlement service organization (p. 71)	-a strategy to partner with faith-based groups is to work with them to strengthen their capacity to help newcomers through training & coaching, expanding the existing community resource pool of volunteers, explore opportunities to educate community groups on political/civic awareness, and expand community awareness and amplify social cohesion through integration. (p. 75) -another strategy is to “promote newcomer service providers that engage potential resident and faith-based groups to lead newcomer support activities” (p. 76)
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**Peel Newcomer Strategy Group (2016). Syrian refugees in Peel Region: A summary of activities (April 2016). Retrieved from: <https://www.porticonetwork.ca/documents/51609/273390/PNSG+Report+on+Syrian+Refugees.pdf/fa357179-8806-40b7-b307-9b8586efa86a>**

This report outlines the activities of the Peel Newcomer Strategy Group (PNSG) during the influx of Syrian refugees.

<b>Vision</b> -	<b>Structure</b> -In January 2016, PNSG brought together 134 attendees for a Training and Information Fair. The fair was aimed at private sponsors, and included <b>45 attendees representing 20 faith groups</b> (with the majority being church groups). The fair allowed private sponsors to meet one another and learn more about services already being offered in Peel for refugees. The fair also gave an opportunity for training of interested individuals and groups (p. 6)	<b>Processes</b> -[In Recommendations] “Faith based groups may have <b>limited connection to social services</b> and knowledge of supports available for Syrian refugees. It is important to continue to <b>facilitate connections</b> between these groups and service providers to keep them informed. Connecting these groups with one another and other mainstream social services will support them in the sponsorship process and assist them in providing support to all refugees that may access their services.” (p. 9)
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**Reimer, S., Chapman, M., Janzen, R., Watson, J., & Wilkinson, M. (2016). Christian churches and immigrant support in Canada: an organizational ecology perspective. *Review of Religious Research*, 58, 495-513.**

This academic paper discusses the successes and challenges of congregations partnering with each other in Canada, and provides reference to the partnering capacity of these congregations.

<b>Vision</b>	<b>Structure</b> -Partnerships have been created by congregations to meet all kinds of immigrant needs – inter-denominational and inter-linguistic congregational partnerships (p. 506) -some churches also partnered with service organizations such as the	<b>Processes</b>
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YMCA for diverse needs from fundraising to providing support for theological training (p. 506)  
-implicit competition between congregations, even in the midst of cooperation, is a challenge (p. 506)

**Schneider, J.A. (2016). Envisioning religiously diverse partnership systems among government, faith communities, and FBOs. *Religions*, 7(8), 105.**

This academic paper explores partnership systems between government, faith communities, and faith-based organizations. Although not specifically relevant to local immigration partnerships, it does offer some useful theory on the topic.

Vision	Structure	Processes
		-“Faith based groups may have limited connection to social services and knowledge of supports available for Syrian refugees. It is important to continue to facilitate connections between these groups and service providers to keep them informed. Connecting these groups with one another and other mainstream social services will support them in the sponsorship process and assist them in providing support to all refugees that may access their services.” (p. 9)

**Shields, J., Drolet, J., & Valenzuela, K. (2016). Immigrant settlement and integration services and the role of nonprofit service providers: A cross-national perspective on trends, issues and evidence. RCIS Working Paper No. 2016/1. Retrieved from: [http://www.ryerson.ca/content/dam/rcis/documents/RCIS%20WP%202016\\_01%20Shields%20et%20al%20final.pdf](http://www.ryerson.ca/content/dam/rcis/documents/RCIS%20WP%202016_01%20Shields%20et%20al%20final.pdf)**

This academic working paper produced from the Ryerson Centre for Immigration & Settlement at Ryerson University in Toronto seeks to offer a comparative context for understanding settlement and integration service delivery, as well as the role of non-profits, governments, and communities working together to promote immigrant well-being.

Vision	Structure	Processes
-“Clearly, ethno-specific nonprofit service providers can fill an important role in settlement provision. Yet it is the larger more generic nonprofit agencies that tend to have more resources and more public funding for settlement service provision. Furthermore, the <b>competitive funding environment</b> discourages bigger nonprofits from cooperating with emergent migrant-led organizations, or if they do so, to construct ‘partnerships’ in which smaller ethno-specific agencies come in only in ‘junior partner’ roles.” (p. 20)		

**St. Arnault, D. (2017). *A constructivist grounded theory study of refugee pathways in and out of homelessness* (Doctoral Dissertation). Retrieved from Education & Research Archive. University of Alberta.**

This dissertation discusses refugee homelessness and touches on some examples of how refugees use faith as a means for resilience in difficult situations. The author interviewed nineteen refugees and ten settlement providers in Edmonton to investigate the housing trajectories of refugees who had experienced homelessness.

Vision	Structure	Processes
<p>-“A subtheme that emerged related to remaining resilient and being able to cope effectively with housing and life adversity was drawing on one’s religion. The following quotes from refugee participants illustrate this subtheme: ‘I was lucky I didn’t end up on the street and God protect me.’; ‘...my religion is Islam and for example when I cry I always pray to God and I believe God help me.’; ‘There’s lots of challenges but maybe my belief in God, this is <b>like a shelter that helps me.</b>’</p> <p>Another participant summed up the role of religion beautifully: ‘And God. I don’t know how to say my story without including God as part of the journey. I have a lot of deep faith. So, I think spirituality and believing in God helped me, helped me a lot, immensely.’ (p. 117-118)</p> <p>-“Having a hope-focused positive future orientation that drew strength from one’s religion seemed to underpin refugee’s persistence in overcoming housing obstacles in this study, and therefore, seemed to underlie or potentiate many of the other pathways out of homelessness in this study.” (p. 130)</p>		<p>-Giving that many refugees in the study articulated faith in God as helping them through highly distressing processes, <b>counsellors</b> would do well to connect religious refugees with both their places of worship and culture communities to deepen a sense of hope in them through their faith in a higher power. (p. 138)</p>

**Stobbe, A., & Janzen, R. (2014). National denomination survey report: the role of churches in immigrant settlement and integration. Centre for Community Based Research, Kitchener, ON. Retrieved from <https://www.councilofchurches.ca/wp-content/uploads/2014/07/CJP-CCBR-Refugee-and-Immigrant-Settlement-Church-Survey-Report-October-2014.pdf>**

This report shows results from a national survey regarding the role that churches serve in helping provide support for immigrants and refugees in settlement and integration.

Vision	Structure	Processes
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**Torpey, J. (2011). A (post-) secular age? Religion and the two exceptionalisms. *Social Research: An International Quarterly*, 77(1), 269-296.**

This academic article details some of the background philosophy and theory in the movements of secular culture and religion in our current time.

## Vision

## Structure

## Processes

**Tse, J. (2011). Making a Cantonese-Christian family. *Population, Space and Place*, 17, 756-768.**

This academic article is a case study of St. Matthew's Church and it's specific role and identity as a Hong Kong church in metro Vancouver. A very useful insight into the role of specific ethnic religious communities and helping immigrants settle into Canadian life.

## Vision

## Structure

## Processes

-“Religious spaces in transnational migration contexts serve as sites where immigrants can find an alternative sense of familyhood, belonging, and home...” (p. 757)

-these communities do not exist inevitably but must be constructed as a mechanism for transnational migration geography (p. 758)

-ethnic religious communities **connect newcomers** with their home countries but also help them establish belonging in their new country (p. 758)

**Tse, J. (2014). Grounded theologies: ‘religion’ and the ‘secular’ in human geography. *Progress in Human Geography*, 38(2), 201-220.**

This academic article from the perspective of a geographer in religion explores the dimensions in which secularization is an inverted Christianity – which is important for understanding how secular groups can have awkwardness around engaging with religious groups, because secularity often does not acknowledge its own religious origins.

## Vision

## Structure

## Processes

-“my discussion of theology should not be read as arbitrarily limiting the field of religious discussion I prefer... Instead, my aim is to show that the claims of the secularization thesis depend on a **subversion of Christian theology.**” (p. 203)

-saying that the secular is theological is not meant to reject secularization, but it is to redefine secularization as the proliferation of new religious understandings, including atheistic ones, in the modern world. (p. 204)