



**SAMUEL CENTRE  
FOR SOCIAL  
CONNECTEDNESS**

**From Research to Outreach to Action:**  
Community-based approaches to the integration of refugees and  
asylum seekers in Montreal

By Céline de Richoufftz  
Social Connectedness Fellow 2018  
Samuel Centre for Social Connectedness

[www.socialconnectedness.org](http://www.socialconnectedness.org)

August 2018

## Table of Contents

<b>FOREWORD</b>	<b>2</b>
<b>ABSTRACT</b>	<b>2</b>
<b>KEY RECOMMENDATIONS</b>	<b>3</b>
<b>METHODOLOGY</b>	<b>3</b>
<b>TABLE OF ACRONYMS</b>	<b>5</b>
<b>RESEARCH</b>	<b>6</b>
Definitions and guide to understanding distinctions	6
Global forced migration and the “compassion crisis”	10
The Situation Worldwide	10
The Situation in North America	12
Seeking asylum in Canada	14
<b>INTRODUCTION</b>	<b>15</b>
Refugee integration: Montreal, a city at a crossroads of exile and asylum	18
Local trends to overcome social isolation inspired by global action	18
The challenges of integration and inclusion	20
Addressing the challenges: Montreal, ville-refuge?	21
<b>OUTREACH</b>	<b>23</b>
Table	23
<b>ACTION</b>	<b>24</b>
Visual Mapping	25
Integration Facilitators Profiles	25
Virtuous Circles Figures	25
<b>ISSUE, EVIDENCE, KEY FINDINGS</b>	<b>26</b>
<b>RECOMMENDATIONS</b>	<b>35</b>
<b>IMPACT</b>	<b>36</b>
<b>CONCLUSION</b>	<b>37</b>
Appendix 1: Research community activities	39
Appendix 2: Opening-up: Some successful community-building policies	43
<b>BIBLIOGRAPHY</b>	<b>48</b>

## FOREWORD

Montreal has a long history of welcoming refugees. However, as local communities have been transforming from being multicultural to intercultural, the challenges of integration and inclusion are becoming much more visible. This research provides insights into the various ways refugees have been incorporated in to local networks by exploring existing and emerging community-based initiatives that address refugees' individual challenges. Its central arguments are the following:

- By improving refugees' lives, we improve economic and social outcomes.
- Happier refugee populations foster local communities' social connections and enhance their ability to integrate more newcomers.
- Local residents have a crucial role to play in creating the optimal conditions for the integration of refugees.

Finally, this report presents recommendations on how communities can adopt a more compassionate approach to forced migration locally and globally.

I would like to thank my research participants, including my friend Sara, a refugee from Iran, as well as all members of local community organizations who have generously shared their experiences and insights.

## ABSTRACT

The following research explores the community integration approach to refugee resettlement. In other words, it sheds a light on the local strategies which facilitate refugee-claimants' adaptation to their new host communities. It aims to highlight the crucial role of local residents in creating the conditions that will foster the peaceful and beneficial inclusion of newcomers. It also aims to reinforce connectedness between Montreal's civil-society actors working with/for refugees on a grassroots level. To this end, the report intends to give visibility to existing opportunities for citizens to get involved and for organizations to establish partnerships. It also highlights good practices globally in order for Montreal to better embody the concept of solidarity in its approach to integration.

Recommendations for federal, provincial, and municipal governments, community organizations and individuals from host societies are provided. The evidence and findings were collected from preliminary research and in-person interviews with local facilitators of refugee integration.

## KEY RECOMMENDATIONS

### **Federal, provincial, and municipal**

- Make roles and responsibilities more transparent and accessible to the public to avoid overlap and gaps.
- Support complementary services and community-building initiatives more equitably.

### **Community Organizations**

- Identify each organization's areas of intersection and establish pathways to partnerships by enhancing inclusive dialogues.
- Adopt culturally sensitive approaches to refugees' situations by training more social workers in working with refugee and asylum seeker populations.
- Spread awareness of refugees' culture among the local civil-society.

### **Individuals from host societies**

- Refer newcomers to individual and collective complementary services.
- Dedicate some time and energy to volunteer for a community organization.
- Partake in the broader society network as advocates of refugee integration.
- Fund or partake in activities, projects, and services which facilitate intercultural connections between the refugee population and the host society.

## METHODOLOGY

The research for this paper is based on preliminary research and literature reviews encompassing various themes related to migration and urban integration. These themes include the global refugee crisis, Montreal's humanitarian history, past and present community-building approaches, and more generally, the role of community-based support for refugees.

The outreach included in-person interviews carried out with stakeholders working on behalf of refugee integration in Montreal. In order to be clear and consistent, interviews were translated and adapted from French. The research focused on refugee-claimants sponsored by the government, who are distinct from immigrants as a whole. Consequently, for each organization only the programs directed toward or accessible to refugees and asylum-seekers were considered. Participants included founders, staff or volunteers of a number of community organizations trying to respond to refugees' individual needs and facilitate inclusion in their new host societies. They all

engaged in front-line work, which is why it was interesting to collect their views on the existing or emerging successful community-building practices. The outreach also included attendance at a number of relevant intercultural events, documentary screenings, demonstrations and aid activities.

The research was designed to be practice-oriented. Therefore, no official interviews were conducted with government officials, academics and researchers, which could limit the overall relevance of the findings. However, individuals who partook in the research are rarely in conflict with government policies. Rather, they adapt and complement the existing services whilst proposing other innovative solutions to local migration issues. The main difficulty was to reach out to asylum-seekers, as their status in Canada is often precarious and they are reluctant to share personal information. Moreover, interviewing refugees formally was also sensitive because they often do not want to reflect on the challenges they face, as these are ongoing or belong to the past. For these reasons, only one formal interview was conducted with a refugee for the purpose of this research. However, some interviewed participants have been through the refugee experience themselves, or are in direct contact with refugees and have a deep understanding of the situation. I consider these individuals to be adequate spokespersons for the evolving needs of asylum seekers.

Finally, the “action” component intended to compile the findings of the research and outreach in one interactive map and two figures. The map represents an overview of existing community-initiatives in Montreal and the figures represent successful integration models for the asylum-seeker and the host community. It is hoped that this research contributes to highlighting the crucial role of local actors in refugee integration, collecting good practices of inclusion and reinforcing the bridges between the local and the global.

## TABLE OF ACRONYMS

### Organizations consulted

TCRI: *Table de concertation des organismes au service des personnes réfugiées et immigrantes*

ADAC: *Accueil des Demandeurs d'Asile au Québec*

CRIC: *Carrefour de Ressources en Interculturel*

ARM: *Action Réfugiés Montréal*

PROMIS: *PROMotion – Intégration – Société nouvelle (New society)*

### Organizations mentioned

UNHCR: *United Nations High Commissioner for Refugees*

MSF: *Médecins Sans Frontières/Doctors without Borders*

CBSA: *Canada Border Services Agency*

PRAIDA: *Programme régional d'accueil et d'intégration des demandeurs d'asile*

IRCC: *Immigration, Refugees and Citizenship Canada*

MIDI: *Ministry of Immigration, Diversity and Inclusion*

CSAI: *Le Centre social d'aide aux Immigrants*

SAB: *Solidarity Across Borders*

ALPA: *Service professionnel et gratuit d'aide aux immigrants*

CALACS: *Quebec coalition of sexual assaults centres*

SCS: *McGill School of Continuing studies*

CATS: *McGill Career Advising and Transition Services*

CLSC: *Local community service centre*

CARI: *Centre d'Accueil et de Référence sociale et économique pour Immigrants*

BINAM: *Bureau d'intégration des nouveaux arrivants à Montréal*

RIVO: *Réseau d'intervention auprès des personnes ayant subi la violence organisée*

AER: *Assembly of European Regions*

### Definitions and guide to understanding distinctions

**Forced migration:** A migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects).<sup>1</sup>

**Refugee:** According to Article 1 of the 1951 UN Convention, as modified by the 1967 Protocol, a refugee is defined as a person who, “owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country.”<sup>2,3</sup>

**Asylum Seeker:** According to the UNHCR, “an asylum-seeker is someone who says he or she is a refugee, but whose claim has not yet been definitively evaluated.” National asylum systems are in place to determine who qualifies for international protection. However, during mass movements of refugees, usually as a result of conflict or violence, it is not always possible or necessary to conduct individual interviews with every asylum seeker who crosses a border. These groups are often called ‘prima facie’ refugees.<sup>4</sup>

---

<sup>1</sup> Retrieved from: <https://www.iom.int/key-migration-terms>.

<sup>2</sup> UN General Assembly, *Convention Relating to the Status of Refugees*. United Nations, Treaty Series, vol. 189, p. 137. 28 July 1951. Retrieved from: <http://www.refworld.org/docid/3be01b964.html>.

<sup>3</sup> UN General Assembly, *Protocol Relating to the Status of Refugees*. United Nations, Treaty Series, vol. 606, p. 267. 31 January 1967. Retrieved from: <http://www.refworld.org/docid/3ae6b3ae4.html>.

<sup>4</sup> Retrieved from: <http://www.unhcr.org/asylum-seekers.html>.

**Migrant:** Refers to any person who moves, usually across an international border, to join family members already abroad, to search for a livelihood, to escape a natural disaster, or for a range of other purposes. An international migrant is someone who changes his or her country of usual residence, irrespective of the reason for migration or legal status. According to UNHCR, migrants choose to move not because of a direct threat of persecution or death, but mainly to improve their lives by finding work, or in some cases for education, family reunion, or other reasons. Unlike refugees who cannot safely return home, migrants face no such impediment to return. If they choose to return home, they will continue to receive the protection of their government.<sup>5,6</sup>

**Local integration:** Integration refers to strategies aiming at the incorporation into society or an organization of individuals of different groups. Local integration is a complex and gradual process with legal, economic, social and cultural dimensions. It imposes considerable demands on both the individual and the receiving society. In many cases, acquiring the nationality of the country of asylum is the culmination of this process. UNHCR estimates that, over the past decade, 1.1 million refugees around the world became citizens in their country of asylum.<sup>7</sup>

**Local inclusion:** Inclusion is about helping everyone. Inclusion means that a person with a refugee status has the same rights, access and choices as everyone else in a community.<sup>8</sup>

---

<sup>5</sup> Retrieved from: <http://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html>.

<sup>6</sup> Retrieved from: <https://refugeesmigrants.un.org/definitions>.

<sup>7</sup> Retrieved from: <http://www.unhcr.org/local-integration-49c3646c101.html>.

<sup>8</sup> Retrieved from: <https://rnewb.com/blog/2017/9/4/the-difference-between-integration-and-inclusion>.



**Civil society or civic community:** According to Edward Shils, it is “a complex of autonomous institutions – economic, religion, intellectual and political – distinguishable from the family, the clan, the locality, and the state.” Civil societies are based on key norms determined by: active participation in public affairs, equal rights and obligations for all, the norms of solidarity, trust, and tolerance.<sup>9</sup>

**A community initiative** is generally a network of individuals and partner organizations dedicated to improving the health and welfare of a community. It seeks to deal with and reduce the effect of social problems, in order to improve quality of life. They vary by community, but may address issues such a discrimination, racism, drug abuse, domestic violence, and many others.<sup>10,11</sup>

**Grassroots organizations and movements** are usually non-hierarchical and bottom-up. They emerge from the civil-society and are driven by a sense of justice and use collective action to advocate for transformative political and social change.

**Interculturalism:** According to Tariq Modood, there are different versions of multiculturalism and interculturalism; within each set there are differences even while there is significant common ground across the two sets.<sup>12</sup> Based on Gérard Bouchard’s arguments, “interculturalism concerns itself with the interests of the majority culture, whose desire to

---

<sup>9</sup> Shils, Edward. *The virtue of civil society*. Government and opposition 26, no. 1, 1991: 3-20.

<sup>10</sup> Retrieved from: <https://definitions.uslegal.com/c/community-initiative/>.

<sup>11</sup> Torjman, Sherri and Eric Leviten-Reid. *Comprehensive Community Initiatives*. Caledon Institute of Social Policy, 2003.

<sup>12</sup> Meer, Nasar, Tariq Modood, and Ricard Zapata-Barrero. *A Plural Century: Situating Interculturalism and Multiculturalism*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.

perpetuate and maintain itself is perfectly legitimate, as much as it does with the interests of minorities and immigrants.”<sup>13</sup> He believes that interculturalism is founded on pluralism and translates into respect for human rights, support for immigration, assistance to minority languages and cultures and wider practices of accommodation. At the micro level, a second defining trait of interculturalism is its emphasis on exchange and interaction between citizens of all origins, with a view to activating diversity as a resource, fighting stereotypes, avoiding ‘groupism’ and preventing social exclusion.<sup>14</sup> However, Bhikhu Parekh notes that, “although interculturalism gives the minorities equal opportunity to express themselves and shape national culture and identity, the scope for doing so is considerably limited.”<sup>15</sup>

---

<sup>13</sup> Bouchard, G. *What Is Interculturalism?*. McGill Law Journal, 2011. 56 (2) 438.

<sup>14</sup> Bouchard, G. *Quebec Interculturalism and Canadian Multiculturalism*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.

<sup>15</sup> Parekh, B. *Afterword: Multiculturalism and Interculturalism – A Critical Dialogue*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.

## GLOBAL FORCED MIGRATION AND THE “COMPASSION CRISIS”

### 1) The Situation Worldwide

In a climate of worldwide instability, more and more people are affected by forced displacement. Every day, tens of thousands of individuals are forced to flee their countries of origin and leave everything behind because of the insecurity and conflict ravaging their countries. According to the UNHCR, there are 65.6 million forcibly displaced people worldwide and more than 22.5 million refugees, the highest number ever recorded. The top three refugee-producing countries are South Sudan, Afghanistan and Syria, which together represent 55 percent of refugees worldwide. Among the top hosting countries are Turkey, Pakistan, Lebanon and Uganda, all middle-income countries who have hosted refugees for decades.<sup>16</sup> As a comparison, the number of asylum claims made in Canada from January 1 2017 to December 3 2017 amounts to nearly 50,000<sup>17</sup>; this number represents only a day of refugee arrivals from Myanmar into Bangladesh in September 2017.<sup>18</sup> Therefore, when thinking of what are often referred to by the media as “waves of refugees” invading Europe, Australia, the United States or Canada, it is important to keep in mind that more than 80 percent of the migration flows take place in a South-South context and only a small fraction of refugees actually make it to the so-called “Global North”.

These statistics demonstrate how urgent it is to rethink forced migration not as a one-time event, but as a norm, and to adopt comprehensive approaches to refugee situations. Indeed, the durable solutions imagined by the international community at the end of World War II are now becoming obsolete and are often inefficient in granting refugees the protection they deserve

---

<sup>16</sup> UNHCR Report. *Global Trends, Forced displacements in 2016*. UNHCR, 2016. Retrieved from: <http://www.unhcr.org/5943e8a34.pdf>.

<sup>17</sup> Immigration, diversité et inclusion Québec. *Asylum seekers in Québec, Statistics*. Retrieved from: <https://www.immigration-quebec.gouv.qc.ca/en/informations/asylum-seekers-situation/index.html>.

<sup>18</sup> Jean Nicolas Beuze, UNHCR Canada Representative. In *From Integration to Inclusion: A Roundtable on Refugee Reception*. Samuel Centre for Social Connectedness. Tue, 27 March 2018.

according to international law. These solutions include voluntary repatriation, the main solution to post-conflict displacements which often raises the issue of re-integration. They also include resettlement, through which refugees get permanent residence in a safe third country and ultimately enjoy the same rights as those enjoyed by citizens. Solutions also include local integration in the country of asylum, where a dual effort has to be made on the parts of the refugees and the host community. Finally, there are also complementary solutions when the above-mentioned long-term pathways cannot be implemented safely. These include sponsorship programs, education programs, family-reunification programs, and medical evacuation.<sup>19</sup> Civil societies are usually involved in implementing such programs because they require the entire host community (or at least a significant part of it) to mobilize in facilitating a durable solution for refugees.

However, over the past decades, civil societies have seen fewer and fewer opportunities to facilitate refugee integration in safe countries. Indeed, recent times have been characterized by the securitization of borders and stricter immigration controls. Indeed, resource-rich countries have increasingly erected barriers to entry, which cause even more suffering and hopelessness among the refugee populations. For this reason, I refer to this as the: 'compassion crisis', a name born out of two comforting halves: one with everything to give and one with nothing to lose.<sup>20</sup> The distinction between the 'haves' and 'have-nots' is becoming clearer, and compassion on a global scale is becoming more rare. However, even as states appear more and more indifferent to the plight of refugees, compassion is happening on a smaller scale, from human to human. The citizens advocating for and acting in favour of refugee rights believe that above all data and numbers, refugee situations constitute millions of individual stories of loss, and exile. Each of them with their

---

<sup>19</sup> UNHCR Report. Global Trends, Forced displacements in 2016. UNHCR, 2016. 24-29. Retrieved from: <http://www.unhcr.org/5943e8a34.pdf>.

<sup>20</sup> Kiddell-Monroe, Rachel. *The Power of Choice... Choosing Humanity and Solidarity*. TEDxMontrealWomen 1:40. January 2018. Retrieved from: <https://www.youtube.com/watch?v=bttnlvOejOI>.

context specificities, their set of sufferings and personal challenges. It is on this basis that actions of solidarity take place and counter the normative “compassion crisis,” which has emerged as a product of states’ tightening of laws and borders.

## **2) The situation in North America**

In North America and in the United States and Canada specifically, many people from all over the world hope to find protection and build a new life. North American countries have had the reputation of offering some of the most generous opportunities of asylum and immigration since the 1970s. For example, since 1975, the U.S. has welcomed more than three million refugees from all over the world, and these refugees have built new lives for their families in all 50 states.<sup>21</sup> Since 1959, Canada has resettled almost 700,000 refugees.<sup>22</sup> More recently, programs offering resettlement to refugees coming from war-torn countries such as Syria have been praised and admired. For instance, since the start of the Syrian conflict in 2011, an estimated 52,000 Syrian refugees have resettled in Canada and another 21,000 have resettled in the United States, according to data from UNHCR.<sup>23</sup>

However, while the reception and integration of people qualified as “legitimate” refugees (coming from countries publicly known to be at war such as Syria) has gained worldwide media attention, the refugee crisis resulting from generalized violence in Central America is being dismissed. In recent years, El Salvador, Guatemala and Honduras have experienced a dramatic escalation in violence by organized criminal groups. Current homicide rates are among the highest

---

<sup>21</sup> UNHCR. *Refugee facts: Refugees in America*. Retrieved from: <https://www.unrefugees.org/refugee-facts/usa/>.

<sup>22</sup> UNHCR. *Canadian resettlement fact sheet 2017*. Retrieved from: <https://www.unhcr.ca/wp-content/uploads/2017/04/Canadian-Resettlement-Fact-Sheet-ENG-April-2017.pdf>.

<sup>23</sup> Connor, Phillip. *Most displaced Syrians are in the Middle East, and about a million are in Europe*. Pew Research Centre. January 29, 2018. Retrieved from: <http://www.pewresearch.org/fact-tank/2018/01/29/where-displaced-syrians-have-resettled/>.

ever recorded in the region.<sup>24</sup> As an example, El Salvador has a murder rate 20 times that of the US and 90 times that of the UK.<sup>25</sup> Consequently, the number of people fleeing for their lives from Central America has grown by ten times in the past five years (UNHCR). 90 percent of asylum-seekers in Mexico are from NTCA countries.<sup>26</sup> These protection-seekers who have passed through Mexico in search of protection (either to stay in Mexico or to go on to the US or Canada) are approximately 500,000 each year.<sup>27</sup> In line with the worldwide trends described in the above part of this research, the United States and Canada are also securitizing their borders, limiting their resettlement programs and making their immigration restrictions stricter. Therefore, Mexico, a middle-income country with a low integration capacity, is transforming from being a country of transit to one of reception, creating internal social imbalances exacerbated by the economic crisis.<sup>28</sup> Furthermore, increased difficulty to get access to asylum processes in North America puts refugees and migrants in dangerous situations in which they have to use illegal routes to present their claim. For people who feel that they are forced into this decision, human rights violations such as deportation and detention are commonplace.<sup>29</sup> In addition to the crisis in Central America, other less documented crises are causing people to flee and seek asylum in the US or in Canada. For

---

<sup>24</sup> UNHCR. *Emergencies: Central America Refugee Crisis*. Retrieved from:

[https://www.unrefugees.org/emergencies/central-america/?SF\\_monthly=70141000001AStjAAG](https://www.unrefugees.org/emergencies/central-america/?SF_monthly=70141000001AStjAAG).

<sup>25</sup> Watts, Jonathan. *One murder every hour: how El Salvador became the homicide capital of the world*. The Guardian, August 22nd 2015. Retrieved from: <https://www.theguardian.com/world/2015/aug/22/el-salvador-worlds-most-homicidal-place>.

<sup>26</sup> NTCA countries: Northern Triangle of Central America.

<sup>27</sup> MSF Report. *Forced to flee central America's Northern Triangle*. May 11, 2017. (21) Retrieved from:

<http://www.doctorswithoutborders.org/article/report-forced-flee-central-americas-northern-triangle-neglected-humanitarian-crisis>.

<sup>28</sup> Amnesty International Report. *Mexico 2016/2017*. February 22, 2017. Retrieved from:

<https://www.amnesty.org/en/countries/americas/mexico/report-mexico/>.

<sup>29</sup> Amnesty International. *Americas: Facing walls: USA and Mexico's violations of the rights of asylum-seekers*. 15 June 2017. Retrieved from: <https://www.amnesty.org/en/documents/amr01/6426/2017/en/>.

instance, in 2017 the majority of people arriving irregularly in Canada were Haitians, and in 2018 the majority were Nigerians.<sup>30</sup>

Just like European countries, North American nations should increasingly work together with the help of the UNHCR, NGOs and local communities to create durable solutions, comprehensive resettlement and integration programs for refugees. Moreover, they should further support regional efforts of integration such as the ones undertaken in Central America.<sup>31</sup> Migrants have an inalienable right to fair and safe access to international protection and asylum procedures. This right should be upheld first by resource-rich countries which could be leading partners in solidarity and taking a more compassionate approach to refugee situations.

### **3) Seeking asylum in Canada**

According to the UNHCR, in 2017, Canada received 50,469 asylum claims and the acceptance rate on a national scale was 63.12 percent.<sup>32</sup> When arriving at the border between the US and Canada, often after a perilous journey, refugees and migrants have to go through multiple steps in order to present a legal claim. Refugee-claimants often find it extremely difficult to get clear information on the legal processes, and often have to revisit traumatizing events of their past in order to make their claims. This is where the help of civil society actors, including national citizens and residents who are already familiar with this process can come into play. In Canada, once the stages of the demand are completed and the application is under examination, government-assisted

---

<sup>30</sup> Wright, Teresa. *Majority of illegal migrants to Canada in 2018 are Nigerians with U.S. travel visas*. The Canadian Press, April 30, 2018. Retrieved from: <https://globalnews.ca/news/4177786/migrants-nigeria-us-travel-visas/>.

<sup>31</sup> UNHCR. *Comprehensive Regional Protection and Solutions Framework for Central America and Mexico*. News Story, Press Release, October 23, 2017. Retrieved from: <https://www.unhcr.ca/news/regional-protection-solutions-framework-central-america-mexico/>.

<sup>32</sup> UNHCR Canada. *Irregular Crossings at The Border: Challenging Myths and Preconceptions*. June 4, 2018. Retrieved from: <https://www.unhcr.ca/wp-content/uploads/2018/04/PressBackgrounder-Border-En-25April-website-size.pdf>.

refugees are supposedly provided with essential services and income support.<sup>33</sup> Although this may be the case, there are often gaps in the integration systems, and civil society actors in Montreal are mobilizing in order to address them. They intend to fill those gaps and offer asylum seekers and refugees the smoothest integration possible after the traumas they have been through. In addition, the social innovation brought by such actors is introducing a strong narrative change around the issue of migration. Indeed, civil society organizations working in favour of the inclusion of refugee and asylum seekers are countering the mainstream narratives of fear, insecurity and an unwillingness to integrate. By implementing participatory, inclusive and comprehensive solutions, those actors are encouraging communities to engage in structural changes fostering the peaceful coexistence and wellbeing of refugees and citizens.

## INTRODUCTION

The reception and integration of refugees is part of states' mandate under the international protection framework. However, in Quebec, and in Montreal particularly, the often unclear and changing role of the federal and municipal governments renders protection obligations ambiguous and leads local communities to play an essential role in promoting social well-being and connectedness within their midst. Moreover, it also encourages refugees themselves to increase their resilience in the face of the hurdles they are dealing with when trying to integrate into their new host society.<sup>34</sup> Therefore, based on the global context described in the first part of this paper, the following research will explore Montreal's civil-society network of complementary services for asylum seekers and refugees. The term "refugee" will refer to asylum seekers who are in the process

---

<sup>33</sup> Government of Canada. *How Canada's refugee system works*. Retrieved from: <https://www.canada.ca/en/immigration-refugees-citizenship/services/refugees/canada-role.html>.

<sup>34</sup> Hibon, Ana Sofia. *Facilitating Resilience-Building and Social Connectedness in the Refugee and Asylum Seeker Population of Greater Montreal*. Samuel Centre for Social Connectedness. July 2017.



of status regularization throughout this paper. The integration of refugees in the community is a multilayered process which is often complex to grasp. Therefore, some questions that will be addressed will be: what are the complementary services available in the city? How can Montreal's collaborative structure be better supported in order to ensure refugees and asylum seekers' smooth integration and well-being? How can ordinary citizens get involved to facilitate the inclusion and integration of newcomers in Montreal and hence, create intercultural societies in which diversity is primordial?

Based on an overview of existing initiatives and services in five different sectors of "second-layer integration", this project will aim at showing host communities that they have a crucial role to play in facilitating the inclusion of newcomers for the well-being of local communities at large. It will also intend to show that Montreal is already on the right path, even though the network could be strengthened and better supported. Consequently, it will try to demonstrate how citizens who are already involved in refugee-supporting organizations or foundations can enhance their community-building work by supporting various grassroots citizen initiatives.

To this end, this project will move from Research to Outreach to Action. In other words, based on the preliminary research, interviews were conducted with various actors and beneficiaries working to facilitate refugees and asylum seekers' inclusion in Montreal's host communities. This Outreach will aim at laying out the various components of this community mobilization by giving the floor to the "doers" or integration facilitators. This part will explore some of the complementary activities implemented by these actors, which gaps they are trying to fill, their insights on the issue of integration, their partners and resources and most importantly, their needs. The Outreach will also aim at providing clear pathways as to how local individuals and groups can be better informed on the existing services and how to get involved. There are many facets to integration but this research will focus on five sectors which represent core elements of the complementary services

network: housing and settlement, employment services, education and academic counselling, advocacy and awareness, and lastly community building. The initiatives implemented under the umbrella of each of these categories emerged as a response to the need for services which foster refugees' autonomy. In addition, actors operate on a wide spectrum of civil-society which makes them often very different in nature, but not less complementary. The programs that will be explored all work with individuals and communities across Montreal to help newcomers integrate into their new communities and enhance the cohesion between local groups. They are carried out by not-for-profit community agencies, NGOs, private citizens, neighbourhood organizations, associations and start-ups.

Resulting from the Outreach, the Action's main purpose will be to give visibility to the frontline independent actors of refugee inclusion and their direct beneficiaries. It will consist of an interactive platform (map) gathering pictures of the existing complementary actors and activities fostering inclusion at the grassroots level. It will also include figures entitled "virtuous circles of integration", which build on the Outreach's main findings. The main objective of this practical part will be to give hope, raise visibility and awareness on what is being done in Montreal. It is my hope that the map, the figures and the articles (Appendix 3) will serve both the people wanting to become part of or support the network of integration, and refugees themselves in order to use the existing services to their full potential.

### 1) Local trends to overcome social isolation inspired by global action

Integration and the feeling of 'belonging' are inextricably tied to the concepts of nationhood, identity and citizenship.<sup>35</sup> According to the authors, social connection is the major component of integration, and is expressed through bonds, bridges and links established in social relations. In addition, "integration is a central concept in debates over the rights, settlement and adjustment of refugees" because it is a reflection of the local cultural and political sensibilities.<sup>36</sup> Therefore, trajectories of integration often include a long and painful process from building social connections to a new political, social and cultural identity. Overcoming isolation should therefore one of receiving states' policies main goal as integrated refugees partake in the social and cultural evolution of a society.

The economy is also crucial in understanding why it is in the state's interest to encourage refugees to integrate and to participate in the economic life of a country. Indeed, one may wonder if Canada and other countries accept to resettle refugees because it is profitable or simply because it is morally right. The "profitability" argument can lead to two structural and ethical problems: accusing refugees and migrants for all the economic ills of a country, or, on the other hand perceiving refugees as "profit" and offering them jobs that no citizen wants (often in remote areas). Indeed, as Jones and Teytelboym argue, "the protection of refugees is often conceptualized as a numbers game: a simple matter of 'how many'. What this omits is the question of which particular refugee gets protection in which particular locality."<sup>37</sup> According to them, a successful integration is

---

<sup>35</sup> Alison Strand and Alastair Ager. *Refugee Integration: Emerging Trends and Remaining Agendas*. Journal of Refugee Studies Vol. 23, No. 4. Oxford University Press. 2010.

<sup>36</sup> Ibid.

<sup>37</sup> Will Jones, Alexander Teytelboym. *The Local Refugee Match: Aligning Refugees' Preferences with the Capacities and Priorities of Localities*. Journal of Refugee Studies, Volume 31, Issue 2, 1 June 2018. 152-178.

one that takes into account the “apt (or local) match” between refugees and hosts.<sup>38</sup> Twinning programs are a perfect example of this ‘local match’ or ‘bridge-building’, and are widely operational in the Montreal area. If the preferences and capacity of local communities and refugees are not considered, relocating refugees purely based on economic needs further deepens the gap between the ‘local’ and the ‘outsider’, who is seen as the ‘other’, therefore preventing social cohesion. Moreover, this creates politics of deservingness between the ‘deserving’ citizen and the ‘undeserving’ newcomer. Consequently, unsuccessful integration can quickly become alienation when the hosting state resettles refugees purely based on practical reasons. But in Canada, integration generally is the process through which refugees assert their “right to have rights”, regain dignity and accumulate social capital.<sup>39</sup> ‘Bonded’ social networks created during the integration process have a positive impact on refugees: they provide resources in three key areas: information and material resources; emotional resources which enhance confidence, and finally capacity building resources.<sup>40</sup>

Integration policies are therefore linked to immigration restrictions and dependent on the public opinion of civil society. It is interesting to mention that in Canada the population has sent many messages of welcome on behalf of refugees, Syrians in particular. Therefore, because their reception in 2015 was publicized and politicized, citizens were extremely mobilized to support the newly arrived families and ready to integrate them to their society. However, as the years following the arrival of Syrian refugees in Canada demonstrated, integration is a two-way exchange and refugees need to be able to adapt to their new lifestyle and willing to participate in community activities. On the other side, citizens need to adapt to the new intercultural social spaces created by

---

<sup>38</sup> Ibid.

<sup>39</sup> Arendt Hannah. *The origins of totalitarianism*. New York: Harcourt Brace Jovanovich, Publishers. 1973.

<sup>40</sup> Alison Strand and Alastair Ager. *Refugee Integration: Emerging Trends and Remaining Agendas*. Journal of Refugee Studies Vol. 23, No. 4. Oxford University Press. 2010.

refugees within their communities: “it is the responsibility of the ‘host’ society to create the conditions to enable integration.”<sup>41</sup> As the authors further mention, the society also has the responsibility to support refugees in accessing the rights granted to them by the state. This can be done through cultural exchange, language training, social and mental support, which combined, create a toolbox for refugees to enhance their human capital, empower themselves and adapt better. Furthermore, combating poverty, educating the receiving community on the context and implications of refugee status and integration, and transforming negative public attitudes are also crucial in combating isolation and facilitating connectedness.<sup>42</sup> Therefore, as argued by Strand and Ager, it is at the local level that efforts of the integration process have to take place.<sup>43</sup> Indeed, as Jones and Teytelboym suggest, the initial locality where refugees are resettled has lasting consequences for health, education, jobs, incomes and livelihoods.<sup>44</sup> Finally, better-integrated and happier refugee populations result in connected communities where diversity constitutes a resource and opens new perspectives. It also enhances the host society’s feelings of safety and confidence in their ability to host refugees in the future.<sup>45</sup>

## **2) The challenges of integration and inclusion**

Refugees worldwide, and particularly asylum seekers, face many challenges not only in the first steps of their integration but in the long term. Based on preliminary research and discussions with newly arrived asylum seekers as well as refugees who have been resettled to Canada many

---

<sup>41</sup> Ibid.

<sup>42</sup> Alison Strand and Alastair Ager. *Refugee Integration: Emerging Trends and Remaining Agendas*. Journal of Refugee Studies Vol. 23, No. 4. Oxford University Press. 2010.

<sup>43</sup> Ibid.

<sup>44</sup> Will Jones, Alexander Teytelboym. *The Local Refugee Match: Aligning Refugees’ Preferences with the Capacities and Priorities of Localities*. Journal of Refugee Studies, Volume 31, Issue 2, 1 June 2018. 152-178.

<sup>45</sup> Ibid.

years ago, I have identified six major obstacles often preventing early and successful integration.

Among the major hurdles faced by asylum seekers when they arrive in Quebec are the following:

- The uncertainty around refugee status regularization
- The language barrier and lack of free English courses
- The lack of educational and employment opportunities
- The difficulty in finding affordable housing
- The information gap and misinformation
- The culture shock, ghettoization, and racism

These obstacles rarely come individually. Rather, they are concurrent and if the local host society does not support refugees in finding solutions, they will most likely marginalize themselves and avoid any community-building activities. Moreover, smaller challenges often add up to the already long list of obstacles: for instance, lack of daycare preventing refugee mothers to continue with French or English courses, or the lack of psychosocial support mechanisms impeding refugees in finding optimism and hope in their new lives.

### **3) Addressing the challenges: Montreal, *ville-refuge*?**

Grassroots civil-society actors in Montreal are trying to address those challenges in various ways. The city has a long history of integration of newcomers and has long been referred to as the example of a humanitarian approach to migration. Therefore, its civil-society is particularly mobilized around the issue, which contributes to fostering the city's distinctiveness. Indeed, a wide network of independent local organizations, solidarity actors, student associations, neighbourhood

and activist organizations are mobilized in trying to offer refugees fleeing persecution the new life they deserve.<sup>46</sup>

As argued by Schiller et. al, such actors consider refugees and asylum seekers residents of cities and actors within them.<sup>47</sup> Indeed, new members of a host society contribute to processes that shape urban economy, politics, and culture. Consequently, the relationship between migrants and their new environment is a very strong one, as it accompanies urban regeneration.<sup>48</sup> Interestingly, newcomers such as refugees offer alternative social visions as they are part of networks pressuring the government to offer more services and support to more vulnerable populations. Therefore, in the context of this research, the city is seen as a terrain of innovation and a springboard for more social cohesion and equity. But these changes can only happen when local organizations and refugees work hand-in-hand with a common agenda. And Montreal is on the right path!

After having identified gaps and needs, grassroots actors aim to combat the social isolation of newcomers by developing networks of long-term support. They accompany participants in their autonomy-building processes, and help facilitate their integration in new host communities. In addition to housing and employment services, this support ranges from French and English classes, intercultural events in order to break linguistic barriers, awareness and education about prejudices and social constructs, activities to avoid ghettoization and cultural information sessions about the new city in which participants are settling. For the purpose of this research, the focus is on the five following sectors: housing and settlement, employment services, education and academic counseling, advocacy and awareness, and community building. These constitute what is referred to

---

<sup>46</sup> Solidarity actors include activists, social workers, volunteers...who work on behalf of refugee integration using a compassion approach.

<sup>47</sup> Glick Schiller, Nina, and Ayse Caglar. *Locating migration: Rescaling cities and migrants*. Cornell University Press, 2010.

<sup>48</sup> Ibid.

in this paper as “second-layer integration”, one which targets self-sufficiency, access to rights, inclusion and social cohesion rather than fulfilling basic needs. It is in this way that civil-society actors are filling the gaps and proposing a new, more solidarist, understanding of refugees and asylum seekers’ integration.

## OUTREACH

**Table**

<b>Housing &amp; Settlement</b>	<b>Employment Services</b>	<b>Education and Academic Counseling</b>	<b>Advocacy/Awareness</b>	<b>Community Building</b>
<b>Le Pont:</b> temporary housing and Community-building activities	<b>Les Filles Fattoush:</b> Syrian women’s catering service	<b>SCS</b> Bursaries for Refugees program	<b>Action Réfugiés:</b> refugees’ rights awareness	<b>YMCA:</b> community initiatives
<b>Refugee Centre:</b> housing project	<b>The Refugee Centre:</b> Employment Resource Centre (ERC)	<b>Refugee Centre:</b> academic aid, counselling and language classes	<b>Solidarity Across Borders:</b> advocacy for status regularization, education, support	<b>Promis:</b> community food action & community gardens
<b>Promis:</b> Maria-Goretti Guest House: temporary housing for women	<b>Promis:</b> employment assistance services	<b>Opportutoring:</b> Montreal-based platform providing English tutoring sessions to refugees in different regions of the world	<b>TCRI:</b> Dialogue & Collaboration around refugee protection  Research and Action on alternative community practices	<b>Welcome collective:</b> Connecting asylum seeking families with local Welcome Groups
	<b>DevBloc</b> Innovation Centre (The Refugee Centre)		<b>MediaFugees:</b> a creative platform for refugees to tell their stories of exile	<b>Action Réfugiés:</b> Twinning Program, activities
			<b>The Refugee Centre:</b> advocating for a better system which facilitates integration for asylum seekers	<b>CRIC:</b> Intercultural activities and Cultural Mediation
				<b>Centraide:</b> supporting Montreal-based community projects



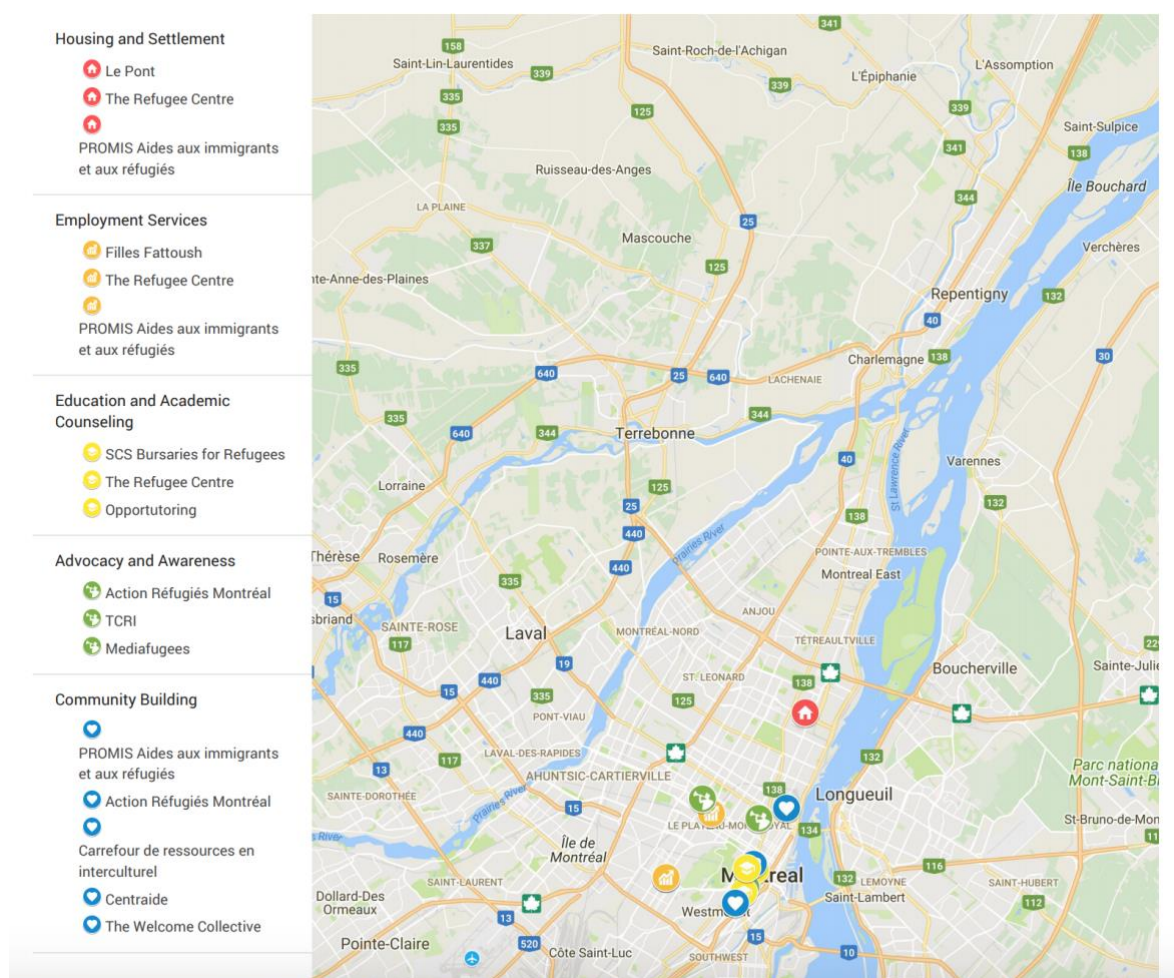
## ACTION

Link to the Visual Mapping:

<https://drive.google.com/open?id=1apmc7e4gZ2Nq6izbR1LFchab7rX1qv6f&usp=sharing>.

- The map is based on the interviews conducted with the research participants
- In line with the interviews, the map demonstrates that organizations throughout Montreal are mobilized and willing to establish pathways to partnerships with individuals and organizations.
- The interactive version allows the visitor to situate each organization, geographically and put a human face behind the community initiatives.
- The organizations are categorized by different areas of action based on the integration sector they are targeting. It is hoped that this visual mapping encourages the visitor to take action and contribute to responding to the organizations' stated needs.

## Montreal Community Integration of Refugees

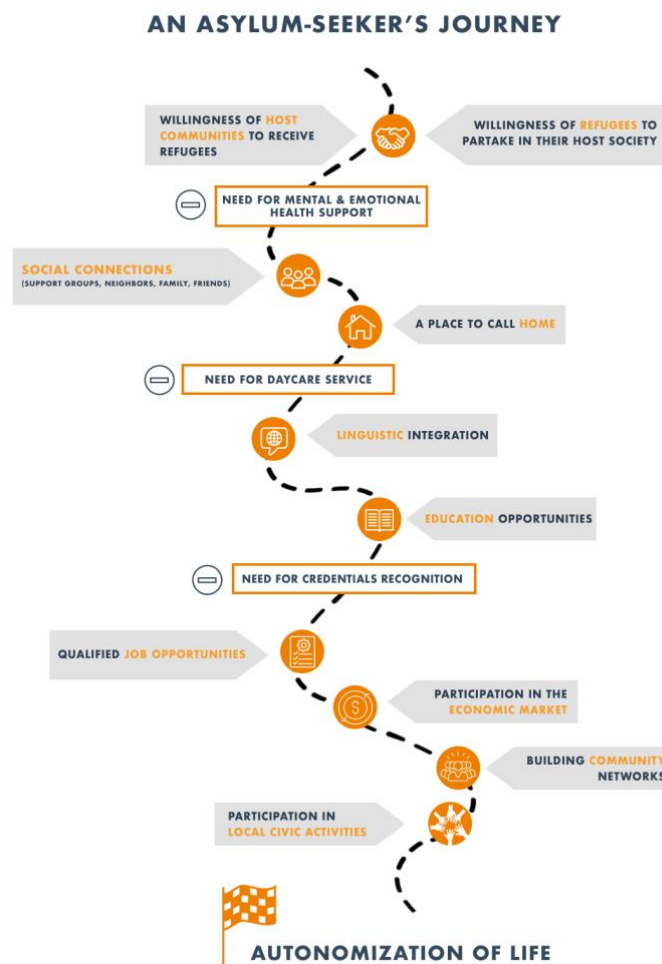


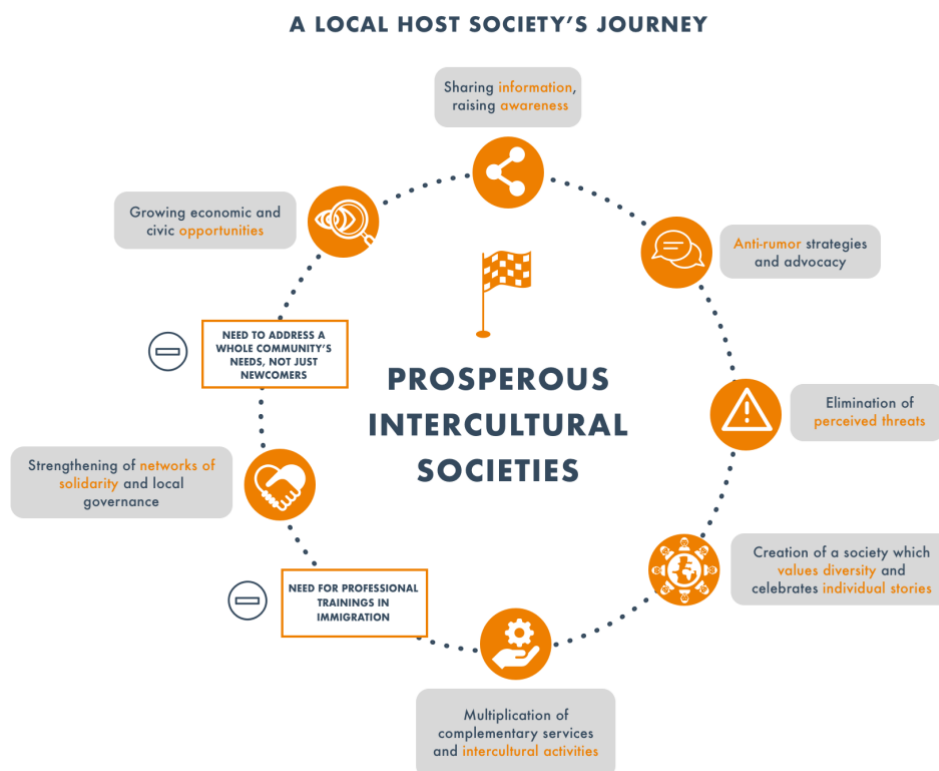
**INTEGRATION FACILITATORS PROFILES:** Many of these organizations and individuals within them have been profiled in the context of my project. To see more, click on this link:

<http://www.socialconnectedness.org/wp-content/uploads/2019/02/Refugee-Integration-Facilitators.pdf>

## VIRTUOUS CIRCLES OF INTEGRATION

Based on the outreach, what steps need to be taken to overcome refugees' social isolation in an urban context?





## ISSUE, EVIDENCE AND KEY FINDINGS

The key challenge at issue surrounding social isolation and connectedness is the access to services, especially for asylum-seekers. Social exclusion relating to integration is a reality in Montreal. Indeed, the lack of information and adequate support often leads newcomers to isolate themselves, thus preventing them from benefiting from community services. This is why this research focused on grassroots initiatives trying to facilitate access to existing services on a community level. Initiatives emerged in various areas of Montreal where refugee-claimants have found temporary or permanent housing. For instance, Florence Bourdeau, a coordinator at TCRI, mentioned that the CSAI opened a branch in Lachine to respond to the growing demands of the largely anglophone asylum seekers.<sup>49</sup> In a way, grassroots organizations are adapting to Montreal's new intercultural reality and are bringing their services as close to refugees as possible. It is this

<sup>49</sup> Interview with Florence Bourdeau at the TCRI. July 9 2018.

flexibility which is at the basis of their major social impact. They have also adopted an efficient referral system and collaborate so as to offer qualitative multi-sectoral support to individuals.

### **Resources, Access and Dignity**

One of the main findings of the outreach is that the lack of funding of community organizations is preventing them from doing large-scale outreach to more isolated refugees. As described by Eleanor Nash, there are many people that organizations are not able to help because those people are marginalized and don't know about the services or live in an inaccessible geographical area.<sup>50</sup> Another realization was that the lack of adequate funding is also impeding the provision of dignified services, such as at the food bank from the YMCA where asylum seekers only have access to expired products.

### **Quebec's distinctiveness**

The province of Quebec is very unique compared to other regions in terms of refugee integration. Indeed, this distinctiveness is something research participants almost always brought up in their testimonies. They make a clear difference between multi and inter-culturalism, which, according to Véronica Islas (CRIC) and Charles Pierre Constantin (Centraide), is why diversity is so anchored in Montrealers' identity. It's also why local citizens take ownership of this concept.<sup>51</sup> And this creates a strong sense of pride among the civil-society, as was demonstrated during the event "mé-tisse ta communauté", where each women's culture was celebrated through an intercultural fashion-show. The notion of inclusion is also very interesting as it relates to the debate around the status of Montreal as a sanctuary city. According to most frontline actors, most government services should be accessible to asylum seekers as well as refugees, but this is not yet a reality. Stakeholders

---

<sup>50</sup> Interview with Eleanor Nash at PROMIS. July 16 2018.

<sup>51</sup> Interview with Véronica Islas at the CRIC. July 10 2018.

are therefore mobilized to try and fill the existing gaps, raise awareness and advocate for equal access to services across local communities. Campaigns and workshops are implemented such as “Êtes-vous de bonne rumeur” (CRIC) to try and collect negative narratives around the integration of refugees and demystify them. According to Véronica Islas, “people are welcoming but they just need to tame their fear of the unknown.”<sup>52</sup> As a professor of political science in UQAM highlighted, the awareness that is going on in Montreal is great, but not geographically strategic. Islas believes that refugee-rights advocates should focus more on raising awareness in the areas where integration fails, such as Montreal Nord. In her opinion, “most people are afraid of going where the public opinion is against them.”<sup>53</sup>

## **Culture shock**

Sometimes the culture shock is just too significant for newcomers to bear, and they prefer to stay away from community integration, creating vicious circles of marginalization. Sara, an Iranian refugee interviewed in the context of this research recalled the sufferings and traumas she went through during her first months in Canada. Indeed, even though she was impressed by Canadians’ willingness to help her and her child, she went through tough times. When her daughter got into a car accident, she says the hardest thing was to realize no one was there for her, no family, no friends. She also suffers from living alone and not feeling like she belongs. Her life here has been an emotional rollercoaster, in her own words “I feel like two persons”: one positive, the other negative and depressed. Sometimes she feels like Montreal is an incredible multicultural city and she can learn a lot from living here, sometimes she feels like this multiculturalism is stopping her from feeling like she belongs. She only got accepted for refugee status four months ago. But before that

---

<sup>52</sup> Interview with Véronica Islas at the CRIC. July 10 2018.

<sup>53</sup> Discussion with a professor of political science at UQAM. June 30 2018.

she received no benefits from the government and did not know who to turn to. She slept on the floor of her empty apartment for more than a year until a neighbour gave her a bed, and her sister some furniture. She says that now her life is “nice”, and that she almost has everything. She explained that Montrealers were full of good intentions and energy towards her and her daughter. She feels like the special attention that is given to women and children is an example to the world. She also mentioned the social worker who helped her fill her immigration forms, and now the volunteers helping her find English classes and future possibilities to study at university. To her, language and employment have been the most challenging steps of her integration. She had trouble finding information about available services and the people who could support her psychologically.<sup>54</sup>

In addition to the culture shock, racism and stereotypes are a reality refugee-claimants have to face on a daily-basis; one that is extremely discouraging. During the Refugees Welcome Caravan (SAB), a Mexican refugee working in the informal sector said, “I struggle with racism every day at work, and how I deal with it is by asserting and claiming my rights as a refugee but also as a permanent resident of this society.”<sup>55</sup>

### **One-on-one support**

Another key evidence of this research is that one-on-one personalized support seems to benefit refugees the most and make them feel welcome. Indeed, as pointed out by Arthur Durieux (Le Pont), the most important thing that grassroots structures are able to offer is a family-like environment. In his words: “our mission lies in making stories of people heard and known, not their files.”<sup>56</sup> And it is in this dignifying environment that newcomers are able to build long-term

---

<sup>54</sup> Interview with Sara, refugee from Iran. June 27 2018.

<sup>55</sup> Discussion with Carlos, refugee from Mexico. June 30 2018.

<sup>56</sup> Interview with Arthur Durieux at Le Pont. July 10, 2018.

connections which are key to their wellbeing. Even though organizations such as Le Pont have a “protection” mandate, focusing specifically on women and children, their main objective is to provide asylum-seekers with the tools they need to be autonomous in their new lives. They do so by accompanying them for groceries, helping them open bank accounts, and encouraging them to take up responsibilities in the house (cooking, cleaning, helping others...). This one-on-one support is also the added value of The Welcome Collective, who “make sure the families that would never come forward to ask for help are getting support.”<sup>57</sup>

### **Addressing a whole community’s needs**

One of the main findings that this research has highlighted is that combating poverty on the scale of a whole community and not just in migrant-receiving areas is key to breaking isolation. Improving a community’s living conditions, spreading information on the implications of refugee status and sharing refugees’ stories contribute to transforming negative public attitudes and to facilitating connectedness. This is where the work of refugees’ rights advocates such as Solidarity Across Borders and Mediafugees is key: through their platforms and events, they celebrate each individual story and create a safe space where people who have been through the refugee experience can express themselves freely. Camille Teste (Mediafugees) believes that for a refugee, sharing his/her story of exile is very beneficial to be able to move onto new chapters of their lives.<sup>58</sup> Furthermore, it demonstrates that Montrealers are mobilized to spread a positive narrative around refugee integration.

Addressing a whole community’s needs seems to be the most challenging part of community-organizations’ mandates. Indeed, as stated above, their lack of resources often limit

---

<sup>57</sup> Interview with Rachel Shugart at The Welcome Collective. July 11, 2018.

<sup>58</sup> Interview with Camille Teste at Mediafugees. July 12, 2018.

their impact. But as noted by Eleanor Nash (Promis), beneficiaries of complementary services are most of the time satisfied despite the apparent limits.<sup>59</sup> Moreover, this lack of resources is fostering cooperation between organizations, as demonstrated by the TCRI and Centraide, who support various frontline actors working towards improving access to services in local communities of Greater Montreal. What is interesting is that even though community organizations are all dedicated to breaking cycles of poverty and social exclusion, they never seem to step on each other's feet as they are dispersed in different sectors.

### **Integration is a two-way process**

As Abdulla Daoud puts it, “we see integration in two ways: the responsibility of the newcomer to integrate and connect with the society and the society's responsibility to be the welcoming party and create the avenues of integration.”<sup>60</sup> In line with this perspective, twinning programs such as the ones implemented by Action Réfugiés Montréal and The Welcome Collective are the most effective tool to build connections within communities. Indeed, they are aligned with the idea that local individuals often need as much social support as newcomers, and that together they empower themselves when they are given the right tools. As stated by Paul Clark (ARM), twinning programs are a way to “accompany” refugees and introduce them to local social networks.<sup>61</sup> Bursaries for refugees also offer an indispensable type of twinning as local mentors support refugees in their academic journeys and future careers because according to Nabil Beitinjaneh, (Bursaries for Refugees): “Refugees need the methodology for going forward.”<sup>62</sup> But as needs are evolving, the requests for one-on-one support is becoming greater and Montreal is seeing

---

<sup>59</sup> Interview with Eleanor Nash at PROMIS. July 16 2018.

<sup>60</sup> Interview with Abdulla Daoud at the Refugee Centre. July 17, 2018.

<sup>61</sup> Interview with Paul Clark at Action Réfugiés Montréal. July 13, 2018.

<sup>62</sup> Interview with Nabil Beitinjaneh at Bursaries for Refugees. July 18, 2018.



the emergence of new organizations to answer new demands. Indeed, as explained by Charles Pierre Constantin (Centraide): “communities evolve rapidly, and an organization whose actions were relevant 10 years ago might not be anymore.”<sup>63</sup> For instance, the Refugee Centre and Opportutoring are offering new opportunities to link up refugees with local communities and businesses using digital technologies. In addition, technologies are also used as a strong tool for public mobilization. Indeed, advocacy is a big part of the Refugee Centre’s work. In Abdulla Daoud’s words: “what we do is that we try to advocate for a better system which facilitates integration for asylum seekers. That’s different from defending their rights, which would mean their rights are being infringed upon by the government.”<sup>64</sup> By enhancing the potential of technologies in solving social issues, such organizations show that encouraging student populations to work together with the community and the refugee population is key to find common solutions to integration challenges and global migration issues. As stated by Gabriel Boubekour (Opportutoring): “we didn’t invent Skype nor English courses, but by linking the two we respond to one of refugees’ basic needs.”<sup>65</sup>

These initiatives also demonstrate that integration is a two-way process and that local communities need to be willing to share their local resources and culture with newcomers if they want to benefit from all the positive aspects of refugee resettlement. It is by overcoming the discourses about “us” and “them” and creating a feeling of “we” that communities can enjoy the full richness of diversity. But as mentioned by Véronica Islas (CRIC), ghettoization is still a reality and we have to better prepare host societies, especially in the areas where coexistence is difficult.<sup>66</sup>

---

<sup>63</sup> Interview with Charles Pierre Constantin at Centraide. August 8, 2018.

<sup>64</sup> Interview with Abdulla Daoud at the Refugee Centre. July 17, 2018.

<sup>65</sup> Interview with Gabriel Boubekour at Opportutoring. August 7, 2018.

<sup>66</sup> Interview with Véronica Islas at the CRIC. July 10 2018.

## Professional opportunities

Most of the research participants seem to agree that refugees' successful integration is dependent on financial stability and work opportunities. However, qualified employment is one of the most difficult obstacles to overcome for incoming refugees. For example, a researcher from Immigration, Refugees and Citizenship Canada mentioned that in 2017, only 10 percent of government-sponsored Syrian refugees resettled in 2015-2016 had found work.<sup>67</sup> Moreover, a Palestinian asylum seeker met during the Refugees Welcome Caravan said he worked in the construction sphere because he "found no other opportunities."<sup>68</sup> Sara, a refugee from Iran, said that she would like to study again to get accredited for her diploma in accounting but she needs money to take care of her daughter.<sup>69</sup> This difficulty to integrate economically can cause isolation and often depression. And as Arthur (Le pont) pointed out: "the fragility of refugees' psychosocial state is a problem that is being ignored along the whole process of asylum."<sup>70</sup>

Therefore, most organizations consulted offer services which relate to academic or professional counselling, such as cv or cover letters workshops. Free English classes offered by the Refugee Centre are also very important in facilitating refugees' access to anglophone universities. Moreover, businesses are emerging or evolving to take in skilled refugees and offer them employment considered a first step towards life autonomization. The Filles Fattoush is the perfect example of how Syrian women are given the chance to adapt to their new host societies while not giving up their cultural habits. Refugee women are able to make a living from something they deeply

---

<sup>67</sup> Lowrie, Morgan. *Integration still a challenge for Syrian refugees one year later: researchers*. The Canadian Press, March 16, 2017. Retrieved from: <https://www.ctvnews.ca/canada/integration-still-a-challenge-for-syrian-refugees-one-year-later-researchers-1.3328739>.

<sup>68</sup> Discussion with Ahmed, refugee-claimant from Palestine. June 30 2018.

<sup>69</sup> Interview with Sara, refugee from Iran. June 27 2018.

<sup>70</sup> Interview with Arthur Durieux at Le Pont. July 10, 2018.

enjoy doing while building social connections with local clients and other partners. As stated by Adelle Tarzibachi (Les Filles Fattoush): “Our work goes beyond the kitchen: it’s about meeting people and celebrating the diversity of our cuisine with the public.” <sup>71</sup>

### **Current policy frameworks and gaps**

In addition to the provincial government’s support,<sup>72</sup> organizations could support each other better in order to create a well-coordinated network of community-based partnerships. Indeed, the outreach has shown that expertise, resources and counselling could be used more effectively among stakeholders and following a common agenda would be very beneficial. For example, the ADAC committee of the TCRI could lead by example and encourage other organizations to join so as to collectively anticipate strategies of dignified reception for refugee-claimants.<sup>73</sup> However, the connectedness between solidarity actors varies on a spectrum. Sometimes the effectiveness of integration tools is hindered by individualistic ambitions and political positions. For example, Solidarity Across Borders is often sidelined from other actors’ actions for being too outspoken. Moreover, there is a need for a better recognition of emerging organizations’ work, such as Mediafugees or Opportutoring. They are the new generation of “social impacters” who need to be empowered and their work recognized in order to effectively carry on with other stakeholders’ efforts.

Finally, some gaps remain in the integration process, and it is the federal and provincial governments’ responsibility to address them (English classes, job opportunities, housing, mental health, daycare). Indeed, Pierre Charles believes that the role of community organizations is limited

---

<sup>71</sup> Interview with Adelle Tarzibachi at Les Filles Fattoush. July 13, 2018.

<sup>72</sup> Hibon, Ana Sofia. *Facilitating Resilience-Building and Social Connectedness in the Refugee and Asylum Seeker Population of Greater Montreal*. Samuel Centre for Social Connectedness. July 2017.

<sup>73</sup> Interview with Florence Bourdeau at the TCRI. July 9 2018.

to sociocultural activities and if refugees need more professional help they should turn to government services.<sup>74</sup> Above all, refugees need professional support to deal with past traumas from persecution, conflicts, or natural disasters in their home countries. Indeed, social connections are often not enough to help refugees move on to new chapters of their lives. Therefore, in addition to providing more widespread psycho-social mechanisms to asylum seekers, professional helpers should also be working towards eliminating the cultural barriers to seeking treatment for mental health.

## RECOMMENDATIONS

### **Federal, provincial, and municipal**

- Make roles and responsibilities more transparent and accessible to the public to avoid overlap and gaps.
- Support complementary services and community-building initiatives more equitably.
- Facilitate refugee-claimants' access to affordable housing.
- Facilitate credentials recognition and open up more employment opportunities for refugee-claimants.
- Implement more professional psychosocial services for refugee-claimants in connections with local community organizations.
- Implement regular daycare services accessible to asylum seekers across Montreal communities.

---

<sup>74</sup> Interview with Charles Pierre Constantin at Centraide. August 8, 2018.

## **Community Organizations**

- Identify each organizations' areas of intersection and establish pathways to partnerships by enhancing inclusive dialogues.
- Adopt culturally sensitive approaches to refugees' situations by training more social workers in immigration.
- Spread detailed knowledge of refugees' culture among the local civil-society.

## **Individuals from host societies**

- Refer clients to individual and collective complementary services.
- Dedicate some time and energy to volunteer for a community organization.
- Partake in the broader society network as advocates of refugee integration.
- Fund activities, projects, and services which facilitate intercultural connections between the refugee population and the host society.

## **IMPACT**

The above recommendations can be put into action by the stakeholders operating at various levels of refugee integration and inclusion. It is hoped that this fellowship will have an impact on the Montreal community as a whole in terms of raising hope and awareness about refugees' situation. Indeed, this research has shown that Quebec's distinctiveness lies in the degree to which the province values cultural diversity and turns it into a strength. It has also demonstrated with evidence that by improving refugees' lives you improve economic and social outcomes. Consequently, this fellowship encourages donor agencies, foundations, and local residents to take action. It is crucial that all local actors realize they have a responsibility to create the conditions that

foster refugees' integration. Indeed, refugees' dignified reception and successful inclusion has positive repercussions on the overall society's well-being.

Furthermore, it is hoped that the key findings of this research match community interests and will lead to enhanced community engagement. It is designed to be of practical use to organizations newly incorporating themselves in the network of community-based initiatives in Montreal. Indeed, it draws the picture of some of the existing and emerging approaches to refugee integration. In addition, it provides an overview of some concrete actions taking place and the windows of opportunities to get involved.

Finally, the community-based approach developed in this fellowship might be replicated in other cities that could benefit from a mapping of the major complementary services offered to refugees within their midst. I also plan to take the findings of this research forward in the context of an internship or job with international or community agencies working towards imagining durable solutions to global migration issues.

## CONCLUSION

The community-based approach to refugee integration requires the active participation of the whole community. Engaging multiple levels of the civil-society includes involving new refugee residents, neighbourhood residents, and local organizations. Only by building strong connections between these stakeholders can a community become harmonious. And Montreal is on the right path! With its long humanitarian history and the degree to which the city values diversity, local integration is most often a successful process. However, one must not forget that everyone's needs are different and even members of the same community could have varying demands and

experiences. Moreover, each step of the process of building connections and integrating refugees poses its own set of challenges and requires adapted, culturally sensitive services.

This research demonstrated that it is difficult to categorize community-organizations by specific sectors. Indeed, their actions are often much broader than their mandates and respond to various challenges of integration. However, it revealed that stability is key to refugees' successful integration and requires multiple steps to be achieved, including housing, employment, social connections, language, and safety. Combined, these steps constitute the path towards life autonomy. As the evidences collected in this report reveal: "Once integrated, refugees help communities grow economically, creating new businesses and professional opportunities. They also enhance social and civic participation, taking more active roles in local politics and governance."<sup>75</sup> Indeed, by improving refugees' lives we improve economic and social outcomes.

This fellowship revealed the crucial role that ordinary citizens can play in facilitating refugees' integration in Montreal. It is therefore hoped that individuals will offer their skills, time and energy to community actions, and realize that their engagement not only shapes a refugee's experience of isolation and integration but also has a much broader social impact on the society. Finally, when looking at the collaborative network of Montreal, it is important to keep an eye on the global picture in terms of the research agenda, learn from other cities or countries' experiences and share good practices. Better preparing host societies and adopting a large-scale compassionate approach to forced migration is the only way to counter contemporary uncertainties.

---

<sup>75</sup> Lubell, David and Rachel Peric. *How refugees help their new communities*. CNN, June 20, 2016. Retrieved from: <https://www.cnn.com/2016/06/20/opinions/world-refugee-day-lubell-and-peric/index.html>.

## APPENDIX 1: RESEARCH COMMUNITY ACTIVITIES

### World Refugee Day, Wednesday, June 20

- The theme of this year's World Refugee Day was the struggle against stereotypes and for the expression of refugees' pride.
- It gathered multiple actors mobilized around refugee reception and integration as well as asylum seekers and refugees and curious individuals.
- This multicultural event allowed me to reach out to various stakeholders of refugee integration in Montreal, such as Action Réfugiés, the YMCA Praid, the BINAM, RIVO, l'église Evangel, and the UNHCR.
- The documentary "Bagages" was screened. It presented a moving initiative of inclusion through storytelling. Méliissa Lefebvre set up a theatre play with three classes of immigrant students who recently arrived in Montreal, where they tell their stories of exile and the challenges of local integration. The stage becomes a space where fears and hopes are shared, where students can talk in their mother language and collectively overcome their isolation and solitude.
- The play talks about the necessity for interculturalism and for permitting these uprooted children to find the right balance between an identity they cherish but resides in their past and a new identity they are ready and willing to adopt.
- It is also about how giving immigrants the opportunity to tell their own stories is the best tool to raising empathy and awareness among the local host populations.
- Indeed, the teacher's aim in creating this project was to build a bridge between immigrant students and Quebecois students, but the impact of her documentary goes far beyond. Indeed, it fosters compassion and inclusion at every level.



### **Refugees Welcome Caravan, Saturday, June 30 (Solidarity Across Borders)**

- The Refugees Welcome Caravan traveled along the Canadian/US border from Coaticook to Huntingdon.
- We encouraged local residents to actively support refugees crossing irregularly.
- I am amazed at the diversity of the people mobilized, the openness of the village inhabitants, and the relevance of our messages in those times of uncertainty regarding forced migration.
- The people who partook in this activity were coming from very different backgrounds: some were native Quebecers, others were residents, some were Canadians from other provinces, some were non-status migrants, asylum seekers and refugees.
- The story that moved me the most was the refugee-experience of a Palestinian born in Gaza who fled the conflict. He found temporary refuge in Turkey, then the Greek islands where he stayed stuck for four years and saw his request for refugee status in Europe denied. He decided to fly to Venezuela (the only country aside from Nicaragua and Cuba that does not require visas for Palestinians) and to follow the Central American migrant route towards Canada where he got the refugee status after being forced to cross the border irregularly. He now partakes in activities relating to the defense of refugee and non-status migrants' rights as a way to give back and allow others to find a safe-haven too.
- Militant advocacy is often necessary to bring the debate back to the real issues, hold decision-makers responsible for fulfilling their mandates and raise awareness among local populations.

### **Refugee fashion-show “métisse ta communauté”, Saturday July 21st (CRIC)**

- 21 women from different countries (ranging from 6 years old to 60+) who arrived here as immigrants or refugees were involved in the project.

- All the women are part of the CRIC's initiative "femmes relai" which trains and connects women from the local host communities to newly arrived women in need of social connections and basic knowledge on how to start a new life in Montreal.
- The CRIC partnered with various community organizations which were each responsible for the creation of one or more dresses.
- With the help of a designer, the women made their own dresses with patterns and materials from their countries of origin combined with patterns from the local Quebecois culture.
- With the help of a coach, the women learned how to model and pose and I helped them dress and rehearse.
- The event was an aesthetic and collaborative celebration of interculturalism during which refugee women were able to present some of the unique skills they are bringing to their community.
- Each woman's traditional culture was valued individually and put in connection with the local culture.
- Such events create bonds between immigrant women, neighbours and local organizations. Moreover, they make newcomers ready to embrace the features of their host society while keeping their traditional beliefs and cultural codes.
- When compared to les Filles Fattoush, one realizes that food and fashion (clothing) are the two universal sectors able to bring women together like no other. These are activities where women can learn from each other, be proud of their achievements and share their passions and challenges of integration.
- I was amazed at the CRIC staff's dynamism and logistical preparedness. The participants' flexibility and readiness to partake in such a relevant project also blew my mind.

### **Complementary Services: Food Bank for asylum seekers, Thursday August 2 (YMCA)**

- The Food Bank is a community service that asylum seekers who have found temporary or permanent housing outside of transit centres can use once a week.
- It is supervised by PRAIDA social workers who make sure people are eligible to receive goods.
- YMCA volunteers who run the food bank are generally asylum seekers themselves, who know the process and want something to do before they are allowed to work.
- The Food Bank benefits the refugees who live close by and might marginalize the others as such services are not available in every area of Montreal.
- The products that are delivered are the goods left unsold on the general markets, and are generally expired.
- Therefore, many people refuse to take them (especially dairy products) and go home empty-handed. As a man from Yemen said to me, “it is a question of dignity.” This episode was particularly moving.
- Most people who come for the food bank are women with children. They carry huge suitcases that we fill with the products, and they often have to go back and forth to their home to be able to carry everything. A mother of 4 said to me that “shopping would be much easier if there was a daycare for the children”.
- While doing the distribution, I met a young woman from Djibouti who was waiting for her papers to continue her studies and work part-time, and she used the Food Bank in the meantime. She mentioned she was a Muslim so I had to check every product to make sure they contained no gelatine (made out of pork), and there were few!
- It seemed to me that the services available to asylum seekers could be more dignifying and respectful of each individual’s cultural and religious practices.

- This initiative highlighted the willingness of refugees to get involved to help other newly arrived asylum seekers, but also shed a light on the limits of the system of complementary services. Indeed, by focusing on quantity rather than quality, asylum seekers are sometimes not treated with the dignity they deserve during the integration process.

## APPENDIX 2: OPENING UP

### Some successful community-building policies facilitating integration around the world:

As refugee populations are becoming more and more urban and cities all around the world must learn how to address the challenges of integration, inter-governmental initiatives of cooperation are rising. Bridges are created between cities and intend to develop common solutions to problems based on the exchange of good practices, particularly around diversity and openness.<sup>76</sup> Stakeholders believe that the criteria for integrating refugees are generally conditioned by political motivation and communities' good leadership. Consequently, below are three examples of civil-societies collaborating in order to establish long-term successful public policies and integration patterns within their local communities.

***“Urban areas are the unseen areas. They are close to citizens, so they are the first to face the problems.”*** -Hande Bozatlı, Honorary President of the Assembly of European Regions

(AER).<sup>77</sup>

### 1) U.S./Germany: The Welcoming Communities Transatlantic Exchange (WCTE): sharing innovative practices on both sides of the Atlantic

<sup>76</sup> Goodall, Christine. *Sanctuary and solidarity: urban community responses to refugees and asylum seekers on three continents*. UNHCR USA, Research Paper No. 221. Retrieved from: <http://www.unhcr.org/research/working/4e79f41e9/sanctuary-solidarity-urban-community-responses-refugees-asylum-seekers.html>.

<sup>77</sup> Friends of Europe Report. *Urban Responses to Refugees*. January 2018. Retrieved from: <https://www.friendsofeurope.org/sites/default/files/2018-02/Turkey%20report.pdf>.

In September 2016 during a symposium, the US and six other countries including Germany decided it was time to gather various community leaders of their respective civil societies and share good practices on refugee integration. The discussions revolved around the following key question: How do you to ensure that refugees can adjust, integrate and thrive in communities so they become contributing members of society? The symposium represented a unique opportunity for participants to take a step back from the midst of the global migration crisis, share their experiences, collect best practices and build their networks for future collaboration.<sup>78</sup>

The discussions and workshops resulted in concrete strategies to be implemented around the 5 main pillars of integration:

- Linguistic integration
- Integration of school children
- Economic integration
- Provision of a clear path to citizenship
- Civic integration

According to the U.S. Ambassador to Germany, John B. Emerson, integration proves successful when members of a town or city, “feel that they belong, are secure in their rights and responsibilities, and share ownership in the future of their community.”<sup>79</sup> This was the key message gleaned from this symposium, and it resulted in various steps to be taken forward in the sphere of community engagement.

---

<sup>78</sup> US Embassy and Consulate in Germany. *Transatlantic Symposium on Innovative Approaches to Integration*. U.S. Mission Germany. September 30, 2016. Retrieved from: <https://de.usembassy.gov/transatlantic-symposium-innovative-approaches-integration/>.

<sup>79</sup> Ibid.

Good practices on the community level include valuing diversity, recognizing the individual's power to make an impact, training teachers and social workers, confronting fears and stereotypes, and creating local services. The program has already had a major positive impact at the local level in both the U.S. and Germany. Indeed, it formed new networks of local integration practitioners which help communities recognize the value of cultural diversity.<sup>80</sup>

## **2) Uganda: The Uganda Solidarity Summit on Refugees: cementing peaceful co-existence between communities and refugees**

Today, according to the UNHCR, Uganda hosts more than 1.3 million refugees.<sup>81</sup> To address the challenges that arise from this influx, the government has adopted a multifaceted comprehensive refugee response using a “whole-of society” approach to provide long-term solutions.<sup>82</sup> Host communities already provide land to refugees when they arrive, which allows them to start income-generating activities and contribute to local markets.<sup>83</sup> In June 2017, decision-makers chose to take the response further by proposing various ways to develop multi-sectoral integration programs. That year, the Uganda Solidarity Summit on Refugees took place in Kampala under the leadership of President Yoweri Museveni and UN Secretary-General António Guterres. The event was aimed at raising awareness among the international community in order for the country to pursue its generous asylum policies.<sup>84</sup>

---

<sup>80</sup> Fenstermacher, Robert. *Successful Refugee Integration Begins at the Local Level*. Cultural Vistas, October 24 2016. Retrieved from: <https://culturalvistas.org/blog/features/successful-refugee-integration-begins-local-level/>.

<sup>81</sup> *Uganda Comprehensive Refugee Response*. June 20 2017. Retrieved from: [http://solidaritysummit.gou.go.ug/sites/default/files/UgandaComprehensiveRefugeeResponse\\_20\\_June\\_2017.pdf#overlay-context=summit/summit-documentation](http://solidaritysummit.gou.go.ug/sites/default/files/UgandaComprehensiveRefugeeResponse_20_June_2017.pdf#overlay-context=summit/summit-documentation).

<sup>82</sup> *Uganda Comprehensive Refugee Response*. June 20 2017.

<sup>83</sup> Ibid.

<sup>84</sup> ECRE. *Uganda: Solidarity Summit on Refugees 2017*. June 30, 2017. Retrieved from: <https://www.ecre.org/uganda-solidarity-summit-on-refugees-2017/>.

Ugandan Integrated Refugee Management Approach stands as a model of refugee integration worldwide. It is a success “because of the enabling laws in the country that allow for refugees to have access to health, education, skills training and access to land as a way to promote self-reliance.”<sup>85</sup> Regarding the economic sphere, the government wishes to enhance the opportunities for refugees to be employed by private sector businesses.<sup>86</sup> In terms of social integration, the new approach focuses on community resilience and on the building of social capital. While the government takes concrete steps to further integrate vulnerable communities into development interventions, it is also building refugee-hosting areas’ capacity to deliver social services.<sup>87</sup> Moreover, it aims to apply national standards in the sectors of education and health facilities so that services are open to both refugees and host communities.

Moreover, the Integrated Refugee Management Approach intends to facilitate the development of local governance structures for refugees and host communities that respect the rights of women to lead and participate in decision making.<sup>88</sup> The vision for this national and local initiative is to foster a peaceful co-existence between refugees and host communities, because, like everywhere on the planet “there is an urgent need to create an environment for refugees to live in safety, harmony and dignity with each other and with the host community.”<sup>89</sup>

### **3) EU (friends of Europe): “Urban responses to refugees”: sharing best policies and practices for responding to refugee arrivals**

---

<sup>85</sup> *Uganda Comprehensive Refugee Response*. June 20 2017.

<sup>86</sup> *Uganda Comprehensive Refugee Response*. June 20 2017.

<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

On the 25th of January 2018, the event “Urban responses to refugees” was hosted by Friends of Europe’s Migration Action initiative in Brussels. The think tank aimed at highlighting the crucial role of local actors in refugee integration. The first key objective of this summit was to “change the current narrative surrounding migration, by emphasizing the positive over the negative and presenting citizens with a realistic picture of migration.”<sup>90</sup> The second goal intended to involve cities and municipalities, private foundations, national governments, international institutions and more, in order to ensure a more horizontal and holistic approach.<sup>91</sup>

According to the participants, sharing innovative responses to refugee influxes is an entry point to reducing the tensions between states and their international obligations, as well as between national and local governments. Therefore, innovative suggestions for refugee integration include improving the coordination between all actors of refugee integration. The effectiveness of this coordination in some municipalities such as in Sweden or Turkey demonstrates that when local governments are actively involved in the planning of refugee integration, civil communities are much more mobilized and there is less division between communities. In addition, when local governments feel supported by the national government, programs are usually much more effective as all stakeholders are working on a common agenda.

The summit’s main contribution to the global debate around refugee integration is the following: when thinking about integration and aid, the key is to address the whole community’s needs and not differentiate between refugees and locals.<sup>92</sup> According to European politicians, this is the key to move forward.

---

<sup>90</sup> Friends of Europe. *Urban Responses to Refugees*. January 25, 2018. Retrieved from: <https://www.friendsofeurope.org/event/urban-responses-refugees>.

<sup>91</sup> Ibid.

<sup>92</sup> Ibid.



## BIBLIOGRAPHY

- Alison Strand and Alastair Ager. *Refugee Integration: Emerging Trends and Remaining Agendas*. Journal of Refugee Studies Vol. 23, No. 4. Oxford University Press. 2010.
- Amnesty International Report. *Mexico 2016/2017*. February 22, 2017. Retrieved from: <https://www.amnesty.org/en/countries/americas/mexico/report-mexico/>.
- Amnesty International. *Americas: Facing walls: USA and Mexico's violations of the rights of asylum-seekers*, 15 June 2017. Retrieved from: <https://www.amnesty.org/en/documents/amr01/6426/2017/en/>.
- Arendt Hannah. *The origins of totalitarianism*. New York : Harcourt Brace Jovanovich, Publishers. 1973.
- Bouchard, G. *What Is Interculturalism?*. McGill Law Journal, 2011. 56 (2) 438.
- Bouchard, G. *Quebec Interculturalism and Canadian Multiculturalism*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.
- Connor, Phillip. *Most displaced Syrians are in the Middle East, and about a million are in Europe*. Pew Research Centre. January 29, 2018. Retrieved from: <http://www.pewresearch.org/fact-tank/2018/01/29/where-displaced-syrians-have-resettled/>.
- ECRE. *Uganda: Solidarity Summit on Refugees 2017*. June 30, 2017. Retrieved from: <https://www.ecre.org/uganda-solidarity-summit-on-refugees-2017/>.
- Fenstermacher, Robert. *Successful Refugee Integration Begins at the Local Level*. Cultural Vistas, October 24 2016. Retrieved from: <https://culturalvistas.org/blog/features/successful-refugee-integration-begins-local-level/>.
- Friends of Europe Report. *Urban Responses to Refugees*. January 2018. Retrieved from: <https://www.friendsofeurope.org/sites/default/files/2018-02/Turkey%20report.pdf>.
- Friends of Europe. *Urban Responses to Refugees*. January 25, 2018. Retrieved from: <https://www.friendsofeurope.org/event/urban-responses-refugees>.
- Friends of Europe. *Solutions to refugee integration lie at the local level*. January 30, 2018. Retrieved from: <https://www.friendsofeurope.org/publication/solutions-refugee-integration-lie-local-level>.
- Glick Schiller, Nina, and Ayse Caglar. *Locating migration: Rescaling cities and migrants*. Cornell University Press, 2010.

- Goodall, Christine. *Sanctuary and solidarity: urban community responses to refugees and asylum seekers on three continents*. UNHCR USA, Research Paper No. 221. Retrieved from: <http://www.unhcr.org/research/working/4e79f41e9/sanctuary-solidarity-urban-community-responses-refugees-asylum-seekers.html>.
- Government of Canada. *How Canada's refugee system works*. Retrieved from: <https://www.canada.ca/en/immigration-refugees-citizenship/services/refugees/canada-role.html>.
- Hibon, Ana Sofia. *Facilitating Resilience-Building and Social Connectedness in the Refugee and Asylum Seeker Population of Greater Montreal*. Samuel Centre for Social Connectedness. July 2017.
- Immigration, diversité et inclusion Québec. *Asylum seekers in Québec, Statistics*. Retrieved from: <https://www.immigration-quebec.gouv.qc.ca/en/informations/asylum-seekers-situation/index.html>.
- Lowrie, Morgan. *Integration still a challenge for Syrian refugees one year later: researchers*. The Canadian Press, March 16, 2017. Retrieved from: <https://www.ctvnews.ca/canada/integration-still-a-challenge-for-syrian-refugees-one-year-later-researchers-1.3328739>.
- Lubell, David and Rachel Peric. *How refugees help their new communities*. CNN, June 20, 2016. Retrieved from: <https://www.cnn.com/2016/06/20/opinions/world-refugee-day-lubell-and-peric/index.html>.
- Meer, Nasar, Tariq Modood, and Ricard Zapata-Barrero. *A Plural Century: Situating Interculturalism and Multiculturalism*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.
- MSF Report. *Forced to flee central America's Northern Triangle*. May 11, 2017. (21) Retrieved from: <http://www.doctorswithoutborders.org/article/report-forced-flee-central-americas-northern-triangle-neglected-humanitarian-crisis>.
- Parekh, B. *Afterword: Multiculturalism and Interculturalism – A Critical Dialogue*. In *Multiculturalism and Interculturalism: Debating the Dividing Lines*, edited by Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero. Edinburgh University Press, 2016.
- Report: *Uganda: Solidarity Summit on Refugees 2017*. June 22-23 2017. Retrieved from: [http://solidaritysummit.gou.go.ug/sites/default/files/UgandaComprehensiveRefugeeResponse\\_20\\_June\\_2017.pdf#overlay-context=summit/summit-documentation](http://solidaritysummit.gou.go.ug/sites/default/files/UgandaComprehensiveRefugeeResponse_20_June_2017.pdf#overlay-context=summit/summit-documentation).
- Shils, Edward. *The virtue of civil society*. Government and opposition 26, no. 1, 1991: 3-20.

- Torjman, Sherri and Eric Leviten-Reid. *Comprehensive Community Initiatives*. Caledon Institute of Social Policy, 2003.
- UN General Assembly, *Convention Relating to the Status of Refugees*. United Nations, Treaty Series, vol. 189, p. 137. 28 July 1951. Retrieved from: <http://www.refworld.org/docid/3be01b964.html>.
- UN General Assembly, *Protocol Relating to the Status of Refugees*. United Nations, Treaty Series, vol. 606, p. 267. 31 January 1967. Retrieved from: <http://www.refworld.org/docid/3ae6b3ae4.html>.
- UNHCR Report. *Global Trends, Forced displacements in 2016*. UNHCR, 2016. Retrieved from: <http://www.unhcr.org/5943e8a34.pdf>.
- UNHCR. *Refugee facts: Refugees in America*. Retrieved from: <https://www.unrefugees.org/refugee-facts/usa/>.
- UNHCR. *Canadian resettlement fact sheet 2017*. Retrieved from: <https://www.unhcr.ca/wp-content/uploads/2017/04/Canadian-Resettlement-Fact-Sheet-ENG-April-2017.pdf>.
- UNHCR. *Emergencies: Central America Refugee Crisis*. Retrieved from: [https://www.unrefugees.org/emergencies/central-america/?SF\\_monthly=70141000001AStjAAG](https://www.unrefugees.org/emergencies/central-america/?SF_monthly=70141000001AStjAAG).
- UNHCR. *Comprehensive Regional Protection and Solutions Framework for Central America and Mexico*. News Story, Press Release, October 23, 2017. Retrieved from: <https://www.unhcr.ca/news/regional-protection-solutions-framework-central-america-mexico/>.
- UNHCR Canada. *Irregular Crossings at The Border: Challenging Myths and Preconceptions*. June 4, 2018. Retrieved from: <https://www.unhcr.ca/wp-content/uploads/2018/04/PressBackgrounder-Border-En-25April-website-size.pdf>.
- UNHCR. *Making an Asylum Claim in Canada Flowchart*. April 2018. Retrieved from: <https://www.unhcr.ca/wp-content/uploads/2018/04/Making-an-Asylum-Claim-in-CAN-Flowchart-Eng-01.jpg>.
- US Embassy and Consulate in Germany. *Transatlantic Symposium on Innovative Approaches to Integration*. U.S. Mission Germany. September 30, 2016. Retrieved from: <https://de.usembassy.gov/transatlantic-symposium-innovative-approaches-integration/>.
- Watts, Jonathan. *One murder every hour: how El Salvador became the homicide capital of the world*. The Guardian, August 22nd 2015. Retrieved from: <https://www.theguardian.com/world/2015/aug/22/el-salvador-worlds-most-homicidal-place>.

Will Jones, Alexander Teytelboym. *The Local Refugee Match: Aligning Refugees' Preferences with the Capacities and Priorities of Localities*. Journal of Refugee Studies, Volume 31, Issue 2, 1 June 2018. 152-178.

Wright, Teresa. *Majority of illegal migrants to Canada in 2018 are Nigerians with U.S. travel visas*. The Canadian Press, April 30, 2018. Retrieved from:  
<https://globalnews.ca/news/4177786/migrants-nigeria-us-travel-visas/>.