

Strengthening the Web: the Value and Investigation of Community Conceptions in Refugee  
Resettlement

By

Caitlin Thomas

A Thesis Submitted to the Faculty of Graduate Studies of The University of Manitoba

In partial fulfillment of the requirement of the degree of

MASTER OF ARTS

Joint Master's Program in Peace and Conflict Studies

Department of Peace and Conflict Studies

University of Manitoba / University of Winnipeg

Winnipeg, MB

Copyright © 2020 by Caitlin Thomas



## Abstract

*Resettlement can no longer be seen as the least-preferred durable solution; in many cases, it is the only solution for refugees.*

-Sadako Ogata, UN High Commissioner for Refugees, 2000

The global refugee crisis has reached an unprecedented level. Close to 79.5 million people worldwide have been forcibly displaced, 26 million of which are refugees. UNHCR and other refugee organizations are calling for international support in responding to this crisis. When considering what Canada's response is, many dissenting opinions wage the capacity and quality of settlement with the need for durable solutions for those who are vulnerable, displaced and without security. As with an increase in monitoring and evaluation within the settlement sector, I ask the question, how can community conceptions of quality settlement, integration, and a sense of belonging inform the monitoring and evaluation of refugee resettlement?

This research focuses on themes of integration, quality settlement and belonging, from multiple vantage points, to build a bridge to address the gap that exists between policy and practice within the settlement sector. I identify the important role that those with lived experience, Sponsorship Agreement Holders, service providers, sponsorship groups and the government, all play in determining and facilitating what a successful settlement entail. Contextualized by the current refugee crisis, and rooted in theories of positive peace from the field of Peace and Conflict Studies (PACS), I draw on perspectives from Conflict Theory and Jean-Paul Lederach's Expanded Framework for Peacebuilding, in order to understand community conceptions of integration, quality settlement and monitoring and evaluation mechanisms. By utilizing the relational approach to semi-structured interviews, I garnered a rich understanding of these concepts, the gaps in the private sponsorship program, and how these collaboration can contribute to a monitoring and evaluation mechanism that is context-specific, flexible and client-focused. I argue that the settlement sector, including those actors at all levels of influence, should be included in policy discussions and the web of relationships strengthened between them, in a way to contribute to the sustainable development and continuation of the private sponsorship program in Manitoba and Canada.

## Acknowledgements

I would like to extend my sincere gratitude towards all my research participants who took the time to meet with me and respond to my follow-up questions regarding their area of expertise. I valued each of our conversations and for all the work that you do to make resettlement a success for newcomers in Canada. To those participants and valued perspectives that remain unnamed, thank you for helping me see the strength that exists in connection and for the nuances of integration and settlement. It is my hope that this research will give back to the community that extended their time and consideration to me, and that it offers even a little insight from others, with the same vision, that can be applied to one's particular context.

Marlene and Gail, the work that you do goes far beyond what is typically asked of volunteers, and your passion for aiding human flourishing that drives that commitment is evident. I appreciated both of your experience and insight into the valued work of SAHs in Manitoba.

Brian, I respected your balanced articulations on the concepts we discussed and your patience towards my many questions. You added valuable context and perspective of complexity and the construction of this paper was enriched because of your insight.

Don, your stories of settlement work and the great opportunities host communities have to build lasting friendship were inspiring. I appreciated your consistent pointing to the strength of cooperation and collaboration within the settlement sector.

Marta, your expertise in this field is very strong and your *know-how* is invaluable. Our conversation sparked more questions for me and forced me to think deeply and critically about integration, monitoring and quality settlement.

Robert, thank you for reminding me the importance of placing a concept in its context and the history that has contributed to the development of what exists today. I appreciate and hope that I am able to extend to others the importance of learning from the past, to inform the future.

Boris, your eloquent analogies helped make concepts understandable and relatable to me. You spoke from both the heart and from what exists outside of yourself, with honesty and carefully considered perspective. I appreciated our conversations and the insight into the settlement process that you shared.

And to all family and friends who have and continue to support me, through the joys and challenges of research and academia, I am thankful to you.

I am extremely grateful to my committee, Dr. Labman and Dr. Baffoe. I value the experience and knowledge that you both have and have shared with me to guide this research and my path forward.

My deepest appreciation to Dr. Wilkinson, who remained a patient and a consistent support through the many changes, questions, and concerns I had. Simply put, the completion of this research would not have been possible without you.

# Table of Contents

Abstract.....	I
Acknowledgements.....	II
Table of Contents.....	III
List of Tables .....	V
List of Figures.....	V
Acronyms.....	II
Chapter One: Introduction .....	1
Part 1.1: Research Topic .....	1
Part 1.2: Key Terms: .....	2
Part 1.3: Global (Macro) Level of Analysis:.....	3
Part 1.4: State (Meso) Level of Analysis .....	5
Part 1.5: Local (Micro) Level of Analysis .....	10
Part 1.6: Conclusion:.....	12
Chapter Two: Theoretical Perspectives and Literature Review.....	13
Part 2.1: Theoretical Perspectives: Perspectives Rooted in Positive Peace .....	14
Part 2.2: Critical Theory .....	16
Part 2.3: Lederach’s Expanded Framework for Peacebuilding.....	18
Part 2.4: Literature Review .....	22
Part 2.5: Relevance of Research: .....	28
Part 2.6: Summary: .....	28
Chapter Three: Methodology .....	30
Part 3.1: Qualitative Research Methods.....	30
Part 3.2: COVID-19 .....	33
Part 3.3: Data Collection.....	34
Part 3.4 Methodological Underpinnings .....	34
Part 3.5: Participants .....	38
Part 3.6: Semi-structured Interviews.....	42
Part 3.7: Setting.....	42
Part 3.8: Method of Analysis .....	43
Part 3.9: Ethical Considerations.....	44
Part 3.10: Limitations.....	47
Summary:.....	48
Chapter Four: Results .....	50
Part 4.1: Web of relationships:.....	50

Part 4.1.2: The Strength of Interconnectedness .....	50
Part 4.1.3 Challenges in the Relational Web.....	56
Part 4.2: Monitoring and Evaluation.....	61
Part 4.2.1: Impetus for Increased Monitoring and Evaluation .....	62
Part 4.2.2: Policy Concerns:.....	64
Part 4.2.3: Concerns about Practice: .....	68
Chapter Five: The Relation between Integration and Quality Settlement .....	72
Part 5.1: Settlement and Promising Practices .....	72
Part 5.1.1: Expectations versus Reality.....	74
Part 5.1.2: Access to Services and Supports for their Needs .....	76
Part 5.1.3: Establishing roots: .....	79
Part 5.2: Discussion .....	83
Part 5.2.1: Interconnected Analysis of Themes: .....	83
Part 5.2.2: Critical Theory and Integration .....	91
Part 5.2.3: Ledearch’s Expanded Framework for Peacebuilding.....	93
Part 5.5: Conclusion.....	99
Chapter Six: Conclusion .....	100
Part 6.1: Summary of Thesis:.....	100
Part 6.2: Relevance to Theory, Practice, and Policy:.....	103
Part 6.3: Future research .....	106
Part 6.4: Conclusion:.....	108
Appendices.....	110
Appendix A: Semi Structured Interview Questions.....	110
Appendix B: Research Project Details.....	112
Positionality (to be emailed out to potential participants) .....	112
Positionality ( <i>Phone Script</i> ) .....	113
Appendix C: Informed Consent Form .....	114
Appendix D: TCPS 2: CORE Ethics Certificate of Completion.....	118
Appendix E: Joint Faculty Research Ethics Board Approval .....	119
Bibliography .....	120

## List of Tables

Categorization of Participants.....	41
-------------------------------------	----

## List of Figures

Figure 1. Expanded Framework for Peacebuilding .....	20
--	----

## Acronyms

Allies in Refugee Integration	ARI
Blended Visa Office Referred	BVOR
Centre for Community Based Research	CCBR
Canadian Council for Refugees	CCR
Constituency Group	CG
Community Sponsor	CS
Government-Assisted Refugee	GAR
International Organization of Migration	IOM
Immigration Refugee and Citizenship Canada	IRCC
Manitoba Association for Newcomer Serving Organizations	MANSO
Migration Policy Institute Europe	MPIE
Non-Governmental Organization	NGO
Ontario Council of Agencies Serving Immigrants	OCASI
Peace and Conflict Studies	PACS
Privately Sponsored Refugee	PSR
Resettlement Assistance program	RAP
Research Ethics Board	REB
Resettlement Services Assurance Team	RSAT
Refugee Sponsorship Training Program	RSTP
Sponsorship Agreement Holder	SAH
Service Provider Organizations	SPOs
United Nations	UN
United Nations High Commissioner for Refugees	UNHCR



## Chapter One: Introduction

On October 1, 2019, at 9PM, a gathering of nearly twenty people waited eagerly at the bottom of the arrivals' escalator at the Winnipeg James Armstrong Richardson International Airport. They were waiting for a family five to arrive, a family whom this group had never met. This cluster was made up of representatives from several surrounding rural communities in Manitoba and the family they were waiting for were refugees from northeastern Africa. This event, with slight variants, is a daily occurrence in Winnipeg and across Canada, as community groups, families and friends respond to the global need for resettlement of refugees. The purpose of this thesis is to explore resettlement as it is experienced and observed within the Canadian context. This thesis is composed of six chapters, an introduction, an exploration of the theoretical perspectives and literature related to the research topic, a description of the methodology, the results of the study, and a conclusion including suggestions on research significance and future research topics.

Within this introduction, I provide an overview of my research topic, define key terms, and explore the current refugee crisis from the global, state, and local level of analysis, in order to contextualize my research. As a preface, however, since the beginning of my research, the refugee situation, on a global, state and local level, has been heavily affected by COVID-19, the pandemic impacting policies related to immigration, as well as the individual refugee experience of vulnerability. At each stage of my analysis, I provide an overview of the situation and the implication of COVID-19 because I was conducting interviews during March and April of 2020 at the height of the lockdown.

### Part 1.1: Research Topic

Originally, this research focused on directly connecting with newcomers in order to better understand what quality settlement looked like from their perspective and how a sense of belonging factors into the integration and resettlement of newcomer refugees. However, with the onset of COVID-19, through dialogue and discussion with my thesis committee, it was determined that the research question and methodology would need to be revised, as ethically and logistically, the original topic was no longer a reasonable undertaking. Not only was it impossible to interview refugees at this time, my potential participants were vulnerable and given the uncertainty about accessing services, language classes and the dire economic situation, it would have been unethical for me to approach and interview them at this time. I describe this

process more thoroughly in Chapter 3. The themes that are explored in this research are consistent with the original proposal, however, I have shifted my attention and methodology to focus more closely on the role of and observations from those within the settlement sector who were in a better position to respond to interview requests and to talk about the impact of the pandemic on the settlement needs of refugees. Thus, this research explores quality settlement, integration, monitoring and evaluation from multiple vantage points, including service providers, Sponsorship Agreement Holders, and sponsorship group representatives, to name a few.

### Part 1.2: Key Terms:

For the purpose of this research, I use the term “refugee newcomer” or “resettled refugee” to refer to those who have settled in Canada through one of the refugee programs, as a distinction from those who have arrived through an alternative immigration method such as through economic immigration programs. My research focuses on the experiences of those who arrived as refugees, however, I wish to avoid the connotations and pervasive tendencies regarding identity that can be associated with the term “refugee.” A refugee is defined by the 1951 Refugee Convention as “someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion” (UN General Assembly, 1951). Dr. Ozkaleli writes, “the refugee label turns a human into a one-dimensional person; it conceptually separates her from the place where she originally belonged and displaces her into a space unknown to her, a space that already belongs to another” (Ozkaleli, 17). The label of ‘refugee’ can remove the history of a person, and it is imperative to remember that the only distinguishing characteristic that includes someone within this population, is that for reasons outside of their control, they have been forced to leave their home and their established life. An important element of my research is taking account of the ways the unique ontological make-up of each refugee that is resettled in Canada is considered in determining the quality of their settlement.

Another essential term to define is ‘integration.’ Immigration Refugee and Citizenship Canada (IRCC) defines integration in their mandate as “a two-way process for immigrants to adapt to life in Canada and for Canada to welcome and adapt to the newcomers” (IRCC, 2017). While this definition may seem as an overly optimistic goal, and too often, the burden to accept and adapt falls primarily on the resettled refugees themselves. This definition reminds those

involved in resettlement, the importance and necessity of considering both components to integration. This definition of integration has deep roots in Canada's migration history, being featured in a 1959 article in the Immigration and Citizenship section of the *Canada Year Book*. Composed by those within the Citizenship branch of the Canadian government, the authors write, "the ultimate responsibility for integration rests with the Canadian people for, without their acceptance of the newcomers into community life, there can be no integration" (Vineberg, 22). Further, one of the "main" functions of the Citizenship branch of the Canadian government has been to "encourage understanding and co-operation between old and new Canadians and between the various ethnic groups in the population" (Ibid, 22). While we must take into account the changes in Canadian immigration since this time, this definition leads us to ask questions about resettlement in Canada, the main objectives, and how we, as civil society and the government, are monitoring, evaluating or achieving these mandates.

### Part 1.3: Global (Macro) Level of Analysis:

To begin, the United Nations High Commissioner for Refugees (UNHCR) estimates that the number of people who have been forcibly displaced worldwide is currently around 79.5 million (UNHCR, 2020). With approximately 26 million of this incomprehensible number being refugees (Ibid). Half of this amount is under the age of 18 (Ibid).

According to data collected in June 2020, around 68% of all refugees come from the following five countries: Syrian Arab Republic (6.6 million), Venezuela (3.7 million), Afghanistan (2.7 million), South Sudan (2.2 million), and Myanmar (1.1 million) (Ibid). When forced to confront the reality of this global refugee situation, one inevitably considers the causes of such a situation, and what can be done to respond (UNHCR Projected Global Resettlement Needs, 2019, 11). While the UNHCR acknowledges three durable solutions for refugees, including voluntary repatriation, local integration, and resettlement, the international community is increasingly recognizing that resettlement, as a solution, needs to be more greatly utilized and offered. According to UNHCR, on average, "a refugee spends 17 years of his or her life in exile [and] ... that's 17 years in limbo, unable to go home or move on with life" (UNHCR, 2014). In 2019, UNHCR reported 63,600 people who were resettled due to their assistance; however, this is only approximately 0.2% of the global refugee population (UNHCR, 2019). Protracted conflicts heavily contribute to displacement and the need for migration, and as Sadako Ogata

indicates, “resettlement can no longer be seen as the least-preferred durable solution; in many cases, it is the only solution for refugees” (Ogata, UN High Commissioner for Refugees, 2000). The global community needs to recognize that resettlement, for some, is their only option.

The top five host countries that carry the weight of the response to the global refugee crisis worldwide include Turkey, Columbia, Pakistan, Uganda, and Germany (UNHCR, May 2020). According to the UNHCR 2020 Global Projections, “with 85 per cent, the vast majority of refugees are hosted in low- and middle-income countries facing economic and development challenges,” however, it is important to acknowledge that the conditions refugees are living in are not durable or sustainable (UNHCR Projected Global Resettlement Needs, 2019, 11). While developed countries have more resources available to respond to the refugee crisis, and arguably could be doing more, the amount of support they provide and their purpose is for resettlement and integration, not just meeting the basic needs, as is the case with most countries of asylum. We must acknowledge that the geographical context which contributes to the burden shared by these high hosting countries, and how it is vastly different than how resettlement happens in Canada.

COVID-19 has drastically impacted the lives of refugees and ability to find a durable solution in resettlement. As of March 16, 2020, all resettlement departures were suspended until further notice and adaptations to resettlement activities considered in consultation with UNCHR (UNHCR, April 2020, 7). For resettlement in Canada, refugee arrivals, organized by IRCC and the International Organization for Migration (IOM), have cancelled until further notice (IRCC, 2020, 5). At this time, most embassies have suspended their visa services and were not conducting the necessary background or medical checks for prospective resettling refugees. As governments around the world are taking appropriate measures to limit the spread of the virus, the implications on displaced people is devastating in light of their particular vulnerabilities and specific needs (UNHCR, April 2020, 1).

UNHCR acknowledges that the 79.5 million displaced people worldwide who have been forced to flee their home, “are now facing multiple, overlapping emergencies” (UNHCR May 2020). Economic erosions, asylum access restrictions, increased rates of sexual and gender-based violence, access to healthcare, and education, are just a few of the areas of vulnerability that were already faced by displaced, and which have only increased since the onset of COVID-19 (UNHCR Key Facts, May 2020). According to the June 15, 2020 release of the *UNHCR Global*

*COVID-19 Emergency Response Report*, “the change in socio-ecological environment has a profound effect as social systems are overburdened, stress levels increase due to movement restrictions and crowded living conditions and income and livelihood opportunities are heavily impacted” (UNHCR, June 2020, 2). UNHCR and other humanitarian organizations call for more support from countries to respond, however, as local economies are impacted, the fear is that the global community will turn inwards first and in leveling the economic implications of COVID-19 in their own countries, priority will shift away from those in vulnerable situations or have less to give.

Further, as mentioned earlier, in seeking solutions for the global refugee crisis, the UNHCR acknowledges three durable solutions for refugees: voluntary repatriation, local integration, and resettlement. However, with COVID-19 and its implications on restricting border controls, the ability to voluntarily return home or resettle in an alternative safe country has been limited, and assistance for these solutions is not provided (UNHCR, April 2020, 7). In West and Central Africa, UNHCR identified the suspension of a number of governments in civil registration activities, contributing to increasing numbers of statelessness (Ibid, 6). COVID-19 has drastically impacted the lives of refugees, increasing the level of vulnerability that they already were in and decreasing the ability to find a durable solution. The majority have been left waiting for many additional months, stranded sometimes in camps that are already overrun and hygienically strained. As third safe countries succeed in flattening the curve or keeping levels of the virus low, immigration and resettlement from these countries of asylum may be considered a public health risk, and thus, stalled even further. The global community needs to acknowledge the impact on these ‘invisibles’ and find innovated and renewed consideration to offering protection, particularly if the resumption of larger scale resettlement is not an option for the foreseeable future.

#### Part 1.4: State (Meso) Level of Analysis

Canada has a long history of resettlement and was praised by the UNHCR in 2019 for being a global leader in refugee resettlement for resettling 28,000 refugees from the global refugee program (UNHCR Projected Global Resettlement Needs, 32). Vineberg discusses the evolution of immigration in Canada, and aptly identifies that “the first immigrant settlement services were offered by Canada’s aboriginal First Nations peoples on the arrival of the early French and

English settlers...without their assistance and without recourse to their skills in living in a sometimes hostile northern climate, it is unlikely the first European arrivals would have survived” (Vineberg, 1). The highly praised immigration and resettlement program emerges through Canada’s history as a country that, apart from the Indigenous populations, relied heavily on immigration to form the country that it is today. According to Statistics Canada, “Canada's sustained population growth is driven mostly (82.2%) by the arrival of a large number of immigrants and non-permanent residents” (Statistics Canada, 2019).

Further, in researching the history of Canada’s immigration and resettlement program, Vineberg also identifies the responsibility that the government held for assisting those newcomers to Canada, or the British North America, as it was known at the time. Vineberg quotes Lord Durham in 1839, writing,

I can scarcely imagine any obligation which it is more incumbent on Government to fulfill, than that of ... securing to ... persons disposed to emigrate every possible facility and assistance, from the moment of their intending to leave ... to that of their comfortable establishment (Vineberg, vii).

I draw attention to this assertion because since 1839, immigration and resettlement has changed significantly, support from the government and civil society waxing and waning at different political, social and economic moments. I have been encouraged in my research by the compassion and support of both the government and civil society to respond to protection needs, and I have heard of the struggles those within the settlement sector face with bridging the gap between practice and policy. I draw attention to this quote by Lord Durham, to remind readers, the role that all parties in Canada, in different capacity, play in responding to settlement needs, to support financially, legislatively, institutionally, emotionally and practically.

Due to Canada’s geographic situating, as bordered by three oceans, refugee claims and applications for permanent residency in Canada happen in a few different ways. While some claims are made inside Canada, the amount is vastly different than the amount made in a country such as Turkey, that borders conflict zones. The majority of resettlement within Canada happens through applications that are made outside of Canada. For the purposes of this research, I focus on those who are recognized as in need of resettlement abroad and selected to establish a home in Canada. The three primary programs are Government-Assisted Refugees (GARs), as Privately Sponsored Refugees (PSRs) and through the Blended-Visa Office Referred (BVORs) Program.

GARs are those individuals or families who have been referred by UNHCR to visa offices, that are then able to receive financial and other support from the Government of Canada during their resettlement process. The PSR program allows Canadian citizens and permanent residents to identify refugees from abroad that they want to sponsor to become permanent residents. The sponsors are responsible for all financial, emotional and settlement support during the duration of the twelve-month sponsorship period, or the newcomers first year of settlement in Canada. Through the PSR program, these sponsorship groups support newcomers financially and emotionally, as well as providing or assisting in the utilization of settlement services during the duration of the sponsorship period.

The legislation for private sponsorship was first included in the 1976 *Immigration Act* and was implemented in 1978, gaining momentum during the Indochinese crisis in the late 1970s (Labman, 2016, 68). Private sponsorship did happen before this time, in a *de facto* sense, such as with the support provided to Ugandans in 1973 (Vineberg, 32). However, the process and legislation were not formalized until the implementation under the *Immigration Act* in 1978. Since then, the program has proved flexible and responsive in the face of the global resettlement needs (RSTP, 2019). In 1998, the Refugee Sponsorship Training Program, a government-funded training curriculum, was developed for those who are engaged, or wanting to be involved in the sponsorship of refugees (Treviranus and Casasola, 2003, 191). As many scholars have indicated, “Canada is the first country in the world to have a refugee sponsorship program where private citizens and the community is directly involved in the resettlement of refugees abroad” (RSTP, 2019). Through their commitment to responding to the global need for resettlement, Canada has been recognized as a leader in refugee resettlement, and recently the PSR program in particular, has generated significant international interest.

While the Canadian refugee program is unique in allowing citizens to actively participate in the naming and sponsoring of particular individuals, Labman identifies the concern with this program as distracting sponsorship within Canada from the cases that UNHCR has identified as high needs (Labman, 2019, 94).

The sponsorship program has largely been utilized as a family reunification scheme for refugees. According to Labman, by 2003 95-99% of sponsor referred cases were for family members or close friends (Ibid, 94). She writes, “what this means though is that sponsored refugees need not be, and often are not, recognized by the UNHCR as refugees, or if recognized,

are not among the refugees referred by the UNHCR for resettlement” (Ibid, 94). This shift in those being sponsored must be acknowledged, as the private sponsorship program does not always respond to the UNHCR referrals and is more often used for family reunification. Consequently, for this research, the experience of a sense of belonging by those who are sponsored or co-sponsored by family members, will likely be vastly different those that come to Canada with no family link, either through the BVOR or GAR program. As discussed in the results, SAHs or sponsorship groups described the impact that they observed the family-link had on either the settlement plan or the experience of integration for the resettled refugee. For the purposes of this research, participants are primarily involved with the private sponsorship program, however, there are some who held multiple vantage points, and thus, could provide a more encompassing perspective.

The BVOR program is a blended program between IRCC and private sponsors, both parties contributing six months of financial support to the refugees. The private sponsors in these programs also provide settlement support for the duration of the twelve-month sponsorship period. Due to the overwhelming amount of individuals and families that UNHCR has identified as needing resettlement, the Blended Visa Office Referred program attempts to respond to the selection component, in providing a durable solution for those most vulnerable, while incorporating the community connection from the private sponsorship program, that has been recognized to contribute to well-being and integration.

According to the Immigration Refugee and Citizenship Canada’s plan for *2019-2021 Immigration Levels*, between 39,500 and 53,500 refugees, protected persons, humanitarian, and other vulnerable persons will receive admission to Canada for 2019 (IRCC, 2018). In 2019, a total of 48,510 admissions were made to Resettled Refugees & Protected Person in Canada (IRCC, July 2020). For 2020, the estimate was between 43,500 and 56,500 (IRCC, 2018), however, it is almost certain that that number will not be achieved due to border restrictions in response to COVID-19. This number includes in-land asylum claims, as well as claims made by those who do not meet the 1951 Convention Definition and resettlement claims made outside of Canada. We should acknowledge that if Canada was to resettle 58,500 refugees in 2021, this amount would still be only 0.23% of the total number of refugees needing resettlement and together represent only 19% of all entering newcomers and 0.16% of the Canadian population (calculations by author using 2019 Immigration Projections). Further, the number of people



needing resettlement is always rising, as every two seconds, a person is newly forcibly displaced (UNHCR, 2019).

COVID-19 has had implications on Canada's resettlement programs, different ways. First, as identified earlier, the border closures in mid March 2020 effectively halted all arrivals of sponsored refugees for the foreseeable future. For those entering from the United States, to make an asylum claim, the Canadian Government is enforcing a temporary return back to the United States (IRCC, 2020). For many human rights advocates, this action is 'inhumane' and a violation of "Canada's international legal obligations under the *Refugee Convention* and the *Convention Against Torture*" (Amnesty International, April 2020). Further, recent policy adopted by the Trump administration allows those who may be seeking asylum to be expelled from the United States "without a hearing to the 'country of last transit or home country'" (Ibid). By enforcing such border restrictions during COVID-19, and not offering asylum to those fleeing from the United States, Canada is failing to uphold its international obligation to protect vulnerable people. Since writing this, Canada's Federal Court has made a landmark ruling, declaring that by sending refugee claimants back to the U.S, that this was a violation of their charter rights.

The government has chosen to appeal this ruling, however, advocates such as the Canadian Council for Refugees and Amnesty International had celebrated this ruling on the Safe Third Country Agreement (CCR, 2020). This legal challenge against the Safe Third Country Agreement first began in 2005, and a similar situation occurred in 2008, where Justice Phelan ruled that this safe third country agreement would be dismantled, however, an appeal by the government was filed, and the court order was overturned. It was overturned on the basis that "the Court should not consider the actual situation for refugees in the US" (CCR, n.d.). Again, this order was filed with the Supreme Court of Appeal, however, the Court declined to hear their case in 2009. It is unclear what the Court will rule on this most recent order legal battle on the STCA, however, there are many who continue to advocate and fight for the protection of refugees and to hold our country accountable to their international obligations.

Further, Immigration Refugee and Citizenship Canada offices have suspended all in-person interviews and in-person processing of refugee protection claimant documents (IRCC, 2020). This includes the interviewing and the necessary medical checks that need to be conducted by visa offices abroad, with a majority of Canadian officials being returned home from their embassies in refugee host countries during the pandemic. The BVOR sponsorship

program has been halted for the foreseeable future. While IRCC is still accepting private sponsorship applications, and processing aspects of the process that can be conducted remotely, resettlement activities have been seriously impacted, and those within the settlement sector raise questions about meeting our immigration numbers for 2020 or the backlog that this delay will create within the resettlement system. Four months since borders were closed, IOM and UNHCR have begun to organize travel for visa-ready refugees, however, the movement in most countries is slow as necessary public health precautions are made (Joint IOM-UNHCR Press Release, 2020).

Additionally, across the country, as non-essential organizations shut down, settlement organizations were forced to close their doors and halt programs or seek creative alternatives that act in accordance with provincial regulations on physical distancing. This includes services such as language classes, an incredibly important part of ensuring resettled refugees are set up for success in Canada. While the government has agreed to not penalize settlement organizations for not being able to provide the services in their agreement with IRCC, the implications of the pandemic on the well-being of recently resettled refugees is immense.

### Part 1.5: Local (Micro) Level of Analysis

From a local level of analysis, this thesis research contributes to existing literature that focuses on the integration and quality of settlement of the refugee newcomer individuals and families that are resettled in local contexts. The strength of the private sponsorship is attributed to the compassion that exists in the local individual and community. There are three different entities within Canada that can sponsor individuals or families privately. A Community Sponsor (CS) or a Group of Five of Canadian citizens or permanent residents can sponsor refugees, however, those eligible to be sponsored through these two methods must be “formally/officially recognized as a refugee in the country of asylum and be able to provide documentary proof of this status” (RSTP, 2019). Acquiring this status is very complicated and time-consuming for refugee applicants, and often the country refugees reside in may not formally recognize the refugees at the end of the process.

For refugees in this situation, their only option is to be sponsored through a Sponsorship Agreement Holder (SAH). A SAH is an organization that has an established relationship with Immigration Refugees Citizenship Canada (IRCC), the department of the Canadian government

that manages immigration in Canada. In Manitoba, there are nine SAHs and each year, these organizations are given out a number of spaces for PSR applicants by IRCC. These spaces are then allocated to different sponsorship groups, or constituency groups, who have expressed interest for sponsorship. Due to the overwhelming global refugee crisis, SAHs can receive hundreds of requests for spaces and only have the capacity to allocate a small percentage a spot. After the extensive application process, which can take anywhere between a year or two depending on the processing time in the visa office, the successful refugees' travel is planned by International Organization of Immigration (IOM) to the host community in Canada.

Once arrived, it is the responsibility of the private sponsorship group to assist in all resettlement activities, including opening a bank account, securing accommodation, ensuring doctor visits, among others. IRCC has determined a standard of support that is required for each sponsorship group, whether they are sponsored through a SAH or Community Organization or a Group of Five.

To determine that sponsorship groups are supporting their newcomers according to this standard, the government has begun an initiative called "Post-Arrival Assurance Activities" in which they 'audit' sponsorship cases (RSTP, 2019). Quality settlement can be measured through a variety of different indicators, and most data that is collected focuses on important quantifiable questions, such as financial support, living conditions, education and language benchmarks, and possible employment. These aspects are important; however, they are only part of what should be considered quality settlement. Quality assurance and research and monitoring and evaluation of resettlement success within refugee programs have tendencies to miss delving deeply into qualitative questions of belonging and identity, which are integral aspects of settlement. When considering what is meant by integration and quality settlement, I am interested in researching those elements that are indicate successful integration, but are missed when particular monitoring and evaluation mechanisms are applied to a context in which they are unable to capture what they sought out to examine. This research focuses on community conceptions of integration and quality settlement, from multiple vantage points, to inform and build a bridge to address the gap that exists between policy and practice within the settlement sector.

On a local level, the implications of COVID-19 are similar at the state level, as a majority of protocols have been implemented on a state level or are consistent across provinces. Settlement services and connections between sponsorship groups and the resettled refugees have

had to change in order to comply with COVID-19 measures. An experience that differs from the state level of analysis is by those who have family members in the process of being sponsored. Some sponsored refugees had already received their visa and travel itinerary, only to have it cancelled for an indefinite amount of time. For families in Manitoba, there is great concern for their family members who are being held in limbo. For sponsorship groups, members have had to create innovative strategies for responding to settlement needs, and to provide that community connection, while upholding public health regulations.

#### Part 1.6: Conclusion:

Within this introduction, I have provided an overview of my research topic, defined key terms, and explored the current refugee crisis from the global, state, and local level of analysis, in order to contextualize my research. I have outlined how the refugee situation, on each level of analysis, has been heavily impacted by COVID-19, affecting policies related to immigration, as well as the individual refugee experience of vulnerability.

This research focuses on themes of integration, quality settlement and belonging, from multiple vantage points, in an attempt to build a bridge to address the gap that exists between policy and practice within the settlement sector. I identify the important role that SAHs, service providers, sponsorship groups and the government, all play in determining and articulating what a successful settlement entail. This thesis is composed of six chapters, an introduction, an exploration of the theoretical perspectives and literature related to the research topic, a description of the methodology, the results of the study, and a conclusion including suggestions on research significance and future research topics. I ask the question, how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement?

## Chapter Two: Theoretical Perspectives and Literature Review

When considering the impact of community connections and conceptions on issues concerning quality settlement and integration, I argue that it is essential to acknowledge the importance of contextualizing the unique ontological make-up of individuals, as these factors impact a refugee's own understanding of resettlement, integration, and experience of belonging. Boudreau's theory on ontological agency is important to my area of research because he offers a perspective that necessitates researchers and those involved in the settlement process to undertake a deep exploration into participants' context, in order to understand their choices, responses, agency, or lack thereof. Boudreau's understanding of agency critiques contemporary definitions, arguing that they miss important influences such as economic, psychological, and social factors (Boudreau, 134). He draws heavily on the 20th century philosopher Martin Heidegger, a phenomenologist whose conception of "ontological agency" addresses the significance of contextualizing one's state of being, in order to more completely understand their nature and position (Ibid, 135).

Further, Heidegger's important acknowledgment of 'thrownness,' as emphasized by Boudreau, reminds researchers that everyone is born into their particular context, out of no choice of their own, and are forced to learn and to act as players in a particular confine determined by certain rules, customs, opportunities and freedoms (Ibid, 131). While individuals do not choose to be born into this world, once in it, they are forced, in a sense, to act within it. Heidegger's search for Being or *Dasein* reminds readers and Boudreau of the 'unique biological, environmental, geographical, cultural, and other "site-specific"' characteristics that factor into one's ability to choose and act within the world (Ibid, 135). For refugees, the concept of thrownness is even more tangible due to their uprooted nature, in being forced to flee their home and established life due to circumstances outside of their control. When analyzing the quality of settlement for refugees, it is essential to take into account newcomers' unique make-up. Ideally, and in the future when the COVID-19 pandemic settles, further research will need to be conducted, with direct connections and conversations had with newcomer participants, in order to understand their perspective and how resettlement practices within Manitoba can be improved.

For this research, I am interviewing those within the settlement sector, such as representatives from sponsorship groups, SAHs, Service Provider Organizations (SPOs), and

those who are or were in positions of informing policy formation. I seek to understand how these actors conceptualize quality settlement and integration, and how monitoring and evaluation mechanisms are best created to capture those indicators. Each participant interacts with the resettlement process through a different role, and when taken together, can offer important insight into the gaps and successes of the sector and the resettlement of newcomers.

In this chapter, I provide an overview of the main theoretical perspectives that are related to this research. I outline the relevance of Critical Theory and the importance of taking a perspective rooted in positive peace. I draw on Jean-Paul Lederach's Expanded Framework for Peacebuilding, as a guiding mechanism for creating a holistic perspective and analysis on the number of components that ultimately influence the provision of quality settlement and successful integration of resettled refugees. Further, I outline significant literature related to the research topic. In this research, I ask the question of how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement? I explore how literature defines the settlement sector, quality settlement, integration, and a sense of belonging.

## Part 2.1: Theoretical Perspectives: Perspectives Rooted in Positive Peace

This research is rooted fundamentally in Peace and Conflict Studies (PACS) perspectives. PACS is an inter-disciplinary field, allowing the possibility to draw on experts and perspectives from a variety of different disciplines in order to best understand a particular situation. For the purpose of this research, a peacebuilding lens will be applied to the exploration of integration within resettled refugees in different settlement contexts, however, I also draw on theoretical perspectives from Critical Theory and theories and practices outlined by Jean-Paul Lederach.

To begin, peacebuilding is a highly contentious and debated concept, that must be understood within the context that it is being used. I use Paffenholz's definition as the base for a working definition, provide an encompassing outline of the origins and differences in understandings and uses of the term, and apply it to the regional context of PSRs in Manitoba. Paffenholz defines peacebuilding as that which "aims at preventing and managing armed conflict and sustaining peace after large-scale organized violence has ended" (Paffenholz, 50). Peacebuilding operations focus on a myriad of elements, including development, as well as, economic, social, political, and infrastructural restructuring and relief for five to ten years after

an event. Typically, peacebuilding also entails creating the conditions possible for democratization, however, I apply this concept to the question of what successful resettlement and integration looks like (Paffenholz, 50).

Johan Galtung was the first to use the term peacebuilding when differentiating between the priorities of peacemaking, peacekeeping, and peacebuilding missions. An essential characteristic of Galtung's theory is the differentiation between positive and negative peace. Negative peace involves merely the absence of violence, as is typically the goal of peacemaking missions. However, contemporary peace research invites conflict resolution theorists and practitioners to investigate peace deeper, identifying the ways in which true peace, or positive peace, will never be achieved without the removal of structural violence. The removal of structural violence is the goal of peacekeeping and peacebuilding (Ibid, 45). Peacekeeping is aimed at maintaining peace between parties and implementing agreements (Boutros-Ghali, 4), while peacebuilding "addresses the underlying causes of conflict and prevents their transformation into violence" (Paffenholz, 45). According to Boutros-Ghali, peacebuilding includes "rebuilding the institutions and infrastructures of nations torn by civil war and strife; and building bonds of peaceful mutual benefit among nations formerly at war;" (Boutros-Ghali, 4).

In a context such as Canada, where there is not necessarily civil war, overt strife, or active violent conflicts within newcomer populations, I argue that peacebuilding, and an overall movement towards positive peace, is still a valuable and necessary area of exploration with regards to resettlement because the perspective necessitates an acknowledgement of the ways positive peace has not been achieved. For example, Bokore explores how experiences of war and forced migration continue to impact the resettlement process of Canadian Somali women, even when there are no longer any direct threats to their security (Bokore, 2018). For this reason, I consider it essential, when exploring those within the settlement sector who have influence on newcomers lives or program planning, that a holistic perspective on the stories of resettled refugees, and considering their unique lived experiences, such as historical trauma, when providing and monitoring quality settlement as it uniquely pertains to them.

Particularly with PSRs in Manitoba, I seek to explore from community perspectives the barriers and challenges that newcomers experience in resettling within the Canadian context, to progress towards positive peace for these newcomers and the larger Canadian context. While rooted in perspectives of positive peace, I also use critical theory, theories on needs and

belonging, ontological recognition, and PACS theories to inform the theoretical basis of my research.

## Part 2.2: Critical Theory

First, I use a critical theoretical perspective to inform my research process. Critical theory, as defined by Bogdan and Biklen, is “an approach to thinking and researching that emphasizes research as an ethical and political act. Critical theorists agree that their research should empower the powerless and work toward the elimination of inequality and injustice” (Bogdan & Biklen, 271). Drawing from the influence of the Frankfurt School, critical theory seeks to identify and critique the historical, social, and ideological forces that structure world-systems and heavily impact the most marginalized (Ibid, 22). I use this theoretical perspective to inform the implications of the refugee crisis on the global, state, and local levels of analysis, as well as contribute to a richer understanding of the quality settlement of privately sponsored refugees in Canada.

For Guba and Lincoln, critical theory applied to a dialectic methodology seeks to “transform ignorance and misapprehensions (accepting historically mediated structures as immutable) into more informed consciousness (seeing how the structure might be changed and comprehending the actions required to effect change)” (Guba and Lincoln, 110). This paradigm and theoretical perspective guide my research to identify the gaps and strengths of the various settlement programs, as well as the structural challenges, particularly in monitoring and evaluation mechanisms, that limit access of opportunities to resettled refugees and within the settlement sector, in making constructive social change in refugee resettlement. Informed by critical theory and a sense of social justice, the research I conduct is seeking to empower those who, in a new cultural and potentially linguistic context, may experience feelings of powerlessness, isolation, and dependence.

Justice, as articulated by Thomas Patrick Burke, involves the levelling of accordance. In terms of distribution, this refers to the allocation of goods. Social justice involves the levelling between ‘man to man,’ concerning the rights owed based on their being human. This definition, when first read, seems to be similar to conceptions of human rights, however, Burke and Taparelli raise an interesting and important distinction. They acknowledge that while humans may be equal in kind, as a species, and deserving of basic human rights based on that, they are



not necessarily equal in economic status or opportunities available. Thus, there is a duty “of those of this world to care for those who lack them” (Burke, 105). This concept of social justice, as compared to human rights or righteous living, seems to involve more active participation and responsibility towards our fellow human beings. It is not just focused on the individual, but instead acknowledges the web of relationships we exist within, depend on and must be active within.

Further research needs to be conducted within the settlement sector to understand the experiences of racism that exist and define policy implementation. Involving the voices of newcomers in the development of monitoring and evaluation mechanisms is one way of trying to reduce the systemic racism and discrimination that exists within the settlement sector and Canadian society as a whole, and create a system that is newcomer-focused and responsive in a qualitative way towards the needs of newcomers. The Canadian Council for Refugees released a report on the systemic racism and discrimination in Canadian refugee and immigration policies, citing specific policies, the differential impacts that policy has and examples and recommendations for change. One of the areas that they identified was the issue of representation of visible minorities within the federal public service. According to the report cited on “on the participation of Visible Minorities in the Federal Public Service...a ‘disturbing problem of distribution’ [was noted], the representation of visible minorities in executive positions being only 2.9% (or 1% of all visible minorities in the FPS)” (CCR, 12).

Critical race theory says that “racism is ordinary, not exceptional – the usual way that society does business – and thus represents the common, everyday experience of most people of colour in this country” (Delgado and Stefancic, 136). This report from CCR is just one example, but by taking a critical race theoretical perspective, I explore how those within the settlement sector involve newcomer voices in their settlement experience and the importance of including their voices in the creation of monitoring and evaluation mechanisms. Without the voices of newcomers or those with lived experience, those who are making policies and distributing funding in the settlement sector are doing so without a holistic understanding of what indicators and outputs best reflect promising practices and successful integration.

Boutros-Ghali, the 6<sup>th</sup> UN Secretary-General, in his *Agenda for Peace* advocates for human development, or as I understand it, social justice, as an important, perhaps even integral, component to understanding the global refugee situation and how we should respond to it. This

extends to all contexts, macro, meso, and micro, and the concept of social justice reminds us of that responsibility to our fellow human, to advocate for their ability to grow and fulfill their human potential. Research itself is a political and ethical act, that can be utilized towards eliminating violence, whether that is explicit or implicit.

### Part 2.3: Lederach's Expanded Framework for Peacebuilding

Second, while the overall research will be guided by theoretical perspectives rooted in Peace and Conflict Studies, I emphasize Jean-Paul Lederach, a well-established peace theorist and practitioner, and his Expanded Framework for Peacebuilding. Although this theory was created in the context of dealing with conflict, I argue that this process and the key aspects are applicable and essential to guiding research, particularly those intending to encourage positive peace in the context of one's research. Lederach's Expanded Framework for Peacebuilding offers a valuable and encompassing framework for establishing a complete and holistic understanding of any specific situation. His framework, as indicated by the diagram below (see Figure 1: Expanded Framework for Peacebuilding) includes the recognition of historical elements and levels of relationships that inform the transformation of any single conflict (Lederach, 2005, 139). When applied to the context of resettlement, Lederach's framework expands a researcher's analysis of a particular subject, to acknowledge a number of other components, that ultimately influence the outcome, in this case, of quality settlement, successful integration and sustainable refugee resettlement programming.

As a preface to his framework, Lederach, after extensive experience within the realm of peacebuilding, writes that "a key to constructive social change lies in that which makes social fabric, relationships, and relational spaces" (Ibid, 76). The hope of all within the settlement sector is for sustainable justice and peace for those that are being resettled, and for those who are involved within the settlement sector, but it is through those actors and the relationships between them that give strength to the settlement sector. Lederach describes this as solutions emerging from "relational resources, connections, and obligations" (Ibid, 77). In determining what quality settlement consists of and who is best placed to provide that within the context of Manitoba resettlement, I am looking for examples of strengths and weakness between parties in the resettlement process, and how gaps and challenges can be more adequately addressed by collaborating and communicating with different members of the resettlement community.

The connections that are made between those in any sector, add stability and platforms for constructive social change. Lederach writes:

Relationships are at the heart of social change. Relationships require that we understand how and where things connect and how this web of connections occupies the social space where processes of change are birthed and hope to live. The key for peacebuilding is to remember that change, if it is to be sparked and then sustained, must link and bring into relationship sets of people, processes, activities that are not like-situated nor of similar persuasion. The challenge of our failures is that we have been unable to understand the interdependence of different sets of people and processes and recognize how they may interact constructively. We have, in essence, thought too much about "process management" and "solution generation" and too little about social spaces and the nature of interdependent and strategic relationships. (Lederach, 2005, 86).

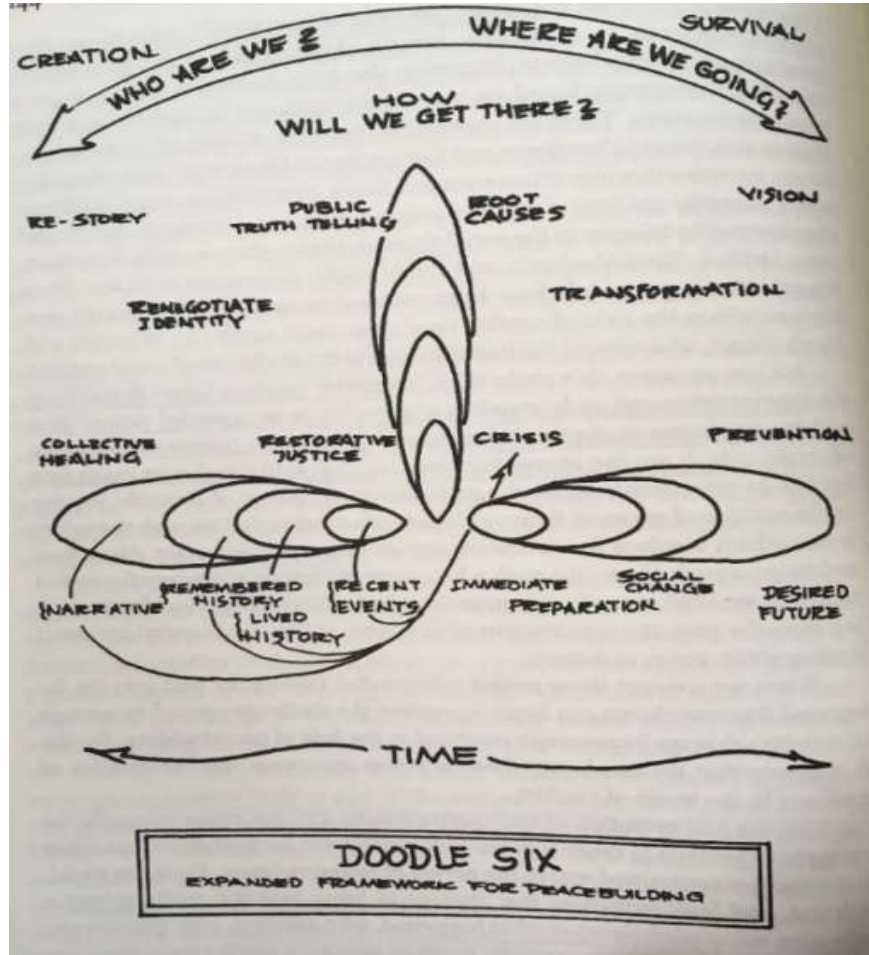
Within the context of the resettlement sector, this means looking at the entirety of the web of players within the settlement experience and strengthening those ties to best respond to the resettlement need. This involves working with those who have different perspectives on 'quality settlement,' and drawing on the interdependent relationship of the settlement to create strategic relationships and support across the different players.

Lederach's Expanded Framework for Peacebuilding offers a guide for examining all the relationships between a particular issue, or person, and the past, the different systems they are a part of, and the trajectory towards constructive social change, or, in the context of resettlement, integration within refugee's new home. Briefly, the framework consists of three nested groups of relationships, that when taken together, offer a more holistic, and ultimately productive framework, to understand the movement towards positive peace (see Figure 01).

The centre group consists of four levels of analysis of the conflict, including the immediate issue, the relationship, the subsystem, and the systemic view. The indicators of a quality settlement are generally focused on the immediate issue, of language benchmarks, employment, or capacity for financial independence, ignoring or missing the relationship between the parties, the subsystem that the newcomers lie within, and even greater, the larger systemic environment, and the wider global refugee situation. (Lederach, 2005, 139). When analysis into resettlement only occurs in the local context it misses the ways the larger global refugee crisis influences the individual family. For example, by only focusing on the settlement of a particular individual, one fails to acknowledge the way having family still displaced

influences the quality of settlement and the trajectory towards the true integration of a resettled refugee. When these other integral relationships and elements were not addressed, there is potentially implications on the quality of settlement experienced by a PSR.

Figure 1. Expanded Framework for Peacebuilding. Lederach, 2005, 139



The collection of nested spheres on the left is the area of conflict analysis, or in this context, resettlement, that is often forgotten, particularly within Western methods of conflict resolution. Lederach acknowledges the way narratives, remembered histories, lived histories, and recent events, all inform parties' understandings of any specific crisis and their relationship to it (Lederach, 2005, 140). As a traditional Mayan priest in Guatemala said to Lederach, "We always must know where, [in] what place and time, we are located" (Ibid, 140). History is often perceived as static, however, as Lederach emphasizes, these stories determine the trajectory and productivity of the future. This element is essential when considering the factors influencing the

quality of settlement of newcomers, as their histories, whether that is lived or remembered, will influence how they manage trauma, a sense of belonging, their perspective of how life should be, and how they will come to understand life within a Canadian context. Further, within the settlement sector, this perspective also bears importance of acknowledging because the narratives that Canada, as a leader in global refugee resettlement, hold, and the remembered and lived histories of those within the settlement sector, all contribute towards the trajectory that the settlement sector as a whole is heading in.

Through the nested collection of spheres on the right side of Lederach's diagram, Lederach reminds us that moving from a crisis to the desired future involves consideration of processes in different time periods. He acknowledges that conflict transformation, and quality settlement, must begin with a recognition of actions taken in the time-period between the immediate weeks to months after the crisis that lead to their initial displacement. These different phases culminate with the desired future, (i.e. successful resettlement and integration), which accounts for the effects of actions on generations to come (Lederach, 2005, 139). For resettled refugees, the Centre for Community Based Research has created an Outcome Inventory, which takes into consideration what settlement means at different stages of the settlement process (Centre for Community Based Evaluation, 2019). For those within the settlement sector, this perspective takes on the form of exploring monitoring, evaluation, policies, and practices, of those in the sector, to determine and plan for a future of the settlement sector that is sustainable and just. This encompassing perspective helps offer support at different stages of the settlement process.

I utilize Lederach's framework for peacebuilding because I believe it can further our understanding of the resettlement of Privately Sponsored Refugees and contribute to a more holistic perspective on resettlement and where elements are lacking identification and attention. Particularly relevant to this research question is exploring how all conceptions of quality settlement and integration from the different parties at play within the settlement sector.

Thus, within this section, I have explored the theoretical background of my research project, presenting two different encompassing theoretical perspectives that will inform the research question and methodology. I explored peacebuilding perspectives, drawing on works by Paffenholz, Galtung, and Boutros-Ghali. I acknowledged the importance of taking a critical theorist perspective, and emphasized on research is an act of promoting social justice, and I have

identified Jean-Paul Lederach's Expanded Framework for Peacebuilding as essential for widening the perspective a researcher takes in understanding a particular participant, to include historical, systemic and relationship considerations when attempting to move towards successful integration and transformation. These theoretical perspectives will inform the research and methodology in determining how community conceptions of quality settlement and integration can inform the monitoring, evaluation, and development processes of the settlement sector.

#### Part 2.4: Literature Review

In considering what resettlement needs are it, it is essential to acknowledge theories of basic needs and the literature that presently exists, particularly as it relates to a sense of belonging, quality settlement and integration. On a global, national, and individual level of analysis, we see people and collectives fighting for the necessary components for their survival, and this fight extends in refugees even after they have been resettled in a safe country. Nimet Beriker writes that "the concept of human security is about protecting individuals and communities from any form of violence including hunger, disease, natural disasters, and terrorism" (Beriker, 268).

The array of settlement activities that are included as necessary for resettled refugees to access is vast. This includes financial support for clothing, household items, rent, among others considerations, as well as settlement assistance with applying for health plans, ensuring refugees see a physician, providing orientation to life in Canada, as well as linking refugees with community supports or activities (IRCC, IMM5440). For GARs, these services and settlement activities are conducted by the Resettlement Assistance Programs (RAP), and referrals made to settlement service providers, if necessary. For PSRs, these are the responsibility of the sponsorship group, and referrals can be made to settlement service providers as well. For PSRs, there is no standardized way of providing the necessary support. For some sponsorship groups, the support is entirely provided by volunteers or by family members. For agencies that work with GARs, there is a pathway that each resettled refugee follows, including intake and exit needs assessments. These examine the needs that are particular to an individual and inform their settlement process.

Galtung and Burton, however, argue that conceptual needs must encompass a more 'horizontal and integrated table of needs' including recognition and identity and security (Reimer et. al, 23). Galtung expands the theory of basic human needs, recognizing that the emphasis on

physical needs has ‘a Western bias,’ and attempts to develop a more integrated and holistic approach (Ibid, 23). The Canadian Council for Refugees released a report in 2011 that acknowledged a need for further research to be conducted into understanding integration in such a way “that is not purely economic, [as] some felt it would be worth looking into the integration experiences of refugees in Canada in terms of their own ‘sense of belonging’ in their new society” (CCR, 2011, 21). Through my research, I intend on offering an alternative perspective on what quality settlement might look like when a more holistic perspective on needs, particularly a sense of belonging, is taken in the evaluation approach.

Another scholar, Allan Edward Barsky, outlines a more holistic perspective on conflict resolution, expanding basic human needs into four capacities that must be addressed. For the purposes of my research, needs and indicators of integration must be considered and analyzed through the perspective of physical, psychological, social, and spiritual capacities. According to Barsky, conflict assessment must explore the capacities and access individuals and groups have to their basic needs, and this theory of assessment will inform my research into the indicators of successful settlement from those within the settlement sector. A physical assessment of one’s capacity refers to the generally accepted understanding of basic human needs. This involves satisfying the need for ‘food, water, air, sleep, medical care, shelter, and freedom from physical harm’ (Barsky, 217). Analyzing psychological capacities involves recognizing one’s ability for ‘self-efficacy, resilience, and emotional intelligence’ (Ibid, 218). Typically, when settlement activities and responsibilities are considered, the physical and psychological capacities are what are emphasized, indicators including adequate shelter for the family composition, as well as employment and education/language benchmarks or access to physicians, etc.

Social capacity building involves analyzing the availability and support one has from their different social systems, including family or friends (Barsky, 220). Addressing one’s spiritual capacity recognizes the importance of one’s ‘sense of meaning and place in life’ (Ibid, 221). My research will focus particularly on social and spiritual capacity, as it seeks to explore the sense of belonging and sense of purpose, as essential parts of resettlement and true integration, in resettled newcomer refugees. For the purposes of my research, a recognition of human needs must incorporate and utilize a holistic investigation into the capacities and needs necessary resettlement, addressing the physical needs, as well as psychological, social, and spiritual.

Literature that have been established around belonging has further informed this research. According to Ager and Strang, “refugees themselves have identified a sense of belonging as an indicator of successful integration” (Ager & Strang, 2004, as referenced in Brar-Josen, II). Increasingly recognized as an important part of integration, is family reunification, and it is for its contribution to a sense of belonging and social connection. Social connection mitigates stressors that refugees may experience pre- and post-migration (Kovacev & Shute, 2004; Lustig et al., 2004; Simich, et. al., 2003, as cited in Brar-Josen, 7). For the purposes of this research, I am contributing to the literature that exists on the local level of analysis of needs and belonging, as it relates to the provision of quality of settlement in newcomer refugees. Within this category, friendship, intimacy, family, and a sense of connection are a few indicators of belonging.

Brar-Josen, drawing on the scholarly work of Hagerty, Lynch-Sauer, Patusky, Bouwsema, Collier, and Baumeister and Leary, outlines four elements that encompass a sense of belonging: “(1) valued involvement, (2) fit, (3) frequency of affectively pleasant interactions, and (4) stability of relationships” (Brar-Josen, 4). According to the literature, belonging ought to be included as an essential element of a successful integration and settlement because, as outlined by Baumeister and Leary, “deprivation of stable, good relationships has been linked to a large array of aversive and pathological consequences...” including more mental and physical health-related issues, among others (Baumeister and Leary, 511). My study contributes to the research that exists on what is considered an integral part of becoming integrated members of a new society.

Early research into successful integration in Canada identifies the importance of fostering a sense of belonging in newcomer refugees and how this “will enhance the likelihood of successful establishment” (Fontana, 2003, 15). Hyndman, Payne and Jimenez, in their 2017 report on trends, issues and impacts of Canada’s PSR program identify the need for more research to be done on the quality of BVOR refugee resettlement, as well as how “PSRs fare in cities compared to smaller centres or rural areas” (Hyndman et al., 2017, 3). Among others, Haugen has added important qualitative research on Syrian experiences of resettlement and integration in rural and smaller Canadian contexts, examining four Syrian families who were resettled in rural communities in Nova Scotia, Ontario, Alberta and Saskatchewan and the strength of social capital within these areas (Haugen, 2019).



Further, Hynie et. al. offer important insight into the quality of integration and resettlement based on the type of sponsorship (Hynie et. al, 2019). Before the Syrian surge, comparisons between the programs proved difficult because of the significant differences those refugees who were GARs had with those who were being sponsored privately. There still needs to be research done on long-term integration differences between the different programs, however, this research offers insight into the strengths and challenges that exist in sponsorship methods, in terms of integration. For my research, in speaking to those within the settlement sector, and in particular, SAHs, my focus is geared more towards the private sponsorship program, however, findings are relevant to the Blended-Visa Office Referred program, and in part, to those who support government-assisted refugees. This research learns about best practices from all who are involved and considers how these practices can be adapted to different contexts. I use a local analysis to add significant qualitative data to those scholars and policymakers who are interested in and committed to progressing the migration and resettlement programs within the Canadian context.

The settlement program through IRCC “aims to support newcomers’ settlement and integration, so that they may fully participate and contribute in various aspects of Canadian life,” however, what does ‘settlement’ entail and what is encompassed in ‘integration’ (IRCC, 2017)? Integration is a difficult concept to define as it is dependent on the individual experience, comfort zone, or ability to flourish. IRCC defines integration as the “two-way process for immigrants to adapt to life in Canada and for Canada to welcome and adapt to the newcomers.” In this research, I ask participants what they understand integration to mean, and how they see this two-way process being enacted in Canada well, and where does this facilitation from the perspective of SAHs need improvement. As discussed in the introduction, the understanding of integration is a two-way process, is well-established within Canada’s resettlement program, and is found in an article prepared by the Citizenship Branch, in the Immigration and Citizenship section of the 1959 *Canada Year Book* (Vineberg, 21). This definition and value of integration has set Canada apart from the American ‘assimilation’ method of settlement (Ibid).

Further, determining a definition for integration is one concern. Another is the process of determining indicators of integration, a concept that is context-specific, for monitoring and evaluation purposes. This research is important to the improvement of the refugee sponsorship program in Canada because if our goal is to aim and support refugee settlement and integration,

determining how we measure success within the settlement sector and how those with lived experience, influencers, and sustainers, understand these concepts, can contribute to policy informed improvements that move those within the settlement sector to promote sustainable and just resettlement practices.

In order to ensure this goal is maintained, and in response to troubling cases IRCC had observed in 2007 and 2015 PSR Program Evaluations, the Resettlement Service Assurance Team developed three quality assurance activities, to maintain the integrity of the program (IRCC, 2019, 1). This entails addressing cases that have been reported with concerns of inadequate support by sponsors. Proactive monitoring, in which a random sample of PSR and BVOR cases are investigated, and Reactive monitoring, in which groups are inspected to ensure they are meeting their commitments are included as part of this process (Ibid). The monitoring activities that the RSAT division take endeavour to hold sponsors accountable to their sponsorship responsibilities, to ensure all involved are guaranteeing positive settlement outcomes, to understand the PSR program as a whole, and to evaluate “the success of the PSR and BVOR programs, which assist to feed into larger program reviews and improvements” (Ibid, 2019, 1). Monitoring and evaluation mechanisms are important to maintaining the integrity of a program, and ensuring success, however, indicators need to be relevant to the context they are being used in.

As countries around the world begin considering implementing their own private or community sponsorship program, Canada, which has a more established program, needs to conduct research to determine the quality of the refugee program and the promising practices within the community that could be transferred to different contexts. With the increased interest in adopting community-based refugee resettlement programs, the Migration Policy Institute of Europe advocates the need to be including monitoring and evaluation mechanisms into the sponsorship models. They write,

The success of resettlement programmes tends to be measured by the number of vulnerable refugees resettled to a new home. But beyond these numbers, governments, international organisations, and civil society often do not systematically collect information regarding refugees’ quality of life after arrival, how resettlement affects receiving communities and the communities refugees leave behind, and how resettlement fits with other policy objectives (MPIE, 3).

In the MPIE, the indicators of success in resettlement programs tend to be quantitative, and thus, miss out on important qualitative elements of resettlement activities. Such is a concern with the RSAT assurance activities. This research seeks to understand how quality assurance activities are experienced by those within the settlement sector, and how community conceptions of integration and quality settlement can contribute to context-specific, client-focused, and flexible monitoring and evaluation mechanisms.

By the settlement sector, I refer to all those involved in the resettlement of privately sponsored refugees in Canada. I expand the definition from just those who provide settlement services, to include those being resettled themselves, those within the host community, and IRCC. IRCC is typically excluded from this definition because they contract out their services to third parties. I also include the host community as a ‘de facto’ influencer. I reason that they should be included in consideration within the settlement process, as the community, whether welcoming or holding prejudice towards newcomers, have implications on the resettlement experience of resettling refugees. Further, integration is commonly understood to be a two-way process, between Canada and the newcomer, and part of that is civil society and the host community that newcomers are being integrated into. Considering the attitudes of a host community and how to facilitate integration between new and old Canadians, is a vital part of ‘settling well.’ By expanding the definition to include those on the ground with those in the highest positions of authority, I am able to construct a more complete picture of how all players impact the others, both positively and negatively.

While some may emphasize a different categorization of roles within the settlement sector, I appreciate and use terminology from the Centre for Community Based Research (CCBR) to discuss who has ‘stake’ within refugee programming. These categories and the identification of ‘stakeholders’ is important for understanding the web of relationship within the settlement sector and how we can draw on the strengths that already exist, or to fill gaps that are identified. The CCBR uses three broad categories:

1. Lived Experiences: “people who have direct experience living with the issue;” in this case, as a resettled refugee.
2. Influencers: “people who impact the lives of those who live with the issue;” in this context, those within sponsorship groups, settlement service providers, the host community.

3. Sustainers: “people who have the power and the resources to make lasting change to improve people’s lives;” in this case, IRCC, in some cases SAHs or members of the SAH council, etc.

It is important to acknowledge that an actor may fall into multiple different roles, such as those who have lived experience as a government-assisted refugee, and who is now an ‘influencer’ within the settlement sector. My participant population was diverse and there was at least one representative from each of these categories that agreed to an interview with me for my research.

#### Part 2.5: Relevance of Research:

This research is relevant to the field of Peace and Conflict Studies because it explores how positive peace is facilitated or missed within the settlement sector. The research seeks to gain perspectives by all those within the settlement sector, to use the strengths of the relational web that exists between them all, to better inform the progression and development of the settlement sector towards sustainable, effective, and informed policy and practice.

This research aims to be relevant for theory, practice, and policy. Theoretically, this research will contribute to understandings of integration, belonging, and quality settlement. Practically, this research will identify gaps and strengths within the actors who have a stake in the settlement sector, and best practices that can be shared among members. An important tenant of the Community-Based Research Methodology is to have action-oriented research, or research that contributes back to the community who is involved and who has a stake. For policy formation, this research explores and advocates for the involvement of those voices of all those who have a stake within the settlement sector in policy development, including those with lived experience, influencers, and sustainers.

#### Part 2.6: Summary:

In this chapter, I provided an overview of the main theoretical perspectives that are related to my research. I outlined the importance of involving perspectives of positive peace, and the relevance of Critical Theory. I drew on Jean-Paul Lederach’s Expanded Framework for Peacebuilding, as a guiding mechanism for creating a holistic perspective and analysis on the number of components that ultimately influence the provision of quality settlement and successful integration of resettled refugees, stressing the importance of identifying the relational web that exists between the different parties. Further, I outlined significant literature related to my research, highlighting

existing literature on belonging, integration, and conceptions of ‘quality settlement.’ I defined how the term ‘settlement sector’ will be used throughout the course of my research. I also explored existing literature on the importance of incorporating effective monitoring and evaluation mechanisms into program and policy formation, as it relates to the settlement sector. I outlined how this research will contribute to theory, practice, and policy. In this research, I ask the question of how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement?

## Chapter Three: Methodology

*We measure what we value and we value what we measure.*

- Author unknown

As the epigraph states, those involved in monitoring, evaluation, and research, must also consider that what they are measuring is a reflection of what they, as researchers or evaluators, value. As a critique, the epigraph expands an investigator's understanding of indicators of success, to seek beyond what they typically include in their paradigm, to experiences, constructions, and considerations outside of what they could have imagined were valuable to measure. According to Guba and Lincoln, quantitative research can strip context from findings, exclude important consideration of meaning and purpose, as well as the discovery dimension of research (Guba and Lincoln, 106). By conducting qualitative research, I seek to add awareness, context, and creative insights to my research and the construction of what is considered 'quality settlement' and what is included in monitoring and evaluation of refugee resettlement programs (Ibid).

Toward these ends, in this section, I detail the importance of qualitative research, changes that were made to my research project due to COVID-19, the methodological underpinnings, methods of data collection, research participation, as well as ethical considerations. I ask the question how does the construction of quality settlement, integration, and a sense of belonging inform the monitoring and evaluation of refugee resettlement?

### Part 3.1: Qualitative Research Methods

My choice to use qualitative research methods, as opposed to quantitative indicators of 'quality settlement', was a deliberate decision, as the emphasis on quantitative indicators in monitoring settlement success, by design, miss essential aspects that contribute to integration and quality settlement. For example, financial considerations, employment, and language acquisition are all important elements of refugee resettlement to account for, however, to a newcomer, what is considered a 'successful settlement' may look radically different from one person to another. One resettled refugee may be wildly successful according to the quantitative indicators, however, feel like an outsider in the community they are located in. Another may have little acquisition of the host language, be unemployed, and living below the poverty line, but happy because they are with their family and have access to everything they consider necessary for life. Refugee resettlement is unique and dependent on the situations of the individual and family, lived or

remembered, and on their understandings of home and security at a local, state, and global level. Having family members that are in vulnerable situations in a country of origin, for example, has implications on the resettlement process of refugees in Canada. For this reason, monitoring and evaluation should be adaptable to these unique experiences of settlement. This research seeks to use qualitative research methods to expand the conception of quality settlement and how we monitor, evaluate, and then invest our resources in settlement support. It considers the ways in which settlement support can best contribute to the unique facilitation of integration, belonging, and settlement of each refugee newcomer resettled in our context.

This research calls into question the way that successful resettlement is typically understood, and seeks to use the moral imagination, as defined by Lederach as “the capacity to imagine ourselves in a web of relationships” and pursue constructive solutions “rooted in the challenges of the real world, yet capable of giving birth to that which does not yet exist” (Lederach, 2005, 5, 29). This research, drawing on the web of relationships that exist within the settlement sector, uses qualitative research methods to get to the heart of quality settlement, integration, and belonging, to reimagine a new way of monitoring success in the settlement realm. In this research, I ask questions about what the settlement sector values and what is being included as indicators of quality settlement or successful programming.

The strength in qualitative research is the concern with “understanding behaviour from the informant’s own frame of reference” (Bogdan and Biklen, 2). Qualitative research asks, ‘what do we value’ and ‘how are we measuring it?’ In describing qualitative research methods, Bogdan and Biklen identify five characteristics. They identify the importance of naturalistic data collection, descriptive data collection, the concern with the process as opposed to simply outcomes, the inductive analytic method, and the essential concern with ‘meaning’ (Ibid, 4-7). Unfortunately, due to COVID-19, I could not consider the naturalistic emphasis of considering participant’s particular settings as a source of data, however, the other components informed the methodology of my research. As mentioned earlier, the emphasis on descriptive data “collected [in] the form of words or pictures rather than numbers” was a deliberate choice, to investigate new ways of measuring what the settlement sector values. The relational approach to semi-structured interviews, or the qualitative process I undertook, as I elaborate further on, is a deliberate attempt to provide space for the participant to discuss and emphasize what they felt was important to understand regarding the settlement process in Manitoba and Canada.

Bogdan and Biklen emphasize the importance of inductive analysis in qualitative research methods, and write that researchers “do not search out data or evidence to prove or disprove hypotheses they hold before entering the study; rather, the abstractions are built as the particulars that have been gathered are grouped together” (Bogdan and Biklen, 6). They liken this method of analysis to putting a puzzle together, in which “a picture takes shape as you collect and examine the parts” (Ibid). In undertaking this research, I sought to allow a picture to be constructed by the different perspectives with regards to settlement success in Manitoba and Canada. Finally, the construction of ‘meaning’ is an essential component of this methodology. My concern is the participant's perspectives on how they understand and construct the meaning of ‘quality settlement,’ ‘integration,’ and ‘belonging’ (Ibid, 7).

The history of the research/participant relationship has been marked with imbalances, exploitations, and misinterpretation. When establishing the theoretical perspectives that guide a research question, and fundamentally the methodology, we must acknowledge the potentiality that exists for these mistakes in power imbalances and misinterpretation to be repeated. As acknowledged by Lederach, when using his Elicitive Model, a model of mediation training, the “primary emphasis is placed on first discovering and identifying what people already have in place and already know about the strengths and weaknesses of their own models of conflict resolution” (Lederach, 1996, 56). In the case of research, this model is useful for emphasizing the importance of rooting research in an equal power relationship between the participant and the researcher, particularly as it relates to determining what settlement needs are. This model does not assume that the researcher has all the answers, but rather, encourages the participation of all parties in the discovery of knowledge.

Further, in using an asset-based approach, a researcher or trainer “recognizes that it is the capacities of local people and their associations that build powerful communities” (Mathie & Cunningham, 476). For the purpose of my research, I collect and analyze the ways assets, strengths, and observations, from those within the settlement sector, can help create a richer understanding of what ‘quality settlement,’ and integration mean, and why we should be incorporating qualitative indicators in monitoring and evaluating successful refugee programs.

Qualitative research methods allow me, as the researcher, to consider the multifaceted concepts of quality settlement, integration, and a sense of belonging and how these could inform the monitoring and evaluation of refugee resettlement.



## Part 3.2: COVID-19

With the onset of COVID-19, the Faculty of Graduate Studies sent out a list of guidelines and contingency plans on March 16, 2020, for University of Manitoba researchers. Their guidelines involved no new experiments to be initiated before April 15, reductions made to physical interactions, and for the researcher's development of a plan to stop all research, should it become necessary to do so based on viral transmission dynamics.

At this point in my research project, I was in the process of making revisions to my ethics proposal. Through conversation with my thesis advisor about the nature of the virus, the unknown certainty of extent or length of time that research would be on hold, and the probability of logistically completing my research in a reasonable timeframe, it was decided that the direction of my research would be altered to adhere to the current pandemic environment. This involved minor changes to my theoretical perspectives and literature review, however, major changes to my methodology and research focus. Particularly, the proposed research participants, the use of community-based research methods, and the inquiry into rural and urban experiences of newcomers, were elements of the research project that were implicated because of the pandemic. The themes of integration, belonging, and 'quality settlement' are carried over in the amended research project, however, they are explored from a different perspective.

Logistically, there were several aspects of my research that were taken into consideration regarding the feasibility of carrying forward in the context of a pandemic. First, the University of Manitoba was suspending all new research studies, with the exception of those that could be conducted remotely. With resettled refugees who have only been in Canada between a year to two years, I questioned the practicability of conducting interviews via a video conferencing platform. In terms of recruiting, my prior strategy of working with a community organization was no longer possible, as in-person activities were suspended. Newcomers, who previously I would have been introduced via the community link, may not have a computer or the technical capabilities to collaborate on arranging such a meeting. Further, if it was required, I was planning on having a translator present for assistance with communication. Logistically, this presented further challenges to be conducted remotely.

Ethically, understanding the uncertainty that was palpable with Canadians and the global community, the experience of resettlement, belonging, and integration were likely to be far from

the minds of resettled refugees, as bigger concerns were being raised. International borders closed in the middle of March 2020, with many family members of resettled refugees left in heightened vulnerability due to the virus. On a local scale, settlement agencies were working hard to ensure resettled refugees had the appropriate resources and in the appropriate language, to understand the magnitude of the pandemic, regulations, and resources for coping. In conducting research, it was my intention to have participants and newcomers feel empowered about their settlement experience, and I did not feel comfortable asking research questions, that was largely for my own benefit, during a time of such uncertainty and fear.

For these reasons, through dialogue with my thesis advisor and with the approval of my thesis committee, my research direction changed to focus more on the perspectives and experiences of those who were directly involved with the settlement process. I started this research by focusing on Sponsorship Agreement Holder's, however, as my research progressed, I was connected with several different perspectives from different positions in the settlement sector, which has contributed to a more thorough and holistic perspective on what quality settlement means, and the role of integration in the resettlement process. I discuss my participants in further detail in Part 3.5.

### Part 3.3: Data Collection

To conduct my research, I have held semi-structured interviews with 8 participants, who held various roles and responsibilities relating to the resettlement of newcomer refugees. Largely informed by a relational approach to interviewing and community-based research methods, my participants, through our conversations, directed the outcomes of this research. Each of my participants agreed to be re-contacted in the case I had further questions, and I was able to use this option to gain clarification and deeper insight into particular aspects of their interview.

### Part 3.4 Methodological Underpinnings

The measures of this research project are guided by the relational approach to interviewing and is underpinned by two methodologies, interpretivist methodology and community-based research methods. The relational approach is defined by Fujii as, “a method for generating data through interactions between researcher and interviewee. Its ethos is humanist. Its main ingredient is reflexivity. Its guiding principle is the ethical treatment of all participants” (Fujii, 1). Through conversations with those within the settlement sector, I was able

to approach with an open mind and learn from those who had much more experience than I within the settlement sector.

Fujii compares relational and positivist approaches to research by identifying the way in which relational approaches view interviews as not “extracting” data from research participants, but rather, engaging them in dialogue to “how they make sense of the world...[in which] the data emerge[s] from interaction, rather than interrogation” (Ibid, 8). A further difference between the relational and positivist approach occurs is in the treatment of social dynamics. Those who participate in positivist research place emphasis on detachment and repression of bias during interviews, while relational approaches assume that the “researcher’s own values, beliefs, and positionality are ... to shape, rather than distort, interactions with interviewees” (Ibid, 8). The acknowledgment of a researcher’s biases and values are important, as Fujii writes, as these shape research whether they are overtly acknowledged or not, and with a continual practice of reflexivity, can contribute to a richer and more ethical portrayal of the data that is collected. This research method is important to understand in relation to this research because I, as the primary investigator, have worked within the field that I am researching, and these experiences influence the direction of my research. As a researcher, and to add to the research credibility, it is my responsibility to identify my own positionality and biases in acts of reflexivity, as Fujii encourages.

First, the relational approach, according to Fujii, is underpinned by an interpretivist methodology, that “assumes that social phenomena do not claim any ‘real existence independent of how people think of them’” (Schaffer 2016, as quoted by Fujii, 2). This methodology contrasts with a positivist approach which “assumes that the social, like the physical, world is objectively knowable: the ‘trust’ exists ‘out there,’ waiting for researchers to ‘discover’ it” (Ibid, 2). Interpretivist methodology seeks to understand the ways in which people give meaning to concepts, and how, in turn, these meanings explain the ways people act or make sense of certain events or moments (Ibid, 2). The interpretivist perspective is necessary to this research project, as I ask questions of what ‘quality settlement,’ ‘integration,’ or ‘belonging’ mean to the participants, who play various roles in the settlement sector, in the hopes of constructing a richer understanding of what these concepts mean and how their meaning, to different people, influence the way that they approach settlement within Manitoba.

Through the process of relational interviewing, Fujii writes, that it is “effective at uncovering how people explain processes of change or transformation” (Fujii, 9). The settlement sector has changed since pre-confederation, and all of the participants were encouraged to discuss how they have observed it change, particularly in their role. By allowing participants the opportunity to discuss change within the sector, I became aware of the elements that were important to them and worthy of commenting on.

Second, my research methodology is underpinned by Community-Based Research Methods. Community-based research methods is an approach in which parties who have a stake in the setting in which research is occurring, are invited to discuss, have input and fundamentally play a significant role in guiding the research that is about them and intended to serve them. In practice, this means that the researcher has an idea of what they would like to study, ethically and relationally, allow the research to be fundamentally guided by those with ‘lived experiences,’ ‘influencers,’ and ‘sustainers.’

In the original research proposal, I had partnered with a community organization and involved the voices of those who had a stake in the research, in the development of a research plan. Due to the changes created by COVID-19, my new research did not include the voices of stakeholders in the initial stages of the research plan, however, when conducted, it evolved to incorporate, as participants, the voices of those at each of these levels outlined by the community-based research methods. In this way, while a research project in of itself, this project also acted as the first phase, ‘laying the foundation,’ for further research to be conducted on questions of ‘quality settlement,’ ‘integration’, and ‘sense of belonging’ with a newcomer population. By researching those within the settlement sector, including SAHs, SPO representatives, and others holding different positions within the sector, I was able to construct a better understanding of what kind of questions should be asked in future research in this area, with a newcomer population.

A further reason why community-based research is an important element of the research I undertook is for maintaining the integrity of knowledge shared between participants. As Wilson writes, “interpretation of the context of knowledge is necessary for that knowledge to become lived, become a part of our collective experience or part of our web of relationships” (Wilson, 102). Interpretation and the transmission of knowledge without collaboration with the community removes the accountability to truthful representation offered by those knowledge

bearers. Without a constant exchange with participants, knowledge risks losing its integrity and truth. Within the context of community-based research and the relational approach to research, and through numerous correspondence with research participants, I have done my best to mitigate that risk.

The Centre for Community-Based Research, along with the Evaluation Capacity Network and IRCC, have produced a living inventory that outlines a multitude of outcomes intended for individual refugees and the communities, at different stages of the resettlement process. (CCBR, Outcomes Inventory, August 2019, 8). Briefly:

1. Immediate Claim Outcomes: considers the claim process such as access to legal support, etc.
2. Immediate Resettlement Outcomes: considers safety, identity, agency, trauma, etc.
3. Immediate Settlement & Intermediate Adaption Outcomes: considers information & awareness, housing, family support, employment, language, health, education, mental health, community connections, transportation, life skills, etc.
4. Ultimate Integration & Wellbeing Outcomes: community belonging, democratic engagement, healthy people, leisure, and culture, living standards, time use, environment, spirituality, etc (Ibid, 8).

The purpose of this research study is influenced by these indicators, particularly the indicators included in the Ultimate Integration & Wellbeing Outcomes. The Ultimate Integration & Wellbeing Outcomes analyzes and outlines categories of well-being, as well as examples of what this may look like based on the subsections criteria. The creators of this inventory base their definition of wellbeing on the Canadian Index of Well-being (CIW) (Michalos et. al., 2011). In researching what meaning individuals within the settlement sector ascribe to what ‘quality settlement,’ ‘integration,’ and ‘sense of belonging,’ I use elements of this outcome as potential indicators of a more qualitative evaluation scheme.

A variety of scholars have contributed to what the inventory considers a ‘sense of community belonging,’ however, most influentially, was a pilot study conducted by Evans, K., et al, in 2018 on “Outcomes for Youth Served by the Unaccompanied Refugee Minor Foster Care Program” (Evans et. al, 2018). In this subsection of the inventory, the contributors suggest considering friendships, feelings of safety, a sense of trust, increased involvement in community

events, a sense of emotional and affirmational support, among others. By using this inventory, as well as the five pathways to belonging outlined by Brar-Josan (2015): (1) Feeling comfortable, (2) Feeling confident, (3) Feeling accepted, (4) Sense of purpose, and (5) Integration (Brar-Josen, 2015, II), this research has the potential to outline and contribute to a more holistic understanding of what is understood by integration and how the essential qualitative aspects of resettlement should be and can be incorporated into evaluating ‘quality settlement.’

Due to COVID-19, my research changed from focusing more on newcomer’s perspectives in these outcomes, and more to the community, or settlement sector’s, observation of quality settlement, integration, and belonging. According to the CCBR Outcome Inventory, the community-level indicators include two categories:

1. Welcoming Community attitudes: considers the community awareness of refugee experiences, positive recognition of newcomers in the community, and favourable representation of newcomers in the community (Ibid, 11).
2. Welcoming Community practices: considers outcome indicators such as meaningful employment opportunity, fostering social capital, affordable housing, newcomer-serving agencies, the involvement of community leaders, among others (CCBR, Outcomes Inventory, 13).

In Chapter 4, I discuss how many of the assertions that were made by those within the settlement sector, fell into these categories, and should, therefore, be considered when evaluating and monitoring the success of a refugee program.

### Part 3.5: Participants

In amending my research project, I identified Sponsorship Agreement Holders as playing a large role in influencing the settlement process of newcomer refugees at a local level and the bridge they are, connecting Immigration Refugee and Citizenship Canada, with sponsorship groups who are on the ground. Every year, IRCC allocates “placements” to different SAHs across the country, and the SAHs then distribute these placements based on expressions of interest that they have received from community members, constituency groups, or others. As indicated, the PSR program in Canada has a long history of being flexible and providing the process necessary to respond to the needs of the global refugee crisis. However, there is more research that needs to be conducted in order to better facilitate the integration of newcomers in Canada.

According to Section 5(r) and 6(k) of the Sponsorship Agreement, that SAHs sign with Immigration Refugee and Citizenship Canada, both IRCC and the sponsoring SAH are responsible for following up with the quality of settlement with sponsorship groups, and to ensure that resettled refugees are receiving the financial and emotional support during their first 12 months in Canada. The question still remains as to what quality settlement looks like and how best this is facilitated, monitored, and evaluated, by both SAHs and IRCC.

While sponsorship groups, for example, may have a closer look at the settlement process of newcomers, I justified the decision to pursue research insight by SAHs for a number of reasons. First, SAHs have played an influential role in the development of the Private Sponsorship Program since its inception, and thus, have incredible insight into the changes in the PSR program over the years. Second, while originally primarily faith-based, since the program's inception, more ethnically-based SAHs have been established, offering different perspectives on how settlement is facilitated, monitored, and evaluated. Third, SAHs interact with different types of sponsorship groups, from family-linked groups to 'stranger welcome' groups and have insight into what settlement looks like for these different types of cases. 'Stranger welcome' cases are those in which the sponsored are unknown to the sponsorship group at the time of the sponsorship undertaking, and family-linked cases are those who have family in the area they are resettled in that provide additional settlement support. Previous research conducted by the SAH Association has noted significant differences between the resettlement process between these two groups and further research is required to better understand how SAHs can interact with these sponsorship groups and facilitate resettlement with the different PSR cases most effectively.

By investigating the observations of different Sponsorship Agreement Holders, I anticipated learning about challenges, joys, and changes in the resettlement, particularly as it related to the involvement of newcomers in the settlement process, the development of belonging in newcomers, as well as differences in settlement and follow-up practice between family-link cases and 'stranger welcome' cases. The purpose of this research shifted to understanding how those who interact with newcomers can more effectively facilitate integration and belonging, and monitor and evaluate quality settlement, according to the settlement experiences of newcomers.

During my research, the inclusion of my participants evolved into including others from within the settlement perspective, not just representatives from SAHs. Part of the reasoning

behind this shift was logistical, meaning I experienced difficulties in connecting with representatives from all nine SAHs. This difficulty is understandable because, during the pandemic, research was not necessarily high on their list of priorities and their resources are already stretched. However, in expanding my research participants, I was introduced to many respected perspectives that added invaluable insight into the conversations and constructions of the meaning of ‘integration’ and ‘quality settlement.’ I was connected with representatives who specialized resettling government-assisted refugees, to a service provider organization that is committed to connecting immigrant and refugee settlement services together, as well as those who either had been part of or had many direct conversations with, those in Immigration Refugees and Citizenship Canada.

In recruiting participants, I initially was appealing to representatives from Sponsorship Agreement Holders, which I was able to get a list of from the Government of Canada website. Eight out of nine of these had public email addresses, that I would be able to direct my recruitment material to. Recruitment material consisted of a description of my research project (Appendix B), a list of potential interview questions for participants' consideration (Appendix A), and a note that I would follow-up in a weeks' time to see if they were interested in participating. After two subsequent follow-up emails, I would assume that their non-response was an indication that they were not interested in participating in the research. The ninth SAH had a phone number listed, that I was able to call, however, after multiple attempts, there was no answer. Through this recruitment method, I received five responses, one of which ended up falling through due to unforeseen circumstances. While I had hoped to touch base with all the Sponsorship Agreement Holders, I came to attribute the lack of response to representatives not being in the offices due to COVID-19, or that the current context was not an appropriate time to participating in research when resources were already stretched thinly.

In adapting to the reality of my research setting, my participants widened to include others within the settlement sector who held different positions of contact with newcomers, and who contributed to a more thorough understanding of how settlement practices are best facilitated in Manitoba than I would have created through conversations with solely SAH representatives. My thesis advisor was able to ‘e-introduce’ me to several key members of the settlement sector, and through those connections, I was able to use a snowball method to meet with many other key informants. Snowballing is a recruitment method in which participants or



key informants nominate or recommend “other potentially eligible people” for the study (Patrick, 297). In conducting the recruitment for this research, I was thankful for the willingness of those involved to connect me with others who would have valuable insight into my research project. By the end of my research, I had conducted eight interviews, seven of which could be used for the analysis. While I only utilized interviews conducted with seven participants, there was a degree of overlap between these participants, some with falling under multiple categories for their type of participant.

Table 1: Participant Categories

<b>Category of Participant</b>	<b>Number of Participants</b>
<b>Lived experience</b>	<b>2</b>
<b>Influencer:</b>	<b>6</b>
• Sponsorship group	2
• SAH	4
• Service Provider Organization	4
<b>Sustainers</b>	<b>2</b>

As mentioned in my theoretical perspectives, by settlement sector, I refer to all those involved in the resettlement of privately sponsored refugees in Canada, expanding the definition from just those who provide settlement services, to include those being resettled themselves, those within the host community, and IRCC. By expanding the definition to include those on the ground with those in the highest positions of authority, I can construct a more complete picture of how all players impact the others, both positively and negatively. I use the terminology from the Centre for Community Based Research (CCBR) to discuss who has ‘stake’ within refugee programming. These categories and the identification of ‘stakeholders’ is important for understanding the web of relationship within the settlement sector and how we can draw on the strengths that already exist, and repair gaps that are identified.

My participant population was diverse and there was at least one representative from each of these categories that agreed to an interview with me for my research, and a degree of overlap, such as service providers who had lived experience, or SAH representatives who were

part of sponsorship groups. In remaining open to adapting my research project, I was able to learn from the experiences and perspectives of those positioned at many levels of the settlement experience. Those who had lived experience, those who were directly involved in the lives of refugees, and those who held a more overseer position. This diversity in participants, instead of detracting from the validity of the study, aided in the construction of a more cohesive perspective on resettlement within Manitoba and within Canada, as a whole.

### Part 3.6: Semi-structured Interviews

For my research, I conducted semi-structured interviews with a variety of participants who held diverse roles and responsibilities in the settlement sector. Participants were all over the age of eighteen and were located in Manitoba. By utilizing the research method of semi-structured interviews, Bogdan and Biklen encourage the researcher to offer open-ended questions and follow the conversation as it leads to the topics and issues that are of priority for the participant. They write that “the subject plays a stronger role in defining the content of the interview and the direction of the study in this type of interview” (Mischler, 1991, as cited in Bogdan and Biklen, 104). This research method is significant to my study as it seeks to maintain integrity with the perspective and insight the participant has to offer.

As discussed in the methodological underpinnings, the relational approach to semi-structured interviews offer an opportunity for “data to emerge from interaction, rather than interrogation” (Fujii, 8). In pursuit of these ends, I sent research participants a vast list of the questions I was interested in with their recruitment material (Appendix A). When initiating the interview, I opened with a broad question and allowed the direction of the interview to be directed primarily by the conversation that resulted from the interaction between myself as the researcher, and my participant. Through this method, data emerged.

### Part 3.7: Setting

My research consisted of connecting with members of the settlement sector in Manitoba. By conducting my research in Manitoba, I was able to keep the scope of my research contained as there are distinct provincial differences in resettlement services nationwide. Winnipeg, as a provincial capital, is isolated from other major cities, as compared with the other provinces, and this acts as an advantage. The participants that I interviewed were able to speak to the differences

in resettlement in urban and rural areas, as well as to the strong culture of communication and collaboration that exists among the settlement sector.

### Part 3.8: Method of Analysis

The data collected during the semi-structured interviews was immense and could likely be analyzed with different themes and different conclusions or key findings identified. Due to the semi-structured nature of the interviews, I would begin with a general question about the context in which the participant works or volunteers within, and the conversation would evolve out of what was raised.

I utilized a general indicative approach for analyzing the qualitative data accumulated through my research. According to Thomas, “inductive analysis refers to approaches that primarily use detailed readings of raw data to derive concepts, themes, or a model through interpretations made from the raw data or by an evaluator or researcher” (Thomas, 238). During the interview, I made notes of key themes or issues that were raised, and then again during the transcription of the interviews. When interviews were completed, I reviewed all the interviews multiple times, identifying key themes or phrases that were raised by the research participants. Next, I used four key concepts that I had identified at the beginning of my research, as interest to the research topic, and I went through the interviews a third time, highlighting and coding quotes from the participants that fell into those four categories. I was looking for participants’ constructions around ‘integration,’ ‘settlement,’ ‘belonging’ and ‘monitoring and evaluation.’ In some occasions, participant responses fell into multiple categories, and this interconnectedness of the themes, I discuss in the presentation of the results.

As with the general inductive analysis approach, I condensed the extensive material, establishing links between my research objectives and research findings. By allowing participants to guide the interview discussion, common themes arose that I had not originally anticipated in my thesis proposal. Specifically, I was unable to avoid acknowledging the web of relationships and interconnectedness that exists between all those within the settlement sector, and thus, included that as a key concept within presentation of my research findings. Further, I had originally included the Quality Assurance program as one of the key themes I was looking for research participants’ insight on, however, through conversation I became aware of a much larger issue that the quality assurance program was a part of, but not the only concern. This was

related to general monitoring and evaluation mechanisms that are used within the settlement sector to determine success of a program and how funding should be distributed.

Once I had established clear links between the research objectives and the themes of ‘the web of relationships,’ ‘monitoring and evaluation,’ and ‘elements of integration,’ I examined the participants’ responses to these themes, broke these themes down even further, to create a cohesive or clear presentation of what I was hearing among all the participants. As with research conducted with participants from various perspectives, the findings were not always cohesive, and sometimes were contradictory, however, I tried to remain as truthful and fair as possible in the presentation of the findings.

Once my findings had been written, I corresponded with the research participants, sharing the direct quotes that I had taken from our conversation and the context in which they were being used, in order to offer an opportunity for participants to have insight and a voice into my research presentation. I am very careful to avoid misrepresenting participants, and through this collaboration with participants, they helped me create a clearer understanding of the opinion they were trying to communicate.

According to Thomas, the “primary purpose of the inductive approach is to allow research findings to emerge from the frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies” and as the primary investigator, I tried to allow the findings to be presented as honestly as they were shared (Thomas, 238).

### Part 3.9: Ethical Considerations

There were many ethical considerations that I had to account for when conducting this research. This research underwent a rigorous research ethics proposal, review, and approval process, adhering to the mandates outlined by the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (TCPS 2). This included particular attention to how informed consent would be attained by participants and careful consideration into how the research would be conducted remotely. I submitted and received ethical approval from the Joint Faculty Research Ethics Board at the University of Manitoba for conducting this research. The ethics certificate is located in Appendix E.

To comply with the Faculty of Graduate Studies requirements for research to be conducted remotely during the pandemic shutdowns, the interviews were to be held via Zoom or another platform conducive to the participant while protecting confidentiality. If conducted via Zoom, in order to ensure encryption, a unique link was provided for each meeting, as well as an exclusive password. Please see Appendix B for the recruitment material that was distributed to potential participants, describing who I am and the nature of my research. In contacting participants, I also distributed a copy of the semi-structured interview questions that will be asked during the interview (Appendix A), for the participants' consideration.

If the participant agreed to meet for a 60-minute interview, I sent the Informed Consent Form (Appendix C), for the participant to read and sign before we began the interview. The consent form offered clear explanations of the research purposes and offered an opportunity to accept or decline the interview being recorded (for transcription purposes), to waive their anonymity, to consent to be re-contacted for a follow-up, and to indicate if they would like to receive a 1-3 page summary of the results when completed. Further, before the interview began, the participant and I went through the consent form, offering an opportunity for any clarification or questions to be addressed before proceeding.

Fujii, in her description of the relational approach to Interviewing, describes the importance of reflexivity as an important ethical consideration. Reflexivity is described as “a critical, ongoing examination of the way the researcher engages with others...[involving] careful consideration of how issues of positionality – such as the researcher’s personal characteristics or theoretical vantage points – shape the research process” (Fujii, 1). To be clear about the impetus for this research and why I considered this research significant, I was upfront with participants about my positionality, and in particular, my history of working with a Sponsorship Agreement Holder. As discussed earlier, this methodological underpinning view “issues of bias, contamination, and objectivity as moot,” and rather inform the research process and interactions, rather than distract or distort (Ibid, 8). My experience within this field has contributed in a meaningful way of directing the questions I ask, as I have a basic understanding of the context in which my participants work.

As Fujii writes, the researcher in a relational approach, needs to actively engage in self-reflection, “developing an ethical sensibility that can attune the researcher to how her research design, practices, or strategies affect others” (Fujii, 1-2). Throughout my research, I attempted to

remain as impartial as possible, letting the participants respond to the questions asked with an open imposition. According to the relational approach, and as Fujii writes, “by reflecting on what these ‘failed’ interactions reveal, researchers can turn moments of regret into gifts of valuable insight” (Ibid, 6). In such instances, I used them to learn about the research process and become more aware of the ways in which the data I was collecting, must speak for itself.

To further add to the credibility of this research, historicity, the practice of determining historical authenticity, has a relevant principle that can be applied to my research. The criterion of dissimilarity states that the historical authenticity of an assertion is more credible if it is dissimilar or discontinuous with previous assertions by the same author. “the historicity of p is more probable if p is dissimilar to the prior beliefs of those claiming its occurrence” (Mines, 2018). Applied to this research, the inclusion of an assertion or attitude dissimilar to the researchers’ bias, is more likely to be an accurate representation because it contradicts or is ‘dissimilar’ to the author’s previous opinions or biases. When creating the proposal for this research project, I had the idea that I would be successful in identifying the ways in which the Immigration Refugee and Citizenship Canada, the relevant department of the Canadian government, is missing important elements of settlement that are observed and held by those who are on the ground. In conducting this research, and talking to several different perspectives, I have learned about the strengths of the government’s involvement in resettlement activities, and about the weakness of the private sponsorship program. As a result, by keeping an open mind, and practicing critical self-reflection, the outcomes of this research show a constructed view that is dissimilar to the myopic view I held when initiating this research project, and instead, provides a richer understanding of how conceptions of quality settlement, integration and a sense of belonging can inform the monitoring and evaluation of refugee resettlement.

As Fujii identifies the importance the identifying the researcher’s assumptions and biases, as shaping and guiding research, Guba and Lincoln discuss competing paradigms in qualitative research, that inform the investigator, “not only in choices of the method but in ontologically and epistemologically fundamental ways” (Guba and Lincoln, 105). They write that those paradigm assumptions are vital to identify, as they have, overtly or covertly, they have implications on the conduct of research, interpretation of results, as well as recommendations for policy changes (Guba and Lincoln, 112). They outline four alternative inquiry paradigms, positivism, post-positivism, critical theory et. al, and constructivism (Ibid, 105). When initiating this research

project, I stood firmly in the critical theory paradigm, using my research as a way to advocate for change in the settlement sector for newcomers being resettled in Canada. According to Guba and Lincoln, the aim of critical theory is “the critique and transformation of the social, political, cultural, economic, ethnic, and gender structures that constrain and exploit humankind, by engagement in confrontation, even conflict” (Ibid, 113).

While I still hold that the research I conduct should positively impact the settlement sector and advocate for reform as I discussed in my theoretical perspectives, I incorporated a constructivism paradigm into my research, in which “the aim of inquiry is understanding and reconstruction of the constructions that people (including the inquirer) initially hold, aiming toward consensus but still open to new interpretations as information and sophistication improve (Ibid, 113). Through dialogue with research participants, I sought to understand the participants’ construction of quality settlement, integration and belonging, and how that implicated their feelings on current and imagined monitoring and evaluation. In this sense, different apprehensions of these concepts were discussed, as according to the constructivism ontology, “realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature (although elements are often shared among many individuals and even across cultures)” (Ibid, 110). In this research, as I discuss in more depth in Chapter 4, I found that understandings of quality settlement, integration, and belonging, while held common aspects, were dependent on the constructs of participants, and their own social, local, and specific experiences. Through a constructivism paradigm, I as a researcher, am free to hold these multiple opinions, take into account the nuances that differentiate participants, and seek for a more sophisticated understanding of these themes, and their implications on monitoring and evaluating refugee resettlement in Canada.

### Part 3.10: Limitations

There were some limitations to this research that a reader should take into consideration when reading the results. First, methodologically, I had challenges with sample size. The context of COVID-19 had impacts on my research, confining my studies to established Canadians when I believe it would have been enhanced by including more of those with lived experience. As I discussed, ethically and logistically, through discussion with my advisor, it was deemed an inappropriate time to do such research. Future qualitative research should be done directly with

resettled refugees to learn about their resettlement experience and how conceptions of integration can contribute to the facilitation of more context and client-driven services and monitoring and evaluation mechanisms within this sector.

Further, when I set out to have a consistent set of participants from the SAH community in Manitoba, I was unable to recruit enough participants from that population. In such, I expanded to include those within the settlement sector, which in some ways was a source of richness for my research, in attaining the perspective of multiple vantage points. However, I lacked concrete representation from those within the ‘Sustainers’ position. I had two representatives that I would consider from that perspective, however, as my original bias was inclined towards critiquing this population, and I would have liked more perspectives from this point of view, to balance any latent biases. That being said, from these two participants, some of my assumptions were confronted, and instead of viewing the relationship between IRCC and those on the ground as an ‘us versus them’ relationship, I learned more about the ways in which they were intimately connected with those on the ground, and how that interconnectedness, when taken into consideration and invested in, was a real strength to the settlement sector, as a whole.

Another limitation of my research came from only involving participants from the Manitoba region, and thus, participants had a particular perspective and experience of the interconnectedness of the settlement sector. The settlement sector within Manitoba is self-contained in a sense, and in conducting this research in a larger metropolitan area, perhaps the web of relationships I observed between the different players would not appear as strong because of the vast number of components. A factor for containing the scope of my research was due to my capacity and time constraints, however, there exists the opportunity for further research to be done in this sector, exploring these fields.

### Summary:

In this section, I have detailed the changes that were made to my research project due to COVID-19, and I have outlined the methodological underpinnings, discussing the importance of interpretivist methodology and community-based research methods, in conducting a relational approach to interviewing. I discuss the methods of data collection, research participants, as well as limitations and ethical aspects of research that must be considered in this research undertaking. I ask the question: how can community conceptions of quality settlement,



integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement?

## Chapter Four: Results

Through the relational approach to semi-structured interviews, I had the opportunity to learn about the settlement sector from a variety of different vantage points. Three primary themes emerged from the discussions, as I outline in the next two chapters. In Chapter Four, I present participants' conceptions of the intimate interconnectedness of different stakeholders within the settlement sector, such that which exists between those with lived experience, the 'influencers', and the 'sustainers.' Following, I share the perspectives of my research participants on monitoring and evaluation mechanisms that have bearing on the settlement sector. In Chapter Five, I describe the varying perspectives and components identified by participants regarding conceptions of integration and 'quality settlement,' and I offer a discussion on how the results to the theoretical perspectives and the literature review. I ask the question: how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement?

### Part 4.1: Web of relationships:

In allowing my research to be open to discussing with different members of the settlement sector, I was able to observe the ways in which there exists a web of relationships between all and how that relationship is viewed and treated affects how the other components respond, such as Lederach discusses in his peacebuilding literature (Lederach, 2005, 75). Lederach writes, "in reference to building constructive social change," the piece that holds everything together is "the invisible web of relationships" (Ibid). In this section, I present the strengths shared in the relational threads between different members, and I share the challenging experiences or perspectives on the relationship between different parties. I identify positive and negative accounts of the relationships between different actors in the settlement, in order to draw the attention of the reader to, as I will assert in the discussion section, how understanding and investing in strengthening the relational web can contribute to constructive social change and the sustainable development and continuation of the PSR program in Manitoba and Canada.

#### Part 4.1.2: The Strength of Interconnectedness

Through conversations with my research participants, I observed the connections that exist between these different stakeholders, and how decisions and processes of one often affected the others, sometimes in quite detrimental ways. In this part, I explore strong relational connections

and challenging experiences between those within the settlement and integration, exemplified by participants.

First, starting from the ground, the connection that exist between newcomers and their sponsorship groups is an important relationship to consider, and in the case of private sponsorship, perhaps one of the most directly influencing contacts that a newcomer will begin the resettlement process with. The sponsorship group is responsible for meeting the basic needs of the newcomer, however, the relationship between the sponsor and newcomer goes beyond that. One SAH representative discussed the benefits of the private sponsorship program, particularly for its inherent psycho-social support component. A service provider discussed the ways in which relationships formed in his work as a settlement counsellor, carried on and developed into close friendships with the family. He discussed how they were over at each other houses multiple times a week and the relationship was two-way. He said,

*“Part of the integration is the way my life changed by hanging out with this family and other families. That it is not all one way. And so if we are open to it, the way our lives change as being part of the host community/sponsorship group, I think that is incredible. More Canadians should be a part of it, just for that. It has made me a better person, and made a ton of my assumptions go away.”*

Over the course of the first 12 months in Canada, in many ways, the resettled refugee is dependent on their sponsorship group for support. However, the web of relationship goes the other way as well, in which the host community or sponsorship group, if open to it, is changed and impacted by the relationship as well. A SAH representative said, *“One factor that I don’t think we mentioned is the value newcomers bring to the country as a whole, by enriching the fabric of our society through the diversity of culture, knowledge, and experience.”* In another conversation, a service provider discussed how their rural town was changing, with the settlement of newcomers, with more and more opportunities being made for cross over between newcomers, their children, and their host community. He said particularly in schools and in work, there are many chances for interaction, such as when kids from new and host families become friends, opening more occasions for social situations. This influencer saw the primacy of creating opportunities for crossovers to be on the host community. He said, in reference to making space for newcomers within city council and for active participation in the community, *“but we [the host community] really need to increase the opportunities and you see it changing. Like I said, you see it that those days are coming.”*

Relational links exist between those with lived experiences and sponsorship groups and their SAHs. Within Manitoba, there were some SAHs that were more intimately connected with those resettled refugees, and there were some that were a step removed. Trust remained an important component between these three parties, particularly when concerns of capacity were at play. One SAH representative shared how she “*didn’t take on the role of being the ‘supervisor’ of them [the newcomer]. [She] expected the CG to do that. And expected the CG to let [her] know if there were problems with the co-sponsors looking after the family...*” The strength of the relationship between her, her constituency group and by extension, this resettled refugee, was exemplified when an individual had moved to Edmonton during the first year of sponsorship. The move is a newcomers’ right, yet this can create certain challenges for the sponsorship group and SAH to maintain the necessary oversight and support that they have committed to for the first twelve months. In this situation, while the individual, in the end, moved to Edmonton, he came back to meet with the SAH representative and discuss the implications of his move. Trust and communication within the web of relationships between SAHs, sponsorship groups, and resettled refugees is important.

The SAHs within Manitoba also exist in the web of relationships within the settlement sector and influencer discussed the cooperation and collaboration that was strong within these organizations. He said,

*We managed to actually bring all the SAHs together, we have this quarterly meeting. And we came up with a term of reference. So actually, [they] keep us posted with each other, with what is happening. Then at least, when the new SAH, ... at least they would be able to connect with the existing SAH who might have the expertise in that area. Then they would be able to troubleshoot some of the issues.*

By meeting regularly, the SAHs in Manitoba had a platform for sharing resources, solutions to problems that each faced, and to discuss promising practices in their resettlement practice.

Settlement service providers play another key role within the web of relationships that is the settlement sector. One influencer discussed the joy he experienced from working within a program that responds to the protection and resettlement needs of those who are in need of a better future and a better life. He said,

*The joy is to know that we are part of bringing joy to somebody's life, and getting to be a part of their life symphony. Life is a symphony and you have different people play different roles in your life. One person cannot be their own farmer, their own mechanic, their own teacher, their own everything. You need somebody to play these roles in your life, so that your life can make good music. That is what I think we are trying to do... it is a joy to know that you are working towards that goal, towards the welfare of humanity. To know that you are part of the life success and victory.*

Multiple participants discussed the importance of settlement service providers in the provision of essential elements of the settlement support. The work these actors do can support gaps within the knowledge of private sponsor or volunteer in the sponsorship group. One service provider representative said,

*You know, a lot of sponsors are people with good hearts and a lot of maybe financial ability, they are trying to do their best, but they may not speak Arabic, for example...Because they are much of the good Canadians, trying to help, but they might have this problem...*

Some participants discussed the important depth of knowledge that service providers hold, that goes well beyond what an average sponsor may have. There are strengths in volunteers, and while refraining from discounting their support as they can provide support that settlement counselors cannot, having professional support to provide certain services, is important. One influencer said, regarding tenancy laws, *“how many volunteers out there know everything about housing, and about the laws? How many volunteers there will go and get resources from tenancy branch, read it for client, and explain how it works? They will just give the knowledge that they do know.”* Another said, *“Settlement counselors have a lot of experience and training that volunteers often do not have and can more quickly get newcomers connected to available services.”* By connecting with service provider organizations, gaps within the sponsors knowledge and capacity can be filled.

A participant discussed the important role that MANSO, the umbrella organization for settlement services in Manitoba, plays in connecting SAHs, private sponsors, and settlement service provider organizations. Whether that be by holding an information fair, with the Manitoba SPOs present, or by creating a sponsorship guidebook for SAHs and sponsorship groups. A success of the settlement to all involved: sponsorship group, SAH, settlement service provider, and newcomer, occurs when connections are made between the resettled refugee and settlement service providers. This influencer said, *“we had just a little bit of a workshop to make sure SPOs understand the roles and responsibilities of SAH. Then actually that way, you build a*

*relationship. And once you build a relationship, you have the trust to make a difference.”* The relationship offers a platform for collaboration and cooperation between different actors working towards the same goal.

By recognizing the strengths and weaknesses in each of these parties’ scope of influence, we can create a richer understanding of the dynamics at play in the settlement process. By recognizing this relational web, different parties can be informed about how best to support and sustain each party, drawing on the strengths and capacities that exist in each position. As such, one participant said,

*I often say, I am not that smart but I am surrounded by brilliant people. Give me a day, and I will get back to you. We can pull on resources from everywhere...so we try to make connections and share resources. ... In this sector, people really communicate and share and get back to you like no other sector I have been in. It is really outstanding.*

One settlement organization representative discussed the limits that settlement counsellors have in providing support to resettled refugees, and the benefit that comes from having a community connection. She said,

*By arriving to the new country, yes, they are safe, yes, they have the basic needs met, but they lost this [social support] cushion. They lost this kind of feelings that [I have someone to lean on], I can rely on my settlement counselor from 9-5, I can get the money from the government, yes, I am safe, yes, I have a good accommodation, but what else? What is next? I don’t have this cycle of friends and distant relatives. So yes, I believe that this is very important.*

By initiating programming that connects resettled refugees with established Canadians, this settlement organization attempted to use the relational web to strengthen connections between new and old Canadians and provide that psycho-social support that their organization was unable to provide.

Further, there exists a web of relationship between sponsorship groups, SAHs, and those sustainers, such as IRCC. Participants shared examples of times when the relationship between the influencers and sustainers were strong. One sustainer shared about the origin of the SAH Secretariat, which was funded by the government to provide essential support to SAHs. The SAH Secretariat acts as a liaison between the SAH Council and the government, and the

government and the SAH Association. According to the SAH Association, the Secretariat ensures that “the collective voice of the SAH Association is cohesive and communicated through the SAH Council to the government” and to “act as a knowledge, support and advisory hub, facilitating the organization, analysis and exchange of information and stakeholder input to and from SAHs, the SAH Council and the government” (SAH Association, n.d.). The SAH Association is a membership organization that seeks to create cohesion among and more effective advocacy for the community of Sponsorship Agreement Holders in Canada (SAH Association, n.d.). In describing the relationship between the SAH Secretariat and SAHs, this participant said,

*It is an odd relationship. Because the contribution agreement for the Secretariat was held by someone else, I, as the Chair of the [SAH] Association, had no oversight of the SAH Secretariat, and yet, they were serving me and the other council members primarily, in practical terms, it has worked, and we have had excellent support. I always said the SAH secretariat always made us look smarter than we really were. So, the development and funding by the government of the SAH Secretariat is a really important piece of the success of the SAH associations.”*

This same participant discussed the importance of having a dialogue between SAHs and IRCC, and that,

*There is a power imbalance in situations like this, and we talked about that with IRCC and I think they recognized that. It can be a challenging environment to work in. I generally saw good-will on both sides of the table, and when we had that we could often get things done. We did not always get everything we want, but progress was made.*

The complexity of the relationship within the settlement sector goes beyond those voices that were included in this research. Further, this participant acknowledged that,

*Everyone at the NGO-Government committee had others [they] answered to who were not at the table. As SAHs, we had to answer to the SAH Association members when we reported back about what was discussed at that table. IRCC staff there were responsible to people higher up in the department and to the Minister. Those in turn were responding to others. SAHs were responding to those who wanted to do sponsorships and the Minister was ultimately responding to the Canadian people. I think it was helpful when we all recognized that complexity as we discussed the situation.*

When the complexity of the web of relationships is identified and collaboration between all those who have a ‘hand’ in resettlement invested in, from those with lived experience to the sustainers, the facilitation of successful integration and wellbeing of resettled refugees is more likely to be achieved.

While perhaps more indirect, relationships also exist between sustainers and those with lived experiences. For the goal of resettling refugees well, good will and the openness to converse and collaborate, seems to be at the heart of that constructive social change. One participant shared about a time in the early 2000s when the mayor of Winnipeg at the time, Glenn Murray, was trying to encourage immigration to Manitoba and created the Winnipeg Refugee Sponsorship Assurance Program. According to Labman, this program, proposed by Manitoba Interfaith Immigration Council (MIIC), was to meet the economic development strategy put forward by the Winnipeg City Council in 2002, “which stated that the city must play ‘a leadership role in supporting enhanced immigration sponsorship programs’” (Halliburton, 2011 as cited by Labman, 2019, 101). This fund greatly reduced the financial risk involved for sponsorship groups, in the case funding from a family collapsed, and in return, allowed immense amounts of sponsorships to be undertaken, refugees to be sponsored and families to be reunited. When the sustainer, in this situation, supported the capacity and assurance of sponsorship groups, those with lived experience benefited from this relational web. This example was just one of several illustrations’ participants raised in which government intervention had been largely positive for refugee resettlement.

#### Part 4.1.3 Challenges in the Relational Web

On the contrast, participants also shared narratives about tense times between all that exists in the relational web of the settlement sector. Between IRCC and SAHs, regarding the implementation of the Post-Arrival Assurance Activities, one SAH representative shared how the relationship was like a marriage, and the implications when there is a lack of trust in that relationship. He said,

*If there is a problem, let us talk about it, but I don't need to be monitored...why do you want to monitor me? We had a successful relationship together for a long time and if you want to monitor me, that means you don't trust me anymore. When there is a suspicious relationship, then things become more difficult. Those in the relationship might not be encouraged to take initiative with reporting or asking for help because of this suspicious relationship that was created.*



A lack of trust and increased monitoring lead to a change in the relationship between SAHs and IRCC that was felt by many of my participants. This sentiment was echoed by another SAH representative who said that *“the impression folks [SAHs and sponsors] we’re left with is, yes, this was going to happen, but we would be apprised of things and it would have been gradual and we would be partners in implementing it. And, that is not quite the way it happened.”*

Another influencer discussed the need to use that relationship between IRCC, the influencers, and those with lived experiences, to have a conversation about the implementation of this program. He said, *“you see they have [NHQ-Research and Evaluation], they come every year to come connect with the SAH and the CGs. I wish that happened actually quite often, rather than just once a year. Then, it would be a two-way conversation.”* Cooperation and collaboration were essential to the relationship between IRCC and the SAH. The implementation of the quality assurance program marked, for some SAHs, a betrayal of trust in the relationship that had worked well for many years.

One sustainer discussed a particularly challenging time when he was working with IRCC to update the terms of reference for the NGO-Government Committee. He discussed three types of decisions that groups with power imbalances make. In one scenario, one party must make a decision, and the other has no influence in that decision. In another, one party makes a decision and they seek consultation from the other party. In the third type, the party in power comes together with the other party to make the decision together. In the case of the settlement sector, there are power imbalances between the different components. By strengthening the web of relationships that exist within the refugee resettlement in Canada, those with the power to make policy changes can recognize the invaluable insight those on the ground have and the power of including that in policy implementation. While there may be a need to implement policy without the full approval of all within the settlement sector, without consultation, particularly with those with lived experiences, it is possible there will be blind spots, mistrust, and resentment on the account of those involved and those who implement the policy in practice.

In addition to concerns with the shift in the relational web between SAHs and IRCC, the implementation of the quality assurance program impacted those with lived experience and those who worked with service providers. Some were concerned that the indicators and focus of the monitoring did not capture or reflect what was happening on the ground in settlement and what was perceived to be the vision of refugee resettlement. Another influencer suggested the negative

consequences of the program, on the resettled refugees. The focus on the monetary aspects of settlement support *“is really confusing. But that put a lot of marginalized newcomers who did not have the capacity to bring or the money to help their family members, they are affected by this quality assurance program.”* The acknowledgement of the web of relationships, brings to light the effects policy implementation have on those they are set out to benefit.

One SAH representative shared the decrease in sponsorships they were undertaking because they did not have the capacity to maintain the level of monitoring now required. Another discussed how the majority of private sponsorship cases are family linked and that, while the sponsor would meet the needs of their relative, it may not look like what IRCC is requiring. He said,

*But to say that I must give a minimum of such an amount, if I don't have it, what do I do? I don't sponsor. That is now reduced the level of sponsorship, and not only that, because almost 90% of sponsorship is family linked or friend-linked, so now it is reduced, so that makes it almost like the death of SAHs. Or the death of that way.*

The consequences of IRCC's implementation of the monitoring policy has consequences that are felt by those on the ground, those in vulnerable situations abroad, and those in an influencer role.

IRCC is also unfavourably influenced by their own policy implementation because as the federal government is looking to increase the immigration levels, the capacity of sponsorship groups and SAHs on the ground must be there to support it. One influencer discussed the need for strengthening this relational web, acknowledging the ways in which IRCC is indebted, in a sense, to the work that those influencers do in making the private sponsorship program in Canada a success. He said:

*The privately sponsored refugees - one of the best programs in the world - a lot of countries in the world adopting that strategy. But the SAH, the CGs, the sponsors; the sponsors are the ones who contribute that to be the best program, even if IRCC is taking the credit. Right? So actually, the work is done by Sponsorship Agreement Holders, the faith groups, the community groups, someone who came as a refugee or as a permanent resident. Again, there should be more consultation before they come up with one quality assurance program, for example.*

Further, the onset of COVID-19 has altered how community and private sponsors feel about their economic stability. One SAH participant referred to an email thread that had been circulated through the SAH network, and said,

*Someone suggested that the private sponsorship program in Canada may be threatened not so much by the quality assurance teamwork, but by COVID-19 because the economy is in a different place than it was a year ago. And people's personal situations probably has changed and who knows how long it will be until we get back to a state where things are flowing better and people have jobs, and you know? That economic security is not there. And who knows how long it is going to affect immigration or sponsorship, I should say. Private sponsorship.*

When Canada is described as a global leader in refugee resettlement, two thirds of refugee resettlements that are happening are to the compassion and credit of the response by community members. This is a significant shift in the distribution of responsibility from pre-2015 resettlement numbers. Unless the government were to increase their responsibility and GAR numbers, when the capacity of the ground level influencers is compromised, the current levels and distributed response to the refugee crisis, is threatened.

Another sustainer pointed out the negative consequences of funding decisions by IRCC on settlement service providers and capacity. He said, *“at this end, that is a little discouraging at this point, as we see some degree of reductions in funding for settlement, if you are accepting these numbers of people, you need to have adequate facilities for them.”* With cuts in funding from IRCC to settlement service providers, one influencer discussed how this negatively influences the environment and relationship that exists between various settlement service providers, despite them having the same goal. He said, *“like if you look at all settlement service providers, it is very competitive. You know, it is all about numbers, from the funder. It is not about ‘quality services,’ it is all about this because the focus is on how many clients do you have?”* Settlement service providers have similar mandates, of supporting the newcomer, however, policy and funding distribution by those sustainers negatively impact the space between service providers, and the ability of service providers to respond to the needs of newcomers, that they have the *‘know-how’* to do.

Between service providers and private sponsorship groups, one participant discussed the challenges of connecting SPOs with the Group of Five and Community Sponsorship Groups. He

discussed the services that are available to these groups, but because there is no SAH or direct connection, there is difficulty in building relationships there. Recognizing the strengths that are built through the relational web, this influencer identified the gaps in streamlining this process for those sponsored under Group of Fives or Community Sponsorships. He said,

*there isn't any specific group or specific agency who looks after them. Even if you lack support, all SPOs would love to connect with clients, that is a guarantee. No way to figure out where to start with these. Of course, IRCC is going to ask these five people to make referrals, and to make referrals to certain settlement service providers, or to help them integrate throughout the journey. But nobody knows, it is kind of like, I shouldn't say mystery, but it is kind of like, unclear from SPOs how you are going to reach out to these group.*

There are gaps within the relational web in the settlement sector, and by looking at the space between different actors, areas for improvement come into focus.

Another sustainer acknowledged the dynamics in the working relationship that exists between service providers and the SAH or sponsorship group. He said,

*I have sometimes heard settlement works expressing extreme frustration for the way that sponsors do settlement. Their common critique is that sponsors create an unhealthy reliance in the newcomer on the sponsors. Settlement counselors have a lot of experience and training that volunteers often do not have and can more quickly get newcomers connected to available services. [Admittedly], sponsors do get it wrong sometimes, but they have things to offer that professional settlement workers do not have the time for.*

The role of the community sponsor in the newcomer's resettlement is important for psychosocial support and the community connection, however, in some cases there can be negative consequences. Strengthening the relationship between the sponsor and SPOs can respond to this challenge, by cultivating a platform for discussing training, expectations, and support for sponsors. By building the relationship between sponsors and service providers, those equipped to respond to the needs of the newcomer can be met, and a healthier resettlement environment created.

From another SAH representatives' side, she wished there was more communication between SAHs and settlement counsellors, particularly in the case of a troublesome situations regarding a newcomer's settlement. She said, "...I think the settlement counsellor should contact the SAH in the first instance, and if the SAH does nothing, then it is fair game to contact

*Immigration. But why raise the ante up to that level, it is like we are reporting on you, you know.”* In the case of settlement support, there are gaps in understanding and awareness in the roles and responsibilities of service providers and SAHs, but even beyond that connection. There are further gaps in understanding between all those parties in the settlement sector, that would benefit from more understanding about other’s expertise and authorities they are accountable to. Through cooperation and collaboration, this is a relational web that has improved within the context of Manitoba but could be strengthened even more, as there are still some who are very far removed from others.

Participants also shared examples in narratives on how the relational web that exists between the SAH or sponsorship group and their resettled newcomer has negative moments as well, that point to areas of the settlement experience that need improvement. One sustainer shared about the impetus for the quality assurance program, saying,

*IRCC’s position on this is that they are hearing about things that are really concerning. For the integrity of the program, and to make sure that refugees are well-taken care of, they say they need to look into what they hear and do this a lot more than they used to.*

According to one service provider participant,

*Collectively, you can help the newcomer to integrate just because you provided these [services]. Okay, you are one piece of it, not holistic, it is not all in one. It is you know, then when the newcomers, the settlement service providers collaborate in a way to support newcomers, if they look at the bigger picture, what is the reason, why are we here? We have a contract with IRCC to help newcomers. That is our existence as the service providers. As we look at the bigger picture, probably you might care less about who is taking the credit.*

By identifying the web of relationships that exist between all players within the settlement sector, and the collective vision that exists, I emphasize the collaboration and communication that can contribute to constructive social change and the sustainable development and continuations of the PSR program in Manitoba and in Canada.

#### Part 4.2: Monitoring and Evaluation

In this section, I discuss the impetus for increased monitoring and evaluation within the settlement sector, particularly with the quality assurance program, and the concerns raised by

participants regarding the policy and the practice of implementing monitoring and evaluation mechanisms that are ill-suited to the context that they are used in.

#### Part 4.2.1: Impetus for Increased Monitoring and Evaluation

As discussed earlier, the PSR program within Canada has existed for 40 years and has experienced many changes since its inception, particularly in the relationship between sponsors and the government. A few participants discussed the growth of the program and the implications that has had on monitoring and evaluation mechanisms. One participant in my research, who worked with Immigration for many years, said that prior to the implementation of the quality assurance program,

*While there was monitoring of the sponsorship groups, it tended to be probably not as frequent as it should have been. Within some regions, major sponsorship groups, in my experience, were working pretty well and were pretty responsible organizations, so it wasn't a huge problem for us. I think that there were more problems elsewhere, particularly in the Greater Toronto Area.*

Another participant, who was part of the Assurance Working Group for a time, shared with me some of the cases of inadequate support that were observed by IRCC and were a contributing factor in the implementation of the Post-Arrival Assurance Activities. During the Syrian crisis, there was an overwhelming outpouring of sponsorship groups wanting to participate in the

*“refugee sponsorship of ‘sponsor the stranger’. People who had no connections with Syrians were saying, “I want to sponsor a Syrian.” However, there were almost no Syrian BVOR profiles provided. When the new government was elected in 2015, the floodgates were opened. That brought a lot of changes to the refugee sponsorship and settlement in Canada.*

Since 2015/2016, that surge of wider social ‘interest,’ for lack of a better term, has decreased, those within the settlement sector were trying to determine, ““what is the new normal... One of the new challenges that came with many more refugees coming was more sponsors running into settlement problems. IRCC noticed this and started focusing more on checking up on resettled refugees and their sponsors.” This sustainer acknowledged the ways in which there were challenges and disagreements on what indicated ‘good settlement’ and what the most efficient and effective mechanisms were for measuring that. For example, he exemplified concerns with providing mattresses, as one of the ways in which there are disagreements on what ‘good settlement’ entail, as a mattress is one of the items that IRCC does require to be bought new. He said,

*[When] somebody comes to visit us, we are not getting a new mattress every time we get a new visitor. So, they will essentially sleep on a used mattress. At a certain point, we will decide that it is not good enough, and we will make that decision. And the same could be said for using a lightly used, still in good condition, oh well, here is our spare bedroom, you can stay there for a period of time.*

*And we do that sort of thing but how can someone from the RSAT unit know whether or not this is acceptable. It would have to go to each place and decide, okay, well this is an unacceptable used mattress, and this is an acceptable used mattress. Like how do you measure that? The easiest thing is just to say, 'no used mattresses.' I mean that is just one example, there are a lot of ways that makes monitoring of the quality of the settlement provided really difficult.*

According to the Resettlement Services Assurance Team, “IRCC shares the same goal as sponsors – for refugees to settle well into their community and work towards self-sufficiency” (RSTP, 2019, 1). To ensure this goal is maintained, and in response to troubling cases they had observed in 2007 and 2015 PSR Program Evaluations, the RSAT team developed three assurance activities, to maintain the integrity of the program (Ibid). This entails addressing cases that have been reported with concerns of inadequate support by sponsors, Proactive monitoring, in which a random sample of PSR and BVOR cases are investigated and Reactive monitoring, in which groups are to ensure they are meeting their commitments (RSTP, 2019, 1).

According to one participant who was part of the Assurance working team, the indicators were based on the standard of support that was provided for Government Assisted Refugees. Support provided to GARs was considered fairly simple to monitor because “*you just have a cookie cutter, and you just do it more or less the same. SAHs don't work that way. Every Settlement is completely different.*” As the participant noted, difficulties arise in measuring support provided by the community or private sponsors because a large portion of the support can include in-kind support, such as donated furniture or sponsored refugees living with family-members. In practical terms, monitoring and evaluating private sponsorships is challenging because “*you can't have an RSAT officer going to every single case and saying, yes, this couch is good enough and this one is not,*” for example. Monetizing support takes an arguably, more practical evaluation method.

The monitoring activities that the RSAT division take endeavour to hold sponsors accountable to their sponsorship responsibilities, to ensure all involved are ensuring positive settlement outcomes, to understand the PSR program as a whole, and to evaluate “the success of

the PSR and BVOR programs, which assist to feed into larger program reviews and improvements” (IRCC, 2019, 1). Not one of my participants disagreed with the goals of the PSR Post-arrival Assurance Activity. From those in the position of influencers, participants said, “*I know there has to be accountability,*” and another, “*I do understand on the immigration side, that they want to ensure that the newcomers who come to this country are well looked after and nobody takes advantage of them.*”

However, concerns were also raised by those in all levels of influence, in the response of how the assurance activities were conducted, as well as the indicators of success that were included. Concerns regarding the quality assurance activities fell into two categories, about the policy itself, and about the practice that it incites.

#### Part 4.2.2: Policy Concerns:

First, certain participants raised concerns about the content of the quality assurance activities, such as the choice of monetarizing of settlement and the focus on quantitative monitoring and evaluating methods. With regards to monitoring, one sustainer said:

*The government tends to take the easy way out and looks at income. That is important but it is not the most important thing. It is a feeling of belonging, and it is only the immigrant, him or herself, who can tell us whether they are integrated or not.*

If the goal of the monitoring and evaluation mechanisms of the post-arrival settlement team is to ensure that “for refugees to settle well into their community and work towards self-sufficiency,” many participants felt like that should include more than the focus on monetary or quantitative indicators. Participants recognized the challenge in measuring qualitative indicators but articulated a gap in what was considered success between those who were on the ground and those who were making policy decisions.

Another influencer said: “*the quality assurance program focuses too much on the paperwork and maybe some of the financial stuff, I don’t know, but too much on the paperwork and not enough on the folks.*” When asked about the quality assurance program, if a SAH representative felt that it adequately monitored the quality settlement or integration of a newcomer, she said:

*I don’t think so, because the fact that people are receiving money every month, and its very difficult to measure this whole psycho-social aspect of it. It is easy to measure money, okay? Yes, the cheques are released and people received the*



*cheques and yes, they are connected with their CGs, but this is the grey area that I think it is very difficult to figure it out.*

Another influencer said, “*if the quality is tied into only numbers, and if that is not tailored in a way to capture the quality piece, then the integration is very limited.*” Monitoring and evaluation mechanisms are recognized as important for informing the program, directing funding, and maintaining accountability and integrity, however, the indicators of what it means to settle well, need to be expanded to include more qualitative indicators that are flexible in monitoring each unique case.

When discussing what was indicative of success, participants had an understandably difficult time pointing to specific activities or benchmarks that could be used in monitoring and evaluation. One sustainer said:

*it gets down to the way you measure things. The easy way to measure things is with dollars. And it is hard to measure in-kind donations. There are templates for that, but it is really hard to know whether this in-kind donation actually matches up or not. So, the easy way is to measure dollars. And that is unfortunate because it does not capture the complexity of the relationship between sponsor and newcomer.*

A participant from a settlement service provider discussed the challenges with measuring success for unique cases. She said discussing success,

*I know we have always had a problem when we were talking about the measurement of success? Like how do you define what is success for the refugees? For us, it was a success when the lady was completely illiterate and didn't know the numbers or language, learned how to operate the elevator. How to get to the proper floor, and that there were two different sets of numbers in two different elevators, so she really had to master it. And she did and that was a success. Yes, but she was still not employed, her English was still really low. So how do you measure the success?*

Defining success for any individual is challenging and often more determined by the individual's standards. One sustainer told the story of a professor at the [University removed] who presented to the senior management team at the Immigration Department who began his presentation by describing how he was a full professor, very comfortable and happy with his life, however by immigration standards,

*He [was a failure as an immigrant at integration], because [his] family income is less than the national average...but he was making the point that you have to look at it in a broader context and ultimately it becomes where people consider home to be.*

While each of the participants that I discussed the implementation of this quality assurance program with understood the need for monitoring, for the well-being of the resettled refugee, the process, indicators, and implementation were of concern.

The distribution of finances to a resettled refugee was important, yet settlement support meant more than just financial support. One Sponsorship Agreement Holder discussed an experience they had in which they were supporting a constituency group and sponsored refugees, however, the Resettlement Services Assurance Team felt the support was inadequate and required the SAH to pay the resettled refugee the discrepancy that they calculated between RAP rates and what was provided by the sponsorship group. In this case, the resettled refugees then gave the money back to the sponsorship group and the SAH, as they had received everything they needed and, in their eyes, had experienced ‘quality settlement.’

Some participants wondered if the response to inadequate support could be addressed through alternative methods. In considering how service provision should occur, one influencer believed monitoring needed to consider the quality of support being provided. She said, “*the question of how this can be done, that the quality has to also be provided, not only with the aspect of finance, but [with] this aspect of the connection with the community, psychosocial well-being....*”

The implementation of Post-Arrival Assurance activities, in principle and with the vision of ensuring refugees are settled well, is important, however, in determining what ‘settling well’ means, the indicators can be very dependent on the refugee that is being resettled. One participant shared how factors of personality and previous experiences impact the individual settlement of a refugee, and thus, it is important to have settlement processes that are adaptable to the needs of the individual. Successful programming must include indicators that take into account this personalized settlement process, and thus, monitoring and evaluating of these programs must be flexible as well if it is going to accurately capture the context it is monitoring.

Participants identified the challenges raised with creating effective and efficient monitoring and evaluation mechanisms for ensuring quality settlement. One participant said it was unfortunate that the easiest way of measuring involves money. Even those participants who accepted the need for monetarizing the indicators of quality settlement, all participants recognized the importance of qualitative indicators to understanding the broader context and to create a more holistic understanding of refugee resettlement. Development, implementation, and capacity were the challenges in creating such a system.

In imagining what monitoring integration would look like, one SAH representative described the difficulty of monitoring human relationships, yet, that by asking newcomers about their settlement experience and if they feel they are participating in the two-way process of integration, that those might be able to learn about the settlement experience. She said,

*Either they will say yes, we feel comfortable, we have the good neighbours, we met our neighbours, we talk to each other, so this means this other side, is also fulfilled. That society, in this situation, the neighbours, are aware of who are their neighbours. Do they need help or you know, they are having a barbeque together? Simple little things, doesn't need to be something grandiose.*

Another said with regards to the monetary aspect of the quality assurance program, that the mental construct of integration can only truly be determined by the immigrant, themselves.

One participant, who had lived experience of being resettled as a government-assisted refugee, discussed what worked well for him in resettlement. In response to monitoring and evaluation mechanisms, he discussed the importance of involving the voices of newcomers, or at least those on the ground, in determining indicators of successful settlement. He said,

*...it shouldn't be top-down. When you are working with IRCC or with Ottawa, or probably feel like you don't have the lived experiences, how do you come up with the monitoring or the best practices unless you consult the lived experience from the inception? So when you develop one tool, you have to involve someone who has lived experience. I [the resettled refugee] may not have the language, I might not have the expertise to, you know, envision what it looks like, but I have the experience to share for you. So I think, all the funder needs to consider like, getting involved in the front line, some with the lived experience, before they put out their tool or their Quality Assurance program.*

#### Part 4.2.3: Concerns about Practice:

Second, participants also raised concerns about the unintended consequences of implementing monitoring practices, such as the Post-Arrival Assurance Activities, and evaluation practices, such as the contract agreements between IRCC and SPOs. One participant raised the fact that 66% of refugee resettlement in Canada is through the private sponsorship program, and a majority of these cases are family-linked (IRCC, 2019, Labman, 2019, 94). This is important to consider when determining monitoring and evaluating mechanisms because the indicators should be responsive to the context they are used. This is not to say that family-linked cases should have less support than ‘strange-welcome’ cases, but it is to acknowledge that support may look different within a family context. One participant with lived experience said,

*If I sponsor my youngest sister, she is living with me as a family. The government cannot oblige me to give her an income, because she is in the family and she is living like my daughter. She eats at our home and I know she has needs, and we are providing them.*

Further, this prevents many families from sponsoring other family members through this program, because of emphasis on proving the financial capability that the government requires to be eligible to sponsor. Due to the nature of our immigration system, this impacts family reunification and the settlement process of those within Canada, as resettling refugees remain concerned about their family in vulnerable situations elsewhere.

Further, the focus on monetary standards of quality support has changed the ways SAHs and sponsorship groups conduct sponsorships, factoring in the context-absent financial components into who is allotted and who is excluded from receiving sponsorship placements. The same participant continued, articulating: “*I know she has needs, we are giving them to her but to say that I must give a minimum of such an amount, if I don’t have it, what do I do? I don’t sponsor.*”

Concerns about the selection and the privatization of the refugee resettlement in Canada will only increase with the continuance of the Post-Arrival Assurance Activities, in their current form. Some participants discussed the worrying trend of focusing on monetary indicators and the consequence of excluding those who do not have the resources to meet such standards, despite the need for their named refugees to be sponsored. Another influencer said:

*I could go with the PSR, for example. That left out a lot of people. Unfortunately, our immigration criteria has been the same for a number of years. So, we select actually, those people who have the money, the education, language and connection to this country. But we have left out people who do not have the money, language, connection here.*

In particular with the partnership between family sponsors and SAHs, this settlement service provider representative said that “*that put a lot of marginalized newcomers who did not have the capacity to bring or the money to help their family members, they are affected by this quality assurance program.*” When implementing monitoring and evaluation practices, it is important to consider the unintended consequences of the program, and whose voices are not being heard.

Other participants discussed the burden that Post-Arrival Assurance Activities, in their current form, have on the private sponsorship program. One representative from a SAH, who was a single volunteer who coordinated the entire program for her SAH, said:

*It is quite in-depth and can be quite demanding. ... I do understand on the immigration side, that they want to ensure that the newcomers who come to this country are well looked after and nobody takes advantage of them. I understand all of that, but the demand placed on the refugee sponsors are quite stringent. So, you would think that a bit of flexibility would help...because people in the community have a good heart and they are doing this because they want to help. And when they are pressured to dot every 'i' and cross every 't,' then it makes it difficult. It can be difficult.*

This SAH has reduced the number of cases that they have sponsored over the past 2 years, in response to the implementation of the quality assurance program, because the capacity to monitor sponsorship groups according to the standard required by RSAT was too much for one person, in a volunteer position, to take on.

Further, discrepancies exist between the policy of providing documented support and the practice of sponsorship. One SAH representative discussed the struggle of meeting the standards of financial proof that the RSAT team mandates, because of the number of families sponsored who were coming from cash economies. This SAH representative would sit down with the family sponsor and explain the government monitoring policy and quality assurance activities, stressing the need to keep a paper trail, however, that was not always what happened in practice.

The Post-Arrival Assurance Activities and the method of ensuring refugees are settled well does not adequately monitor settlement support, as it happens in practice. She said,

*There is a bit of a disconnect between the way immigration sees we have to have this trail of, proof that things are happening, and the families are saying, 'well I'm...I give them \$500 every couple of weeks;' they say whatever they do. And you think, don't do that...you know, put that in their bank, don't give them cash. But people continue to do it.*

As another influencer said:

*But money is dehumanizing this. Yes, they are important, yes people are entitled too. But before it was more, [pause], it was a lot of this personal connection, the community was involved. Right now, okay the sponsor knows I have to release the cheque, and there is no community aspect to this, to the extent like it used to be before. So, this is how I look at this.*

There are some SAHs that have the resources to respond to the increased level of documentation and monitoring, however, there is a high level of volunteers that, when there is such a risk in participating, will limit or restrict the valuable time and care that they were providing in the past to respond to this need.

Monitoring and evaluation mechanisms also affect Service Provider Organizations, particularly with the focus on numerical indicators for determining success in service provision. One influencer discussed the scarcity of funding there is for settlement service providers and the subsequent competitive environment that applying for funding creates. He said,

*All the service providers just crumble to respond to that funder environment. So that is a gap that I can see. It is about the way funder asking just the settlement service providers in a way to respond based on the numbers.*

Those on the ground account the essential services they provide, but the mechanisms for monitoring, evaluating, and allocated funds do not account for the 'quality' in service provision.

One SAH representative accounted the pressure on the side of IRCC to show to the treasury certain requirements “*and they have some quantifiable thing that they have to prove that so many people got 'integrated' into Canadian society from the money that we gave to cross-Canada settlement agencies. But this is the theory. And on the ground, it looks [different].*” In

focusing on certain quantifiable indicators, the current monitoring and evaluation mechanisms are missing what it truly means to ‘settle well’ or ‘successfully integrate’ into Canadian society. One service provider representative discussed the importance of creating a dialogue with frontline staff because *“This is what we do. It is just too late to fix that. Instead of just coming top to down, it should be all-inclusive. And then you will be able to support newcomers.”*

Further consequences of these inflexible monitoring schemes push the settlement sector to become more compartmentalized. One service provider and SAH representative accounted how the settlement sector had changed over the decades that she had worked within it. She said that after numerous changes,

*Right now, each of the group of the newcomers has to be, and their settlement to a certain point, has to be looked at from the perspective of what they are eligible for, and who the organization is who is mandated to support the newcomer...regarding their agreements to the federal government, to the provincial government.*

This participant was commenting on how instead of looking at what the client needed and the support that an organization could provide, settlement workers had to look at what the newcomer was eligible for and what their organization was mandated to provide, even if they had the capacity, skillset or access to resources to meet the needs of their clients.

At the time of our interview, this participant was waiting to hear from the government if the organization she worked for had permission to investigate the extent of their service provision, with private sponsorship groups. She implied that she was hoping for more autonomy or a wider breadth in their service development, however, there was a possibility that they might be reigned in, despite the experience in service provision that her organization had.

Thus, by identifying the concerns regarding monitoring and evaluation within the settlement sector, I bring to the attention of the reader the ways in which understanding and investing in producing flexible and context adaptable monitoring and evaluation mechanisms can contribute to constructive social change and the sustainable development and continuation of the PSR program in Manitoba and Canada.

## Chapter Five: The Relation between Integration and Quality Settlement

Along with questions of how to monitor and evaluate refugee resettlement activities, it is necessary to parse out what is understood by those within the settlement sector on quality settlement and the facilitation of integration. If the settlement program, through IRCC, “aims to support newcomers’ settlement and integration, so that they may fully participate and contribute in various aspects of Canadian life,” what does ‘settlement’ entail and what is encompassed in ‘integration’ (IRCC, 2017)? Within this section, I explore what my participants understood settlement and integration to be, and how ‘quality settlement’ was when there was the attention given to each of these components. First, I briefly outline what settlement entails, touching on promising practices and gaps within the resettlement programs. Second, I discuss how those within the settlement sector consider quality and integration to be important parts of the settlement. I touch on aspects that are not quantifiable and consider in my discussion, how these could be included in the evaluation of quality settlement in refugee resettlement activities.

### Part 5.1: Settlement and Promising Practices

To begin, the array of settlement activities that are included as necessary for resettled refugees to access is vast, as I present in Chapter Two. For PSRs, the settlement activities are the responsibility of the sponsorship group, and referrals can be made to settlement service providers as well. As discussed earlier, for agencies that work with GARs, there is a pathway that each resettled refugee follows, including intake and exit needs assessments. These examine the needs that are particular to an individual and inform their settlement process. One service provider participant said,

*[The] settlement plan is needs based, and it follows a pathway based on a needs assessment. We try to personalize the settlement plan for each individual. This practice ensures that we know the plan that is convenient and suited for them, and for their particular access to certain resources and opportunities that facilitate their successful integration.*

For PSRs, there is no standardized way of providing the necessary support. For some sponsorship groups, the support is entirely provided by volunteers or by family members. Based on their experiences and their vantage point, each participant had different insight into the strengths and weaknesses of the PSR program. Settlement service providers, sponsorship groups, SAHs, and those with lived experiences among others, have a stake in the settlement sector, and



thus, a particular vantage point that adds insight into what ‘quality settlement’ looks like, and the role of integration in the resettlement process.

Settlement activities are essential to ensuring that refugees are settled well, however, participants raised the distinction between settlement and quality settlement. Within the context of settlement service providers, one influencer said:

*If you look at all settlement service providers, it is very competitive. You know, it is all about numbers. From the funder. It is not about ‘quality services’ it is all about this because the focus is how many clients do you have? That is all that it is about. I mean newcomers are not numbers. ... So that is a gap that I can see. It is about the way funder asking just the settlement service providers in a way to respond based on the numbers. That is the case, but even the whole platform, iCare or any database, is like tailored to capture numbers, not the service they are providing, like the quality service they provided for the client. I think that is one of the bigger gaps.*

As discussed in depth in Part 2.1 the monitoring and evaluation system for ensuring that refugees are resettled well needs to be tailored towards the ‘quality settlement,’ rather than the number involved in current evaluation practices. When considering the role that integration plays in a refugee’s resettlement experience, it appears to have distinct components from typical settlement activities. When integration is considered, those providing settlement support incorporate quality of the service, rather than just the provision.

IRCC holds the definition of integration as a two-way process in which immigrants adapt to life in Canada and for Canada to welcome and adapt to the newcomers. This is a good conceptual definition, but the question remains as to what this looks like with tangible indicators and how best can we facilitate this aspect of settling well? I asked participants about this definition, their understanding of integration, and what the largest barriers and encouragers of this were.

Based on the association of the participant, whether they were someone with lived experience of resettling as a refugee, or whether they were someone within the settlement sector who was born-in Canada settlement contributed to whether they focused on the host community’s role in facilitation or what they considered was integration on the side of resettled refugees. Having these multiple perspectives allowed me to create and understand more completely what integration means and how it is best facilitated within the context of Manitoba.

On the newcomer's side, integration is intertwined with the settlement and was influenced by personal elements, such as personality. There were three important aspects of integration that I identified as common threads among participants. First, integration has to do with managing perceptions or expectations of Canada with reality. Second, integration has to do with the ability to access what the newcomer sees as important to adaptation to life in Canada. Third, integration has to do with establishing roots within their new community, based on the psycho-social support that they determine they need.

#### Part 5.1.1: Expectations versus Reality

First, some participants identified the importance of managing the perceptions or expectations that newcomers have about Canada with the reality, as being an important element of integration. One influencer with lived experience described the expectations that refugees have about Canada when they are still in their country of asylum but know that they will be resettled here. He said:

*Refugees also come with expectations and that is the greatest problem. Many times, they have the perception of how Canada is. It is analogous to being in love with somebody. I always compare it to a love story. If two people are in love and then they come to live together, like when newcomers come to Canada, after you move in together or resettle, you start to discover things that you didn't expect. There is a perception versus reality shock, and it is important to address how clients manage that. Sometimes it creates so many problems with their integration. As soon as they start accepting reality, then they can find ways on how to be successful in the realities that they are facing. Somehow or another, they need to forget about the perceptions and they have to face reality. And it is not as easy like pressing a button, and now it is reality time.*

By embracing reality, a newcomer learns about what is available to them in their new country.

Further, this participant discussed how within the process of integration, the burden to adapt is primarily placed on the newcomer. In response to the IRCC definition of integration, he said shared the analogy of coming to Canada in the wintertime and having to accept and embrace the cold. For example, a newcomer coming from a warmer climate would not survive if they were to carry their clothing habits from their country of origin. This participant said, "*be friendly to winter, then winter will be friendly to you. If you are not friendly to winter, you cause damage to your own life.*" Part of integration is the process of accepting the new home for the way it is.

Additionally,

*If someone comes to Canada, I say, you cannot change Canada, Canada is the way it is. Rather, the reality is that Canada has to accept newcomers, but it does not have to change. We are not changing it, you know? It could change in a few aspects of life, but I will call that accommodation. We are accommodating people. That is how I see acceptance come in, but I do believe that for these individuals to be successful, there is more work to be done on their part, to understand, to strive in this country than any other Canadian.*

Conversely, for participants from the host community, many discussed the importance of opening doors and opportunities for there to be the cross over of new and old Canadians. One sustainer discussed an important element of this accepting piece, is by having a ‘cultural bridge builder’ or someone who is from the “*newcomer’s own ethic group who has lived in the host country for some time and has gained some familiarity with the culture and can try and interpret the meaning behind events and actions.*”

Another participant with lived experienced discussed the need for newcomers to put some aspects of their life on to the back burner for a time being, while they adjust to the reality that they are faced with. By strictly holding on to expectations of life that were carried from a newcomer’s home, this can create conflict in and with newcomers in their new country. Kyriakides et. al. write about the negotiation of expectations that both newcomers and sponsors go through, when welcoming sponsored refugees to their host community. According to them, “the existence of a set of host expectations and assumptions that inform the refugee role in the Canadian reception context (Kyriakides et. al, 2018, 64). They discuss the conception of “refugeeness” and the “victim-pariah” construct that can often have negative implications on the resettlement of newcomers in Canada (Ibid, 75).

A key component of that integration process is learning about what Canada is like in reality and accepting that so that one can work within the system. Understanding the laws and values are essential components of integration. Some participants suggested the need to improve pre-arrival orientations, to adequately prepare newcomers for the country they will be settling in. One sustainer said that regarding integration, “*it is not just training someone to speak at the level at which someone can get a good job and make a good income. It is to have a real understanding of what this place is.*”

## Part 5.1.2: Access to Services and Supports for their Needs

Second, participants discussed the importance in integration of ensuring newcomers have access to the resources that they need to settle well. According to one participant with lived experience, a sense of belonging is intimately tied into integration, knowing what is available and the ability to access what one needs to survive and flourish. He said a key component of integrating is understanding the:

*Resources that are available and the things that are around you. Integration is ensuring that everything is accessible to you and you can do what you want. You can fight like anybody else. You are in Canada, you live in Winnipeg, everything is accessible to you, and you can access it to survive. You can access food, you can access jobs, you can access housing, like anyone else.*

*However, if you are not able to access any of these things, then there is a problem. Now you can start feeling like 'I don't think I belong here; they don't give access to certain things.' So, know first what is available to you. Ask if you are able to access it. If you are unable to access it, what are the barriers, what are the problems preventing you from accessing those resources?*

Ensuring that newcomers are settling well and integrating into society means ensuring that they have access to the resources that they need. The needs are not the same for everyone, however, the access to services needs to be available to all who need it if quality settlement is to happen. Quality settlement and the access element of integration means ensuring that settlement services are “tailored...to address the needs of the client immediacy.” Access means that when newcomers reach out for support, it is provided to them quickly and in such a way that meets their needs. This service provider representative exemplified a newcomer who is looking for employment. He said:

*You have a client who has been looking for employment for a week, so he or she comes to your office, 'I need a resume or cover letter', right? If you ask that person to come back after two weeks, you will never see that person again. Okay? Do you have the system in place to respond immediately to that need? Then if the answer is yes, then you have to do it in a day or two. But that is not the case, again. And to prepare this someone for interview, going to be more than a day. That is not the case. There are so many gaps that can be addressed collectively. But again, this is up to the funder to streamline the services through settlement service providers. There are so many gaps.*

Particularly at a time when there is some degree of reduction in funding for settlement services, a participant commented on the importance of providing facilities and services to support them and

their settlement needs. He said that PSR is primarily supported by their sponsorship group, however, there are certain services that *“are only provided at a reasonable cost by the government.”*

One SAH participant shared about language classes in Winnipeg and the waiting list that some of their sponsored newcomers were placed on. By the time they were able to access the language classes, they had gotten a job and were unwilling to leave the position to take on language classes. This representative said, *“That is a common thing that we say to people. Your job is to learn English this year. Yes. It is important to work, but you will get a better job if you learn English. So, this is the time to do it.”* Newcomers are free to make choices like that, however, it is important to consider responding to the newcomers’ needs swiftly, otherwise, elements of their integration will be impacted.

In other circumstances, facilitating the access aspect of integration meant ‘learning the ropes’ of the new country. One participant shared an anecdote about an immigrant who spent his time counselling and coaching organizations on accommodating newcomers. He used the analogy of ‘learning the ropes’ in a theatre setting. The sustainer participant shared,

*If you got a job in a theatre in Paris [and you were from Paris] and the stage manager says “raise the curtain,” you know which rope to pull and the curtain goes up. You move to Canada and get the same job in a Canadian theatre and the stage manager says raise the curtain, and you pull the same rope and the curtain doesn’t go up because the correct rope is in a different place. What is your reaction, do you just pull on that rope harder, because that is part of your construct? You know that’s the right rope and you are going to get that damn curtain up! ... The thing about integration, you have to learn that the ropes are different – particularly in the Canadian job market where hierarchies are flattened.*

The host community or sponsorship groups can play a large role in facilitating this aspect, by recognizing assumptions and cultural norms that they hold about how life is done in Canada.

Another influencer shared about the concept of volunteering. He said,

*A great example that you ask newcomers, have you ever volunteered before? And they think about the Canadian context and say no. But have they brought meals to someone who was sick? Have they rebuilt their community after a storm? They have done it all, they just don’t go for criminal record checks or the same formal process that we do. So how can we reframe that, is one way to find a way to help them understand that it is nothing new here, that we just do it differently.*

Some participants raised the challenge or tension that exists within the Private Sponsorship Program regarding the provision of support, particularly due to a lack of training, capacity, and access to resources. One influencer discussed the depth of knowledge that settlement service providers had regarding settlement issues, and how there was a tendency of private sponsors to think that they are knowledgeable about settlement activities, and perhaps accidentally provide inadequate advice or support.

A few participants, recognizing the important work that private sponsors do in voluntarily engaging in refugee resettlement, also identified the ways in which those basic settlement supports can lack important elements. For example, for some time, training for private sponsors, was voluntary and this was a contributing factor to the quality of successful resettlement. Training is now required by SAHs to ensure their sponsors are prepared; however, the quality of that training is variable. This participant, speaking about his experience within a sponsorship group, said,

*Well, the biggest issue to me is, and it blew me away. You cannot adopt a puppy or kitty without getting mandatory training. But you can sponsor a refugee family without any mandatory training. I think there has to be [training]. I think there has to be about boundaries and lines and all those things. Some of us are motivated to get training. But there was no mandatory training, nothing about what to expect, nothing about boundaries and that is a huge issue. Nothing about expectations.*

The same participant was not blaming SAHs, but the system and the overwhelming requirements that are put on the SAH or volunteers, without adequate support provided by the government.

Another said,

*Some CGs don't have plenty of time to support the family. Some CGs, they might not have energies or time to support the sponsored families. They might have two or three different jobs. Then who is going to follow up with that? To support that sponsored family? That is the issue, unless you have someone who works full time or part time to support those sponsoring refugees. It is all about the capacity issue, the resources, for the SAH. I don't think, there isn't any competition between who going to support this family, between the SAH and SPOs, it is clear. The issue is they don't have the time to connect those PSRs to connect to SPOs.*

Ensuring that newcomers know the services and resources that they have access to, is an important component in integration. One participant with lived experience said:

*I know what has been my success and it was using the resources available in the community. I have sponsored refugees and I know that I cannot give them everything. I am busy too, I work, for example. But we have people that are being paid to do what you can not do, when you are busy.*

With regards to settlement service providers and their facilitation of integration, another influencer with lived experience said:

*One way or another, all of the settlement service providers are designed in a way to help newcomers integrate. It is holistic, if you look at collective, all the settlement service providers, some providing the language, some providing the employment, some the education, some providing information, also supporting psycho-social support, the wellbeing support part. It is really holistic if you look at the collective. That helps to integrate, their service contributes to integration. You can't separate all those services, it is holistic when you look at it. I don't think it is fair even for one big agency to take credit to say "I helped this guy integrate", that is not the case. Collectively, you can help the newcomer to integrate just because you provided these.*

In facilitating integration, those within the settlement sector must consider the ability of newcomers to access the resources they need to build the life they want in Canada.

#### Part 5.1.3: Establishing roots:

Finally, the third component of newcomer integration is the ability to, and growth of, roots within their new community. When considering what integration entails, this component, or a sense of belonging, is what typically comes to mind for many people, including myself, at the initiation of this research project. However, this component does not mean that the newcomer is accepted by everyone; and one influencer described the folly of expecting that needed to be the case. He said, that "*expectation, I always try to move it away from people's mind. If I can have one person who loves me, that is enough.*" The level of involvement within one's community or the amount of psycho-social support desired by newcomers is variable based on each individual person experiencing resettlement, however, there needs to be the opportunity to make those connections and build self-sufficiency. One SAH representative said:

*Yes, and I think you know that sense of belonging is strong when you have, you know when your children are close by, because there are things you shared, things you have in common, things you can related to. It is that cultural familiarity and that can enhance that feeling of belonging in the community.*

*I think the newcomer feels their new community is home after a period of time, a process that starts after arrival and being welcomed by representatives of the community, settling in and establishing 'roots' through learning the language, being able to practice their faith and becoming a part of their faith and cultural community. Getting to a state where they have a job and are able to participate and contribute to their community as they gain independence and self-sufficiency. All of that helps to build confidence and a feeling of self-worth and well being. Being a functional member of society as they are able to achieve their goals and share their experiences and successes with others all contribute to a sense of belonging.*

Establishing roots may take a long time and some may never truly feel like Canada is their home. Self-sufficiency, independence, a community of supports, and meaningful contribution. These were all elements that were identified as important aspects of the final element of integration. One participant with lived experience who also discussed the experience of having to put elements of his identity or culture on hold, said:

*Real integration for me, as far as I keep my beliefs, my [audio cut out], my culture, without someone questioning who am I, okay, I have no problem just embracing my new culture as well. You need to respect also their values. I don't question their values. It is a two-way. You would be able to integrate by holding those values closer to your heart.*

Some pointed to the participation of newcomers in community events or in initiating social connection as an indicator of this element of integration. One influencer shared the importance of opening up opportunities for newcomers to play soccer or go for a drink with established Canadians. He said, *"just for them to be present at the local places where we like to hang out. And for them to feel like they are welcome. We have to open up that door. It would be scary, terrifying, to walk into another door, another place that I don't know. You know?"*

Building roots and establishing independence could look very small or very large. One participant commented on seeing integration in the different cultural communities that were wishing each other happy birthday on Facebook. Another commented on the involvement of newcomers on town board councils. One way of determining if the host community is open to newcomers, and for newcomers to build roots, is by examining the systems in place and the involvement of newcomers in those positions of power or policy implementation. An influencer said:



*When we have welcoming communities, you would be able to embrace the culture you live. If you feel you are welcomed here in that society, if you feel like you are supported... we have been talking about the systematic racism, or we could call it the systems. Some of the system are designed in a way that leaves out the newcomers, whether they are black or not. So, I think you know, all those agencies going to pause and reflect whatever system they have in place, is it like, does it reflect the population we have in Manitoba.*

An incredibly important part of integration is examining the ability of newcomers to be involved in their communities in meaningful ways. That they are active participants in informing policy formation and implementation. One sponsor shared about this within his rural community:

*Our volunteering boards are city council, all of those places are very host-friendly people, very long-term Canadians. Which is great for me, because I am a white middle-class male and there are a lot of us on those kinds of things. But we really need to increase the opportunities and you see it changing. Like I said, you see it that those days are coming.*

The host community has a large role to play in creating space for newcomers to be involved and in creating welcoming communities. Beyond supporting settlement services, a welcoming community recognizes the incredible challenges and barriers faced by the resettled refugee to establish a new life in Canada. Multiple participants discussed the importance of and responsibility the host community has in opening doors to create connections between new and old Canadians. Not only does this provide psycho-social support to the newcomers and help them establish roots, but Canadian culture also benefits from the “*diversity of culture, knowledge and experiences.*” A few participants discussed the ways their lives had been changed through the friendships formed with newcomers in their community. One influencer said emphasized the ways in which his life had changed from hanging out with newcomer families. He said,

*Hanging out with newcomers has made me a better person because I have come to understand how much of the way I communicate is wrapped in my culture and lived experience. The way I communicate, connect, and care for people has had to change because not everyone communicates in a 'Canadian prairie' style. Very early in my career working with newcomers I was a Professional development event and the speaker said, "We have to understand, it is about culture, it is not about language." I had no idea what the speaker meant at that time. However, I have learned that so much of our communication, friendships, professional, appropriate conversations need to adapt and I need to look for different signs that I am understanding what people are trying to tell or communicate to me, and that I am being understood. Also, I have learned so much more about peoples' experiences and truly understood how*

*big the world is and it has removed so many of my simple understandings of different parts of the world. It has opened up the world to me in a much fuller way.*

Establishing roots and building connections within a host community is an important part of the two-way process of integration because this is where there is an exchange and an embrace of the ‘other.’ And an awareness of the similarities between people. One SAH representative discussed the importance of sitting down and having conversations with newcomers, as a way of combatting the prejudices and negative assumptions of those within the host community. She said,

*My own experience is that if people actually can meet a newcomer, I mean most of the people who feel this way are people who have actually never sat down and had a conversation with a newcomer. It is all kind of in their head. And if they have opportunities to do that, they generally feel quite different.*

One influencer participant shared with me an experience of embrace within his community, where previously there had been little exposure with individuals different that this person in the host community. He said that “*young guys are arrogant teenagers in every culture, it is just fun.*” Through building connections between new and old Canadians, there is a more robust awareness of the similarities that exist between people.

Further, by cultivating connections between new and old Canadians, a more global perspective can be cultivated in Canadian society. One sustainer said that having the community directly involved in the settlement of refugees,

*Builds a better sense of the global context, because as people get to know about the situation in Eritrea or in Congo or in Syria from the people they sponsor, they are going to be able to understand and have more empathy for the situation and be more concerned about global issues and the root causes of displacement.*

Thus, based on the association of the participant, whether they were someone with lived experience of resettling as a refugee, or whether they were someone within the settlement sector who was born-in Canada settlement contributed to the construction of a perspective on integration that was from multiple vantage points.

## Part 5.2: Discussion

In this discussion, as way of analysis, I explore how these three primary themes that emerged, when taken together, offer insight into how strengths of parties within the settlement sector can be drawn on to address needs of capacity, gaps in programs, and the use of monitoring and evaluation mechanisms within the field. I learn that drawing on all participants within the settlement sector can enhance the facilitation of quality settlement, and integration and inform context-based and flexible monitoring and evaluation mechanisms within the settlement sector.

### Part 5.2.1: Interconnected Analysis of Themes:

Each of these three themes that I present could be examined individually and further research conducted on each, however, I assert that when taken together, these themes contribute to a more holistic approach to creating a sustainable and just settlement sector for all involved. To begin, as other countries look to adopting their own model of private or community sponsorship, there are many, including the Migration Policy Institute Europe, who advocate for the need to be including monitoring and evaluation methods in their models. As discussed in the literature review, monitoring and evaluation can provide valuable information on the refugee experience within their welcoming country, as well as the attitude of the host country. Research can identify gaps in refugee programs as well as promising practices and inform the direction of a refugee program. While there are many benefits to conducting monitoring and evaluation mechanisms, this is not to say that all monitoring and evaluating practices are worth pursuing or that evaluation should be done merely for the sake of conducting an evaluation.

When initiating monitoring and evaluation practices, it is important to ask questions about who is directing the evaluation practice, what is being measured, who has input into the indicators, and what is the purpose of the monitoring and evaluation? Without asking these questions, researchers and policy implementers can undermine the relational web, misunderstand concepts, and miscalculate practices within a particular context. As discussed in the Methodology, one participant drew attention included in the epigraph in Chapter 3, “we measure what we value and we value what we measure.” In monitoring and evaluating the success of a program, I heard from a number of participants that it is essential to bring in various perspectives and people of different vantage points, in order to construct a holistic picture of what ‘success’ in that particular context consists of.

Marilyn Waring, a former member of the New Zealand Parliament, and internationally recognized political economist wrote *If Women Counted: A New Feminist Economics* and explored the patriarchal roots of our economic valuation of production. She notes how the United Nations System of National Accounts established the measurement of Gross Domestic Product (GDP) to determine the production value of countries. According to Waring, this established “what activities are counted as ‘productive,’ and therefore, part of the market economy, and what are not counted because they are not deemed ‘productive’” (Rai, Budlender & Grapard, 523). However, in doing so, unpaid services, such as childcare, housework, and volunteer work, were not included in this measurement. Nelson writes,

Waring’s work woke people up. She showed exactly how the unpaid work that is traditionally done by women has been made invisible within national accounting systems, and the damage this causes. Her book encouraged and influenced a wide range of work on ways, both numerical and otherwise, of valuing, preserving, and rewarding the work of care that sustains our lives (Nelson, ix).

This feminist economic theory has relevance on monitoring and evaluation mechanisms within the settlement sector, particularly in choosing what the markers of success are and what is labelled as adequate or inadequate support within the settlement sector. In the context of MPIE’s research, they indicate that

beyond these numbers, governments, international organizations, and civil society often do not systematically collect information regarding refugee’s quality of life after arrival, how resettlement affects receiving communities (MPIE, 4).

These exist among other important elements of resettlement. Within the Canadian context, the measurements of successful refugee programs tend to orient towards numbers, finances, and those indicators that can contribute to an economic perspective on valuation. Waring brings into focus, the blind spots in the monitoring and evaluating mechanisms that exist within the quality assurance program and the process of contract agreements between SPOs and IRCC.

Through conversations with my participants, I learned about the importance of implementing settlement practices that are adaptable to the unique needs and make-up of each individual newcomer. As I discuss in my literature review, Boudreau’s concept of ontological agency confirms the need to contextualize a newcomer’s experience, taking into account economic, social and psychological factors, among others, that impact their own understanding

of resettlement, integration, and experience of belonging. Research participants, in describing success in resettlement programs, suggested that success was very dependent on the unique newcomer, accounting for their capacities, experiences, and ‘unique ontological make-up.’ As Bokore researched, historical trauma impacted the resettlement process of Canadian Somali women, despite that there was no longer any direct threat to their security. Participants in my research raised the importance of considering a holistic examination of the need’s newcomers carry, and the impact these experiences have on what ‘success’ means to them. This need for flexible pathway planning is met by the settlement sector, however, I became aware in my research, the monitoring and evaluation mechanisms are not always created in such a way that supports the adaptable work that the settlement sector does in responding to the client’s ontological make-up, and thus, fails to capture important settlement work that the settlement sector provides. There is a gap in understanding how ‘quality’ service is provided by settlement service organizations, particularly in reference to the four capacities that Barsky identifies, the psychological, physical, spiritual, and social capacities, and how these concepts can be incorporated into monitoring and evaluation mechanisms.

Particularly related to the social capacity, my research confirmed the importance of analyzing and supporting the social systems of newcomers, and offering opportunities to fill the gaps here, if there were some. For some resettled refugees, they have family and community within their host community, and thus, there is not too much concern about the social support. However, for those newcomers who have no support or family, it is important for the host community to open up opportunities for these supports to be cultivated, if that is what a newcomer wants. Family reunification remains a significant aspect of that social support, and the growth in the private sponsorship program is attributed primarily to the use of the program as a method of family reunification. This utilization is troublesome when a global perspective is taken, and issues of refugee selection, vulnerability, and the small portion of refugees who will be able to be resettled, are considered. Further deliberation needs to be undertaken to find a way of reconciling the importance of family reunification in providing that social support, while responding to the need for refugee resettlement and protection for the most vulnerable. In this research, some participants discussed the need to expand the definition of family or more productive ways of balancing the push for family reunification and the importance of responding to the need for protection. Some suggested that expanding the definition of the family would

decrease the burden placed on SAHs to primarily respond to family reunification, and thus, more attention given to responding to UNHCR referred cases, however, other participants suggested that this might not have the affect those within the settlement sector hope for, and consequently affect resettlement programs. For example, this sustainer discussed how currently, all visa officers have to determine when reviewing an application for resettlement is the eligibility under the 1951 Refugee Convention Definition or the Country of Asylum class. However, if you expand the definition of family, then the determination becomes even more difficult because it might additionally involve having to conduct DNA tests and the program is still left with what to do about close friends. This participant said, *“So, I am not sure whether assisted relative class, bring that back, would be the solution. It might help, but I think it would just shift the program to a different set of hands. And those hands may not be any better at handling this.”*

As Barksy discussed, the spiritual capacity recognizes the importance of developing a sense of meaning or purpose, and this was confirmed and contributed to by this research. Multiple participants with lived experience discussed the importance and primacy of access to resources and opportunities to developing a sense of place or purpose. Facilitating the spiritual capacities, in Barksy’s sense, is ensuring that resettled refugees have no barriers to accessing those components that they consider necessary to a meaningful life, and that contributes to a sense of belonging.

This research drew attention to three elements of integration, as understood by those within the settlement sector: the alignment of expectation and reality, the access to opportunities and services, and the development of roots within one’s new community. These findings support literature on what settlement and integration consist of. Baffoe writes about how “African immigrants in Canada attempt to deconstruct and reconstruct the notion of ‘home’ post-migration” (Baffoe, 170). He discusses the process of reviewing expectations that immigrants have when arriving in Canada, particularly with the anticipation of upward social and economic mobility (Ibid, 167). Further, he discusses the importance of access to resources and opportunities in the economic, social, and political aspects of life in Canada, and how this contributes to feelings of social inclusion (Ibid, 169). He discusses how his “findings show that systemic barriers and marginalization in Canadian society have prevented and continue to prevent the full integration of African immigrants into Canadian society” (Ibid, 170). My findings confirm this, when participants suggest that an important element of integration is

learning what newcomers have access to, and if they don't have access to equal resources and opportunities, addressing the barriers facing them.

Finally, Baffoe talks about the deconstruction of 'home' and how "most African immigrants in Canada seem to be in constant transition, unsure of whether to make Canada their permanent place of settlement or to move back to their countries of origin" (Ibid, 170). For resettled refugees, the option to move home is not available, however, the process of establishing a feeling of 'home' in a newcomers' host country is as long, variable and sometimes never fully complete, as with other immigrants to Canada. Baffoe highlights the importance of acknowledging the differing experiences that may contribute to feelings of integration or comfort in a home, and the converse. He says, "one who claims to be integrated in a particular environment, may be unintegrated or disintegrated in another setting, leading to comfort or discomfiture" (Ibid, 161). These research findings, in the section on establishing roots, the majority of the participants perspectives focused on the host-communities responsibility in opening doors to welcome newcomers. Baffoe acknowledges Schermerhorn who "argues that it is the dominant group in such societies that sets the tone and determines the nature of the integration activities and objectives" (Ibid, 161). My findings confirm this line of research that emphasizes the importance of host communities setting the tone of a welcoming and inclusive environment if the integration of newcomers is to be achieved.

Next, I assert that these blind spots and difficulties within the settlement sector can be enhanced by the relational web that exists between all those within the sector, including those with lived experiences, influencers, and sustainers. Lederach discusses his practice of mediation and peacebuilding work in Central America and identifies a theme of responding to conflict through the art of *know-who*. He focuses on the way that those in everyday situations would respond to a conflict or problem, with not "what is the solution" but rather, "who do I know who knows the person with whom I have the problem who can help create a way out?" (Lederach, 2005, 77). The response to conflict and problems was not first a 'what' solution, but rather a 'who.' This concept applies to my research on those involved in the settlement process. There was a strength in collaboration, communication, and connection.

When conducting my research, I observed the ways in which the settlement sector, from those with lived experience, the influencers, and the sustainers, are all intimately connected. When I asked participants, what had changed over the years in the program, many described

these cycles of positive and tense times that existed between all those involved. There was autonomy in some areas, but interdependence and reliance in others. Some shared narratives of times when the relationships were strong, and others, when it was tense. Identifying this web of relations has important implications in peacebuilding or working towards constructive change. Constructive social change is what Lederach and peacebuilders attempt to foster in protracted conflict situations. Lederach writes that constructive social change “seeks to move the flow of interaction in human conflict from cycles of destructive relational patterns towards cycles of relational dignity and respectful engagement” (Ibid, 181). Within the settlement sector, constructive social change would be the movement towards a working and sustainable relationship between all actors in the settlement sector, in which the flourishing of resettled refugees and their community is at the root of what they do.

My research confirms the relevance of Lederach’s work on peacebuilding that I discuss in my literature review, in identifying the key relationships that contribute to constructive social change. In determining what quality settlement consists of and who is best placed to respond to that within the context of Manitoba resettlement, my participants identified great strengths in cooperation, collaboration, and communication among parties. Further, the gaps or challenges that were identified in the Canadian resettlement programs, could be more adequately addressed by collaborating and communicating with different members of the resettlement community. For example, guidebooks and information fairs that were created in Manitoba open opportunities for SPOs, SAHs, and sponsorship groups, to learn about potential resources that exist and support their provision of quality settlement. Host communities can support the lack of social support that government assisted refugees arrive with, however, as one participant mentioned, the awareness of Canadian society on the global refugee context and the importance of resettlement activities need to be invested in.

I argue that the settlement sector, including those actors at all levels of influence, should be included in policy discussions and the web of relationships strengthened between them, in a way to contribute to the sustainable development and continuation of the private sponsorship program in Manitoba and Canada. As I outlined in my literature review, Lederach writes about priority in thought given to “process management” and “solution generation,” when we should be examining and strengthening strategic relationships (Lederach, 2005, 86). Within the context of the resettlement sector, this means looking at the entirety of the web of players within the settlement experience and strengthening those ties to best respond to the resettlement need. This involves working with those



who have different perspectives on ‘quality settlement,’ and drawing on the interdependent relationship of the settlement to create strategic relationships and support across the different players. The strength of my research came from the variety of participants that I was able to ask about what integration and quality settlement meant from their perspective. A perspective solely coming from SAHs or sponsorship groups, or IRCC would not have this depth.

Lederach identifies the importance of humility and stillness in creating space for these relationships to strengthen. He writes that humility is essential for learning and adaptation, which are necessary for constructive social change. Stillness, he writes, “is the prerequisite to observation and the development of a capacity to see what exists” (Ibid, 104). Within the current context of the Manitoba resettlement community, the ability to take time to observe the network and relational web that exists within the settlement sector is not always feasible. The overwhelming need for resettlement, combined with the settlement responsibilities that are mandated, and compounded by responding to urgent needs and lack of capacity, create a cycle of reactive policy and practice implementation, rather than proactive practices and policies that set communities up for success. For this reason, if the party that “has the power and resources to make lasting change to improve people’s lives,” if IRCC wants to support the successful settlement and integration of resettled refugees, instead of adding more paperwork and process management (beyond what is necessary) to this cycle, they could support capacity concerns, so that a space for stillness, humility, and learning can occur and contribute to the strengthening of the settlement sector.

Recognizing that IRCC exists within a particular context that impacts their ability to create this space, however, for the long-term sustainability and success of resettlement within Canada, proactive measures need to be taken by sustainers and influencers and space given to consider these components. The Centre for Community-Based Research and Evaluation Capacity Network have created a framework for monitoring and evaluating refugee programs, and adopting this model by IRCC to evaluate the refugee sponsorship program in Canada could be a step to strengthening this web of relationships that Lederach identifies as essential to constructive social change. This model incorporates the voices of stakeholders, including those with lived experience, (e.g. resettled refugees), influencers or “those who impact the lives of those who live with the issue” (e.g. SAHs, sponsorship groups, SPOs), and sustainers, or those who have the ability to make policy and funding changes to the system (e.g. IRCC

representatives, or SAH Council Members). All of these actors play different roles in developing and maintaining the successful refugee program in Canada, and by strengthening the web of relationships across these actors, a deeper understanding of refugee resettlement can be created, and a bridge between policy and practice can be created.

In discussing the competitive environment for funding that exists within settlement service providers, as quoted earlier, one participant emphasized the importance of using the lived experience to envision what monitoring or best practices look like. Resettled refugees may not have the language or the expertise to know how to apply certain concepts to resettlement service provision, however, they have the experience and these need to be included in the development of monitoring and program planning. One influencer participant who had lived experience said that:

*My suggestions to the funder would be, they have to be innovative to look at how you best support the newcomers. You see, when they support me, then I don't live in isolation. You see, and then it might just be really quick to integrate, because I have the social supports. But if I am struggling with isolation, it is not good for me, for the community, it is not good also for the country that I live in. Gaps, you know just connecting all those goals, you need to consult someone who has lived experience, who helps actually the newcomers.*

Without involving the voice of those with lived experiences in the monitoring and evaluation of refugee sponsorship, how does one determine that they are meeting the needs of resettled refugees? Without involving the voices of the influencers, how does one determine that the policy or practices are sustainable? Without involving the voices of sustainers, how do policy and financial allocations change in a way that meets the needs of the lived experiences? I argue that the settlement sector, including those actors at all levels of influence, should be included in policy discussions and the web of relationships between them invested in, as a way to contribute to the sustainable development and continuation of the private sponsorship program in Manitoba and Canada.

Further, in my research, various participants identified gaps within the settlement sector, and by investing in this relational web, and drawing on the strengths and resources of key actors that are already there, those within the settlement sector can ensure these needs are being met by the individuals with the capacity and expertise to meet them. For example, strengthening the

relationship between SPOs and SAHs or private sponsors would help fill the gap created by meeting the needs of important settlement activities. Training and orientations can be provided to support those volunteers who do not have the capacity to do so. Needs assessment practices, that were developed by RAP agencies in Manitoba, can be shared among SAHs or sponsorship groups, and the referral process streamlined. Each component of the relational web that is the settlement sector has important resource or insight to offer, and through cooperation and collaboration, these can be capitalized on.

#### Part 5.2.2: Critical Theory and Integration

Critical theory, as defined by Bogdan and Biklen, is “an approach to thinking and researching that emphasizes research as an ethical and political act. Critical theorists agree that their research should empower the powerless and work toward the elimination of inequality and injustice” (Bogdan & Biklen, 271). For Guba and Lincoln, critical theory uses a dialectic method to transform misconceptions into more informed constructions of reality and structure and how action can make change (Guba and Lincoln, 110). This paradigm and theoretical perspective guided my research in identifying gaps and strengths of the various settlement programs, as well as the structural challenges, particularly in monitoring and evaluation mechanisms, that limit the settlement sector in making constructive social change in refugee resettlement.

In particular, most of my participants, in some capacity or another, commented on the importance of involving the voice of newcomers in the settlement process. This means within their personalized resettlement path, but also in determining what would facilitate the integration process. With policy implementation and practice formation, participants discussed the importance of empowering those who are typically powerless to the system, in identifying the gaps in the program. Monitoring, evaluation, or research methods should not be “top-down,” as one participant said. Critical theory acknowledges the gap that is left in political and social reform when the voices of newcomers are not involved.

Further, in discussing the elements of integration, participants discussed the importance of examining the systemic barriers that prevent newcomers from achieving what they want to achieve. In the context of employment, one influencer said: *“some of the systems are designed in a way that leaves out the newcomers...all of those agencies are going to pause and reflect whatever system they have in place, is it like, does it reflect the population we have in*

*Manitoba.*” Without examining the settlement sector from a critical theoretical perspective, and particularly a critical race theoretical perspective, one may be blind towards the impact that policies have on systematically excluding certain populations from their involvement. Literature on the integration of immigrants in a new society identifies the power of the host community to set the:

Integrative agenda and typically determines the desirable long-range goals for the subordinate group(s), as well as for itself. In this process, therefore, policy statements and policy formation and implementation that affect the settlement of immigrant populations are often the monopoly of the dominant group (La Belle and Ward 1994, as referenced in Baffoe, 161).

For this reason, my research confirms to the importance of creating processes that involve newcomer voices in speaking to those policies and practices that are exclude their populations from being fully active members of their new society. Through conversations with my participants, a few raised the importance of looking at the numbers of newcomers in positions of authority, as a way to evaluate if a host community or society is truly welcome and able to integrate. In my literature review, I reference the Canadian Council for Refugees’ report on systemic racism and discrimination in Canadian refugee and immigration policies. My research confirms the importance of taking a critical race theoretical perspective, and looking at policies and practices that exclude newcomers from the integration process. One participant mentioned that certain immigration policies could by a systemic way of limiting the amount of certain communities from settling in Canada, and another pointed to the need to look at recruitment practices of certain professions and identify the aspects that exclude the inclusion of newcomer participation. There is a gap in research related to racial identity and how race factors into the integration process of resettled newcomers.

The research I conducted made me aware of the importance of monitoring and evaluation mechanisms, however, such systems need to “empower the powerless and work towards the elimination of inequality and injustice” (Bogdan and Biklen, 271). The current Post-Arrival Assurance Activities fail to do so in their focus on quantitative indicators, particularly the monetization of indicators of quality settlement. If the vision of IRCC, RSAT, and the settlement sector is to meet the needs of resettled refugees, there needs to be more conversations happening about bridging the gap between policy and practice, meeting the needs in a constructive and sustainable way, and about amplifying the voices of newcomers in these processes.

These are just a few examples, yet by taking a critical theoretical perspective, this research supports the importance of empowering those whose voices are not amplified and identifying systemic and structural barriers to full and active participation. I became aware of the importance of involving newcomer voices in their settlement experience and about including their voices in the creation of monitoring and evaluation mechanisms. Without the voices of newcomers or those with lived experience, those who are making policies and distributing funding in the settlement sector are doing so without a holistic understanding of what indicators and outputs best promote promising practices and facilitates successful integration. This corroborates the importance of taking peacebuilding perspectives, when examining the integration and resettlement practice of newcomers. Peace, in the negative sense, is merely the absence of overt strife or conflict, however, taking a perspective of positive peace can highlight the structural and systemic barriers that exist to the experience of true peace in a new community. As Delgado and Stefancic assert, experiences of racism are normal and embedded into society, and there is not sufficient research in the context of the Canadian settlement sector related to understanding the experiences of racism that exist and define policy implementation.

Involving the voices of newcomers in the development of monitoring and evaluation mechanisms is one way of trying to reduce the systemic racism and discrimination that exists within the settlement sector and Canadian society as a whole, and create a system that is newcomer-focused and responsive in a qualitative way towards the needs of newcomers. Perspectives involving positive peace are important in each of the three elements of integration that the research participants identified. By discussing those within the settlement sector and those with lived experience, research and program developers can build a more thorough understanding of the barriers that exist for newcomers to positive peace.

#### Part 5.2.3: Ledearch's Expanded Framework for Peacebuilding

Peacebuilding perspectives have insight into refugee resettlement because the theories and mechanisms seek to remove structural violence, “address the underlying causes of conflict” and works towards an overall movement of positive peace. Within the settlement sector, refugee resettlement can always be improved, however, only by identifying the structural and systemic barriers to integration, can constructive social change within this sector be achieved. By drawing on the web of relationships that exist within the settlement sector and by hearing the voices of

those at each level of influence, a more holistic understanding of the elements of successful settlement can be established.

Lederach's Expanded Framework for Peacebuilding offers a mechanism for conceptualizing the different elements of settlement that need to be considered, in order to create constructive social movement towards the successful integration of newcomers within the Canadian context. In my research findings, I discussed the importance of establishing monitoring and evaluation mechanisms within post-arrival activities, that are flexible, client-centred, and qualitative-focused. Monitoring and evaluating mechanisms need to include indicators that are responsive to the goals of the resettlement program and consider the unique context of each individual resettlement process. Lederach's Expanded Framework for Peacebuilding considers three nested groups of relationships, which when applied to the context of refugee resettlement and the ultimate goal of the integration of newcomers, offers insight into elements of refugee resettlement that impact the attainability of that goal. When taken together, these elements offer a more holistic, and ultimately productive framework, to understand the movement towards positive peace within the settlement sector. As a preface, each of these groups of relationships could be a starting point for further and deeper research into the relationship that they encompass. This research can provide a starting place for conceptualizing a holistic analysis of the settlement experience.

The centre group consists of four levels of analysis that should be applied to any specific context, the immediate issue, the relationship to the local surroundings, relation to the subsystem, and the relation from a systemic view. The results of my research confirmed the importance of identifying and placing the resettlement of a newcomer, in relation to these different views and how these different levels of analysis can draw attention to gaps and strengths that exist at each level.

For the immediate level of analysis, this could be considered the attention to the resettlement needs of the individual newcomer. Promising practices that I observed in this level of analysis were needs-based assessments, referrals to SPOs, and a focus on quality support provision. They were practices that considered the unique needs, assets, and voice of a newcomer to inform the settlement process. Successful programs at this level are those that are able to respond to the immediate needs of an individual in a timely and effective fashion. This is measured not by numbers or financial elements, but rather the ability, access, and quality of

settlement support provided to the resettled refugee, and how the resettled newcomers perceive their settlement process. These indicators can best be determined by those with lived experience and those ‘influencers.’

From this level of analysis, the challenges related to COVID-19 and changing financial situations for newcomers and sponsors are also supported in recent research done on economic outcomes of COVID-19 by Wilkinson (Wilkinson, CCRIC, 2020). According to this research, 70% of racialized recent immigrants say that the current crisis has a direct impact on their “capacity to assist other family members financially” (Ibid). Further, there was a higher percentage of recent racialized immigrants indicating that their capacity to pay mortgage or rent, or meet other financial obligations were implicated. This was higher than recent white immigrants, or established immigrants or those who were Canadian-born. The concerns that those within the settlement sector had related to financial concerns is supported by research from this level of perspective on newcomer’s analysis of their financial vulnerabilities.

The next level of analysis is considering the relation of the newcomer to the host community and the host community to the newcomer. Within their community, this analysis looks at the access to culturally specific resources such as a halal store or the presence of a particular ethnic community. Another consideration at this level of analysis would involve understanding what is initiated (or not) by the host community to embrace and welcome the newcomers. Successful mechanisms to monitor and evaluate this level of refugee resettlement might look like asking newcomers themselves about their feeling of a place or belonging within their new community. Due to COVID-19, there is a gap in this research, regarding newcomer perspectives on their feelings of belonging or integration within their new community.

The sub-systematic perspective considers the relation of the settlement sector and refugees to Canada as a whole. This perspective considers the policies and practices that are in place, that determine where funding is allocated, and resources are supplied. This research supports the importance of taking the sub-systemic perspective, and by taking this point of view, in conjunction with the relation to what happens on the ground, the gaps between policy and practice become more evident. This level of analysis encourages the one doing the monitoring and evaluation to take a critical perspective and question what voices are the ones directing policy implementation, and how can we better facilitate conversation between the immediate, local, and sub-systemic perspective.

The systemic view looks at the global refugee context, and the part that resettlement plays within that. Within resettlement in Canada, with 66% of refugee sponsorships being private, this perspective emphasizes the important question of selection and who is being chosen to be resettled in Canada, particularly as the vast majority of these are also for family members or close friends (Labman, 2019, 94). This shift in those being sponsored must be acknowledged, as the private sponsorship program does not always respond to the UNHCR referrals and is more often used for family reunification. This systemic perspective guides researchers to question the efficacy of the Blended Visa-Office Referred program, and how local resettlement increases the awareness of the local population to resettlement needs around the world. Multiple participants discussed the need to expand awareness within Canadian consciousness on the need for refugee resettlement. When considering the overwhelming resettlement needs, the perspective on the forced displacement expands to consider the importance of considering other durable solutions. Resettlement is an important piece, but the capacity or willingness to resettlement can be small in the face of the needs.

From another systemic perspective, the financial challenges raised by participants, particularly in light of COVID-19, in supporting private sponsorship is supported by the decline in research on remittances world-wide. For many countries that rely on remittances sent from host countries such as Canada or the United States, COVID-19 has greatly affected the financial capabilities of not only sponsors, but resettled refugees and other immigrants and their ability to send money to support their families in their country of origin. According to an April report from the World Bank-backed *Global Knowledge Partnership on Migration and Development*, predictions state “in 2020, remittance flows to low- and middle-income countries are expected to drop by around 20 percent” due to a number of factors related to COVID-19, including wage drops and increasing rates of unemployment (Migration and Remittances Team, viii).

Each of these levels of analysis also confirms key actors in the web of relationships and supports the primary finding of my results. By exploring the relationships that exist between the resettled individual with their local context, within Canada as a whole, and within the global context, further insights can be made on the factors affecting the settlement process of an individual newcomer. For example, if an individual that has been resettled in Canada has a family member who is still affected by the global refugee crisis, this is going to have



implications on their own settlement process. Lederach's Expanded Framework for Peacebuilding necessitates an exploration of settlement factors from different levels of analysis.

Second, Lederach considers the importance of examining the experience of time and place in determining the trajectory and productivity of settlement work. This can be examined from the perspective of the host community or by the perspective of the newcomer and the implications on the integration process. As the majority of my research involved interviewing those within the settlement sector, I will discuss this aspect of Lederach's framework from the host community perspective, however, as I discuss in the next chapter, further research should be conducted to understand how narratives, remembered and lived histories, as well as recent events, affect the settlement process of newcomers. For this, a researcher must ask a resettled newcomer for their perspective.

For those within the settlement sector, our conversation touched on how the resettlement program in Canada has changed over the years, touching on those aspects of Lederach's framework that had implications on the trajectory of the settlement program. The narrative of Canadian resettlement is that this country is a 'safe haven,' and are a welcoming and embracing place to newcomers, being a world leader in resettlement activity. While there is some truth to this narrative, there is also a dark side that one observes when they begin to look at the challenges and changes the program has gone through and felt by those on the ground.

One of the participants that I spoke with discussed the importance of examining the history of the resettlement program and resettlement activities, to pre-confederate times, to learn of the ways that government and NGOs or volunteers had worked well together in the past, and the times when they did not work well. Some had lived through the changes of government and the implications this had on Interim Federal Health programs or on settlement service funding. Particularly those who had a strong remembered history or lived experience of the program before there were increases in monitoring and evaluation mechanisms, acknowledged the tensions that certain changes that were made created with the government. By considering the narrative, remembered, and lived history, we can better understand the periods of strength in the program, times of challenges, and how they influence the present moment. By taking this perspective, the settlement sector can draw on the positive experiences of collaboration and learn from the negative.

Further, it is from situating the program in the past, that more informed decisions can be made about the future of the resettlement program. For example, those within the settlement sector remember the narrative and lived experience of the strength that civil society and volunteers brought to making the private sponsorship program what it is today. For example, typically private sponsorship has been considered additional to the resettlement that the government conducts, and by situating an exploration of the program in the past, one can understand feelings of resentment by those who view policy changes as increasing the burden on a program that has been formulated and carried on due to the hard work of volunteers. When one positions the trajectory of the sponsorship program, considering its place in the past, those policy and program informants can draw on the strengths of the community and invest in capacity building or support of that, rather than implementing mechanisms that crush that element.

Finally, by examining the future of the refugee program, with each of these elements in mind, those within each level of influence in the settlement sector can make informed decisions about the immediate needs of the program, in preparation, for social change, and for the desired future. For those within the settlement sector, whether that be SAHs, sponsorship groups, representatives of IRCC, or settlement service providers, the desired future for resettled refugees is for ultimate integration in a system that promotes the flourishing of all within a society, new and old Canadians.

The immediate needs refer to the settlement responsibilities that are typically understood to be necessary for quality settlement. Preparation can be understood as creating a system that responds to the holistic needs of the individual, and a monitoring and evaluation scheme that is flexible, client-oriented, and qualitative-focused. Social change occurs when the preparations have been made to facilitate the integration process of newcomers and encourage relationships between new and old Canadians. The desired future is a system in which the flourishing of all within society, including new and old Canadians, is promoted.

Each of these elements that Lederach discusses as important considerations towards constructive social change requires further research or program consideration, however, it is essential to centralize the role that the web of relationships plays in allowing constructive social change within the settlement sector to happen and the imperative to draw on the expertise of those with the *know-how*. Peacebuilding perspectives have insight into refugee resettlement

because the theories and mechanisms seek to remove structural violence and “address the underlying causes of conflict” works towards an overall movement of positive peace.

### Part 5.5: Conclusion

Through the relational approach to semi-structured interviews, I had the opportunity to learn about the settlement sector from a variety of different vantage points. Three primary themes emerged from the discussions, as I outlined in Chapter Four and Five. First, I presented participants’ conceptions of the intimate interconnectedness of different stakeholders within the settlement sector, such that which exists between those with lived experience, the ‘influencers’, and the sustainers. Second, I shared the perspectives of my research participants on monitoring and evaluation mechanisms that have bearing on the settlement sector. Third, I described the varying perspectives and components identified by participants regarding conceptions of integration and ‘quality settlement.’ I ask the question: how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement?

In my discussion section, I explored how these three primary themes that emerged, when taken together offer insight into how strengths of parties within the settlement sector can be drawn on to address needs of capacity, gaps in programs, and the use of monitoring and evaluation mechanisms within the field. I learn that drawing on all participants within the settlement sector can enhance the facilitation of quality settlement and integration, and inform context-based and flexible monitoring and evaluation mechanisms within the settlement sector.

## Chapter Six: Conclusion

This research revolves around understanding how community conceptions of quality settlement, integration, and a sense of belonging can influence the monitoring and evaluation of refugee resettlement. By using the relational approach to semi-structured interviews, and by keeping my research open to a variety of participants, I was able to learn about community conceptions of quality settlement, integration, gaps in the private sponsorship program, and how these concepts can contribute to a monitoring and evaluation mechanism that is context-specific, flexible and client-focused. I had the fortunate opportunity to speak with a diverse group of participants, from SAHs, SPOs, sponsorship groups, in policy positions and those with lived experience. I drew on their knowledge and expertise to write this thesis project.

### Part 6.1: Summary of Thesis:

In Chapter One, I introduced my research project and examined the context of the refugee crisis and refugee resettlement from a global, state, and local level of analysis. Globally, I observed the refugee crisis from the macro perspective, emphasizing UNHCR estimates of the existence of close to 79.5 million people worldwide who have been forcibly displaced. From a state-level of analysis, I explore the history of Canada's immigration and resettlement programs, and Canada's involvement in resettlement today. I outline the several methods of refugee sponsorship and discuss my particular attention that will be directed towards the private sponsorship program. On a local level, I outline the community involvement within resettlement, which has instigated a world-renowned examination of Canada's Private Sponsorship Program, and the move for adoption and adaptation in other countries. I discuss the role of SAHs within the settlement sector, and I introduced the quality assurance program or the Post-Arrival Assurance Activities. At each level of analysis, I also discussed the impacts of COVID-19 and the unprecedented environment that has compounded the vulnerability of refugees worldwide.

In Chapter Two, I explored the relevant theoretical perspectives related to my research and the pertinent literature that exists within this area. I discuss the importance of taking into account the ontological agency of newcomers, as a complex variety of factors impact a refugee's understanding of resettlement, integration, and experience of belonging. I confer literature related to peacebuilding, and the relevance of concepts by Galtung on positive peace, which is only achieved with the removal of structural violence. I develop Jean-Paul Lederach's Expanded

Framework for Peacebuilding, a framework which I return into in my analysis of the research findings, as a way of creating a holistic examination into the factors that are interrelated and impact the success of the settlement sector or of resettled refugees.

Further, I discuss the significance of Critical Theory and the perspective of research being a political and ethical act. In my literature review, I discuss concepts related to basic needs and seek to present literature that expands that concept to include physical, social, spiritual, and psychological capacity building. I raise the attention of the reader to literature that exists on the impact that the type of sponsorship has on the integration and resettlement of newcomers. I also outline some of IRCC's standards for settlement and the vision of the Settlement Program to integrating newcomers well.

In Chapter Three, I provide a detailed outline of the changes that were made to my research project due to the onset of COVID-19. I draw the attention of the reader to the methodological underpinnings of this research, particularly to the importance of an interpretivist methodology and of undertaking community-based research considerations, in conducting relational interviewing. I discuss the process of pursuing semi-structured interviews, as my primary method of data collection and the variety of participants that I was fortunate to meet with. I explain my method of analysis and outline ethical considerations for my research that must be considered in evaluating the results of this undertaking.

In Chapter Four, I introduced and identified the three primary themes that arose through the semi-structured interviews with the participants of this study. To begin, I observed the web of relationships that exist between these different stakeholders, and how decisions and processes of one often affected the others, sometimes in quite detrimental ways. I explore strong relational connections and challenging experiences between those within the settlement, exemplified by participants. Next, I presented the examples and experiences of monitoring and evaluation within the settlement sector. I outline the impetus for increased monitoring within the field and the concerns with policy and practice that were raised by participants. Two primary examples of monitoring and evaluation that occur within the settlement sector, that I focus my attention on were the Post-Arrival Assurance Activities, and the evaluation that occurs with funding for service provider organizations within Winnipeg.

In Chapter Five, I sought the conceptions of integration and quality settlement that the research participants held, and offered what I saw, as the distinction and overlap of the two concepts. Then, I outlined three components of integration that came to light through the semi-structured interviews. First, some participants identified the importance of managing the perceptions or expectations that newcomers have about Canada with reality, as being an important element of integration. Second, participants discussed the importance of integration of ensuring newcomers have access to the resources that they need to settle well. Third, I discussed the ability to, and growth of, roots within a new community, as an important element of integration.

In my analysis, I discussed the interconnectedness of these three themes, of the relational web, of monitoring and evaluation, and of integration and quality settlement. I assert that these three, when considered together, can demonstrate a more holistic approach to creating a sustainable and just settlement sector for all involved. I discuss the importance of creating monitoring and evaluation mechanisms that are relevant and effective within the context they are used. I draw on Waring's feminist economic theory and its bearing on the monitoring and evaluation mechanisms within the settlement sector, particularly in choosing what the markers of success are.

Further, I drew on Lederach's peacebuilding work, and his identification of the importance of responding to conflict or challenging situations with not "what is the solution," but rather "who" has the know-how to respond to this effectively. Lederach's emphasis on the relational web has application on the question of monitoring and evaluation, and the response, instead of asking what to do about inadequate settlement support, but rather who is well equipped and well placed to respond to the problems that are observed. Gaps in the private sponsorship program, that were observed by participants, can be creatively filled by those who already exist within the settlement sector, if the relational web is recognized and invested in. Each component of the relational web, that is the settlement sector, has some important resource to offer, and through cooperation and collaboration, these can be capitalized on.

Next, I discussed the results of my research in relation to Critical Theory and the importance of empowering those in 'powerless' situations and to work towards positive peace, or towards justice and equality. Specifically, I discuss the reoccurring theme of involving the voice of newcomers in the settlement process and the importance of removing structural and systemic

barriers that prevent newcomers from becoming full and active participants in their new community.

Following, I return to Lederach's Expanded Framework for Peacebuilding, and the insight peacebuilding perspectives have into refugee resettlement because these theories and mechanisms seek to remove structural violence and "address the underlying causes of conflict" works towards an overall movement of positive peace. I argue that each of the nested relationships, that Lederach identifies, is important to analyze if one is to work towards constructive social change within the settlement sector. Further research needs to be conducted in this area to provide a more thorough analysis of a resettled refugees' experience, taking into account each of these elements. Within the scope and limitations of my research, I was not able to provide a complete analysis using this framework, however, it contributed to exemplifying the relevance and significance of the framework to this sector. It is my hope that future research can add depth and breadth to what I have undertaken.

#### Part 6.2: Relevance to Theory, Practice, and Policy:

In the research, I learned that drawing on all participants within the settlement sector can enhance the facilitation of quality settlement and integration and inform context-based and flexible monitoring and evaluation mechanisms within the settlement sector. This research holds significance in theory, practice, and policy. Theoretically, it contributes to the research that exists on integration, belonging, and peacebuilding techniques. This research expands the literature on the elements of integration and how to facilitate it, and how peacebuilding theories and practices are relevant to the settlement sector. Further, I also provide recommendations for future research within this area, such as researching what quality settlement and integration mean to newcomers, as I will discuss further in the next section.

In practice, this research has identified gaps and strengths within the actors within the settlement sector, and best practices that can be shared among members. Creating and strengthening the relational web that exists within the settlement sector will allow for increased supports, resources, and knowledge to be shared among those with the same vision. In my research, I learned about the challenges to creating a sustainable and effective refugee program with scarce resources. Lederach identifies the importance of humility and stillness in creating space for these relationships to strengthen. He writes that humility is essential for learning and

adaptation, which are necessary for constructive social change. Stillness, he writes, “is the prerequisite to observation and the development of a capacity to see what exists” (Ibid, 104). Within the current context of the Manitoba resettlement community, the ability to take time to observe the network and relational web that exists within the settlement sector is not always feasible. The overwhelming need for resettlement, combined with the settlement responsibilities that are mandated and compounded by responding to urgent needs and lack of capacity, create a cycle of reactive policy and practice implementation, rather than proactive practices and policies that set communities up for success. For this reason, if the party that “has the power and resources to make lasting change to improve people’s lives,” if IRCC wants to support the successful settlement and integration of resettled refugees, instead of adding more paperwork and process management (beyond what is necessary) to this cycle, they could support capacity concerns, so that a space for stillness, humility, and learning can occur and contribute to the strengthening of the settlement sector.

While recognizing that IRCC exists within a particular context that impacts their ability to create this space, however, for the long-term sustainability and success of resettlement within Canada, proactive measures need to be taken by sustainers and influencers and space given to consider these components. I have observed that there is the creative knowledge and frameworks that would contribute to developing a sustainable and just refugee resettlement program, they merely need to be invested in by sustainers.

Two examples of projects that draw on the relational web to develop sustainable and effective programs are the framework for monitoring and evaluating refugee programs by the Centre for Community-Based Research and Evaluation Capacity Network, and three-way partnership model currently piloted by the Allies for Refugee Integration. The CCBR has created a framework for monitoring and evaluating refugee programs, and adopting this model by IRCC to evaluate the refugee sponsorship program in Canada could be a step to strengthening this web of relationships that Lederach identifies as essential to constructive social change. This model incorporates the voices of stakeholders, including those with lived experience, (e.g. resettled refugees), influencers or “those who impact the lives of those who live with the issue” (e.g. SAHs, sponsorship groups, SPOs), and sustainers, or those who have the ability to make policy and funding changes to the system (e.g. IRCC representatives, or SAH Council Members). All of these actors play different roles in developing and maintaining the successful refugee program in



Canada, and by strengthening the web of relationships across these actors, a deeper understanding of refugee resettlement can be created, and a bridge between policy and practice can be created.

The ARI pilot project has tried implementing a formal partnership between the newcomer, the sponsoring group/SAH, and an SPO case manager. In this pilot, participants created a working relationship between the three, to create a personalized and robust settlement plan for the individual, drawing on the strengths that each participant brought to the process. My research shows that we need more collaboration such as these, and more investment from IRCC to support initiatives such as this if we are to fill the settlement gaps of capacity and quality of settlement within the private sponsorship program, particularly as immigration plans show an increase in the number of PSRs and BVORs that they will be admitting.

Through this research, I learned about the unique indicators of integration to each person, and the challenge in positing integration as an indicator of successful refugee programs. Monitoring and evaluation mechanisms may not be able to use integration as an indicator of success, yet we can learn from what the participants shared about integration, to ensure that particular needs are met and opportunities for those elements are available to newcomers, if they want to take advantage of those. For example, in accepting the reality of a resettled refugee's new home, this is variable on the individual. What those in the settlement sector can do, is offer and empower those with lived experience to act as cultural bridge builders, who can support that mental transition from expectation to reality. Ensuring access to opportunities and resources means that newcomers have everything they need in a typical settlement, however, this goes beyond to ensuring that there are no systemic or structural barriers that prevent newcomers from achieving what they want to achieve. Ensuring access means meeting with newcomers to hear their experience and what they want their life to be and helping support that vision. Finally, building roots does not look the same to everyone. Some would prefer to stay within their own community, others, because of personality, prefer to stay on their own. Building roots means that there are opportunities in the host community for crossovers between new and old Canadians. Matching programs are invested in and used to bridge the two-way process of integration, as defined by IRCC. Building roots may also mean advocating for a more sustainable family reunification program.

For policy formation, this research explores and advocates for the involvement of those voices of all those who have a stake within the settlement sector in policy development, including those with lived experience, influencers, and sustainers. It is my expectation that as monitoring and evaluation mechanisms are developed in the future, that those who have the ability to make policy change, will take into account the perspectives of those directly impacted by the policy and those on the ground, into the creation of indicators and processes in the monitoring and evaluation mechanisms. The Centre for Community-Based Research and Evaluation Network have created a methodology for those who work or research within the settlement sector, that is stakeholder driven, participatory, and action-oriented. My recommendation to policy makers is to use this method when creating policies that strive to be client-focused and context-specific.

This method includes the voices of sustainers, influencers, and importantly, those with lived experience into the develop of monitoring and evaluation mechanisms within the settlement sector. For policy makers and program developers, adopting this method would ensure that those who have the knowledge, the know-how and the positioning, to be involved in creating sustainable and practice policies and programs. Further, by involving voices of all those who are impacted by policies and programs within refugee resettlement, there is more likely to be buy-in, or at the least understanding, with implementation or need for new policy development. When voices are respected and experience acknowledged from all parties, cooperation among different parties is more likely to be successful and productive.

### Part 6.3: Future research

I believe this research sets up future examination to be conducted with newcomers, and those who interact directly with newcomers, to learn about their settlement experience and how they understand what best facilitates the integration process. A longitudinal study would be beneficial, collecting responses on integration, access to services, and sense of belonging from arrival until 10-15 years later. By conducting such research, academia could learn about the changes over time that are made in one's mental constructs, and those changes in resettlement practices that need to be made for the desired future of integration. This can also take into account how the narratives, remembered and lived histories, as well as 'recent events,' affect the settlement process of newcomers.

Further, research should be expanded beyond the scope of Manitoba, and to the community conceptions of integration, belonging and quality settlement that exists in more densely populated urban areas, and where there is a higher population of newcomers and settlement organizations. As discovered in this research, more does not necessarily mean better, but rather, researchers need to ask questions of quality and if the needs of newcomers are being met in the host community.

In Ontario, the Allies for Refugee Integration recently conducted a pilot project to study a three-way partnership model for conducting private refugee sponsorship. According to ARI,

Settlement services are proven to have a positive effect on refugee integration. They provide accurate information and advice, increase newcomers' support networks and help the newcomer navigate a new community. Private sponsors are volunteers who commit to providing financial and practical support to refugees for a year, and for some, that automatically entails collaboration with settlement professionals. But for many, the lack of clear protocols, tools and a shared understanding leaves both private sponsors and settlement service providers struggling to collaborate effectively. Close teamwork is not happening consistently, and confusion around roles and responsibilities hampers efforts to meet the needs of refugees in a coordinated manner. This is the gap the ARI project aims to address. (OCASI).

This partnership exists between the newcomer, the sponsoring group/SAH, and an SPO case manager. In this pilot, participants created a working relationship between the three, to create a personalized and robust settlement plan for the individual, drawing on the strengths that each participant brought to the process. My research shows that we need more collaboration such as these, and more investment from IRCC to support initiatives such as this if we are to fill the settlement gaps of capacity and quality of settlement within the private sponsorship program, particularly as immigration plans show an increase in the number of PSRs and BVORs that they will be admitting. I recommend this pilot project be examined and tested within the context of service providers and SAHs in Manitoba.

My findings support critical research theory in that more needs to be done with newcomers directly. In this research, there were a few comments made by participants about the systemic racism that impacts access of newcomers' ability to become active participants within their community, and more research needs to be conducted on this topic. Further, combining a critical race theoretical perspective with Lederach's expanded framework for peacebuilding, one becomes aware of the need for research, and a political and ethical lens, need to be put on the

subsystem and global immigration system for refugees, and the source countries that Canada accepts newcomers from. The extensive processing times of certain embassies and a racial breakdown of the newcomers that Canada accepts each year would provide valuable insight into the racialized aspects of the sub-systemic and systemic levels of the settlement sector. Further, while the community involvement within the private sponsorship program enhances the resettlement of refugees in many ways, selection and the opportunity to be resettled becomes a concern for those who are not within the centre or scope of societal awareness, and who do not have family within Canada to advocate for or sponsor them.

#### Part 6.4: Conclusion:

In summary, this research asks the question: how can community conceptions of quality settlement, integration, and a sense of belonging impact the monitoring and evaluation of refugee resettlement? By utilizing the relational approach to semi-structured interviews, and by keeping the research open to a variety of participants, I, as the primary investigator, was able to learn about community conceptions of quality settlement, integration, gaps in the private sponsorship program, and how these concepts can contribute to a monitoring and evaluation mechanism that is context-specific, flexible and client-focused. I argue that the settlement sector, including those actors at all levels of influence, should be included in policy discussions and the web of relationships strengthened between them, in a way to contribute to the sustainable development and continuation of the private sponsorship program in Manitoba and Canada.

As one participant quoted, “we measure what we value and we value what we measure,” and this research seeks to draw the attention of the reader to the processes and systems that are in place that are governed and supported by a particular perspective, and the need to think critically about that. This includes examining the voices at the decision-making table and ensuring diverse perspectives contribute to a monitoring and evaluation mechanism that is effective within the context it is being used, in determining the success of a program. Waring, the feminist economist, stresses the importance of thinking critically about what is included as ‘valuable’ work and for researchers, thinking about success of the refugee resettlement beyond the numbers that we typically focus on. I assert that more qualitative indicators need to be included in monitoring and evaluating refugee programs, in order to determine the quality of service provision, and if service provision is actually meeting the needs, they set out to respond to.

As I referenced in Chapter 1, Vineberg quotes Lord Durham in 1839, writing,

“I can scarcely imagine any obligation which it is more incumbent on Government to fulfill, than that of ... securing to ... persons disposed to emigrate every possible facility and assistance, from the moment of their intending to leave ... to that of their comfortable establishment” (Vineberg, vii).

I expand Durham’s attribution of obligation to support settlement beyond the government, and beyond the settlement sector which it is typically thrust upon with inadequate support, to remind readers, the role that all parties in Canada, in different capacity, play in responding to settlement needs, to support financially, legislatively, institutionally, emotionally and practically. As one participant articulated eloquently, we have the opportunity to be a part of each others life symphony, and part of the life symphony of those who are in vulnerable and desperate situations, if we are only to look past those we immediately see within the intimately connected web of relationships.

## Appendices

### Appendix A: Semi Structured Interview Questions

*Reminder to Primary Investigator and Participants: information should be general, and third parties, who have not consented, should not be directly or indirectly discussed.*

#### **Background Questions:**

1. Tell me about the Sponsorship Agreement Holder that you are affiliated with (history)
  - a. When was it first established?
  - b. How has it grown or changed over the years?
2. Approximately how many newcomers come through your program each year?
3. What joys come from the work that you do?
4. What challenges do you observe in the work you do?

#### **Incorporation of Newcomer Voices:**

1. In what capacity do you directly interact with your newcomer participants?
2. Do you connect with newcomers after their first 12 months in Canada?
3. How often do you connect with sponsorship groups about their newcomers' experience?
4. How do you incorporate their experiences into your resettlement work?
5. Do newcomers have a voice in articulating their settlement experience to Sponsorship Agreement Holders?
6. Do you inquire into qualitative indicators of quality settlement? Such as sense of belonging?
7. How would you describe the experience of a sense of belonging in your newcomer participants? Do you observe that at all? Do you see it change?
8. How can integration and a sense of belonging be encouraged or facilitated during the twelve-month sponsorship process? Is this the responsibility of SAHs?

#### **Stranger Welcome vs. Family-Linked Cases**

1. What differences do you see in the different types of sponsorship cases that you see?
2. Do you deal differently with family-linked cases versus 'stranger-welcome' cases?
3. How does belonging or integration differ between family-linked cases and stranger-welcome cases?

#### **'Quality Settlement'**

1. What do you think quality settlement consists of?
2. What does your follow-up process look like?
3. How do you uphold your commitment to IRCC to ensuring sponsorship groups are providing the settlement support to their resettled refugees?
4. What do you think about the IRCC Quality Assurance Program?

#### **Newcomer Experience:**

1. Describe your community's awareness of the refugee experience?
2. How do you think SAHs or sponsorship groups can facilitate belonging in their newcomer participants?
3. How do you foster social capital among your refugee participants?

4. How do you encourage social engagement opportunities of integration between your refugee newcomers and community members?
5. What challenges do newcomers face during their first 12 months in Canada? What about after?
6. What joys do newcomers face during their first 12 months in Canada? How about after?

#### **Themes of Belonging: Brar-Josen**

1. Do you get the sense that newcomers feel comfortable here in Winnipeg?
2. Have your newcomers experienced any discrimination or fear? Do they have an increased sense of stability and decreased sense of fear?
3. Over the course of their 12 months, where do you observe the barriers to feeling confident come from? At the end of 12 months, do newcomers feel like they can overcome challenges as they arise?
4. Do you get the sense that newcomers feel accepted? Do you feel like they have caring mutual relationships with others, or that others demonstrate interest in them? (Brar-Josen, 81)
5. How do your participants engage meaningfully in their community? E.g. work, volunteering, etc.? What do you hope to do more of in the future? (Brar-Josen, 86).

#### **SAHs Involvement**

1. How do you see the work of SAHs changing in the future?

## Appendix B: Research Project Details

Positionality (to be emailed out to potential participants)

### **Request for Research Participation:**

**Title of Study: “Sense of Belonging as an Indicator of Quality Settlement: Urban and Rural Newcomer Experiences”**

**Primary Investigator:** Caitlin Thomas, [thomascl@myumanitoba.ca](mailto:thomascl@myumanitoba.ca)

**Thesis Supervisor:** Dr. Lori Wilkinson, Department of Sociology, [lori.wilkinson@umanitoba.ca](mailto:lori.wilkinson@umanitoba.ca)

Hello, I am reaching out to see if you would be interested in participating in a research on the work Sponsorship Agreement Holders do in Manitoba. Recognizing the important work that you do, I am hoping to investigate further how different SAHs in Manitoba facilitate resettlement and integration, as well as maintain their responsibilities to Immigration Refugee and Citizenship Canada. Please take your time to review this overview and discuss any questions that you may have with the study staff, your friends, or family before you make your decision. If at any point you have questions about the nature of the study, please contact me for clarification.

**Position of Primary Researcher:** I am a student in the Master’s of Peace and Conflict Studies program at the Universities of Manitoba and Winnipeg and I am required to write a thesis. As I am passionate about working with and facilitating the resettlement process of newcomers, particularly their sense of belonging, I hope to learn from your organizations experience in this field. I have worked with a Sponsorship Agreement Holder in the past and am interested in understanding how those who interact with newcomers can more effectively facilitate integration and belonging, and monitor and evaluate quality settlement, according to the settlement experiences of newcomers.

**Nature of the research:** I have chosen to research insight by SAHs for a number of reasons. First, SAHs have played an influential role in the development of the Private Sponsorship Program since its inception, and thus, have incredible insight into the changes in the PSR program over the years. Second, while originally primarily faith-based, since the program’s inception more ethically-based SAHs have been established, offering different perspectives on how settlement is facilitated, monitored and evaluated. Third, SAHs interact with different types of sponsorship groups, from family-linked groups to ‘stranger welcome’ groups, and have insight into what settlement looks like for these different types of cases. Previous research conducted by the SAH Association has noted significant differences between the resettlement process between these two groups and further research is required to better understand how SAHs can interact with these sponsorship groups and facilitate resettlement with the different PSR cases most effectively.

By investigating the observations of different Sponsorship Agreement Holders, I hope to learn about challenges, joys, and changes in the resettlement, particularly as it relates to the involvement of newcomers in settlement process, the development of belonging in newcomers, as well as differences in settlement and follow-up practice between family-link cases and ‘stranger welcome’ cases.

**Ask:** I will leave this information with you, and follow up in a week’s time via email, to ask if you, or a representative from your organization who can speak on behalf of the SAH, would be interested in participating. The representative should be knowledgeable and well acquainted with the SAHs history and processes. This will give you time to review the materials, and determine if you are interested in participating or not.



Please know that the decision to participate is completely voluntary and you would be able to withdraw your participation at any time. I believe we can learn a lot from your experience of resettlement and I would hope that this would be a positive experience for you. I have attached a copy of the questions that I will be asking for your review.

The interview should last no more than 60 minutes and will be held via Zoom Video calling, in such a way that supports confidentiality.

I promise to ensure your privacy and confidentiality and respect all that you would have to share with me. This research has been approved by the Joint-Faculty Research Ethics Board at the University of Manitoba. Please take time to review all that I have left you with and I will follow up in a one-week time.

In the case that you make your decision before a week's time, or have any follow-up questions, feel free to contact me at any time, either by email or phone.

Primary Researcher: Caitlin Thomas  
Email: [thomasc1@myumanitoba.ca](mailto:thomasc1@myumanitoba.ca)

Positionality (*Phone Script*)

#### **Phone Research Participation Script:**

**Title of Study: “Sense of Belonging as an Indicator of Quality Settlement: Urban and Rural Newcomer Experiences”**

**Primary Investigator:** Caitlin Thomas, [thomasc1@myumanitoba.ca](mailto:thomasc1@myumanitoba.ca)

**Thesis Supervisor:** Dr. Lori Wilkinson, Department of Sociology, [lori.wilkinson@umanitoba.ca](mailto:lori.wilkinson@umanitoba.ca)

Hello, my name is Caitlin and I am a Joint Master's student in the Peace and Conflict Studies program at the University of Manitoba and University of Winnipeg. I am calling to invite you to participate in a research study about Sponsorship Agreement Holders in Manitoba.

Recognizing the important work that your organization does with resettlement, I was hoping to investigate further how different SAHs in Manitoba facilitate resettlement and integration, as well as maintain their responsibilities to Immigration Refugee and Citizenship Canada.

If you or a representative from *[name of organization]* are interested, I can send you a follow-up email with a more detailed explanation of the research I am hoping to conduct. I can also follow-up after a week to see if your organization was interesting in participating in an interview that would last no longer than 60 minutes and would be held via Zoom.

I promise to ensure your privacy and confidentiality and respect all that you would have to share with me. This research has been approved by the Joint-Faculty Research Ethics Board at the University of Manitoba.

Am I able to follow-up with you through email and leave you with some details and materials to inform your decision to participate?

## Appendix C: Informed Consent Form



**University of Manitoba** Faculty of Graduate Studies  
Peace and Conflict Studies

Faculty of Graduate Studies  
500 University Centre, 65 Chancellors Circle,  
University of Manitoba, Winnipeg, MB R3T 2N2  
T: 204.474.9377  
E: [graduate.studies@umanitoba.ca](mailto:graduate.studies@umanitoba.ca)

### **Informed Consent Form: Individual Interview**

**Research Project Title “Sense of Belonging as an Indicator of Quality Settlement: Urban and Rural Newcomer Experiences”**

**Principal Investigator and contact information:** Caitlin Thomas [thomasca1@myumanitoba.ca](mailto:thomasca1@myumanitoba.ca)  
**Research Supervisor:** Dr. Lori Wilkinson, Department of Sociology [lori.Wilkinson@umanitoba.ca](mailto:lori.Wilkinson@umanitoba.ca)

**This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.**

You are being asked to participate in a research study involving an individual interview. Please take your time to review this consent form and discuss any questions you may have with the study staff, your friends, or family before you make your decision. This consent form may contain words that you do not understand. Please ask the study staff to explain any words or information that you do not clearly understand.

#### **Purpose of this Study**

This research is being conducted to study resettlement in Manitoba, in order to better understand what quality settlement looks like and how resettlement is conducted in Canada. Within Canada, private sponsorship is unique in offering an opportunity for civil society and community members to be directly involved in the sponsorship of refugee resettlement. There are certain standards of settlement support that newcomers are expected to receive; however, this research hopes to better understand the indicators of integration and quality settlement, as understood by those who directly interact with newcomers. It is my hope that these additional questions will help inform resettlement with future refugees resettled in Manitoba.

#### **Participants Selection**

You are being asked to participate in this study because as a representative of a Sponsorship Agreement, you offer important insight into the resettlement process. A total of nine participants will be asked to participate, from each of the nine Sponsorship Agreement Holders in Manitoba. Participants must be over the age of eighteen and be able to speak on behalf of their organization.

#### **Study procedures**

- The method of data collection for this study will be individual interviews. The interview will consist of a series of open-ended questions, in which the “subject plays a stronger role in defining the content of the interview and the direction of the study” (Mischler, 1991)
- Participation in the study will be for one session of approximately 60min.
- The principal investigator will be myself
- You will be asked some questions relating to your experience with resettlement in Canada.
- The sessions will be recorded and the recordings will be transcribed in a locked office by Caitlin Thomas, principal investigator, to ensure accurate reporting of the information that you provide.

- Your name will not be asked or revealed during the individual interview. However, should it arise, I will remove all names from the transcription.
- The recordings are only to be used for the purposes of ensuring accurate transcription and representation of the interview. Recordings will be destroyed immediately after transcription.
- Transcription and interview notes will be kept in a secure and encrypted location, until completion of the study, at which point, they will be destroyed.
- Within two weeks of the interview, a copy of the transcription will be sent to you and you will have two weeks to let the primary investigator know if there was any misrepresentation or corrections needed.
- If necessary, the study will involve follow-up at a future date.
- Once the results are complete, a summary or copy of the research will be provided to the participants at least one month before publishing, allowing opportunity for follow-up, if participants deem necessary.

I consent to being re-contacted for a follow-up:  Yes  No

### **Recording**

If you indicate that it is okay to do so, the interview will be recorded using the Zoom recording function. Recording ensures accurate representation of participants. Recordings of the interview will be transcribed and used to prepare a thesis. The recordings will be destroyed after transcription. Electronic transcriptions will be kept in a secure location until the research is complete (anticipated 09/20). Only my Advisor and myself will have access to them. If you chose to decline recording, hand-written notes will be taken. Within two weeks of the interview, a copy of the transcription will be sent to you and you will have two weeks to let the primary investigator know if there was any misrepresentation or corrections needed.

I consent to the primary researcher recording this interview:  Yes  No

### **Benefits**

Participating in this interview may not help you directly, but information gained may help other people or family members being resettled in Canada in the future. It is my hope that this research is able to inform the resettlement activities of Sponsorship Agreement Holders, and contribute to the importance in understanding the direct and unique experience of newcomers in the resettlement process.

Your participation will contribute to a better understanding of how newcomers are experiencing resettlement and what needs to be done to improve the program and integration.

### **Risks and Discomforts**

The risks are no greater than in everyday life. The research is rooted in theoretical perspectives that seek to explore barriers and challenges that newcomers have to the successful integration in the Canadian context and identify the assets and meaningful contributions to their communities that newcomers have, and which are not typically considered when determining indicators of quality settlement.

### **Confidentiality**

We will do everything possible to keep your personal information confidential. Your name will not be used at all in the study records and your consent form will be kept in a secure file on my personal laptop, that only I have access to, and will be kept in a locked office, when not on my person.

Please note that although you will not be identified as the speaker, your words may be used to highlight a specific point. Unless you waive your anonymity, we will take all measures to ensure that your identity is protected to the best of our ability. That being said, in participating in this research, there is the chance that those familiar with your organization might be able to identify your participation and in those cases, we cannot guarantee your anonymity. While the potential risk of your participation is no greater than in everyday life, you must know that we cannot guarantee your anonymity in these circumstances. The collection and access to information will be in compliance with the Joint-Faculty Research Ethics Board and University of Manitoba standards.

Recordings and handwritten notes of the interview will be kept and used to prepare the thesis. The recordings will be destroyed after transcription. Typed notes will be kept until the research project is complete (anticipated 09/20) in a

secure and encrypted location. In order to protect your information, those who have access to raw data will be limited to the research staff.

Some people or groups may need to check the study records to make sure all the information is correct. All of these people have a professional responsibility to protect your privacy.

These people or groups are:

- My advisor at the University of Manitoba, Dr. Lori Wilkinson
- The Research Ethics Board of the University of Manitoba which is responsible for the protection of people in research and has reviewed this study for ethical acceptability
- Quality assurance staff of the University of Manitoba

Hand-written notes will be kept in a locked briefcase or in a locked cabinet in my office until transferred to the electronic form. At this point, they will be destroyed. Electronic copies of the recordings, transcriptions and consent forms will be locked and encrypted until destruction on a laptop owned by the primary researcher. Only I will have access to this laptop, and it will be kept in a locked briefcase or cabinet in my home office, when not being used. Only those persons identified above will have access to the data, and if any of your research records need to be copied to any of the above, your name and all identifying information will be removed.

### **Costs**

There is no cost to you to be a part of the individual interview.

### **Payment for participation**

You will receive no payment or reimbursement for any expenses related to taking part in this study.

### **Voluntary Participation/Withdrawal from the Study**

Your decision to take part in this study is voluntary. You may refuse to participate or you may withdraw from the study at any time, and there will be no negative consequences. The deadline to withdraw will be a month before publication of the study, 07/20, and this can be done by contacting the primary investigator, Caitlin Thomas, either by phone or email.

### **Debriefing and Feedback**

The purpose of this research is to inform the settlement process of current and future resettled refugees and at the end of the interview there will be a chance to provide feedback, debrief on what was discussed, how their answers will be used, and offer the opportunity to withdraw consent at any time. This will not be part of the interview, but conducted after, in order to provide a space in which participants can identify if there were any aspects of the interview in which they felt vulnerable or misunderstood. Participants are encouraged to discuss the project and provide feedback.

### **Dissemination of results:**

The intended audience of this anticipated thesis project is my thesis committee and MSpace – a electronic library of University of Manitoba student research. Further, if the research is considered significant, it may be submitted to be published in a journal article. If you do not wish for your contribution to be disseminated to the public, please indicate that you decline participation in this interview.

In order to ensure this research is beneficial to participants and for informing resettlement work, a separate report for SAHs on the findings will be sent to your SAH after the research is complete (anticipated 09/20).

Would you like to receive a brief summary of the results? If you indicate yes, a 1-3-page summary will be provided to you via the method of your choice, when the research is complete (anticipated 09/20).

<input type="checkbox"/> Yes <input type="checkbox"/> No	If yes, how would you like to receive these, email or surface mail? _____
--	--

### Permission to Quote:

By participating, the default position is to protect your anonymity. We may wish to quote your words directly in reports and publications resulting from this interview. By waiving your anonymity, you are consenting to be quoted directly, you're your name being used. You can also choose to be quoted directly, yet, remain anonymous. With regards to being quoted, please check yes or no for each of the following statements:

Researchers may publish documents that contain quotations by me under the following conditions:	
<input type="checkbox"/> Yes <input type="checkbox"/> No	I agree to be quoted directly (my name is used).
<input type="checkbox"/> Yes <input type="checkbox"/> No	I agree to be quoted directly if my name is not published (I remain anonymous).
<input type="checkbox"/> Yes <input type="checkbox"/> No	I agree to be quoted directly if a made-up name (pseudonym) is used.
<input type="checkbox"/> Yes <input type="checkbox"/> No	I do not want to be quoted at all.

If you allow direct quotations to be used, and the primary researcher decides to use your words directly, you will be contacted directly to ensure that you know what will be quoted, as well as to verify that quotes will accurately reflect what you intended to say.

### Questions

If any questions come up during or after the study contact the principal investigator and the study staff: Caitlin Thomas or Dr. Lori Wilkinson.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Joint-Faculty REB. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Coordinator at [humanethics@umanitoba.ca](mailto:humanethics@umanitoba.ca). A copy of this consent form has been given to you to keep for your records and reference.

**Participant signature** \_\_\_\_\_ **Date** \_\_\_\_\_ (dd/mm/yy)  
**Participant printed name:** \_\_\_\_\_

**Researcher and/or Delegate's Signature** \_\_\_\_\_ **Date** \_\_\_\_\_ (dd/mm/yy)

**PANEL ON RESEARCH ETHICS**  
*Navigating the ethics of human research*

**TCPS 2: CORE**

# *Certificate of Completion*

*This document certifies that*

**Caitlin Thomas**

*has completed the Tri-Council Policy Statement:  
Ethical Conduct for Research Involving Humans  
Course on Research Ethics (TCPS 2: CORE)*

Date of Issue: **13 November, 2019**

## Appendix E: Joint Faculty Research Ethics Board Approval



**University  
of Manitoba**

**Research Ethics and Compliance**

Human Ethics - Fort Garry  
208-194 Dafoe Road  
Winnipeg, MB R3T 2N2  
T: 204 474 8872  
humanethics@umanitoba.ca

### PROTOCOL APPROVAL

**TO:** **Caitlin Thomas** (Advisor: **Lori Wilkinson**)  
Principal Investigator

**FROM:** **Julia Witt, Chair**  
Joint-Faculty Research Ethics Board (JFREB)

**Re:** **Protocol J2020:023 (HS23807)**  
**A Sense of Belonging as an Indicator of Quality Settlement: Rural  
and Urban Newcomer Experiences**

---

**Effective:** **April 24, 2020**

**Expiry:** **April 24, 2021**

**Joint-Faculty Research Ethics Board (JFREB)** has reviewed and approved the above research. JFREB is constituted and operates in accordance with the current *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*.

This approval is subject to the following conditions:

1. Approval is granted for the research and purposes described in the application only.
2. Any modification to the research or research materials must be submitted to JFREB for approval before implementation.
3. Any deviations to the research or adverse events must be submitted to JFREB as soon as possible.
4. This approval is valid for one year only and a Renewal Request must be submitted and approved by the above expiry date.
5. A Study Closure form must be submitted to JFREB when the research is complete or terminated.
6. The University of Manitoba may request to review research documentation from this project to demonstrate compliance with this approved protocol and the University of Manitoba *Ethics of Research Involving Humans*.

#### **Funded Protocols:**

- **Please e-mail a copy of this Approval, identifying the related UM Project Number, to the Research Grants Officer at [researchgrants@umanitoba.ca](mailto:researchgrants@umanitoba.ca)**

## Bibliography

- Amnesty International (April 2020). Canada must stop leaving refugees behind in COVID-19 response. Retrieved on June 25, 2020 from <https://amnesty.ca/news/canada-must-stop-leaving-refugees-behind-covid-19-response>
- Baffoe, M. (2010). The social reconstruction of "home" among African immigrants in Canada. *Canadian Ethnic Studies*, 41(3), 157-173.
- Bokore, N. (2018). Historical Trauma, Resettlement, and Intervention Strategies: An Analysis of Somali-Canadian's Experiences. *International Migration*, 56(2), 146-162.
- Barsky, Allan Edward. (2010). A capacity-building approach to conflict resolution." *Handbook of Conflict Analysis and Resolution*. Ed. Dennis Sandhole, Sean Byrne, Ingrid Starosta-Sandhole, and Jessica Senehi. Oxford: Routledge. 215-225.
- Baumeister, R. F., & Leary, M. R. (1995). The need to belong: desire for interpersonal attachments as a fundamental human motivation. *Psychological bulletin*, 117(3), 497-529.
- Beriker, Nimet. (2010) Conflict resolution: the missing link between liberal international relations theory and realistic practice. *Handbook of Conflict Analysis and Resolution*. Ed. Dennis Sandhole, Sean Byrne, Ingrid Starosta-Sandhole, and Jessica Senehi. Oxford: Routledge. 256-271.
- Bogdan, R., & Biklen, S. K. (1997). *Qualitative research for education*. Boston, MA: Allyn & Bacon.
- Boudreau, Thomas E. (2010) Human agonistes: interdisciplinary inquiry into ontological agency and human conflict. *Handbook of Conflict Analysis and Resolution*. Ed. Dennis Sandhole, Sean Byrne, Ingrid Starosta-Sandhole, and Jessica Senehi. Oxford: Routledge. 131-143.
- Boutros-Ghali, B. (1992). An agenda for peace: Preventive diplomacy, peacemaking and peace-keeping. *International Relations*, 11(3), 201-218.
- Brar-Josan, N. J. (2015). Developing a sense of belonging during resettlement amongst former refugee young adults. *Graduate Studies and Research, Faculty of, University of Alberta*. Education and Research Archive. Retrieved from <https://era.library.ualberta.ca/items/78da863f-1457-4cca-92f5-67253e5ae16b> .
- Burke, T. P. (2010). The origins of social justice: Taparelli d'Azeglio. *Modern Age*, 52(2), 97-106.
- Canadian Council for Refugees (CCR). (2000). Report on Systemic Racism and Discrimination in Canadian Refugee and Immigration Policies. Retrieved on June 20, 2020 from <https://ccrweb.ca/en/report-systemic-racism-and-discrimination-canadian-refugee-and-immigration-policies>



- Canadian Council for Refugees (CCR). (2011). Refugee Integration: Key concerns and areas for further research. Retrieved on November 21, 2019 from <https://ccrweb.ca/en/refugee-integration-key-concerns-and-areas-further-research>.
- Canadian Council for Refugees (CCR). (July, 2020). Organizations welcome Court ruling on Safe Third Country. Retrieved on July 22, 2020 from <https://ccrweb.ca/en/ruling-safe-third-country> .
- Canadian Council for Refugees (CCR). (n.d) Safe Third Country: More information. Retrieved on September 20, 2020 from <https://ccrweb.ca/en/safe-third-country-more-information>.
- Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada. (2018). *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2018* (TCPS2).
- Centre for Community Based Evaluation. (2019). Evaluating Refugee Programs: Outcome Inventory. *Centre for Community-Base Research, Evaluation Capacity Network*. Retrieved on October 10, 2019 from <https://www.eval4refugee.ca/>.
- Cunningham, G., & Mathie, A. (2002). Asset-based community development: An overview. *Coady International Institute*. Retrieved February, 4, 2009.
- Delgado, R., & Stefancic, J. (2007). Critical race theory and criminal justice. *Humanity & Society*, 31(2-3), 133-145.
- Denton, T. R. (2003). Understanding private refugee sponsorship in Manitoba. *Journal of International Migration and Integration/Revue de l'integration et de la migration internationale*, 4(2), 257-272.
- Dyck, S. (2016). Advancing private refugee sponsorship: Engaging and resourcing MCC Manitoba's Constituency.
- Evans, K., Pardue-Kim, M., Crea, T. M., Coleman, L., Diebold, K., & Underwood, D. (2018). Outcomes for Youth Served by the Unaccompanied Refugee Minor Foster Care Program: A Pilot Study. *Child Welfare*, 96(6).
- Fujii, L. A. (2017). *Interviewing in social science research: A relational approach*. Routledge.
- Migration and Remittances Team, (April 2020). COVID-19 Crisis Through a Migration Lens: Migration and Development Brief 32. *The Global Knowledge Partnership on Migration and Development (KNOMAD)*, Retrieved July 14, 2020 from <https://www.knomad.org/sites/default/files/2020-05/Migration%20and%20Development%20Brief%2032.pdf>
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. *Handbook of qualitative research*, 2(163-194), 105.
- Hagerty, B. M., Lynch-Sauer, J., Patusky, K. L., Bouwsema, M., & Collier, P. (1992). Sense of belonging: A vital mental health concept. *Archives of psychiatric nursing*, 6(3), 172-177.

- Haugen, S. (2019). “We Feel Like We’re Home”: The Resettlement and Integration of Syrian Refugees in Smaller and Rural Canadian Communities. *Refuge: Canada's Journal on Refugees/Refuge: revue canadienne sur les réfugiés*, 35(2), 53-63.
- Hyndman, J., Payne, W., & Jimenez, S. (2017). The state of private refugee sponsorship in Canada: trends, issues, and impacts. *Centre for Refugee Studies, Refugee Research Network, York University. January, 20.*
- Hynie, M., McGrath, S., Bridekirk, J., Oda, A., Ives, N., Hyndman, J., ... & McKenzie, K. (2019). What role does type of sponsorship play in early integration outcomes? Syrian refugees resettled in six Canadian cities. *Refuge: Canada's Journal on Refugees/Refuge: revue canadienne sur les réfugiés*, 35(2), 36-52.
- Joint IOM-UNHCR (June 2020). Joint Statement: IOM Director General António Vitorino and UN High Commissioner for Refugees Filippo Grandi Announce Resumption of Resettlement Travel for Refugees. *Press Release*. Retrieved on June 18, 2020 from <https://www.iom.int/news/joint-statement-iom-director-general-antonio-vitorino-and-un-high-commissioner-refugees-0>
- Kyriakides, C., Bajjali, L., McLuhan, A., & Anderson, K. (2018). Beyond refuge: Contested orientalism and persons of self-rescue. *Canadian Ethnic Studies*, 50(2), 59-78.
- Immigration, Refugees and Citizenship Canada, Research and Evaluation Branch (November 2017). Evaluation of the Settlement Program. Retrieved on January 15, 2020, from <https://www.canada.ca/en/immigration-refugees-citizenship/corporate/reports-statistics/evaluations/settlement-program.html>
- Immigration Refugee and Citizenship Canada, (2018). IMM5440 E : Settlement Plan. Retrieved on January 15, 2020 from <http://www.rstp.ca/en/processing/the-refugee-sponsorship-application-forms/>
- Immigration Refugee and Citizenship Canada (2018). 2018 Annual Report to Parliament on Immigration. Retrieved on October 20, 2019, from <https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/annual-report-parliament-immigration-2018/report.html>
- Immigration Refugee and Citizenship Canada (July 2020). Canada – admissions of permanent resident by province/territory of intended destination and immigration category Permanent residents – Monthly IRCC Updates. *Open Government Canada*. Retrieved July 25, 2020 from <https://open.canada.ca/data/en/dataset/f7e5498e-0ad8-4417-85c9-9b8aff9b9eda#wb-auto-6>.
- Labman, S. (2016). Private sponsorship: complementary or conflicting interests? *Refuge: Canada's Journal on Refugees*, 32(2), 67-80.
- Labman, S. (2019). *Crossing Law’s Border: Canada’s Refugee Resettlement Program*. UBC Press.

- Lanphier, C. M. (1981). Canada's response to refugees. *International Migration Review*, 15(1-2), 113-130.
- Lederach, J. P. (2005). *The moral imagination: The art and soul of building peace*. Oxford University Press.
- Lederach, J. P. (1996). *Preparing for peace: Conflict transformation across cultures*. Syracuse University Press.
- Mathie, A., & Cunningham, G. (2003). From clients to citizens: Asset-based community development as a strategy for community-driven development. *Development in practice*, 13(5), 474-486.
- McLean, L. (2013). "If we are crying out together, then we can remain in peace:" Constructing Community with Newcomer Women.
- Michalos, A. C., Smale, B., Labonté, R., Muharjarine, N., Scott, K., Moore, K., ... & Graham, P. (2011). The Canadian index of wellbeing. *Canadian Index of Wellbeing, Waterloo*.
- Migration Policy Institute Europe (MPIE) Ahad, Le Coz and Beirens (June 2020). Using Evidence to Improve Refugee Resettlement: A Monitoring and Evaluation Road Map. Retrieved June 25, 2020 from <https://www.migrationpolicy.org/research/refugee-resettlement-monitoring-evaluation-road-map>
- Mines, Ben (February 2018). The Criteria of Historical Authenticity. *Thinking Matters*. Retrieved on June 25, 2020 from <https://thinkingmatters.org.nz/2018/02/the-criteria-of-historical-authenticity/>.
- Ontario Council of Agencies Serving Immigrants (2018). Allies in Refugee Integration: Project Summary. Retrieved on July 20, 2020 from <https://ocasi.org/allies-refugee-integration>.
- Ogata, Sadako, UN High Commissioner for Refugees (2000), as cited in: World Heritage Encyclopedia, (2002). Refugee. Retrieved October 20, 2019, from <http://self.gutenberg.org/articles/eng/Refugee> .
- Ozkaleli, U. (2018, September). Displaced selves, dislocated emotions and transforming identities: Syrian refugee women reinventing selves. In *Women's Studies International Forum* (Vol. 70, pp. 17-23). Pergamon.
- Paffenholz, T. (Ed.). (2010). *Civil society & peacebuilding: a critical assessment* (pp. 405-424). Boulder, CO: Lynne Rienner.
- Rai, S., Budlender, D., & Grapard, U. (2014). Feminist classics/many voices: Marilyn waring. if women counted: A new feminist economics. *International Feminist Journal of Politics*, 16(3), 523-529.

- Refugee Sponsorship Training Program (RSTP), (2019). The Private Sponsorship of Refugees (PSR) Program. Retrieved October 20, 2019, from <http://www.rstp.ca/en/refugee-sponsorship/the-private-sponsorship-of-refugees-program/>
- Refugee Sponsorship Training Program (RSTP), (2019). PSR Post-arrival Assurance Activities. Retrieved June 25, 2020, from <http://www.rstp.ca/en/resources/ircc-resources/>
- Reimer, L. E., Schmitz, C. L., Janke, E. M., Askerov, A., Strahl, B. T., & Matyók, T. G. (2015). *Transformative Change: An Introduction to Peace and Conflict Studies*. Lexington Books.
- Ryan, D., Dooley, B., & Benson, C. (2008). Theoretical perspectives on post-migration adaptation and psychological well-being among refugees: Towards a resource-based model. *Journal of Refugee Studies*, 21(1), 1-18.
- SAH Association (n.d). About. *The Canadian Refugee Sponsorship Agreement Holders Association*. Retrieved on September 20, 2020 from <http://www.sahassociation.com/about/>.
- Simich, L., Beiser, M., & Mawani, F. N. (2003). Social support and the significance of shared experience in refugee migration and resettlement. *Western journal of nursing research*, 25(7), 872-891.
- Statistics Canada (September 2019). Canada's population estimates: Age and sex, July 1, 2019. Retrieved on July 10, 2020 from <https://www150.statcan.gc.ca/n1/daily-quotidien/190930/dq190930a-eng.htm>
- Thomas, D. R. (2006). A general inductive approach for analyzing qualitative evaluation data. *American journal of evaluation*, 27(2), 237-246.
- Treviranus, B., & Casasola, M. (2003). Canada's private sponsorship of refugees program: A practitioners perspective of its past and future. *Journal of International Migration and Integration/Revue de l'integration et de la migration internationale*, 4(2), 177-202.
- UN General Assembly (28 July, 1951), *Convention Relating to the Status of Refugees*. United Nations, Treaty Series, vol. 189. Retrieved on 7 February, 2020 from <https://www.refworld.org/docid/3be01b964.html>
- United Nations High Commissioner for Refugees. (2014). Resolve conflicts or face surge in life-long refugees worldwide, warns UNHCR Special Envoy. Retrieved on January 15, 2020 from <https://www.unhcr.org/news/press/2014/6/53a42f6d9/resolve-conflicts-face-surge-life-long-refugees-worldwide-warns-unhcr-special.html>.
- United Nations High Commissioner for Refugees. (2019). Refugee facts: what is a refugee. Retrieved October 20, 2019, from <https://www.unrefugees.org/refugee-facts/what-is-a-refugee/>
- United Nations High Commissioner for Refugees (2019), Resettlement Data: January-December 2019. Retrieved January 7, 2020, from <https://www.unhcr.org/resettlement-data.html>

- United Nations High Commissioner for Refugees (2019). UNHCR Projected Global Resettlement Needs 2020. Retrieved January 7, 2020, from <https://www.unhcr.org/protection/resettlement/5d1384047/projected-global-resettlement-needs-2020.html>
- United Nations High Commissioner for Refugees (April 2020). Impact of COVID-19 on the protection of displaced and stateless populations. *Protection Note: West and Central Africa*. Retrieved June 25, 2020 from <https://reporting.unhcr.org/node/27479>
- United Nations High Commissioner for Refugees. (2020). Figures at a Glance. Retrieved July 20, 2020, from <https://www.unhcr.org/figures-at-a-glance.html>
- United Nations High Commissioner for Refugees. (May 2020). UNHCR Key Facts, May 2020, Retrieved June 17, 2020 from <https://reporting.unhcr.org/covid-19>.
- United Nations High Commissioner for Refugees. (June 2020). UNHCR Global COVID-19 Emergency Response. Retrieved June 17, 2020 from <https://reporting.unhcr.org/node/27491> .
- Vineberg, R. (2011). *Responding to immigrants' settlement needs: The Canadian experience*. Springer Science & Business Media.
- Wilkinson, L. (2002). Factors influencing the academic success of refugee youth in Canada. *Journal of youth studies*, 5(2), 173-193.
- Wilkinson, L. (2020). COVID-19 and Refugees overseas and in resettlement Canada. *CCRIC Webinar*.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Black Point, Nova Scotia: Fernwood Publishing. Print.