



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

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

[www.communitybasedresearch.ca/Page/View/Faith & Settlement Partnerships](http://www.communitybasedresearch.ca/Page/View/Faith%20&%20Settlement%20Partnerships)

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

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Introduction

Our Inspiration

Newcomers to Canada do not always access government-funded settlement services available to them. They tend to be more religious than Canadian-born residents, and in many cases turn to places of worship - churches, mosques, temples, synagogues, etc. - for support upon arrival. Given that places of worship are trusted spaces, these can play an important role in connecting newcomers to other helpful services to help them integrate into both Canadian culture and the local community. However, due to lack of strong partnerships between faith groups and government-funded settlement services these connections are not typically made.

There are many reasons for this disconnect, often rooted in cultural and societal tensions. If we can address these tensions and build effective faith and settlement partnerships, newcomers will have a gentler transition settling into Canadian society. Government-funded agencies partnering with faith groups is one way to help immigrants and refugees integrate into Canadian society. Can we envision effective strategies to achieve this cooperation? That's why we created this guide.

Settlement agencies have learned that faith-based groups and organizations have a local rootedness that allows them to reach newcomers in ways that settlement agencies cannot. If faith groups partner with settlement agencies, then a greater percentage of newcomers will have access to the services that settlement agencies provide. However, this requires faith leaders to build relationships with leaders in settlement agencies (and vice versa). As Canada continues to welcome significant numbers of newcomers, these partnerships will be crucial for making our communities as hospitable as possible.



“WE ARE ALWAYS LOOKING TO STRENGTHEN OUR WORKING RELATIONSHIPS AND ... TO HELP SHARE INFORMATION AND RESOURCES [TO MAKE] OUR SERVICES MORE ACCESSIBLE AND BENEFICIAL TO THE INDIVIDUALS THAT WE BOTH SERVE.”

Participant – Salvation Army
Case Study

Our Project

[Faith & Settlement Partnerships: Setting Immigrants and Canada Up for Success](#) is a two-year research project funded by the *Social Sciences and Humanities Research Council of Canada* and facilitated by the *Centre for Community Based Research* in collaboration with thirteen community partners including universities, local immigration partnerships, social service agencies, and faith groups.

The research is organized around the three main research questions of the project:

- **VISION: To what extent are faith and settlement partnerships viewed positively?**
- **STRUCTURES: What types of partnerships presently exist and how could they be improved?**
- **PROCESSES: How can effective partnerships be better facilitated?**

The first year of the project (September 2016 to August 2017) focused on three different research methods:

- A survey of 73 faith leaders, practitioners, and stakeholders in Toronto, Peel Region, Waterloo Region, and London, as well as a focus group in Ottawa at the Pathways to Prosperity (P2P) conference with three local immigration representatives
- A national literature review featuring an annotated bibliography comprised of over 50 sources (academic articles, mainstream articles, newsletters, and official reports) organized by the three main research questions
- Six local case studies conducted by community partners in Toronto, Peel, Waterloo Region, and London investigating faith and settlement partnerships in their contexts

The findings from all these research methods have been incorporated into this guide. The second year of the project (September 2017 to August 2018) focused on mobilizing research findings. This includes developing this guide for both service agency practitioners and faith groups to learn how to engage in partnership together, as well as producing content in a variety of other formats to engage important stakeholders about the value of faith and settlement partnerships. If you are planning on facilitating a workshop, **we encourage you to familiarize yourself on the research resources** at the [project website](#) to gain knowledge about faith and settlement partnerships. The reports that are accessible there will be very beneficial for you as a facilitator on this topic.

Our Vision

This is a [Facilitator's Guide](#) for conversations within your own organization or group about faith & settlement partnerships. It is meant to help bridge the gap between settlement agencies and faith groups through a series of three workshops. Our hope is that in completing each of these sessions you and your organization or group will be better equipped to engage in faith and settlement partnerships, strengthen existing collaborations, or gain a starting point for engaging in faith and settlement co-operation.

This guide will give facilitators the opportunity to help faith groups and settlement agencies better understand the other's context and provide guidance on how to partner while still maintaining their unique purpose, mission, and identity. Ultimately, our goal is to strengthen the social fabric in our local communities – this offers an important starting point as we work towards becoming more collaborative communities for the sake of our newcomers (and for ourselves as well).

Our Key Terms

The following definitions are included to assist you as you complete the exercises suggested in this toolkit. They are based on the findings of the “Faith and Settlement Partnerships: Setting Immigrants and Canada Up for Success” research project and are meant to help you understand some of the language that will be used throughout this document.

Some of the definitions will be more useful than others depending on your type of involvement with immigrant settlement and/or refugee settlement. Feel free to turn to the definitions that are most helpful and do not hesitate to react to the ones with which you are already familiar. For example, if you are part of a faith-based organization and you find that the definition does not fully describe your organization, we ask you that you continue using your own definition, as well as share it with the rest of the group if you are using this toolkit as a workshop guide.

Here are these key definitions:

- **Settlement organization:** When we use the expression “settlement organization” we are referring to those organizations whose primary mandate is to work on immigrant settlement and/or refugee settlement, with at least some funding coming from government sources. This can include a broad spectrum of activities and levels of government funding.
- **Faith-based organization/group:** When we use the expression “faith based organization/group” we are referring to organizations, agencies, congregations, groups, and other collective initiatives that have a faith-inspired mandate. They may be formally or historically connected to some kind of religious constituency. Faith-based organizations and groups that participate in the exercises outlined in this toolkit will tend to name “hospitality” (or an equivalent expression) in their

mandate, scriptural basis, or vision/mission, serving as motivation for their work with immigrants/refugees.

- **Partnership:** When we use the term “partnership” we are referring to any type of collaboration where the parties involved agree to work toward shared objectives through a mutually agreed division of labour. Such collaborations vary from informal interactions between members of different groups to address a specific issue to structured, ongoing exchanges at the organizational levels. Agreements about client referral, discussion tables, cross-appointment of members, and joint refugee sponsoring groups are some examples of partnerships.
- **Faith and settlement partnership:** When we use the expression “faith and settlement partnership” we are referring to a partnership between faith-based organization/groups and settlement organizations. Just like any other partnership, faith and settlement partnerships can take many different forms depending on the local context, involving two or more than two organizations at a given time.

Our Primary Audiences

There are many government-funded organizations and community partners that can come together in newcomer settlement. This guide is an opportunity for all possible stakeholders to come together and reflect on the possibilities and challenges of partnering with others in their settlement efforts. To give you a sense of the kind of individuals that might be accessing this guide, we have created a list of possible stakeholders and brief descriptions of their involvement with newcomer settlement. Please look carefully at the following two primary audiences:

1. If you can identify your organization/group as one of the following faith-based organizations/groups, this guide is for you!

- **Religious Congregation:** A worship community that gathers regularly in the same space.
- **Faith-informed NGO:** A not-for-profit organization with historical links to a faith-based group or a religious tradition.
- **Faith Group:** A group of individuals coming together around a common project, often inspired by a faith tradition or a religious mandate.
- **Congregational Coalition:** A group of religious congregations from the same religious tradition coming together for a specific purpose, usually to work on a social justice project.
- **Ecumenical/interfaith Coalition:** A group of religious congregations from diverse religious traditions coming together for a specific purpose, usually to work on a social justice project.
- **Community Cultural Organization:** An organization rooted in an ethnic or cultural community that understands the importance of religion in the lives of their community and uses it in their work but are not a faith-based organization themselves.

2. If you can identify your organization/group as one of the following settlement organization, this guide is for you!

- **Local Immigration Partnership (LIP):** A community-wide, multi-sectoral partnership working to strengthen a community's capacity to welcome and integrate immigrants.
- **Government-funded settlement agency:** An organization whose primary mandate is to work on immigrant settlement and/or refugee settlement, with at least some funding coming from government sources.
- **Sponsorship Agreement Holder (SAH):** An organization that has entered into partnership with the Canadian government to help administer the Private Sponsorship of Refugees program.
- **Immigration, Refugees and Citizenship Canada (IRCC):** The office of the Federal department of Immigration, Refugees and Citizenship that facilitates the arrival of immigrants, provides protection to refugees, and offers programming to help newcomers settle in Canada.
- **Organizations from other sectors:** Organizations who are contributing to refugee, newcomer, and immigrant settlement but are not directly related to the field. For instance, these could be health service workers, social workers, housing agencies, or emergency services. Any organization that has a component that works with newcomers, whether immigrants or refugees.

ATTENTION! If your organization/group does not fall into any of the following categories, do not be concerned. We understand that this list has been generated based on the “Faith and Settlement Partnerships” research and is limited to the scope of this particular project. However, we believe this guide can be used beyond the boundaries of our original constituencies and encourage you to continue with the process.

Our Participants

We understand that faith-based or settlement organizations and groups involved in newcomer settlement are in themselves diverse. They comprise individuals from different formation backgrounds and career paths who are interested and involved in settlement for a variety of reasons. Amongst other paths, this guide is for you if you are one of the following:

- a religious leader;
- a faith-based organization employee;
- a refugee sponsor;
- a volunteer;
- a policymaker;
- a practitioner;
- an interested academic;
- a community stakeholder.

Likewise, individuals and organizations can be confronted with the reality of faith and settlement partnerships for diverse reasons. This document aims to provide a guided dialogue for all of them, regardless of their concerns or fears. That is why, amongst other situations, this guide is for you if:

- you have interacted with a settlement organization or a faith group that supports newcomers;
- you have sponsored refugees or have assisted those in the sponsoring process;
- you found yourselves unable to communicate effectively with local settlement or newcomer service organizations;
- you have had positive experiences interacting with settlement or newcomer service organizations and would like to further your previous engagement;
- you have had negative experiences interacting with settlement or newcomer service organizations;
- you have faith groups in your community who are active supporters and advocates for refugees;
- your services have not reached certain newcomer demographics in your community of specific faith backgrounds;
- you found yourself unable to communicate effectively with local faith groups;
- you have had positive experiences interacting with faith groups and would like to further your previous engagement;
- you have had negative experiences interacting with faith groups.

About the Process

The following is a preliminary overview of the process. We recommend that you become familiar with the process and review tip sheets we have provided before starting the process. We have included a companion PowerPoint on the project page for your optional use during these workshops. Your role as a facilitator is to bring the workshops to life for your particular group. Therefore, feel free to utilize those tools that will resonate more with your audience.

This guide is divided into three sessions with similar formats. Each session is designed to last between 50 and 60 minutes. The three sessions can be done consecutively or split into three different workshops. We recommend that the group complete the exercises in no longer than three months from start-to-finish. If you choose not to do the sessions in a single workshop, weekly workshops are ideal.

Workshop #1 – Identifying Themes: Within this first workshop, participants will be asked to understand the perspective of settlement agencies (if coming from a faith-based group) and faith groups (if coming from a settlement agency) as they approach partnership. As well, participants will learn and engage with the main themes gleaned from the Faith & Settlement Partnerships research project.

Workshop #2 – Barriers and Enablers: During this second workshop, participants will be asked to identify potential barriers and enablers of faith and settlement partnerships. As well, they will learn and engage with the barriers and enablers gleaned from the Faith & Settlement Partnerships research project.

Workshop #3 – Sharing Stories: In this third and final workshop, participants will share stories of challenge and success in their experience of working with faith groups and/or settlement agencies. As well, they will hear some success stories shared from the Faith & Settlement Partnerships research project.

The Structure of the Group

The following are some guidelines to consider for effectively facilitating these workshops:

If facilitating a workshop with a large group (more than 25 participants):

- Each session requires a breakout portion, in which groups of 6 to 8 participants will get to discuss the questions suggested at the beginning of the workshop;
- Each group should select a note-taker, who will then present the results to the whole group;
- The small-group discussion should not take longer than 15 minutes, given that the whole group will be together and listening to the results from each small group at the end of the workshop.

If facilitating a workshop with a small group (under 25 participants):

- We recommend that the workshop be done with *at least* 8 participants;
- Each session requires a moment of quiet reflection, in which each participant will have some time to think about the questions suggested at the beginning of the workshop;
- Depending on the comfort level of the group, the moderator might ask the participants to engage in discussion with one or two other people instead of reflecting in silence;
- The reflection should not take longer than 15 minutes, given that the group requires coming together and hearing from each participant's reflection results;
- We recommend that the facilitator ensure everyone's participation in the reporting portion of the exercise.

Facilitator Tips

- **Listen more, talk less** – Leading a workshop is more about sharing knowledge together as a group rather than having only one leader sharing all the information.
- **Manage the room** – If some people are oversharing and others are quiet, redirect the conversation to get more people participating. Furthermore, it is important to move the conversation along if it has been lingering too long in one area.
- **Ask questions** – When in doubt, asking the group a question meant to stimulate conversation is a good strategy.
- **Monitor your time** – A significant challenge for a facilitator is running out of time. Have 1-2 clocks visible and ensure your tasks are all timed out ahead of time.

- **Monitor energy** – Be aware of the level of energy in the room and react accordingly. For example, if people have been receiving lots of information and their attention appears to be decreasing, consider initiating a breakout exercise or question period.
- **Humour is your friend** – Use humour at appropriate times to keep things loose.

(for more facilitator tips – see [Appendix II](#))

Workshop #1 – Identifying Themes

Workshop Objectives

After this first workshop:

Participants from faith-based organizations/groups will be able to:

- Have a deeper understanding of the perspective of settlement organizations
- Identify questions and concerns that settlement agencies might have about partnership
- Trace bigger themes regarding make faith & settlement partnerships successful

Participants from settlement organizations will be able to:

- Have a deeper understanding of the perspective of faith-based organizations
- Identify questions and concerns that faith groups might have about partnership
- Trace bigger themes regarding make faith & settlement partnerships successful

Introduction (10-15 minutes)

Start by facilitating a round of introductions. We suggest that the facilitator models what has been requested first, providing the kind of information requested and the extent to which participants should share their own experiences. Here are some helpful items for this round of introductions:

- Name
- Organizational affiliation
- What has been their experience in the settlement of newcomers?
- What are their expectations for the workshop?
- How did they find out about the workshop?

Following the round of introductions, you might want to introduce the research project out of which this Guide emerged. We recommend that you summarize or read the sections “Our Inspiration” and “Our Project” that you will find at the beginning of this document. It is important that participants are presented with the objectives of the research project before delving into the workshop.

Open the floor for a brief round of initial questions.

Following the time for questions, explain briefly the four key terms defined at the beginning of this guide (settlement organization, faith-based organization/group, partnership, and settlement partnership) and list the primary audiences mentioned in the introduction. Allow those in the group to add to the definitions and primary audiences if they wish to contribute in that way.

Once you have introduced the terms and audiences, allow participants to situate themselves (allow them to state which primary audience they represent and briefly describe their involvement). If they do not belong to any of the groups listed, ask them to describe their involvement in newcomer settlement and explain why it differs from the options provided.

Overview of the Faith and Settlement Project Key Learnings (15-20 minutes)

- Summarize the following overview of major themes of the Faith and Settlement Partnerships research results (according to what is most relevant for your group), and provide participants copies of [Handout #1](#) (found just before the appendices of this document)
- Encourage participants to reflect, discuss and take notes of what they consider most significant from the research results.

The following are research results compiled from the “Faith & Settlement Partnerships: Setting Immigrants and Canada Up for Success” project. This section details some of the findings from the organizational survey, case studies, and literature review. For more details and background on these research findings consult the [project page](#) at the Centre for Community Based Research’s website.

Faith and settlement partnerships are already happening. According to the organizational survey conducted during the “Faith & Settlement Partnerships” project, 81% of settlement organizations reported that they have worked with faith groups, and 78% of faith groups reported that they had worked with settlement organizations. When asked why these partnerships were forming, 94% of settlement respondents stated it was because newcomers often reach out to faith groups and 76% saw collaboration addressing a service gap in their community. For faith groups, 93% of respondents also saw collaboration filling a service gap in their community.

Partnerships form to ensure that newcomers are being integrated into Canadian life as fully as possible. Respondents reported that partnerships provide benefits to newcomers such as an increased awareness of community resources, receiving appropriate information and

services, making connections in the community, acquiring more supportive relationships, and increased knowledge of life in Canada including laws, rights, and responsibilities.

There are **five major themes** that came out of the research as far as what has been learned from faith & settlement partnerships that are already happening. These are the themes:

Exploring Differences

According to the survey, partnerships would increase for settlement organizations if they felt they were able to address a service gap otherwise not possible. Of secondary importance, settlement agencies also need to clearly see how partnerships presently support newcomers, understand the potential benefits and challenges of partnerships, and possess a clearer understanding as to the motivations of faith groups in supporting newcomers.

For faith groups, these themes were important, but most important to them was seeing stronger evidence of the benefits of faith and settlement partnerships and hearing more stories about other partnerships in action. It is important to understand that faith groups and settlement organizations have different motivations, needs, and questions about partnership that need to be received appropriately by the other side. For faith groups, this means understanding that in order to secure funding for particular projects and partnerships, settlement agencies often need a very concrete understanding of resources needed and results gained. For settlement agencies, this means respecting the unique mission and contribution of faith groups.

Sharing Stories

Perhaps the most immediate need for the future is for more documentation and sharing of stories about faith and settlement partnerships that are already happening. The Syrian refugee crisis provided an opportunity for many partnerships to form informally. But as a relatively recent event, we still have not heard all the ways in which faith and settlement partnerships have been utilized in Canada. More sharing is required to get an accurate picture. This could be via practitioners writing reports about their experiences on the ground or through academic research, but the study of faith and settlement partnerships is still limited by amount of knowledge recorded and shared. As the study of faith and settlement partnerships is very new, the more stories are shared the more opportunities for shared learning and knowledge to create stronger partnerships in the future.

Advocacy

Another need is for advocacy amongst policy-makers in both settlement organizations and government to create more openings for collaboration with faith groups. At present many settlement agencies are concerned that if they partner with faith groups they

might lose their government funding. In an increasingly post-secular society, governments need to change outdated policies that limit collaboration with faith groups.

As faith groups are also often on the front lines of settlement integration, more representation at Local Immigration Partnerships and other settlement networks is essential for creating stronger partnerships. Currently, faith groups are nationally under-represented as stakeholders in these conversations. This conversation is a two-way street; faith groups need to be invited, but they also can make more of an effort to make their voices heard in the settlement sector.

Culture Shift

A culture shift is required on the local level which enables trusting relationships between settlement agencies and faith groups. Settlement workers need to understand assumptions and stigmas that they hold against working with faith groups, and not let those be a barrier for partnership. Faith groups need to put newcomer well-being at the forefront and allow service agencies to teach them information regarding the settlement process and available services. The research found that most successful partnerships were founded on **pre-existing relationships** between faith groups and settlement providers. Without mutual trust these partnerships will not succeed; these groups need to step out of their comfort zone and engage each other for the benefit of newcomers.

Formalizing Partnerships

Most of the faith and settlement partnerships that occur currently are of the informal variety. This allows for much-needed flexibility to meet the needs of newcomers in the absence of clear policies. However, formal structures are also essential for providing longevity and sustainability to these partnerships. Informal partnerships work well to solve a crisis, but if these partnerships do not formalize than they will have to be re-created the next time a crisis happens.

Formal partnerships also benefit from pre-established understandings of role and how to communicate with each other. Creating memoranda of understanding from the outset can be very important, particularly for service agencies, to establish correct practices in the partnership (see Appendix I). Whether to formalize or not depends on the nature and purpose of the partnership – what are the change goals hoped for? Are these change goals best served by a formal or informal partnership?

Reporting (5 minutes)

Following the presentation of these research results:

- Ask the participants to gather and share the results from their reflection and discussion.
- Take notes at the front of the room of the highlights of the discussion.
- With the notes from the reflection/discussion exercise in the background, introduce the following exercise:

What are their questions?

For this next exercise, we will ask participants to play the role of a potential partner. Participants from faith-based organizations are encouraged to play the role of settlement organizations. Participants from settlement organizations are encouraged to play the role of faith-based organizations. The goal of this exercise is to get participants to better interact with the other side of the faith-settlement divide by putting themselves in “the others’ shoes.” Here are the instructions:

Reflection/Discussion Exercise (10-15 minutes)

Ask participants to come up with a list of **questions** and **concerns** that could come up for a potential partner (a faith-based group for participants in settlement organizations and a settlement organization for participants of faith-based organizations) if they were to engage in a faith and settlement partnership.

- If your group has more than 25 participants, ask them to discuss this in small groups of 6 to 8 people;
- If your group has less than 25 participants, ask them to reflect individually or to discuss in pairs or trios.



“OUR FAITH INFORMS WHAT WE DO, IT DOESN’T INFORM WHO WE WORK WITH.”

Sponsorship Agreement Holder
Representative, World Renew Case
Study

Conclusions and Recommendations (5 minutes)

- Provide a summary of the workshop
- Go around the room and ask participants to describe in a few words (ideally no more than a sentence) how they felt about the experience
- Encourage participants to look at partnership resources and explore the research reports

Workshop #2 – Barriers & Enablers

Workshop Objectives

After this second workshop participants will be able to:

- Be able to notice the barriers and enablers that help or hinder partnerships
- Identify structures that serve existing and emerging partnerships well
- Develop creative and contextual thinking about why some partnerships succeed and others do not

Introduction (not needed if done immediately after Workshop #1) (10-15 minutes)

- Explain briefly the four key terms defined at the beginning of this guide (settlement organization, faith-based organization/group, partnership, and settlement partnership) and list the stakeholders mentioned in the introduction.
- Once you have introduced the terms and stakeholders, allow participants to situate themselves (allow them to state which stakeholder they represent and briefly describe their involvement). If they do not belong to any of the groups listed, ask them to describe their involvement in newcomer settlement and explain why it differs from the options provided.

What are the Barriers and Enablers of Partnership?

For the second workshop, we will ask participants to think of the barriers and enablers they can identify in faith and settlement partnerships. The goal of this exercise is to get participants to identify structures that better serve existing and emerging partnerships. Here are the instructions:

Reflection/Discussion Exercise (15-20 minutes)

Ask participants to come up with a list of **barriers** and **enablers** they would have if they were to engage in a partnership with a settlement organization or group. Encourage participants to list no more barriers than enablers.

- If your group has more than 25 participants, ask them to discuss this in small groups of 6 to 8 people
- If your group has less than 25 participants, ask them to reflect individually or to discuss in pairs or trios

Presentation of Discussion and Research Results (30-35 minutes)

Following the discussion:

- Ask participants to gather and share the results from their reflection and discussion.
- Take notes at the front of the room of the highlights of the discussion.
- With the notes from the reflection/discussion exercise in the background, provide the participants with [Handout #2](#) and present the research results to the group (focus on the barriers & enablers not already mentioned):

Discuss the following results and share as a group as to whether these results match with people's experience:

The following are research results compiled from the "Faith & Settlement Partnerships: Setting Immigrants and Canada Up for Success" project. This section details some of the findings from the organizational survey, case studies, and literature review. For more details and background on these research findings consult the [project page](#) at the Centre for Community Based Research's website.

Barriers

*Below we list **nine** of the barriers to partnership that the research has yielded. For each barrier a response is given that is found within the research itself – no barrier is insurmountable! Challenges are part of the nature of partnerships. They require creativity and insight within the partnership to overcome.*

1. Fear of motives of faith groups - Many settlement agencies struggle to initiate partnerships with faith groups because their intentions are unclear. Why do they want to help? Will they proselytize? Are they only in it to gain new adherents? Settlement workers feel a professional duty to protect newcomers from religious recruitment in a time of vulnerability in a new country.

Response: This is a legitimate concern. However, many faith groups working with refugees and immigrants discourage and crackdown on proselytization of newcomers by their volunteers. Many faith volunteers are motivated only by their

faith tradition's teaching to be generous and hospitable to the newcomer and are looking for opportunities to actively live that out.

2. Lack of trust between potential partners - Partnerships cannot succeed without trust. This is similar to the previous concern - but suspicion is often fatal for partnerships. If partners do not have experience working with each other then it can be difficult for this trust to build naturally.

Response: Trust grows through proximity and relationship-building. Most successful faith-settlement partnerships were built through pre-existing relationships. Exploring new networks can be extremely helpful for initiating new partnerships - particularly in both the faith and settlement sectors.

3. Lack of common language - Because settlement agencies and faith groups have very different purposes, their language around newcomers may be very different. Differing language can make it difficult for partnerships to fully understand each other. For example, one may be using policy language and the other uses spiritual language.

Response: Although relationship-building is key for building common language, it is possible for faith groups to understand policy language (many faith volunteers would also be working in fields where they encounter policy regularly) and for settlement agencies to understand spiritual language (many settlement workers are also participants - whether presently or in the past - of faith communities). This requires creativity and a willingness to move beyond institutional or bureaucratic thinking to bridge the language divide.

4. Losing funding for partnering with faith groups - There is a concern that if settlement agencies partner with faith groups they will lose their government funding - it is unclear what level of connection with faith groups is acceptable. Settlement agencies are concerned with preferential treatment of certain religious groups or of overstepping their mandates.

Response: Although there is still lack of clarity about funding, more evidence about successful partnerships makes it easier to justify partnerships with faith groups to funders. Local Immigration Partnerships often utilize faith groups as both stakeholders and partners for helping newcomers integrate. The climate is changing, and faith-settlement partnerships are increasingly being accepted as legitimate methods for helping newcomers integrate.

5. Creating partnerships takes a high amount of time and resources - In order to create partnerships, settlement agencies have to invest time to meet with partners, coordinate and educate volunteers, and other administrative concerns related to partnership. This takes more time and resources than settlement agencies would use if they were not doing partnerships.

Response: Although partnerships do take more time and resources, the potential yield is significant. Most notably, partnerships with faith groups give opportunity for settlement agencies to reach newcomers that otherwise have not been reached by their services. Faith groups provide informal relational supports that complement more formalized and professionalized settlement services.

6. Faith groups feel their contribution is not valued - Faith groups have a remarkable capacity to mobilize volunteers and action with a limited amount of resources. They are also very active as private refugee sponsors. For all the work faith groups do, they often feel like settlement agencies do not appreciate or acknowledge their impact. Even if settlement agencies do value their actions, faith groups often feel like their faith tradition is not given legitimate acknowledgement as the source from which their action flows.

Response: Partnership requires an acknowledgement of the contribution of each party and facilitating a grateful and affirming partnership culture is very important for the partnership to succeed long-term.

7. Some faith group volunteers need to be better trained and educated - Some faith volunteers bring energy and action but lack specific awareness of settlement issues. Because of this, they can give out false or misleading information about settlement services to newcomers - which becomes difficult for settlement agencies to correct. Agencies may need to offer some level of training or education to faith partners, which takes time and resources.

Response: This guide is an attempt to make accessible more resources for those faith group volunteers who need to better understand the complexity of settlement issues. Training and educating volunteers is an investment in strengthening the larger community's response to newcomers and equips them to be better respond to refugee crises in the future.

8. Competitive environment between agencies - Settlement agencies are often in competition with one another for scarce resources, which makes it difficult to foster a collaborative environment between agencies.

Response: Partnering with faith groups can deepen the impact of settlement agencies and over time give the agencies potential to “do more with less.”

9. Assumptions about partnerships - Many assumptions are made about what a partnership does or does not look like, or even what a partnership with a faith group looks like. It is often assumed that partnerships need to be formal and that they can only be with places of worship (e.g., mosques, churches, synagogues, temples).

Response: The very nature of faith-settlement partnerships is that they are incredibly diverse and context dependent. They spring up as there is a need and are rooted in pre-existing relationships and social capital. Partnerships exist that are formal or informal, short-term or long-term, and not only with places of worship but a range of other faith-based organizations/networks as partners.

Enablers

Partnerships are not all just challenges, they create many opportunities which make them desirable. Below are six areas in which partnerships can enable better settlement for newcomers, as the research revealed. For each enabler there is a response that highlights the potential limits of the enabler.

1. When resources are scarce, partnership is an effective strategy - If the goal of faith & settlement partnerships is to better support newcomers as they integrate into Canadian life, then partnership enables that goal to reach beyond the material limitations of settlement agencies and faith groups. The sum is greater than the parts and partnership offers a way to cast a wider net to support newcomers, and also gives newcomers more options to reach out to for help.

Response: When partnerships work they are an effective strategy, but if they are unsuccessful they can be very costly for settlement agencies.

2. Potential competitors become collaborators - In creating a partnership culture, competitors become collaborators. This fundamental shift creates a more hospitable environment for newcomers to feel supported and access services. If newcomers can easily access both the strengths of the settlement agency and the strength of the faith group, they have a greater chance of successful integration.

Response: Turning competitors into collaborators is no easy task, particularly when there has been baggage and history between parties from the past. It is possible that parties have tried to work together in the past and walked away with a negative experience and are hesitant to partner again with each other.

3. Partnerships strengthens social fabric within local community - The social fabric of a community is what determines how hospitable it can be to the newcomers who arrive in it. This is a monumental response that no single organization or group can handle on their own. But working together and complementing each other's strength increases the capacity for a community to successfully welcome its newcomers.

Response: Perhaps a community might feel that its social fabric of a community is already strong, and partnerships are an unnecessary risk to take in their particular situation.

4. Partnerships reach more newcomers - Many newcomers (particularly refugees) who come to Canada find support in community through a local place of worship. Faith leaders have access to newcomers in their midst that may not be accessing settlement services. Partnerships give opportunities for newcomers attached to faith communities to receive early and accurate information about the free settlement services available to them as they settle.

Response: Some communities may feel that they are already very effective at reaching most if not all the newcomers in their community.

5. Volunteer energy of faith groups - Faith groups are very effective at mobilizing for large short-term projects. Volunteer energy is often driven from a spirit of giving within faith traditions. Leveraging this volunteerism is not only cost-effective, but also engages and energizes people to work toward the common goal of helping newcomers settle. Settlement agencies can help focus this energy so that it is used in the community as effectively as possible.

Response: This volunteer energy can be a negative if there is lack of adequate training. Inadequately-trained volunteers reduce their positive impact, for example, by passing out faulty information or being insensitive to the needs of newcomers.

6. The “buzz” of successful partnership - Successful partnerships make all parties (including newcomers) feel good and energized. A strong partnership can give energy to practitioners which protect against burn out and help generate new ideas in the community. Furthermore, both agencies and faith groups can benefit from sharing success partnership stories that may help give access to more resources to support newcomers. The “buzz” connects people at their core, and as newcomers provides a satisfying sense of belonging that encourages them to integrate into the community.

Response: Supporting refugees, immigrants, and newcomers needs to be about more than just a “buzz”, but also needs to deliver effective actions to help them settle into the community.

After presenting the barriers and enablers according to the research ask the group to share:

- Points they find interesting in the research results.
- What was familiar? What was surprising?
- Similarities and differences between their discussion results and the research results.

Conclusions and Recommendations (5 minutes)

- Provide a summary of the workshop
- Go around the room and ask participants to describe in a few words (ideally no more than a sentence) how they felt about the experience
- Encourage participants to look at partnership resources and explore the research reports

Workshop #3 – Sharing Stories

Introduction (not needed if done immediately after Workshop #2) (10 minutes)

- Explain briefly the four key terms defined at the beginning of this guide (settlement organization, faith-based organization/group, partnership, and settlement partnership) and list the stakeholders mentioned in the introduction.
- Once you have introduced the terms and stakeholders, allow participants to situate themselves (allow them to state which stakeholder they represent and briefly describe their involvement). If they do not belong to any of the groups listed, ask them to describe their involvement in newcomer settlement and explain why it differs from the options provided.

What are the Success Stories?

For the third exercise, we will ask participants to imagine success stories of partnership. The goal of this exercise is to get participants to envision an ideal process of faith and settlement partnership in their own contexts. Here are the instructions:

Reflection/Discussion Exercise (15 minutes)

Ask participants to brainstorm best practices in faith and settlement partnerships. Encourage participants to tie these best practices in a single story of success.

- If your group has more than 25 participants, ask them to discuss this in small groups of 6 to 8 people
- If your group has less than 25 participants, ask them to reflect individually or to discuss in pairs or trios

Presentation of Discussion and Research Results (30-35 minutes)

- Ask participants to gather and share the results from their reflection and discussion.
- Take note at the front of the room of the highlights of the discussion.
- With the notes from the discussion in the background, present the research results to the group share case examples from the research as stories of success (see below – feel free to be creative with how you make these stories accessible for your audience. Also feel free to use the following page as a handout)

Five Success Stories

1. One faith-based respondent shared how their sponsored refugee family was able to attend a picnic with other refugee families which was sponsored by the London Urban Services Organization who hosted a supper and parent session for Arabic-speaking families. The respondents' faith-based sponsorship group contributed to the session by providing information and arranging registration and transportation to these events.

2. One settlement worker described a partnership with a Muslim Association which was an "amazing" bridge as refugees have started arriving into Canada. For example, their community had 166 people arrive in one night and would have been in complete crisis if not for the partnership which coordinated rides, places to stay, and access to needed services. At another time, there was a group of Syrian refugees that came into the community and they needed a larger location for their Eid celebration. Because the Muslim Association had a pre-established partnership with the Local Immigration Partnership (LIP) and the LIP had a partnership with the city, the settlement agency were able to co-ordinate the use of a city space for free.

3. The Church-as-a-Service-Hub Model of the Newcomers Network in Toronto started in November 2013. Initially, the partnership involved The People's Church, YMCA Newcomers Information Centre, the Mennonite New Life Centre for settlement and immigration services and was followed by an agreement with JVS Toronto for employment services. Each organization provides a staff person to help provide specialized services in the church building. Organizations could mutually leverage resources with each other, and helped the church expand its community connections and be involved in settlement-relevant conversations.

4. Oriole Peanut Community Garden in Toronto started in 2005 as a partnership between Advent Lutheran Church, Working Women Community Centre, FoodShare/African Food Basket, Oriole Community Services Association, North York Harvest, and local gardeners. Funding was provided by City of Toronto Food Security Investment Program and United Way. The garden serves as both an ecological oasis and local meeting place, with local gardeners representing 19 nationalities. It is the largest multicultural community garden in Canada and provides food for 800 people. It is a place where newcomers can come to make friends and get to know others in the neighbourhood.

5. In November 2016, Reception House Waterloo Region (government funded settlement provider), Mennonite Central Committee Ontario and the Mennonite Coalition for Refugee Support (faith-based organizations) partnered to host an event called, "Three Lanes on the Refugee Highway." These organizations came together to host this event in response to an identified need for community education about the different refugee streams in Canada and the needs of refugees in each stream. They co-hosted a learning forum for community leaders and service providers where each organization provided information about the refugee groups they serve and the kinds of needs they have. This partnership worked well because it organically developed in response to needs each were seeing, it responded equally to each organizations client base and needs, each organization contributed their knowledge and expertise, and each was an equal partner in the effort.

- Ask the group to share
 - Points they find interesting in the stories shared.
 - What was familiar? What was surprising?
 - Similarities and differences between their own experiences and the stories shared.

Conclusions and Recommendations (5 minutes)

- Provide a summary of the workshop
- Go around the room and ask participants to describe in a few words (ideally no more than a sentence) how they felt about the experience
- Encourage participants to look at partnership resources and explore the research reports



“WE TAKE EACH OTHER FOR GRANTED, BUT LET’S ACKNOWLEDGE AND CELEBRATE OUR RELATIONSHIP THAT MAKES US STRONGER AND ABLE TO HELP CLIENTS MORE.”

Participant, Muslim Resource Centre Case Study

Handouts

Handout #1 - Major Themes

Faith and settlement partnerships are already happening. According to the organizational survey conducted during the “Faith & Settlement Partnerships” project, 81% of settlement organizations reported that they have worked with faith groups, and 78% of faith groups reported that they had worked with settlement organizations. When asked why these partnerships were forming, 94% of settlement respondents stated it was because newcomers often reach out to faith groups and 76% saw collaboration addressing a service gap in their community. For faith groups, 93% of respondents also saw collaboration filling a service gap in their community.

Partnerships form to ensure that newcomers are being integrated into Canadian life as fully as possible. Respondents reported that partnerships provide benefits to newcomers such as an increased awareness of community resources, receiving appropriate information and services, making connections in the community, acquiring more supportive relationships, and increased knowledge of life in Canada including laws, rights, and responsibilities.

There are five major themes that came out of the research as far as what has been learned from faith & settlement partnerships that are already happening.

Exploring Differences

- Settlement agencies and faith groups have different missions for supporting newcomers
- The need to accept the differences of the other group/organization
- Each has something to offer the other in their uniqueness

Sharing Stories

- More reports, articles, and shared stories needed about partnerships in action
- The learnings of the recent refugee crisis have still yet to be fully understood

Advocacy

- Policy needs to be created to allow more room for collaboration with faith groups
- Settlement agencies need to be assured about funding, faith groups need to represent themselves more in settlement networks

Culture Shift

- Moving from suspicion to trusting relationships with the other party
- Pre-existing relationships are the glue that enables partnerships

Formalizing Partnerships

- Informal partnerships allow for flexibility in the absence of clear policies
- Formal partnerships provide longevity and sustainability
- The right approach depends on the context and level of trust within the partnership

Handout #2 - Barriers and Enablers

The research revealed that there are a few barriers and enablers to creating faith and settlement partnerships:

Barriers

Fear of motives of faith groups

Lack of trust between potential partners

Lack of common language

Losing funding for partnering with faith groups

Creating partnerships takes a high amount of time and resources

Faith groups feel their contributions are not valued

Some faith group volunteers need to be better trained and educated

Competitive environment between agencies

Assumptions about partnerships

Enablers

When resources are scarce, partnership is an effective strategy

Potential competitors become collaborators

Partnerships strengthen social fabric within local community

Volunteer energy of faith groups

The “buzz” of successful partnership

Appendix I: Memoranda of Understanding

This Memorandum of Understanding template was adapted from a template given by Idrisa Pandit of Muslim Social Services in Waterloo Region, ON. Many thanks to Idrisa for her contribution!

The following is an example of a template of a Memorandum of Understanding between a faith-based organization and a settlement organization:

Memorandum of Understanding between: *Name of the two organizations*

Description of the two organizations:

Description of Services covered in the partnerships agreement: Description of what the partnership will be (e.g. joint counselling services) or outlining any other settlement support.

Example: *<Faith Organization A>* and *<Settlement Organization A>* are committed to providing relevant and accessible settlement programming for newcomers to Canada. This partnership will build on that commitment by offering: *<List specific services>*

By signing, all parties agree to the following terms of services provision:

- 1) Both organizations will work in collaboration to provide services to common newcomer clients by referring clients to relevant/needed services.
- 2) Referral process between both agencies is based on client's need and client's choice.
- 3) Limited sharing of information between workers when referring clients (as per signed waver by client)
- 4) Client's wishes to be respected at all times and the decision-making power remains with the client.
- 5) During conflict, each agency follows their personal policy when problem solving.
- 6) All parties will deal with any issues or concerns in a transparent and timely manner.

Finally, authorized individuals will sign on behalf of their organizations.

<Faith Organization A Signature>

<Settlement Organization A Signature>

Additional Notes:

In case of a financial arrangement, it is important to outline how the settlement agency will reimburse the faith-based agency, process of intake etc. It may also be important to specify the length of the agreement. For example, the first year could be a trial and then promise of follow up agreements based on annual evaluation of the partnership.

Generally, the settlement agencies will also ask for rental agreements or insurance information to be added to the agreement.

Appendix II: Additional Facilitation Tips

These tipsheets were borrowed from The Blanket Exercise Facilitator Guide from the Christian Reformed Centre for Public Dialogue. Many thanks to Jeanette Romkema and Global Learning Partners for sharing these resources.

Planning Checklist

Date:

Facilitators:

Location:

WHAT (action item)	WHEN (date)	WHO (person)
Send invitation to target groups/individuals	1-2 months before	
Decide on who is facilitating the event	1 month before	
Decide and arrange venue	1 month before	
Meet with co-facilitator (if applicable)	2 weeks before	
Conduct needs assessment of organization, group, or community that participants are involved/connected with	2 weeks before	
Visit event site, if possible	2 weeks before	
Adapt workshop, as needed	1 week before	
Confirm date, time, place and number of participants with organizer	1 week before	
Check all supplies, and add as needed	2 days before	
Set up and check audio-visual equipment, if applicable	2 hours before	
Set up the room	At least 1 hour before	
AFTER THE WORKSHOP		
Check in with a few participants	Immediately	
Check in with co-facilitator, if applicable	Immediately	
Check in with stakeholder or event organizer	Immediately	
Pack up supplies	Afterwards	
Address any remaining logistics issues (costs, forms, etc.)	Within the week	

10 Types of Learners

Just as the number of grains of sand on a beach, so too there are types of learners. Here are just 10 to be aware of:

1. Talkative. This person loves to talk and has something to say about everything.

- You can say: “I appreciate your comments, but let’s hear from a few other people too.”
- You can do: Keep your eye contact away from the person who is always keen to talk – they don’t need the encouragement.

2. Hostile. This person enjoys being aggressive and may throw negative phrases or ideas into the group on a regular basis.

- You can say: “Thank you for your thoughts. What does the group think about this?”
- You can do: Don’t let yourself get emotionally hooked by this person’s talk or actions. You want to avoid arguing or a closed conversation between the two of you.

3. Silent. This person is quiet and doesn’t participate in group discussions.

- You can say: “I know you have a lot to offer this discussion. Would you mind sharing one of your ideas/ experiences with the group?”
- You can do: Offer plenty of time for everyone to think and participate – for some it takes longer. Avoid “filling the silence.”

4. Know-it-all. This person thinks they know more/ better than anyone else and has an opinion about everything.

- You can say: “That is one point of view. What do others think?”
- You can do: Use more small group or pair work to let everyone talk – you are distributing the ‘power’ and giving everyone an equal voice.

5. Class clown. This person has a funny joke or comment for just about everything.

- You can say: “We all enjoy a little fun. But right now, we have agreed to enter this serious space and experience some challenging shared history.”
- You can do: Set the tone of the event as soon as possible. Your voice, presence, and language will help set the mood for the group.

6. Negative. This person always sees the negative or gloomy side to everything.

- You can say: “I understand your point of view. What suggestion do you have as we move forward together?”
- You can do: Affirm the person’s comments but don’t stay stuck there or let them hook your emotions.

7. Personality clashes. This person does not get along well with many people (or you!) and will say negative comments or hurtful remarks at inopportune times.

- You can say: “I suggest that we keep personalities out of the discussion. Let’s get back to the reason we are here.”
- You can do: Whether you are involved or two learners just don’t see eye-to-eye, it is important to talk privately about the issue and not let it enter the group experience.

8. Resistor. This person enjoys resisting whatever is put before him.

- You can say: “How about you give it a try and understand that this way of doing things is important for some of your peers.”
- You can do: Always try to explain what you are doing and why, so participants know it has a reason.

9. Helper. This person enjoys helping others.

- You can say: “Thank you so much for doing that. This is very helpful.”
- You can do: Find ways to use people who are keen to help. This affirmation can help their overall learning experience.

10. Resource. This person knows a lot about the topic, either from personal experience, their work, or from reading.

- You can say: “Thank you for sharing your personal experience – this is so valuable for us all.”
- You can do: Invite these people to share when helpful. This is both respectful and affirming for them.

Tips for Effective Facilitation

Facilitating well can make all the difference in learners feeling safe in a learning event or not. This is a skill and an art. Here are 10 tips to help:

- 1. Affirm all answers, questions and comments.** Paraphrase and say “thank you”. Participants need to know that every answer, regardless of how strange or different, will be heard and respected. When learners know that all answers are valid, even if they are not universally shared by the group, they will be more open to speaking their minds.
- 2. Encourage cross-talk.** People are accustomed to the “teacher” as the focus of a session and all discussion. Facilitators need to encourage the group to answer and respond to each other’s ideas and questions rather than a back and forth with them.
- 3. Ask open questions.** Open questions encourage dialogue and invite ideas, opinions and discussion. Since open questions have no ‘yes’ or ‘no’ answers, learners are invited to engage with the content and each other, explore and make sense of the topic for themselves i.e. “What in this experience resonated with you?”
- 4. Weave.** Weaving past and future information and stories into what you are doing will help learners see connections i.e. “Remember how the blankets looked at the beginning of our session...?” “By the end of this session this room will look very different...”
- 5. Talk less, listen more.** The more learners can discuss, debate, and assess new content, the more they learn. This means: less of you, more of them.
- 6. Use invitational language.** Invitational language is respectful and inviting. Try phrases like: “Who has a question?” “Who doesn’t mind sharing their idea with the group?”
- 7. Use your co-facilitator.** Discuss how you can best support each other and work as a team i.e. Work together to welcome participants and support each other in the debrief.
- 8. Echo and summarize what is shared.** This can be very affirming and help people feel respected.
- 9. Wait at least 5 seconds for an answer after asking a question.** Silence is a difficult thing when we are facilitating. However, people need time to think of what they want to say, whether they want to share and or ask a question. Counting to yourself can help you remember to wait.

10 Ways to Minimize Resistance

Resistance is normal: resistance to what is being taught or how it is being taught. What we want to do is minimize it so that it does not interfere with learning. Here are 10 ways to do this:

- 1. Early invitation and plan.** Tell learners in advance what they will be learning and doing. Getting rid of the element of surprise will minimize resistance for some.
- 2. Safety.** Learners need to feel emotionally and physically safe enough to engage with the content and learn. If they don't, they may start to resist the process and unhook.
- 3. Respect.** Showing respect to all learners can minimize resistance. People can react to feeling left out or unvalued.
- 4. Affirmation.** Everyone likes to be appreciated and affirmed. The more you do this, the less resistance you will have from your learners.
- 5. Relevance.** When learners do not understand how something is important in their life they may resist the learning experience. Help all learners know why this content is important in their lives and why it matters. The drinking downstream quote (pp4) is one way to stress this point. Seeking out more information on your local context can also help address relevance.
- 6. Choice.** Offering learners choices on how to learn or how to participate or where to sit, can minimize resistance. They will appreciate having input in their learning experience.
- 7. Transparency.** Explain to learners why you are doing something if it is different from what they are used to. Once they understand there is a reason, there will be less resistant.
- 8. Welcome it.** Never avoid resistance because it will most likely build and come back to you, stronger. Welcome and celebrate it because often the best learning coming when an idea or way of doing something is first resisted. Just don't get 'hooked' by it.
- 9. Check in.** You can check in with learners privately before the session, during a break or with the entire group at the end of a session. If you let them honestly tell you how they feel and they see you responding to what they tell you, resistance will be minimized.
- 10. Stick to the program.** Don't change the agenda unless you have a good reason and explain it to the group.

Appendix III: Relevant Organizations with more information

Centre for Community Based Research -

[http://www.communitybasedresearch.ca/Page/View/Faith & Settlement Partnerships](http://www.communitybasedresearch.ca/Page/View/Faith%20&%20Settlement%20Partnerships)

Immigration Waterloo Region - <http://www.immigrationwaterlooregion.ca/en/immigration-partnership.aspx>

London & Middlesex Local Immigration Partnership -

<http://immigration.london.ca/LMLIP/Pages/default.aspx>

Muslim Resource Centre for Support and Integration - <http://www.mrcssi.com/>

Muslim Social Services Kitchener-Waterloo - <http://muslimsocialserviceskw.org/>

Peel Newcomer Strategy Group - <https://www.peelnewcomer.org/>

The People's Church, Toronto - <https://thepeopleschurch.ca/>

The Salvation Army - <https://www.salvationarmy.ca/>

Tyndale Intercultural Ministries Centre - <https://www.tyndale.ca/tim>

World Renew - <https://www.worldrenew.net/>

Appendix IV: List of Relevant Scriptural Passages

The following represents a sampling of different scriptural passages you can use with your group. This is by no means exhaustive or even representative, feel free to add more for yourself!

Hebrew Bible/Old Testament

“When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as a citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the LORD your God.” -Leviticus 19:33-34

“The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin” -Psalm 146:9 ESV

“You have brought your judgment days near and have come to your years of punishment [because] father and mother are treated with contempt, and the foreign resident is exploited within you. The fatherless and widow are oppressed in you” - Ezekiel 22:4, 7 HCSB

The story of Ruth

“You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt.” -Exodus 23:9

New Testament

“Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.” -Hebrews 13:1-2

“After we had reached safety, we then learned that the island was called Malta. The natives showed us unusual kindness. Since it had begun to rain and was cold, they kindled a fire and welcomed all of us round it.” -Acts 28:1-2

“Be hospitable to one another without complaining.” -1 Peter 4:9

The Samaritan Story - Luke 10:25-37

The Parable of the Sheep and the Goats - Matthew 25:31-46

Quran

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. -Surah al-Hashr v. 9

[Lot] said, "Indeed, these are my guests, so do not shame me. Al-Hijr - 15:68

Has there reached you the story of the honored guests of Abraham? When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown." Then he went to his family and came with a fat [roasted] calf. And placed it near to them; he said, "Will you not eat?" -Adh-Dhariyat 51:24-27